

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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WESTERN RECORDER.

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We are glad to learn that there is no falling off in the gifts to George Muller's orphanages although he himself has been dead for some years. Last year the income was nearly \$190,000. The Orphanages are carried on as he would carry them on were he living.

The Pope has sent out a circular letter to the cardinals, setting forth the danger to the Catholic cause from the growth of Protestantism in Italy, and especially in Rome. He deprecates his lack of power to prevent it, as the present Italian constitution allows the Protestants freedom. Of his eagerness to prevent religious freedom if he could, the Protestant world has no doubt.

An evolutionist wrote to Mr. Spurgeon in regard to that theory, and received this reply: "I have read a good deal on the subject, and have never yet seen a fact, or the tail of a fact, which indicated the rise of one species of animal into another. I believe it to be a monstrous error in philosophy which will be a theme for ridicule before another twenty years. In theology its influence would be deadly; and that is all I care about."

There is a "clipping bureau" which sends its circulars around to newspapers and publishers and authors requesting their patronage. Mr. R. H. Russell, the publisher, received a letter from it directed to "John Bunyan, Esq., care Mr. R. H. Russell." As Bunyan could not be reached by post, Mr. Russell opened the letter. There was a clipping in it, a notice from some paper of "The Life of Mr. Badman," by John Bunyan, and a note from the enterprising bureau: "Will you not give me an order to send you all the reviews and notices which are now appearing about your new book?"

The Rev. Dr. Peter MacQueen, who has won fame as war correspondent in Cuba and the Philippines, has been in South Africa. He writes to the *Congregationalist* of an interview he had with Mrs. Joubert since the death of her husband. He says: "The kind old lady's face was as sweet and tender as the picture of a saint," but fire flashed from her eyes when she spoke of the British. The feeling of the best Boer ladies was shown in her words: "We have fought with beasts and subdued a hard and sterile land; but worse than wild beasts have been our pursuers—the British. Whenever we clear a country, civilize it, build homes in it, reclaim the land and make it our home, then the British follow us and take it all away."

WHY NOT REJOICE MORE?

BY REV. THEODORE L. OUYLER, D.D.

Every child of God may well rejoice because he has such a Father in heaven. "I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth." "In his presence is fulness of joy." This refers to the experiences of the present life, and then up at his right hand will be the "pleasures forevermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God, through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father.

"Earth has a joy unknown in heaven.
The new-born peace of sins forgiven.
Tears of such pure and deep delight,
Ye angels, never dimmed your sight."

The assurance of a full salvation is enough to keep our hearts aglow. "I give unto you eternal life," says our omnipotent Saviour; "ye shall never perish, neither shall any man pluck you out of my hand." All things work together for good if we love God. Even sharp pruning may make us yield richer clusters of spiritual fruit, if we will let God have his way. And when the discipline and conflicts of this earthly school-life are ended, we look upward, and see that "our names are written in heaven."

All these joys our loving God provides for us, and offers them to us. We cannot create canary birds; but we can provide cages for them, and fill our rooms with their music. Even so we cannot create the rich gifts which Jesus offers; but they are ours if we furnish heart-room for them.

Now, with all these pure and substantial joys within our reach, it is a sin and shame for a genuine Christian to be wretched? Is not disobedience to God a sin? He commands us to rejoice. No duty is more clear. "Rejoice in the Lord always, and again I say rejoice!" "The joy of the Lord is your strength." You can fill your soul with inspiring thoughts and with memories of mercies; you can occupy your souls with plans of doing good to others and with acts of obedience to the inward voice of Christ, such as will kindle your soul into a glow. A noble woman of my acquaintance makes rainbows on the cloud of her widowhood by ministrations of mercy to the poor and the destitute.

There is a "godly sorrow" over our shortcomings, and over the woes and wrongs of others that every Christian ought to feel; but such sorrow must never be allowed to drown out the deep, abounding joy of the Lord down in the very core of our souls. There is a gulf-stream of God-given joy that ought to send its warm current through the wintriest waves of trials and adversities.

The coal-beds are solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting, ague-smitten Christian cannot do much but shake. A backsliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire," and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good, count up your exceeding great and precious promises, count up your joys of heirship to an incorruptible inheritance, and then march on the road heavenward shouting!

THE VIRTUE OF PLUCK.

BY IAN MAULAREN.

"Finally, my brethren, rejoice in the Lord."

Perhaps, however, the bravest thing in literature, and it is neither fiction nor poetry, is the letter which Paul wrote from his prison in Rome to his beloved Philippians. He had been arrested in the midst of his great campaign, and hindered from those journeys by which he hoped to compass the Roman Empire for Christ. He was confined in a barrack room, and chained to a Roman soldier. He was in danger of death, and hardly had a friend on whom to depend. He was now an old man, not so much through years as through labors; he was infirm in body and a constant sufferer; the very work he had done was being undermined by his enemies, and it looked as if the greatest career open to any Jew in his day were to end in failure. What a letter he might have written to those Philippians, and would have written if he had been an ordinary missionary, or an ordinary traveler, about his disappointments, and the attack on his name, and his bodily sufferings, and his personal discomfort. Why, I've read a page in a missionary's report on the poor food which the man had, and many pages in travels about the flies, and the bad water, and such like calamities through which the heroic explorer had been passing. But this man never tells you what he ate or drank, what he suffered through cold or heat, what an unspeakable harassment that Roman guard was, or how miserable were his lodgings. No, what he tells the Philippians is his satisfaction that he has got to Rome, and that the Gospel has been preached there, and that his fellow-servant Epaphroditus had recovered from sickness, and that the Philippians had been so good to him. He enlarges also on the sufferings of the Lord Jesus, but it is in order to show that through suffering Christ has come to his throne. There is no crying nor pining in the letter of Christ's soldier, but it is full of high spirits and holy gaiety. He commands the Philippians to forget themselves and to think of other people, not to boast, but to carry themselves modestly, to keep peace among themselves and to help one another, and, above all, he tells them to rejoice. His great commandment is Joy. And his whole letter bears witness to the pluck of that true servant and brave gentleman of Christ.

By the commandment of Paul and by the example which Providence has set before our whole nation, let us pluck up courage and try to live more bravely. Amid the softness of to-day we want more bravery of life. There are people whom you and I know, who have caught the spirit of the Apostle, and who live on a high level, boring no person with their grievances, ventilating no grudge against the world, denying their diseases, and hiding their trials. If they have wounds, and one suspects they have, they cover them carefully; if their voice breaks sometimes it is in prayer to God, not in conversation with men. They never tell you how badly they have been used by their fellows; they rather tell you how everybody has used them well. People without discernment think they have never known suffering because they have never whimpered, but when they come to die it will be like the soldier who fell down suddenly without fear and without a moan at his general's feet. Brave souls and fine Christians, they are the strength of society and a standard of high living to their friends.

The rest of us, I think we must confess, have not shown over-much manhood in

playing the game of life, or in following in the steps of our Lord. We have thought too much of ourselves, we have vexed ourselves about our concerns, we have been peevish and petulant. Many of us, and the men more than the women, have been quite babyish when things have gone against us, and we haven't had our own way, or somebody said something about us, or we had some bodily ailment. Let us play the man.

Above all things, when you speak of religion, do not mourn and lament as if all things were going wrong, and Christ had been beaten. There are people who never refer to religion but they seem on the point of weeping, and they never look out on the world but one hears a moan of despair. Their voice takes the mendicant whine as soon as they touch on sacred things, and let me tell them in a brotherly way—whether they be in the pulpit or the pew—that they are a slander on the Gospel. You will make your children infidels, you are next door to an infidel yourself, if that is all the faith you have in God and in the Cross of Christ. There are many things to pain the Christian, and Rome was a fearsome spectacle in the days of Paul. The sight of Nero on the throne would have filled the cowardly Christians of to-day with pessimism, and our school of pining piety would have declared there was no hope for society except the coming of the Lord with judgment and with fire. Paul had a keener sense of Nero and all that Nero meant than any one of us, yet Paul saw Jesus Christ high above the throne of Nero and above all thrones, and he believed the day was coming "when in the name of Jesus every knee shall bow." "Rejoice," he said to the Philippians, "and again I say unto you rejoice." What he said to the Christians of the first century he says to us in all the relations and circumstances of daily life. Be brave in speech and deed for the sake of your children and your families, for the sake of society and the man next you, for the sake of the church and the world, and for your own sake. You will lift half the weariness off life, and half the burden from your brothers' shoulders, you will cleanse your character from some of its worst faults, and commend Christ to them who do not believe. For after love there is no power in life so admirable and so forcible as pluck, and its highest form is the courage of a strong heart like Paul.—British Weekly.

EXCLUSION has a place in Christ's kingdom. We are, in a large sense to be separatists. This is not according to the conception of modern liberals, who denounce exclusivism and preach comprehensiveness. The cry is, be broad. Recognize and allow all divergencies of belief, provided those who propagate them are sincere. But Christ has tests of character and life. He has a body of revealed truth. He has a prescribed order of living. On the other hand, there are spiritual perils to be avoided. The poison of unbelief is as damaging to the soul as arsenic is to the body. We are cautioned by our Lord and his apostles to stand aloof from all persons and things whereby God's truth and people are imperiled. Christianity is to be guarded and maintained. While inquisitorial persecution is out of harmony with its genius, the law of self-preservation as well as the law of Christ require that each individual shall remain separate from all books, associations, customs, studies, environments, teachers, pleasures and pursuits calculated to weaken Christian faith and life and to jeopardize one's spiritual and eternal welfare.—Sol.

AS TO JONAH.

BY REV. J. D. MURPHY.

Of the difficult things in the Bible and, by the skeptical regarded as impossible, the story of Jonah takes first place. Now, the story of Jonah, as everything of the sort, must be considered from the standpoint of its design. What this is, we may learn from the use our Saviour made of it. "For as Jonah was a sign unto the Ninevites, so also shall the Son of Man be to this generation" (Luke 11:30). The meaning of it all therefore will be seen from the parallel between Jonah and the "Son of Man." This is stated in Matthew 12:40, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Here we have both the design and the parallel. We have what?

1. We have a thing which seems to be impossible; Jonah in the whale three days and three nights, yet coming out alive; to illustrate what men said was impossible, that a man, the Son of man, could rise from the dead. Now anyone can see that, "to be a sign," it would take a seemingly impossible thing to be a sign for another seemingly impossible thing.

Suppose, instead of Jonah swallowed by a whale, he had been buried under a "landslide," and, after three days, dug out, more dead than alive—may be, pronounced dead by some who saw him, but after much effort he is saved—why the Jews could have said: "That is not a sign of anything." They could say that he was not the first man and only one who had been caught in the same way. But here is a circumstance which never happened before and will never happen again. This to be a "sign" of what had never happened and would never happen but once.

To illustrate the prophetic office of Christ, Moses is taken. To illustrate the kingly office of Christ, David is taken. To illustrate the resurrection of Christ, Jonah is taken. Now, to do this, each one of them must be just what God made them in their office and place. To serve the purpose which Jonah did, he must go the way he did, and he could not be a "sign" to that generation except as he was a "sign" of the resurrection.

2. Moses and David and Jonah were, all of them, in their Bible and were all believed by them. They no more doubted the one than they did the other. Here is a new meaning put upon Jonah. After Christ is risen from the dead, they would be brought face to face with His words to them about Jonah. How could He make such a comparison and join Himself and His resurrection with Jonah and his burial in the whale unless, He was divine, unless were the "Son of Man, the Son of God"?

3. To teach this marvellous doctrine and lay the responsibility upon the people receiving it, how could it better be done than in this way?

4. No amount of preaching or explanation could have led the people to believe it before it had actually happened. Nothing was better evidence than for Saviour to take what had already happened and make it bear witness to His resurrection; by putting it on the witness stand before He rose from the dead, which would turn all of them into witnesses who heard Him preach Jonah into them. Thus, we see, while we have by no means exhausted our theme, how exceedingly appropriate the case of Jonah is, and how this would serve the purpose and nothing else would.

5. "For they repented at the preaching of Jonah." Yet Jonah wrought no miracle to attest his mission. He professed no friendship and preached no mercy. Only impending doom—"Yet forty days and Nineveh shall be overthrown." The relation of Christ to that generation, how different? Power, wisdom, miracle-working, mercy, preaching and with it all the most tender sympathy and ardent friendship. Yet they repented not. "Behold, a greater than Jonah is here."

Charleston, Mo.

Think that to-day shall never dawn again.

SKIMPING THE POLITICAL POT.

BY REV. S. E. WISEARD, D.D.

It was Darius that did it. Nor was it a half-way proceeding. Politics are not modern. From the beginning there had to be some sort of government. Some one must be at the helm. There were "ins" and "outs" a long time ago. The fellows that were out never did like the fellows that were in.

Darius had a large contract on his hands—his numerous provinces, and especially the management of a hundred and twenty princes, the latter being the larger half of the business, as he found to his discomfort. He had an eye to

CIVIL SERVICE.

Which, by the way, was a necessity in those days. Hence "Daniel was preferred above the presidents and princes, because an excellent spirit was in him"—a valid reason, one would think. But the fellows did not like that sort of civil service. It worked the wrong way, as certain patriots, ready to devote themselves to the good of their country, still think. Hence a caucus must be held to oust the unacceptable occupant. It was a difficult case, because the man in position was in reputation before Darius. There was no denying the fact that "an excellent spirit was in him." But there is nothing that a political caucus may not attempt, provided it has been properly selected and packed.

A grave conundrum met these patriots at the outset. "We shall not find occasion against this Daniel." So far as his private and official life was concerned, there was no place to take hold of the case. His character was invulnerable, but he must be gotten out of the way. His position was objectionable, and the reason for his holding the position was equally objectionable, "for as much as an excellent spirit was in him." Both facts were an offense. One thing they could count on, Daniel's fidelity to God. There was no question but that his religion could be used against him. He would neither disown allegiance to God, turn, nor compromise. That purpose which he had formed early in life had grown with the years. He would neither defile himself with the King's meat, nor shrink from duty because of the King's command. If only Darius could be flattered into making a fool of himself, and demanding divine honors for himself alone, they could accomplish their ends. The difficulty before the secret caucus vanished. Darius could be entrapped, and Daniel's fidelity would furnish the occasion for their high achievement! And now they appear before the king with lying lips and flattering tongue. They captured the silly monarch.

POLITICS WON.

"King Darius, live forever. All the presidents of the kingdom, the governors and the princes, the counselors, and the captains have counseled together." That was false. The most important officer of the government was not in the caucus, as we have seen. But politicians need not scruple; statesmen would, but these fellows were politicians, not statesmen; and there is a vast difference between a politician and a statesman.

They wanted to decree that no man should ask a position of any god or man, at the risk of being lionized—that is, cast into the den of lions. The king was flattered. The decree went forth, "according to the law of the Medes and Persians, which altereth not." A piece of political jobbery never went through with better success, or with larger promise of gratifying results.

Daniel seems not to have known of that able caucus, but he was soon made aware of the fact "that the writing was signed." He knew what that meant, but he did not falter. He did not get a new revelation exclaiming him from his duty to God.

Daniel had no skill in dodging, or tapping the wires for a revised revelation. Hence he went straight forward fearlessly in his duty. "He went into his house" (as the politicians knew he would); "and his windows being opened in his chamber towards Jerusalem," he did not even take the trouble to close them, but "he

kneeled upon his knees three times a day and gave thanks before his God,

AS HE DID AFORETIME.

That is refreshing. It is good reading for a time when so many people are afraid and trembling lest they should be regarded as too strict. Two things are deserving of emphasis here. Daniel not only prayed, as many a man would, in the midst of danger, but he gave thanks before God, as he did aforesaid. It would be easy to give thanks on the highway to visible prosperity, but when the way opened straight down to the lion's den, thanksgiving would be a trifle difficult for most of us.

But he could afford it. He was serving the King of kings. Darius, with the backing of all the politicians and his own edict, was not to be feared. Calm and restful the servant of God met his accusers. He made no denial of his loyalty to God, but accepted the consequences. He went to a night of repose among the lions. Whether it was a night of prayer or of sleep, we are assured that Daniel was cared for. The princes, governors and captains had triumphed over "that Daniel which is of the children of the captivity of Judah." So they reckoned. Doubtless they congratulated themselves on the complete success of the caucus.

It was a bad night, however, for Darius. Politics had been too much for him. He could neither sleep nor forget. He got a full-length view of himself, which did not add to his comfort. It was the longest night he ever passed, but the dawning came. It found him calling for Daniel to learn if he were yet alive. The God whom he served had sent his angel and shut the mouths of the lions. Daniel was never so popular in the estimation of Darius as at the moment when the king was assured of his safety.

The politicians, who possibly were just then reaching out for political plums, must have been slightly disturbed. If they had come down to receive the dividend from their adroit scheme, they were fairly beaten.

Darius decided then and there to "skim that political pot," and he did. Those astute gentlemen took a peep into the lion's den, and decided never to hold another political caucus. This lesson teaches that "he that walketh uprightly walketh surely." One statesman is worth more to a kingdom than a hundred and twenty politicians.—Herald and Presbyter.

THE BOON OF LIBERTY.

Why should a nation seek to be independent, and to control its own affairs, when, probably, another nation could give it a much better government than it can secure for itself? If Great Britain could give the United States a better government than that which we enjoy, why should not this country welcome any attempt on the part of British statesmen to bring us under the sovereignty of the British Crown? The answer to that question is not a denial that Great Britain could govern us better than we govern ourselves, nor fine-spun distinctions as to what it meant by "better" in this connection. The answer is that liberty is a good in itself; that self-government is better than good government; and that self-government is the school in which nations, as well as men, learn self-restraint and wisdom. The South American States have not been as well governed, for the last half-century, as they would have been had they been colonies of Germany or France or Great Britain; and we can hardly defend our nation's attitude in forbidding those nations to extend their dominions in South America, except on the theory that liberty and independence are in themselves a real boon.—Watchman.

Draw a line between the folks who say, "Oh, I can't be at prayer-meeting Wednesday night—I have another engagement," and those who say, "Wednesday evening? Oh, I can't make any engagement for that night—I must be at prayer-meeting," and you have nearly all the conscientious, reliable working force of the church on one side of it. Which side? Well, I wonder!

CHINA AND MISSIONS.

One conclusion, at least, seems clear in respect to the Chinese problem, and that is that for the present, at least, missionary operations must cease. For the time being, China has rejected the Gospel of Christ and its messengers. There may be, and there will be, great difference of opinion as to the causes that have operated to bring this about. We have been inclined to feel that the chief cause has not been the missionaries themselves. Again and again the charge has been made and is constantly being reiterated. It is said that the missionaries have not been discreet, that they have quite generally engaged in secular pursuits and that they have been needlessly harsh and antagonistic in respect to the fundamental religious doctrine of the Chinese Empire, ancestral worship. We think that in this present trouble undue emphasis has been placed upon the missionaries themselves. We are rather inclined, as we have said in previous articles, to believe that the foreign Powers themselves, in their harsh methods of dealing with the Chinese, and in their heartless and rapacious projects for the partition of the Chinese territory, are themselves responsible. Be this however as it may, the result is that the nation as a whole has risen up against all missionary operations. The missionaries themselves are recognizing this fact, as are also their respective Boards. They are seeking refuge either in the treaty cities or taking passage for home. We believe that this course is the course to be followed, as to attempt to continue missionary operations in China at the present time will be to subject the various representatives of the church to needless suffering, and, unquestionably in the end, to large loss of life.

The problem, of course, will present itself as the present condition is recognized, as to what shall be the future of missions in China. No one can say; it may be that things will utterly change and that the present antagonism will subside almost as rapidly as it has arisen, but it seems to us that in very large measure missionary operations will have to be put on a different basis from that on which they have been conducted. The missionaries will have to rely, as it seems to us, less upon their respective nations and more upon themselves. They must divest themselves, to a greater extent, of the idea that the different nations, with their power of fleets and armies, lie behind them. In other words, the Gospel must appear before these people more in the form of a free offering and less in that of a forced prescription. It does not make so very much difference whether a gunboat precedes the Bible or follows it. In either case it is forced; it is conversion at the point of the sword or the muzzle of the musket and cannon. We do not believe that missionary work under such auspices will ever become of large influence either in area or spiritual results. The missionaries of the Cross who win trophies for Jesus Christ in China will have to be very much like those of the first century. They will have to go without the recognized force of any organized government behind them. They will have to go in the spirit of Jesus Christ and trusting to His power for protection and progress. Hard will this be? Yes, very hard, but we believe the line of successful missionary operations lies in this direction, and that China will never be brought to the feet of Jesus until His people go forth to its conquest trusting alone to His spirit and to His power.—Baptist Commonwealth.

"Out of whom he had cast seven demons." Are there not seven demons in every unregenerate man? The three lusts: avarice, appetite, ambition; malice (including its natural offspring, envy and jealousy); pride, with its sister, vanity; wrath (with its offspring, anger and resentment); and selfishness (with its seven forms: self-righteousness, self-help, self-will, self-seeking, self-pleasing, self-defense, and self-glory).

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THE CENTRAL CONFERENCE

Of the German Baptists of Illinois, Indiana, Michigan, Ohio and Kentucky convened with the Second German church at Chicago, Ill., from August 29 to September 3, 1900. This being the same week for the G. A. R. to assemble in the same city, the low railroad rates increased very largely the number of visitors to the Conference.

Rev. F. Burmann, of Detroit, Mich., preached the introductory sermon.

Rev. H. Schulz, of St. Joseph, Mich., was re-elected chairman, and Rev. George Klipfel, of Dayton, O., clerk.

The statistics showed 184 baptisms and a present membership of 4,585.

The following amounts were given: For Home Missions, \$2,526; Foreign Missions, \$1,460; total \$3,986, or nearly \$1 per member. For all purposes \$68,068.47, or \$11.90 per capita. This again shows the great liberality of the German Baptists, and the capital invested, partly by the American Baptists, bears rich interest, not to mention the additions to American churches from German ranks. Eighty members departed from this world to be with the Lord. Our loss is their eternal gain. There are gathered in Sunday-schools 4,545 scholars, superintended and taught by 660 officers and teachers. God blessed their labors with 101 conversions.

The following papers were read and discussed: "The preacher's duties toward God, his church, his denomination and himself;" "The life in this world the foundation of the life beyond;" "The intermediate state;" "The duties of the churches toward our Seminary in Rochester," and the duty of the Seminary toward the churches.

Prof. W. Rauschenbusch, the worthy son of his illustrious father, addressed the Conference in regard to important matters pertaining to our School of Prophets. The enterprise of raising \$100,000 as an endowment fund has been a signal success. Only \$12,000 are yet outstanding.

Sermons were preached by Rev. J. O. Grimmel, D.D., of Cleveland, O., and Rev. F. A. Licht, of Cincinnati, O. The doctrinal sermon by Rev. W. J. Lirbee, of Cleveland, and the missionary sermon by Rev. J. H. Mohlmann, of Detroit, Mich.

The last meeting on Monday evening, presided over by the writer, was largely attended, and a fitting, crowning point for the enthusiastic gatherings. Several rose for prayer.

The Second church, under the wise leadership of their pastor, Rev. C. Dippel, although not rich in this world's goods, did their utmost to entertain the large number of delegates and visitors most handsomely. God bless them richly, and every one of the 41 churches of the Central Conference. W. M. RITTMANN.

Louisville, Ky.

NOTES FROM A FAR WESTERN MISSIONARY.

DEAR OLD WESTERN RECORDER: For more than a dozen years I have read your weekly messages and found instruction, wisdom and comfort in your pages. I subscribed for the paper while at the Seminary in 1886. From the very first copy I read I have been an ardent admirer of the strong, sturdy piety and sound doctrinal Bible spirit of its editors.

Upon leaving the Seminary I settled with a church in Denton county, Texas, and for twelve

years I have been pastor of churches in Denton and Collin counties, including Plano, Lewisville, Denton and, last, Aubrey. My work in that portion of the State was greatly blessed. I saw churches grow from thirty and forty to three and four hundred members. From worshipping in poor school-houses, I have seen them go forward to build houses costing from one to twelve thousand dollars.

But in the midst of this joyful work I was stricken with disease, and steadily declined in health until it became necessary for me to remove to a more elevated and dry climate.

Memphis, in Hall county, in the "Llano Estacado," or Staked Plain, of Northwest Texas, was selected. Here I removed last January from my old and beloved church at Aubrey, in Denton county. I had been pastor of that church three times in the past seventeen years, and witnessed its growth from thirty members to its present membership of over three hundred. Among its former pastors have been the redoubtable A. J. Harris, of San Antonio, and A. B. Ingram, of Corcoranna. It was hard to leave these loving and loved ones. No one but a faithful flock and faithful shepherd can know what these partings mean, especially when it is plain that a short time will make an eternal separation except as to the Christian's hope of meeting in a better land.

Bro. J. W. Brice organized a church at Memphis ten years ago, and erected the outside shell of a house. Then came droughts, pestis and troubles of many kinds. Bro. B. went away, and preaching was kept up in an irregular way, with several long spaces of time, when there was no pastor. While on a trip seeking health I found this place and consented to stop and preach for them. Many trials had conspired to discourage them, but they took heart and resolved to try again. They called me as pastor for an indefinite time. We soon had a good congregation gathered. I preached three Sundays in each month for them, and the remaining Sunday I spent with a little scattered flock twelve miles west of Memphis. The Lord owned the work, the interest increased, and a month ago we began a meeting. From the first service the Holy Spirit rested upon us all, and a revival came to Christians. The meeting resulted in placing the church on a higher spiritual plain and in thirty conversions and twenty-three additions to the church, making about forty additions since January 5, 1900, or in six months. At the close of the meeting the church gave \$50 to missions, making a total of about \$60 since I came. We have also spent over \$200 in improving the church house.

All this has been done by a band of poor people who love the Lord. For ten years I have not been able to conduct a meeting alone, but the Lord laid this work upon me, and I promised if he would help me I would try to do it. I praise his name for strength and blessings.

My health is greatly improved. The work is inspiring and I am happy. But, while these things are true, it is trying on my wife and little ones. It is very lonely for them, and we have to live rather poorly. We have seven children that ought to be in a good school. My heart bleeds for them many a time as I think of their condition, but I know the Lord will direct us. I am trying to trust that some way

will open for me to send them to a good school.

Last week I assisted in a meeting at Newlin, in this (Hall) county. There were twenty conversions and a number of additions to the Baptist church. Last Sunday I preached in a house in the "Shoe Boot" ranch. This ranch is forty miles long and twelve wide. Its owner is a kind and plain man. I received one into a little church organized there, and promised to hold a meeting with them soon.

This week I am assisting in a meeting at Wellington, the county seat of Callingsworth county. I am preaching twice a day. Many are interested and joining the church. I have been able to preach as much as three times a day and travel thirty miles in a spring wagon.

I trust that my old-preacher boys in the Seminary days of 1887 to 1890 may see these lines and know the Lord's dealings with one who has always loved and prayed for them. It is sweet to know that it is only a short time until we will gather from our different fields and report our service ended. What a happy meeting that will be!

If any one who reads these lines wishes to know more of this strange, wild country and will write to me, I will try to tell them what I know of it. In a future letter I will tell the readers of the RECORDER something of the country and people.

I always loved missions, but never knew fully what it meant to be a real missionary until I came here. I used to try to teach missions, but I knew so little of it. Wishing the RECORDER and its editor every blessing, I am with love for all men, your servant for Christ's sake,

J. B. COLB.

TRAINED NURSE.

Remarks about Grape-Nuts food.

"A physician's wife, Mrs. Dr. Landon, gave me a packet of Grape-Nuts about a year ago, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that the Grape-Nuts required no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy and cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of this food." Eleanor Miller, Trained Medical and Surgical Nurse, 615 Jeff. St., Bay City, Mich.

Tri-State Fair Evansville, September 17th to 21st, 1900.

For the above occasion, the L. E. & S. L. C. E. & A. T. Line will sell tickets at and fare for the round-trip, Sept. 17th to 21st, including one return to Louisville, Ky. Only Ticket Office, Third and Main Street, Depot Ticket Office, Seventh and River.

CHERISH GOD'S WORD.

BY "PIRITAN."

In his essay on "Nature" the poet Emerson says: "If the stars should appear one night in a thousand years, how would men believe and adore and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile."

There is a deal of truth in the familiar adage, here illustrated, that acquaintance breeds contempt. We cannot deny that it is our experience that with familiarity and constant association come indifference and unconcern. How well we see this demonstrated in the life of the soldier, who when under fire for the first time is well-nigh overcome with fear and consternation, but as he becomes accustomed to the rattle of musketry, faces its leaden hail with courage undisturbed. How vividly the orator remembers his first appearance upon the stage as a quaking school boy, or the minister his first attempt at preaching! How different become one's sensations with constant repetition of any act whatever!

But there is an indifference which cannot be the source of much ill and evil with one, and perhaps the most baneful of all which we see in these times is the indifference which exists with many toward the word of God, the Bible. It is a fact which cannot be denied that there is a present tendency toward the neglect of this best of books, which cannot but arouse astonishment and dismay upon contemplation of it.

In early New England days the Bible was constantly read, by the individual as well as in the family, systematic perusal of the book from cover to cover being the universal custom. Nowadays Bible reading in the family, it is to be feared, is becoming rarer every day. Many of the early divines possessed a knowledge of the Scriptures truly astonishing. An attendant at the examinations of a well known theological seminary recently said that the ignorance of the Bible displayed by many of the students was disheartening, and offered as an explanation of the fact that in early youth is the proper time to require familiarity with the Bible; that it cannot be acquired in the three short and crowded years of a seminary course, and that the neglect of the Bible in the homes of our people was thus displaying itself among our students.

So accustomed have we become to seeing the Bible everywhere that mere acquaintance with it seems to have dulled our appreciation of it to some extent, in many cases. In former times, when it was a difficult matter to obtain a copy of the precious book, and still more so to retain it undisturbed, the thirst for its contents was often intense. The incident is related of a missionary in the Shetland Islands asking a young woman about nineteen years of age, who had been his guide for several miles, whether she would accept of a sixpence or a New Testament for her trouble. The question seemed to throw her into considerable perplexity; but she soon replied: "I never had a sixpence of my own since I was born, and you may be sure that I would like to have one now; but the New Testament is the book of God, and, therefore, I

will choose it, if you please." Nowadays the Bible is to be seen on every hand, in the homes of the lowliest as well as of the wealthiest, even in the office and the counting room. The writer remembers travelling on a railroad the cars of which were equipped with a Bible in an iron rack at each seat. The precious book is now to be had almost for the asking; so much the more should we have a care to make good use of it.

Martin Luther's fondest wish was, "Would that that book alone might be in all languages, before the eyes, in the ears and in the hearts of all!" Is there any reason to doubt that his hope will reach its fulfillment? Let us, whose good fortune it is to have the Book of life placed, as it were, in our very hands, not from indifference, or any other cause, fail to turn its pages. Let us cherish the Word of God and make much of this our priceless legacy.—Presbyterian Journal.

A REMINDER FROM BRO. CABANISS.

In the RECORDER of August 30 I find the following: "Dr. W. R. Harper proposes to prove by experiment that a man can live and maintain his health on an expenditure of fifteen cents a day."

Of it you say: "We are reminded of the church that asked a preacher, they thought of calling to be pastor, what was the least he possibly could live on." He replied that he did not know, as he had never tried the experiment."

Now I will add my reminder. This reminds me of how little some men, with their imaginary new theories, know of what is going on in this big world of ours. Let me inform this Dr. Harper that in China, with four hundred millions of population, a majority of the peasantry live on ten cents a day, and sometimes less. During my missionary stay in China, I never knew a common laborer to ask but ten cents a day for his work, and he find his own food.

Common schoolteachers there get only four dollars a month—about thirteen cents per day. Chinese women get only five cents a day, and they find themselves. Many of these Chinese keep their health and live to a good old age.

It is useless for this Doctor to make his experiment on fifteen cents a day, as the Chinese have been discounting that heavily by living on ten cents a day for ages past, and growing and expanding on it. Just as the Texas Congressman said to those who spoke against expansion, "We done expanded." So I would say to the Doctor, The Chinese "done" experimented, and are expanding on ten cents a day, with which they are perfectly contented.

Know ye not that the great Boxer uprising is in opposition to railroads, steamboats and labor-saving machines. The common people fear that these will throw thousands of them out of employment, and they will not be able to get ten cents a day for their work. Truly a Chinaman "wants but little here below."

A. B. CABANISS.

STANFORD] CHURCH has joined South District Association. The church building has been recently repaired. Pastor J. B. Crouch is doing a fine work. The congregations are large and the Sunday-school and prayer-meetings are well attended.

TO HAVE DOCTORS' BILLS Use "Gardner" Stores and Range.

TATE'S CREEK ASSOCIATION.

The one hundred and seventh annual session of this body met with Freedom church, Garrard county, Ky., August 28 and 29, 1900.

The organization was perfected by the election of Bro. S. D. Cochran moderator, and Bro. W. T. Pherigo clerk and L. L. Kyle assistant clerk. All the churches were represented except two.

The annual sermon was to have been preached by Bro. S. A. Owens, but, in his absence, on request of the association, State Secretary J. G. Bow preached it from Romans 8:21, 22, and the sermon was well received and commented on by all present. Bro. Bow certainly won a warm place in the hearts of all of us, and we think the mission work of the State will certainly advance beyond its present status in our association, if not in the entire State, under his leadership.

Bro. J. B. Crouch also acquitted himself with credit in delivering the missionary sermon. His theme was "An uplifted Saviour."

We noted the following visitors present during the session: Dr. J. G. Bow, State Secretary; Arthur Yeager, of Georgetown College; W. P. Harvey, of the Western Recorder; G. H. Cox, of the Ministers' Aid Society; Sister Mary Hollingsworth, of the Orphans' Home; J. E. Gwatkins, of the Argus; S. F. Thompson, of Louisville, and the old veteran temperance advocate, Dr. G. W. Young, field secretary of the interdenominational local option movement; and in his short address before the body he set forth the cause of local option and temperance in general, as Dr. Young can only do.

The reports from the churches and the various committees were not as gratifying as we might like them to be, but we believe in the next year there will be a material improvement in our work along benevolent lines, as well as mission work.

The Orphans' Home, represented by Sister Mary Hollingsworth, received a good cash collection and liberal pledges from the churches. But there is one thing I am sorry for, and that is nothing was reported at all for our old ministers' fund—worn out in the service and virtually neglected by us whom they served. Shame, shame! Let us get out of this brethren!

The discussion on the various reports was timely and well to the point. But how could it be otherwise, when you think of Bow on the mission work, Yeager on colleges, Harvey and Gwatkins on religious papers, Cox on Ministers' Aid Society, Sister Mary Hollingsworth standing silent, but speaking by her very presence in tones that touches the very heart in behalf of the Orphans' Home, and Young standing four square for all that temperance means, and, besides, these were followed by quite a number of others we would like to mention, but space forbids.

Stanford church withdrew from us to unite with the South District Association. We are sorry to lose her, for she was one of our strongest churches, but we ask the blessings of heaven on her and her beloved and faithful pastor.

We also received one new church into our fellowship from Valley View, just organized under the auspices of our District Board.

The association agreed to raise from the various churches funds to place at least a plain tomb-

"Brevity is the Soul of Wit."

Wit is wisdom. Blood is life. Impure blood is living death. Health depends on good blood. Disease is due to bad blood. The blood can be purified. Legions say Hood's Sarsaparilla. America's Greatest Blood Medicine, purifies it. A brief story but it tells the tale.



stone over the grave of J. G. Pond, the great defender of the Baptist faith. Let us acquit ourselves of this task with credit.

We meet next year with Drake's Creek church at Preacher'sville, Lincoln county, four miles from Crab Orchard, the nearest railroad station.

Our moderator, S. D. Cochran, was appointed to represent us at the next session of the Southern Baptist Convention. His address is Maune, Ky.

May the impressions received during this meeting impress us to that extent that we will come up next year reporting greater things done for our Master, and greater things received from him than ever before.

W. T. PHERIGO, McCreaty, Ky.

EXTRACTS FROM GRADUATING ESSAY.

The captain of a sailing vessel once ordered his pilot to direct his course according to a certain bright, shining star. For a time all went well, and the good ship sped proudly on. But soon she veered from her proper course and was fast losing her proper destination. In vexation the captain cried, "Didn't I tell you to sail by your star?" "Ay, ay, sir," the pilot answered back; "but I've sailed past that star!" He who but casually observes the course of modern thought must see the ships of science drifting past the star of divine truth. And to warning orders they call back, "Ay, ay, sir, but we've gained a new point of view," which, being interpreted, means, "Let Scripture learn from nature now." Or, in other phrase, "believe the words of God above his so-called words."

Then comes the tug of war. The camps are set, the hosts look on, and the armies of Jehovah tremble as some Goliath giant of science defies a little David with only his sling of faith.

But not always, as with David, "the battle is the Lord's." Nay rather, from Cain's time until now, the strife has been, alas too oft, for human creeds and deeds. A way with conflict between true Scripture and right science! For, differing notes of purpose in one grand scale of truth, they chord in harmony complete. Scripture tells the way of life; science that of living. Scripture bespeaks a Father's love; science, a king's rule. Scripture is God's voice; science, but an echo. But, differing in purpose, they do not, because they cannot contradict. And the counterfeit, in either religion or in science, should not discount the true.

Therefore because one undevout, mad astronomer declares it so, we will not believe "this mighty maze all without a plan." Because some new-born biologist attempts to evolve creation from protoplasmic cell, we will not yet regard his prehistoric ape so closely kin to man. Because our blundering geologist beckons us to track him as he flounders through paleogeologic mud, we will not therefore forsake the "foot-prints of a Creator." Because

some new-found archaeologist tries correcting up to date the inspired volume of truth, we will not admit the "mistakes of Moses" and of Christ. And I believe, I know, I am voicing the sentiment of teachers, and taught within these walls, when I say because some self-"advanced thinker" declares "results" independent of "thus saith the Lord," we will not accept his polychrome patchwork of emendated guess-work in exchange for this divine book of books.

But welcome, thrice welcome, every gain in very truth which science can achieve. For science, as only lately we have heard, is but "the translation into human speech of God's thought expressed in nature."

All hail then, science, to Scripture's aid in teaching men the truth, that truth which shall make them free indeed. We must rejoice, and, yes, we will rejoice, to hear, with Moses and Hugh Miller, the "Testimony of the Rocks;" to listen, with David and Kepler as "the heavens declare the glory of God;" to see, with Solomon and Linnæus, in the gently unfolding petals of the flower, "God in his glory passing near;" to learn, with Paul and Darwin, "of one blood hath he made all nations of men;" to read with the Great Teacher of omniscience, the new-old Book on Chaldean cylinder and Babylonian brick, and in Egyptian tomb.

Hush, then, the jangling phrase "conflict between religion and science," and welcome the sweeter words, "Harmony of Grace and Law." In creation's great Cathedral, listen, worshipper, and bow and wonder and adore as nature's sublime organ-peal blends with Scripture melody of chant in one grand hymn of praise to

That God which ever lives and loves, One God, one law, one element, And one far-off divine event To which the whole creation waves.

For Scripture and Science walk agreed. Their wedded name is Scriptural Science, and "What God hath joined, let not man put asunder."

LEONARD W. DOOLAN.

FIT THE GROCER

Who Made the Supper.

A grocer has excellent opportunity to know the effects of special foods on his customers. Mr. R. A. Lytle of 557 St. Clair St., Cleveland, Ohio, has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves."

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum Food Coffee there must be some merit in it, and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and today my nerves are all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee."

God's power is available power.

CURRENT CHAT.

Dr. Hillis, pastor of Plymouth church, Brooklyn, has called fresh attention to the self-sacrificing spirit of Ruskin:

"This man is worthy all the high praise that has been given him—an epoch-making sage, an earthquake-shaking philosopher, one who brings a unique message. We hear very much said to-day, for example, that what we want is not only that men should teach the truth, but that men should do the truth; that being is more than speaking or seeming. John Ruskin did first what he thought and said. Falling heir to seven hundred and fifty thousand dollars, he makes a half million dollars by his pen through sheer force of genius, and he held his wealth a trust fund in the interest of poverty, his social power a trust fund in the interest of God's poor. He tithe himself one-tenth of his income, one-fifth, and then one-half, then gave away his income and began to distribute his property, and reduced himself to a modest competence, trying to serve the poor to whom he came in the name of Jesus Christ. We hear very much said to-day about the social settlement movement, of Toynebe Hall in London, Hull house in Chicago, the University Settlement of Boston. About thirty years ago John Ruskin went to live in Whitechapel Road, turning away from the invitations of rich men and those who dwell in palaces. Afterwards, lecturing to the students of Oxford University, he said to them: 'You young gentlemen, with your patrician position, your great wealth, and all your opportunities, are paupers unless you produce more than you consume. If you are supported by your ancestral estates, you are paupers patrician; if you are supported by the county poorhouse, you are paupers plebeian; in any event, unless a man produces more than he consumes, he is a pauper.' He asked these young men to go out with him and work a little every day."

Numerous complaints had come before a certain public official in regard to quality of food served to the inmates of one of the public institutions, and he determined to investigate. Making his way to the building just about dinner time, he encountered two men carrying a huge, steaming boiler.

"Pat that kettle down," he ordered, brusquely, and the men at once obeyed. "Get me a spoon," he next commanded. The man that brought the spoon was about to say something, but was ordered to keep silent. "Take off the lid," was the next command: "I'm going to taste it." The two men, cowed by the official's brusqueness, watched him gulp down a good mouthful.

"Do you mean to say that you call this soup?" the official demanded. "Why it tastes to me more like dirty water."

"So it is, sir," replied one of the men respectfully. "We were just scrubbing the floors."

"One thing have I desired, that will I seek after; that I—in my study; I, in my shop; I, in my parlor, kitchen, or nursery; I, in my studio; I, in my lecture-hall—"may dwell in the house of the Lord all the days of my life." In our "Father's house are many mansions." The room that we spend most of our lives in, each of us at our tasks or our work-tables, may be in our Father's house, too, and it is only we that can secure that it shall be.—Maclaren.

RALLY DAY

can be made much more attractive and impressive and A GOOD TIME insured by using bright, new, inspiring concert-tune

ROYAL HYMNAL The best distinctly SUNDAY SCHOOL SONG BOOK, by the famous authors, Rev. ROBERT LOWRY and ISAAC BARKBY. Price, 25¢ per copy, sent for returnable copy for examination, and special rates. THE SUNDAY & HARM CO., New York and Chicago.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

SEPTEMBER.

Concord—Musell Shoals, Sept. 19. East Lynn—Pleasant Hill church, September 19.

Landmark—Kerby Knob church, September 19. Salem—Salem, September 19.

Freedom—Pleasant Hill church, September 21. Edmonson—Liberty Hill church, September 26.

Severn's Valley—Younger's Creek church, September 26.

OCTOBER.

East Union—New Hope church, October 2. Goshen—Corinth church, October 8.

Laurel River—Providence church, October 6. South Concord—Big Spring, Oct. 5.

North Bend—Bank Lick, October 9. Little Bethel—New Highland church, October 10.

Union—Powersville, October 10. West Kentucky—Mississippi church, October 10.

Upper Cumberland—Turtle Creek church, October 11. Enterprise—Mashford church, October 12.

West Union—Wickliff church, October 17. Ohio Valley—Clay church, Oct. 23.

Ohio River—Oak Grove church, Tennessee, October 24. South Union—, , , ,

Goose Creek—, , , , Graves County—Dublin church, October 31.

If additions or changes are desirable, please write to the papers.

J. K. NUNNELLY, Secretary.

"KENTUCKY FOLKS AND SOME OTHERS."

Such is the title of a neat volume of 231 pages compiled by Prof. H. W. Davis, of Providence, Ky., from the literary productions of his deceased wife, Mrs. Frankie Parker Davis, with a frontispiece portrait of the dear lady.

The Illustrated Kentuckian said of her writings: "They never fail to recognize God, not as brought in purposely, but as the natural breathings of a soul that basks only in the sunshine of his love." One writer said: "She hesitated not to champion the cause of the unfortunate whom she believed worthy, even though the whole world had turned from them." The Sunny South said: "She possessed rare literary and musical taste." With such a spirit, and possessed with such talent, is it any wonder that she was recognized as among the best contributors of such periodicals as The Sunny South, Ford's Christian Repository, The Illustrated Kentuckian and such like?

It is enough to say of Kentucky Folks and Some Others that it is a compilation of her best contributions to these periodicals.

T. E. RICKEY, Sullivan, Ky.

W. P. HARVEY dedicated, free of debt, the church at Olney, Ill., also the church at Sailor Springs. He has accepted an invitation to dedicate the church at Newton, Ill., the last Sunday in September. Rev. Burton Life, a native Kentuckian, has been the moving spirit in building the three churches.

LEAVE IT WITH HIM.

Yes, leave it with Him,
The lilies do—
And they grow—
They grow in the rain,
And they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in
the night;
They grow in the sunshine, revealed
by the light;
Still they grow.
They ask not you're planting,
They need not your care
As they grow;
Dropped down in the valley;
The field, anywhere—
There they grow;
They grow in their beauty, arrayed
in pure white,
They grow, clothed in glory, by heav-
en's own light,
Sweetly grow.

The grasses are clothed
And the raven is fed
From His store;
But you, who are loved
And guarded and led,
How much more
Will He clothe and feed you, and
give you His care?
Then leave it with Him; He has
everywhere
Ample store.

Yes, leave it with Him,
The more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
What you need, if you ask it in
prayer,
You can have it with Him, for you
are His care,
You—your know.
—Presbyterian Review.

OUR PULPIT.

THE STORY OF THE FOUR INVITATIONS.

BY REV. D. O. DAVIS.

He bade many. Come, for all things are now ready. Go out quickly into the streets and lanes and bring in hither. Go out into the highways and hedges and constrain them to come in.—Luke 14:16, 17, 21, 23.

This is a parable of invitations. Its prominent feature is not the supper but the welcome. There is a supper—a great supper—a supper worthy of the giver; but there is something better than the best supper, and the best of everything is an invitation. The feast is only an occasion, the honor is the communion. One that should know better said: "Blessed is he that shall eat bread in the Kingdom of God." While enjoying one meal he was thinking of another. Heaven, to him, was a reserved meal—a feast of fat things in some far distant land. His conception of bliss was bread. He sought Paradise for the sake of its cupboard. He lived in a land flowing with milk and honey, but he "looked for a better country." To him, celestial felicities meant uninterrupted festivities. Jesus had something to say to him. "He said unto him, A certain man made a great supper, and bade many." The pious interrupter has made a mistake in his tense. He looked forward to the supper, whereas the supper is made and is now ready.

He was keenly interested in the meal, but was culpably indifferent to the invitation. He was fascinated by what was farthest, but was heedless to what was nearest. He was thinking of the wine, forgetful of the Word. He was dreaming instead of coming. He had no doubt, but his hope was false. He looked towards the morrow for the blessing of to-day. Jesus corrects him, and in correcting him corrects all whose faith and hope are in ad-jorned blessings. In this parable of invitations we are taught by One having authority that a

postponed feast has no place in the economy of grace. "All things are now ready." "Go out quickly and bring in." There is no time to lose. Now is the hour of joy. The table is spread, and the welcome is assured. Come. It is not for us at this time to consider the provisions; God will take care that his table is loaded with the best. We can leave the choice of dainties with him. Let us consider the invitations. There are four of them.

I. The first invitation is coincident with the preparation of the Supper. "A certain man made a great supper; and he bade many." In one sentence we have

THE STORY OF MUCH PREPARATION, of long preparation—how long, we cannot tell. This opening phrase contains the history of ages. It is the Old Testament in five words. It is Christ's definition of grace. It tells of the transubstantiation of mercy. It is the fulfillment of that name—Jehovah Jireh. "A certain man made a great supper." This is the Gospel reduced to its simplest language. The people who dwell in lanes and alleys cannot fail to understand its meaning, and yet this simple sentence conceals more than it tells. Who can explain the nature of the preparation? Who can measure the time of preparation? Who can estimate the cost of preparation? There is no angel in heaven that can say what was involved in preparing a supper great enough to satisfy a world of hungering souls. When these questions appeal to us for an answer, the only response we care to give is, "Bethlehem, Calvary, Olivet." The manger, the cross, and the throne express more than we can explain, and indeed they explain more than we can express. The opening word of this parable needs for its exposition the incarnation, the sacrifice and the ascension. It is only as we realize these fundamental facts of God's grace that we can understand the statement, "A certain man made a great supper." The point that demands special emphasis just now is the fact that while the preparation was going on God sent forth his invitation, "and bade many." We are reminded that in connection with special suppers the Orientals were accustomed to issue two invitations; an invitation before the supper, and an invitation when the supper was ready. Our Lord does not say anything about the preliminary invitation, he simply mentions it as a fact. "And bade many." This is another instance of condensing the history of centuries into a phrase. "And bade many." This is the peroration of the Pentateuch; the refrain of the Psalms; and the cry of the prophets. This is the promise to Abraham, the law to Moses, the picture to priests, the song to David, and the message to prophets. The old dispensation is a period of preparation with preliminary invitations. "Preparing and calling" are the two words that expounded the Old Testament. By history, ceremony and prophecy God invited Israel to the supper. The old covenant contains God's first word, and Israel accepted the word. "A certain man made a great supper, and bade many." So far, no fault is found. The first invitation is accepted. They have taken God's word, and they have given their word.

II. The second invitation is to immediate participation. "And he sent forth his servant at supper time to say to them that were bidden, 'Come, for all things

are now ready.'" This invitation is

TO THEM WHO HAD GIVEN THEIR WORD.

They had received and accepted the first invitation. Israel had heard and had listened, and opportunities for preparation had not been lacking. "By divers portions and in divers manners" did God speak "unto the fathers in the prophets," and always his voice was a call. At times likely and unlikely, and in ways both familiar and strange, did God invite Israel. Daily in the history of every dispensation was the invitation repeated. God has been earnest through the ages. He has done his part. He has been faithful to his word. He gave the first invitation; he sends forth the second—"He sent forth his servant at supper time to say to them that were bidden, come," etc. It is generally understood that this message was delivered by John the Baptist and our Lord. Their mission was first to Israel, "to them that were bidden," and the message was "Come; for all things are now ready." There could be no other mission; there could be no higher message; and there could be no better messengers. We cannot fail to be impressed with the heartiness of the message. "Come," there is something stirringly sweet in this word "come." It may be spoken in any tone without losing any of its fervor. It is full of music as heaven is full of light. It is a word that must have a heart beating behind it. It thrills with the pulsations of soul. "Come" is no ordinary word to-day, and what it was on the lips of John the Baptist and Jesus of Nazareth no mortal tongue can tell. It had been a treat to hear John crying "Come" in the wilderness of Judea, but an infinitely greater treat to hear the Son of God in his own incomparable style breathing the words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Come; for all things are now ready." It is a message with a heart behind it. It is also timely. "And at supper time"—at the right time. There is a considerateness in the opportuneness of this invitation that must not be overlooked. The message comes at supper time. Even to the point of an invitation God studies our convenience. We are sometimes invited to spend an evening and to stay for supper; and often we could do with the supper if it did not mean spending the evening. It is not always convenient to fribble away fleeting hours in the facts and fancies of friendly gossip. Note the considerateness of the Divine Host. "He sent forth his servant at supper time." Our time is God's time, and his invitation comes to us at our time. Hence the urgency of the message. "Come, for all things are now ready." Due notice has been given; the first invitation has been accepted; every preparation has been made; all things are now ready; come. The word is no sooner spoken than the invited enter. The banqueting hall is full of bidden guests.—Men are merry in the presence of the King; hearts are glowing in the sunshine of Royal smiles, and every lip sounds the praises of unrestrained grace. Alas! Alas! This is not the record. Facts are stranger than fiction. This is what we read—"And they all, with one consent, began to make excuse." What! After accepting the invitation? Yes. When every preparation had been made? Yes. When the servant had gone forth and said, come?

Yes. There can be no excuse. Every excuse must be inexcusable. It is an insult to generous hospitality. It is an affront to grace. Landlordism, capitalism and naturalism form the basis of the flimsy excuses that men fling into the face of God. "I have property," says one; "I must watch my business," says another; "I must look after my home," says the third. They are miserable men who make God a mere Patron, and who use him as a General Receiver of paltry excuses. "Then, the Master of the house being angry"—no wonder—"said to his servant, go out quickly into the streets and lanes of the city and bring in hither the poor, and maimed, and blind, and lame." Though angry, he does not fail to be gracious. The failure of the second invitation only leads him to make a third.

III. With deliberate rejection there is a broadening of the invitation.

IF SCRIBES AND PHARISES REFUSE GOD'S ENTERTAINMENT, THERE ARE MANY WHO ARE ONLY WAITING TO BE ASKED.

If the aristocracy of Palestine are too busy with the things of this world to hear God's voice, there are people too poor to be covetous, and too deformed to be ambitious, who will listen gladly to heaven's evangel. If men mad for money will not come, there are narrow streets and alleys where God will find his own. If those who can come will not, then those who cannot will be brought. "Go out quickly.... and bring in." Take the poor by the hand and bring them in; if the cripple cannot walk carry him in; lead the blind and give your arm to the lame. Bring them in. Go through the city, cry in every street, and visit every alley—bring them in. And the servant said, "Lord, what Thou didst command is done, and yet there is room. Many, very many, have come, and yet there is room." In the festive chamber there are people of all sorts; poor people, maimed people, blind people, and lame people. "And yet there is room." It is such a promiscuous gathering that angels stand and stare—"and yet there is room," room for the same sort, and room for many that are worse. "And the Lord said unto the servant, go out into the highways and hedges, and constrain them to come in, that my house may be filled."

IV. The fourth invitation is one which embraces everybody—for there is ample provision. The expanding invitation is

A REVELATION OF THE PURPOSE WHICH ENCIRCLES A WORLD OF SINNERS.

The invitation at first took in the Scribe and the Pharisee; it grew so as to include the publican, the sinner, and it again grew so as to embrace a sinner wherever found. The final invitation reaches those who are in out-of-the-way places. "Go out." Leave the villages, towns and cities—"Go out"—outside the old walls, outside the old boundaries, outside the old lines—"Go out into the highways and hedges"—Go out where the few are straggling and struggling in highways and among hedges. "That my house may be filled." "In my Father's house are many mansions." We shall not be overcrowded. There is room for all, and there is enough for all. God's grace over-reaches the fall; therefore "constrain them to come in." They will be surprised at the story; they will laugh at the invitation; they will not believe their own ears; therefore persuade them. Tell them that the supper is

LEA & PERRINS' SAUCE
The Original and Genuine Worcestershire Sauce
Beware of Imitations
Butlers in the best families and all first class cooks can tell you that soups, fish, meats, gravy, game salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' sauce.
Lea & Perrins
John Duncans Sons—Agents, New York

ready, that God is in earnest, that the welcome is genuine, that the table is now spread, and that there is enough for them.

This is our invitation. Some of us have entered the hall of joy, and our souls have delighted themselves in fatness. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Come, for all things are now ready." Come!—London Baptist.

SOUTH CUMBERLAND RIVER ASSOCIATION.

This body met with Oak Hill church, near Somerset, Ky., Sep. 5th. The introductory sermon was preached by Elder S. C. Jones.

Bro. S. C. Jones was elected moderator, Bro. Jacob Mayfield, assistant moderator, and Bro. J. H. Ends was re-elected clerk.

The representation was very good considering the length of the Association (it is about 125 miles long), and all of the messengers appeared to be in earnest. There was one new church received, Cedar Point, near Cain's Store, making about 33 churches now in the Association.

Some of the questions were not discussed as they should have been, but it was not for a want of interest, but one waiting for the other.

The Orphans' Home was discussed by several brethren and then discussed in a very substantial manner by the brethren and the audience—\$14.40; then the Ministers' Aid Society came in at the last with several good speeches and the substantial \$8.28, and about \$58 for missions.

All the preaching was very good, and especially Bro. Boram's sermon the second day.

I looked for Bro. Harvey or some one from the State Board, but was disappointed.

The entertainment was good, very good, and more than twelve baskets and boxes were taken away, and it was not decided who had the best home assigned to them.

The Association meets next year with Welfar church, two miles north of Jamestown, Russell county, on Wednesday before the second Sunday in September, 1901, at which time we hope to make much better reports in several respects than we made this year.

GEO. S. WICKESHAM.

Oregon, Washington, Idaho, Montana, The Union Pacific Railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific from Omaha or Kansas City. For full particulars, maps, and pamphlets of territory reached via the Union Pacific, address J. F. Agley, General Agent, St. Louis, Mo.

DANGER POINTS IN OUR WORK.

BY EDWARD E. BOMAR, D.D.

The reference is to the great work of supporting and enlarging our foreign missions, not to dangers on mission fields, but dangers of pastors and churches in the homeland.

1. Foremost is the danger of forgetting our responsibility. The pastor is leader of his people, and on him first this responsibility presses. This is an old cry, but a true one. He is responsible for the condition of the lost, not only at home, but abroad, if his exertions can bring them to salvation, and he will never do God's work as he ought until he realizes this responsibility. The church, of course, shares this responsibility with him, but he is their leader, called and equipped by God, and as he is, so will the people be. If the pastor suffers his vision of spiritual truth to be dimmed, and his energies to be absorbed with the details of pastoral life, church administration, educational and benevolent work—however important and pressing these may be—mission work must suffer. Even if the pastor is true and faithful in preaching the doctrines of God's Word, but does not lead the people to work for the unsaved, that work must suffer. It simply cannot be avoided unless pastors lead their people to the conviction that the chief work of the church, and the very reason for its existence, is to preach the Gospel to the whole creation. This is the crowning doctrine towards which all others tend, as the sermon on the mount led to the conclusion—"he that heareth these sayings of mine and doeth them." In this doctrine we must be rooted and grounded.

2. Along with this is another danger—what might be called missionary littleness. This danger is that God's people will be content to do little things when they might do great things, because they utterly fail to grasp the magnitude and promise of the work. A pastor may be missionary as far as he is anything, and yet be of little account in God's vineyard, because he fails or refuses to recognize the demand of the work and the necessity for corresponding exertion. In the vineyard, and working after a fashion, he has never permitted his eyes to look on the great field, and his heart to leap for joy in anticipation of the harvest. A man may be missionary in form, and even in fact, and yet his practicable views, his principles and efforts, be entirely inadequate to the requirements of the work, and so painfully lacking in power. Such an one believes in missions, but not with his soul; he may take a collection, and yet put little of his real strength into it; may work for missions, and yet not work heartily as unto the Lord. His lifelessness and littleness affects the whole work, as malaria affects the system. Missionary littleness is sure to produce little missionary fruits. Men cannot gather figs of thistles. Wm. Carey's great ambition and work gave the pulse-beat of all missionary life—"Attempt great things for God; expect great things from him." It is a great work, and the work can be carried on satisfactorily only when there is a hearty recognition of its greatness and the corresponding necessity for great effort. Some churches have passed this danger point, but many others are stranded here like ships in shallow waters.

3. Then procrastination is an-

other danger. Oh, if the work only had the support the brethren intend at some time to give it!

Here is a true story. The pastor of Bethel church, in the town of Eureka, was given a vacation by his loving, loyal people. Some weeks by the sea and some on the mountains brought color to his cheek and vigor to his life, and when he returned to his work it was with new zeal and power, and new determination to serve God more acceptably. Especially did he purpose to press missions. Possibly it was looking at the wide expanse of the ocean, or the mighty forms of giant mountains which gave a new view of his duty to the lost. Possibly it was some book or some address. But whatever it was, he resolved in his heart to press missions. But when? He already knew that the very time for the collection rested almost entirely with him. He found on his return many people to visit, various matters of church management to be attended to, this call and that which seemed pressing, and it came to pass that he was absorbed in attention to these. Weeks and weeks lengthened into months, and still no collection was taken, though always the pastor of Bethel intended to take one. Time crept on him so swiftly until at last he found that the collection must be taken under whip and spur to get it into the treasury before the meeting of the Convention. What a pity he let other things come between him and his purpose; that he procrastinated till the very least he could do at the last moment was to take a hasty collection and ease, somewhat, his outraged conscience. Thus did the pastor of Bethel once; will he do so again?

These are some of the dangers which beset our pastors and churches in the prosecution of mission work. They cover the case; for if we could realize our responsibility, put forth intelligent efforts commensurate with the greatness of the work, and do heartily and promptly that which God has set before us, our cause would be prospered beyond the most sanguine dreams of many.

THE REV. DR. GEORGE FRANKLIN BAGBY.

Some months ago this faithful servant of God died at the home of his son, Dr. G. F. Bagby, Jr., in Richmond, Va. He was well known and highly esteemed in Kentucky, where the greater part of his work was done. A native of King and Queen county, Va., he belonged to a gifted and a famous family. He was a son of John Bagby, Esq., a brother of the late Dr. Richard Hugh Bagby and a brother of Dr. Alfred Bagby.

He was educated at Columbian University, Washington, D. C., where he took the degree of Master of Arts. He had been in the ministry but a short time when the civil war broke out and he entered the Confederate army as chaplain. During the war he did a great deal of effective evangelistic work among the soldiers.

After the close of the war in 1866, then being 30 years of age, he removed to Kentucky and became pastor of our church at Flemingsburg and of neighboring churches. After four years' good service there, he accepted the financial agency of Bethel College, and two years later he became pastor at Trenton, Todd county, and at Salem, Christian

county. Here his labors were greatly blessed, and his memory will here long be cherished.

In 1878 Bethel College again secured his services. This time he became professor and also manager of Nimrod Long Hall. Although his labors in these positions were valuable and appreciated, he returned to the pastorate in 1881, and served the Glenn's Creek, East Hickman and Mt. Vernon churches. These are among our best Blue Grass churches, and they prospered under Dr. Bagby's able ministry.

In January 1885, he took pastoral care of the First Baptist church of Frankfort, where his influence was felt not only in the community, but all over the state. State officials and legislators delighted in sitting under his ministry, and under his labors the church greatly grew and prospered. In one meeting, in which he did all the preaching, there were 150 professions of faith, and nearly all of them joined the First church. After a brilliant and successful pastorate of five years at Frankfort, he returned to his native Virginia and became pastor at Farmville, where he labored effectively for nine years. Then, his health having become impaired, he removed to Prince Edward county and became pastor of Pisgah and Sharon churches, in which position he died at the comparatively early age of 64. His death was triumphant—a glorious sunset.

He was often honored by his brethren, having been moderator of Bethel Association and also of the General Association of the Baptists of Kentucky, which last position he held two years. His alma mater—Columbian University—conferred on him the degree of Doctor of Divinity.

He left little in the way of writings, and this is to be regretted, for he had a remarkably bright and vigorous mind, and he could put things with rare clearness and force. He gave his life to the Master's service with singleness of purpose and with the whole force of his nature. He fought the good fight, he finished the course, he kept the faith.

He leaves his widow, six sons and one daughter. The Rev. H. A. Bagby, of Richmond, Va., is the son on whom the father's mantle seems specially to have fallen.

Love the world not, and yet love it. Love it with the love of him who gave his Son to die for it. Love it with the love of him who shed his blood for it. Love it with the love of angels, who rejoice in its conversion. Love it to do it good, giving your tears to its sufferings, your pity to its sorrows, your wealth to its wants, your prayers to its miseries, and to its fields of charity, and philanthropy, and Christian piety, your powers and hours of labor. You cannot live without affecting it, or being affected by it. You will make the world better, or it will make you worse.

God help you by his grace and Holy Spirit so to live in the world as to live above it, and look beyond it; and so to love it that when you leave it, you may leave it better than you found it.—Guthrie.

WANTED—ACTIVE MAN OF GOOD CHARACTER to deliver and collect in Kentucky for old established manufacturing wholesale house. \$200 a year, sure pay. Honestly more than experience required. Our references, any bank in S. W. City. Enclose self-addressed stamped envelope. Manufacturers, Third Floor, 221 Dearborn Street, Chicago.

LEARN to be contented.

New Black Dress Goods.

- 50c For new All-wool Figured Jacquards, 40 inches wide, in ten choice patterns.
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- \$1.00 For extra quality steam sponged Camel-hair Cheviot for coat suits, a most stylish fabric.

Dress Goods, Colors.

- 25c For new bright Scotch Plaids, in large or medium patterns, for children's dresses.
- 45c For heavy quality Plaid or Mixed Dress Goods, 36 inches wide, in all attractive shades.
- 59c For new Illuminated Cheviots, 44 inches wide, in the swell combinations of red and black, blue and black, and brown and black, worth \$20 a yard.
- 90c For Ironside's Serge, 54 inches wide, in castor, new blue and gray. This serge does not spot.

New Fall Outing Cloths.

- 3c For Pink Checked Outing Cloths, for fall wear.
- 5c For pretty striped and Checked Outing Cloths, in light blues and pinks.
- 6c For narrow and wide Striped Outing Cloths, also Checks in pinks and blue.
- 8c For a nice, soft quality outing Cloth, the best quality.

New Fall Prints.

- 5c For pretty Fall Prints, in the latest styles and colors for children's school dresses.
- 6c For extra quality Prints, in new shades of college blues and reds, copied from Foulard patterns.
- 8c For a choice line of pretty Dark Percales, in stripes and figures, brand new stock.

MAIL ORDERS filled promptly and with the best of goods.

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Makes Ladies' and Misses' Dresses to order, and does shipping for non-residents. Lowest prices. Satisfaction guaranteed. Catalogue mailed free on application. ROOM 42-47 COURSE JOURNAL BUILDING, LOUISVILLE, KENTUCKY.

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TWO FAST TRAINS DAILY.

The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, CAFÉ DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.

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EDITORIAL.

Through the kindness of Dr. S. H. Ford, of St. Louis, we have before us several copies of the Columbian Star, published in Washington, D. C., in 1826. Baron Stow was editor. It is a four-page paper, for which the price was \$3.00 a year in advance. Subscribers were asked "to make their remittances, so far as practicable, in money that will not be liable to a large discount in this city." It was added, "The paper will be discontinued to no subscriber, except at the option of the publisher, until arrears are paid." It is announced that advertisements are inserted at "50 cents a square," but we find scarcely any advertisements inserted.

Some religious announcements appear, of which the following are samples: "Divine service will be conducted in the Hall of the House of Representatives tomorrow morning at 9 o'clock by the chaplain of the Senate."

"The Monthly Concert of Prayer for Sunday Schools, will be held next Monday evening at 7 o'clock, at the Rev. Mr. Baker's church."

It is to be noticed how differently the columns of a Baptist weekly were filled then from what we find now. Every week's issue contained a report of the proceedings of Congress. Monthly statements of the deaths in Washington appeared also. In the list for March, 1826, we find the following: "Decay 1;" "Do (colored) 1;" "Mental Derangement 1;" "Ohelio 1," &c. After the list of the deaths the statement appears: "By order of the Board of Health," as if the deaths were by that order.

One of the departments is the "Ladies' Monitor," and, in the issue for April 8th, 1826, this opens with an article written to prove that a woman can keep a secret. We notice other brief articles in this department are: "Female Behaviour," "The Female Grave," and "Woman in Adversity."

In this same issue we find a deliverance from some Methodists of Alabama who met in Tuscaloosa, from which we quote:

Being informed that several of the preachers of the Methodist church have, within the last year, united themselves to the Fraternity, and associated with them, which is contrary to the custom and usage of the ministers and members of the Methodist church, as far as our knowledge extends; and being satisfied that the cause of God and the salvation of souls will not be advanced by an union of that Fraternity with our Society; nor can they be united without excluding a majority of the most pious and devout members of our church, viz.: the Females; and our opinion is that it is a bad precedent to be set or established in our church.

We do, therefore, resolve, 1st That we as a society, and as individuals, will not receive nor acknowledge any man as our preacher, pastor or presiding elder, who has joined that Fraternity and he as has been a preacher and continues to associate with them either directly or indirectly.

In the "Summary of News" of this same issue, we find the announcement, "It is possible Spain may become a province of France;" also the item: "England—The commercial distress continues and increases. The like has not been known or felt since the year 1793."

The following, taken from this same column is of special interest:

"The failure of the great book-sellers, Constable & Co., is said to have nearly ruined Sir Walter

Scott, who had made himself responsible for them to a large amount. It has produced, too, the development of the incognito, hitherto preserved by the author of the Waverley novels, Sir Walter having, as it is said, in order to prove his claims on the estate, been obliged to swear that he had an interest, as author, in the proceeds of those works."

In this issue, which abounds in interest, we find a quotation from the Western Recorder, which was published in New York. But in the issue for April 22nd, 1826, we find the following:

"Elkton, Ky.—A letter to the Editors of the Baptist Recorder, dated Elkton, Ky., Feb. 20th, 1826, says—'We have had, during the last Spring, Summer and Fall, some truly refreshing seasons from the presence of the Lord. About one hundred have been added to two churches in this county, and the work seems yet to be progressing in some places.'"

This Baptist Recorder was the precursor of the Western Recorder, which represents the consolidation of the Baptist Recorder, the Baptist Banner, and the Western Pioneer.

In the number for April 20th, 1826, we find:

"Thomas Jefferson.—On the evening of the 20th instant there was a very crowded assemblage of the citizens of Boston at Faneuil Hall, to agree on measures to contribute to render the few remaining years of the life of Thomas Jefferson as free from care and as rich in blessings as possible. B. Russell, Esq., was elected Chairman, and A. Austin, Esq., Secretary. The meeting was addressed by A. S. Dearborn, S. L. Knapp and J. T. Austin, Esqs, and resolutions were unanimously passed for choosing a Committee to raise funds by voluntary subscriptions, to be disposed of for the aid of Mr. Jefferson, in such a manner as the committee may deem most expedient."

We will have more to say about these most interesting papers, and we heartily thank Dr. Ford for letting us have them.

The United States Board of Geographical Names has decided that the Capital of China is to be pronounced Peking, and not Pe-king, or anything else. This suits us exactly for Peking is what we have been calling it. To be sure, the Chinese give a nasal sound to the final letter, and those who insist on calling a place the way the people who live there call it, will probably say Peking. But to be consistent such persons must not say Paris, but Parce, which is what those who live there call it. Such persons must not speak of Rome, or Florence, or Venice, but rather of Roma, Firenze and Venetia, as the Italians call these cities, respectively. And there are many places such persons could not name at all, since they could not pronounce the native names.

After all, usage settles such things. But there is no reason why English-speaking people should not adopt an English pronunciation for all foreign places. What difference does it make to us what the Afghans call Ghisnoe, Candahar or Herat? When the British or Russian troops enter either of these places, why may we not, in reading the dispatches, give these names a respectable English pronunciation? The Chinese Minister in Washington, Wu Ting Fang, says that Peking is right, and not Pe-king; but the United States Board of

Geographical Names decide in favor of Peking, and we are Americans, and will follow the American rather than the Chinese authority.

HELP THE SUFFERERS!!!

The disaster that has befallen the city of Galveston, Texas, and the surrounding region, is simply appalling. More than 5,000 lives have been lost, \$10,000,000 worth of property destroyed and many thousands of people have been rendered homeless and destitute. Help is being sent from various parts of the world, but much more is needed, and the need is likely to continue for some time. Among the sufferers are many of our brethren, and we open a subscription for their benefit. We will be glad to receive and forward any amounts that may be sent us. We will make prompt acknowledgment in our columns, and will publish the receipts of the parties to whom the money is sent.

Western Recorder \$25 00
T. T. Eaton 10 00
Cash 5 00
Recorder Composing Room 2 00

The Gospel Advocate says: "Baptists pray for the baptism of the Holy Spirit." We cannot say what some Baptists may do, for some of them act strangely, but we respectfully inform the doctrine that many Baptists do nothing of the kind. We believe the baptism of the Holy Spirit ended with the Apostles. Christians to-day have the Spirit to renew, guide and sanctify them, but that is a very different thing from the baptism of the Spirit, which was always accompanied by miracle-working power. — WESTERN RECORDER.

DEAR BRO.—Doubtless you have good Scriptural proof for this note, yet it puzzles me. How am I to understand the following passages which have the idea of the same "promise" running through them? Luke 24:49; Acts 1:4, 5 and 8; Acts 2:38, 39 and 41. It seems to me inevitable that the "promise" of power which was fulfilled on the day of Pentecost extends in some way to all Christians. Your interpretation of these connected passages would be greatly appreciated.

Fraternally yours,
WM. H. SMITH.
Columbus, Ga., Sept. 14, 1900.

Luke 24:49 is a prophecy of the special bestowment of the Holy Spirit at Pentecost, and this is spoken of in Acts 1:5 as a baptism. This certainly was accompanied with miracle-working power, for the Apostles "began to speak with other tongues as the Spirit gave them utterance," and every one in the assembly heard in his own tongue wherein he was born. Acts 2:4, 8, Acts 2:38 refer to this special and miraculous manifestation of the Spirit. A little farther on, Peter (v. 38, 39) is speaking of the meaning of all this to his hearers, and he tells them: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This "gift of the Holy Ghost" promised to all that shall be called, is not designated as a baptism. It cannot mean that all whom God shall call will have the gift of tongues, for they have not had it and do not have it. The baptism of the Holy Spirit was a special endowment of miraculous power, and there is no evidence that it was ever bestowed after the time of the Apostles. When people "pray

for the "baptism of the Spirit," they are asking for miraculous power, when really what they desire is the presence and power of the Spirit in them and through them.

Our good brother, the Rev. B. M. Bogard, objects to what we said about the Gospel Mission brethren's declining co-operation with our Foreign Board on the ground of expense. Our point was and is that this is not a valid ground for declining to cooperate, since each brother can designate his contribution, and no part of it will go to expenses. This is a complete relief, so far as that point goes, and we were not discussing other points.

It is no answer to say that "the per cent of expenses is reckoned on the whole amount collected," because no per cent is set aside for expenses. The expenses are paid, and then brethren, who choose to do so, calculate what per cent of the receipts was used to pay expenses. Where there is no designation, of course, the money goes into the general fund, and whatever is needed for expenses is taken for that purpose. But designations will be rigidly respected.

To be sure, a few brethren's designating their contributions would have no effect on the expenses, except by increasing the receipts to diminish the per cent, but this does no wrong to the brother who objects to the expense, since none of his money is used for that purpose. A brother should not object to the expense if others cheerfully pay it.

But if the Gospel Mission brethren will come into line with us—a thing we earnestly desire—we (speaking individually) would be willing to agree that the money for expense be raised separately, and not a dollar be used for expense except it be so designated. There are plenty of us, who believe the expense is wise and needful, to pay it; and if this will bring co-operation we are willing to make the concession.

In referring to the last meeting of the Walnut-street and McFerran Memorial joint committee, the Courier-Journal snarls as follows:

"One who was present said that if any women had been there, they would have had good cause to think the affair would end in a fight. Seeing that the Walnut-street church had determined to build on the lot at Third and St. Catharine, the McFerran Memorial Committee took occasion to tell the brethren of the older church what they thought of them."

This is a gross and a gratuitous injustice to the brethren from both churches composing this joint committee. Of the many ill-natured things the C.-J. had previously said in connection with this affair, none were quite so venomous as this.

The death of Mrs. Rebecca P. Nunnally removes from our ranks one of the best and saintliest of women. She was one of the constituent members of McFerran Memorial church, and she was greatly loved and honored by her brethren and sisters. She was 71 years of age when she died, Sunday morning, at the residence of the Hon. and Mrs. O. H. Harrison, with whom she has long made her home.

DISTANCE is a great schoolmaster. It teaches many things, among them the greatest of all attainments—the power to pray. —Glover.

Editorial Varieties

Did you ever know a man to sing his own praise without pitching the tone too high? Mr. John D. Rockefeller is announced as giving \$50,000 to Spellman Seminary in Atlanta, Ga.

It is said that the men who walk fastest when going to dinner, walk slowest when going back to work.

The new census shows that Lincoln, Nebraska, has decreased 1,185 in population since 1890. What is the matter?

Prof. J. K. Nunn writes that Shelbyville College opened "more than fifty per cent better than last year." This is very fine. We hear also of other good openings of our institutions.

The WERTMAN HOOKSING is a noble prophet, but we can name the next President of the United States, and the name is William. We leave to the reader to add the surname according to his judgment and taste.

The Sunday School Times of Sept. 8, page 3, speaks of Dr. Basil Manly as "president of the Southern Baptist Theological Seminary." Dr. Manly long was an honored, loved and efficient professor in the Seminary, but he was never President.

The unexpected death of Colonel John H. Patrick of South Carolina, has caused wide-spread sorrow. He was one of our wisest and most devoted laymen, and had a pillar in the house of God. He was the father of President R. G. Patrick of Judson Institute, Marion, Ala.

A writer in the New York Observer says of M. Baillien, one of our Baptist pastors in Paris, France: "He has that incommensurable gift which enables a man to set other men on fire, and it is always a treat to listen to him." The way to set others on fire is to kindle yourself.

The London Morning Post says that Minister Conger declared that, but for the aid given by the American missionaries in China, the defense of the legations would have been impossible. This is a noble tribute to the missionaries and illustrates one element in the value of their work.

The Rev. L. H. Voyles, of Horse Cave, Ky., subscribed for the WESTERN RECORDER when he was fourteen years old. He still rails for his father to earn the money, and it was the proudest day of his life when he sent an order for the paper with the money. He has been a constant subscriber ever since.

A heated skeptic of the "liberal" school has invented a theory of inspiration which he calls the "spiritual theoria," to the effect that while Bible writers made lots of mistakes, there is a sort of vague truth in their neighborhood. This gaseous theory of inspiration evaporates before you can get hold of it.

We have received from our Sunday school some of the admirable tracts (10 cts. each): "Campbell's Historical Criticism An Unscriptural Doctrine," by Z. T. Coor, D.D., "The Baptist Position," and "Why All Baptized Believers Should Join Baptist Churches," both by the Rev. J. F. Love. These are good campaign documents; and the Baptist campaign will end only with the millennium.

The Zionist Congress recently met in London. There were five hundred delegates present from all parts of the world. Fred Max Nordau told of the terrible persecution of Jews in Roumania. Dr. Theodore Herzl said that the settlement of the Jews in Palestine would end the Jewish question and bless the world. The Zionist had now announced that which is a long way short of what is needed to buy Palestine from Turkey.

Mr. J. Henry Burnett, the clerk, has issued the minutes of the recent session of the Long Run Association. It is a very neat pamphlet and is creditable alike to the clerk and to the publisher—the Baptist Book Concern. The tables show 10,486 members in the 26 churches, 45 baptisms during the year, and contributions to the amount of \$7,683.00. Our church property, leaving out the colored churches, is valued at \$68,100.00.

We have received a copy of the ARKANSAS DEMOCRAT, containing an account of a meeting of the Educational Aid Society of Little Rock. It is a society of ladies interested in educational matters. The paper at this meeting was presented by Mrs. S. H. Allen and the "author of the day" was "Adam Dean," our own Mrs. Ophelia B. Blair. The paper gives a pleasing account of Mrs. Blair and of her works, with apt quotations from her writings. Her best known work is "Powers of Humanity," in which are found some truly sweet strains of poetry and song. We congratulate Mrs. Blair on this deserved recognition.

There has been quite an excitement in some quarters over the appearance of men's shirt waists. Ladies have long been wearing such garments, not only without criticism, but with great admiration. But a man's shirt waist "is a very different thing," it is said. The "movement" (everything is a movement these days) began too late in the warm season to make much progress this year. Next May, however, we look for the agitation to be renewed and next summer the excitement will reach its height. Every man who has a sharply defined, and both the shirt-waist-line and the neck-shirt-waist-line will be vigorously heard from.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Offenses," and on "Dives and Lazarus." The new edifice will go right up at Third and St. Catharine Streets.

Broadway.—Pastor Jones preached on "Pastor's prayer and hope," and "Homeless Christ and the Christmas home." One for baptism.

Chestnut-street.—Pastor Weaver preached on "Meeting our obligations," and on "Christian's desire for the sinner." Two baptised.

East.—Bro. J. S. Felix, preached at both hours.

McFerran Memorial.—Pastor Hamilton preached on "Working for God," and on "The arch-deceiver." Twenty-second and Walnut.—Pastor Dement preached on "Why men are not saved," and on "Pleading for pilgrims."

Franklin-street.—Pastor Jenkins preached on "Happy is the man that delights in the Lord," and "Not so with the ungodly." Two for baptism, 8 by letter, 1 baptised.

German.—Pastor Ritsman preached on "Lessons from Galveston's visitation," and on "Christian constancy."

Highlands.—Pastor Dawes preached on "Conviction of sin," and on "Conversion and service." One baptised.

Logan-street.—Pastor Montgomery preached on "Consecration," and on "Sinners exposed to the damnation of hell."

Parkland.—Bro. J. T. McGlothlin preached at both hours.

Portland-avenue.—Pastor Tralls preached on "Contented Christians," and on "Degrees in heaven."

Southingate-st.—Pastor McFarland preached on "Seeing Christ."

Third-ave.—Pastor Boyet preached on "Practical verities for common folks," and "A plea for the Word of God." One by letter.

Twenty-sixth and Market.—Pastor Thompson preached on "Some facts concerning the dead," and on "The results of a single sin." One baptised.

Clifton.—Pastor Foster preached on "Stewardship" at both hours. Collection taken for the Galveston sufferers.

East Mead.—Pastor Cooper preached on "Covenantness," and Bro. J. W. Warden preached on "God is love." Two under watchcare, 2 by letter.

Highland Park.—Bro. McLendon preached on "Return of prodigal son" and on "Fear of great price."

The Point.—Pastor Foster preached on "Crucifixion of Christ."

Oakdale.—Pastor Hill preached on "Glorious Gospel," and on "Launch out into the deep."

Tabernacle (New Albany)—Pastor Martin preached on "Weeping Galveston," and on "Year of Jubilee."

Culbertson-ave. (New Albany).—Bro. D. B. Pickard preached.

Eight-Mile.—Bro. Wilkerson preached on "Covenantness."

Merridale Mission.—Bro. Duholm preached on "Works."

Bro. A. B. Worrell gave an interesting report of his work in Alabama.

Bro. J. M. Weaver gave an outline of his Sunday-morning sermon on "Meeting our obligations."

THE STATE.

Pastor Cree was added in a meeting at Friendship church, near Campbellville, by Bro. D. P. Montgomery. The meeting lasted more than two weeks and resulted in 11 additions, and some 30 professions. The church was greatly professed. In the midst of the meeting a collection was taken resulting in over \$100 for missions and over \$30 for the Orphan Home.

Pastor W. H. Branger writes: "Last week I closed a profitable meeting at Stephensburg, which we held in the school house under the direction of the Board. There is no church in the place, and the people seemed hungry for the Gospel." Bro. R. East assisted during some of the preaching. It was a pleasure to labor with him. The Lord blessed our work together, and there were 5 baptised who will unite with some of the neighboring churches, and we trust much more good was done."

Pastor J. A. Booth writes from

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

EACH ORDER contributes to the Bible Fund, and helps the Society-school interests of the Convention.

WHOLE LIST PER QUARTER.

Table with 2 columns: Item and Price. Includes The Teacher, Advanced Quarterly, Elementary Quarterly, Primary Quarterly, The Primary Leaf, Kind Words (weekly), Kind Words (semi-monthly), Kind Words (monthly), Little Lessons Pictures, Picture Lessons, and Bible Department Supplies.

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c. single copy; ten or more to same address, 6c. each.

BAPTIST SUNDAY SCHOOL BOARD, 157 NORTH CHERRY STREET, NASHVILLE, TENN.

CARDS AND CATECHISMS.

Table with 2 columns: Item and Price. Includes Infant Class Question Book, Little Lessons No. 1 & 2, Rev. R. Mealy, D.D., The Child's Question Book, Part I & 2, The Sunday School Primer, Class Books, Class Collection Envelopes, Complete Sunday School Record (each), Peabody's Notes (each), Reward Cards—Prize, and Reward Tickets.

Taylorville: "We have just closed a most excellent meeting of two weeks with the church here. There were 26 additions—11 by experience and baptism, 11 by letter, and 8 by relation. The church was much revived. Bro. B. B. Bailey assisted us. His preaching not only gave full satisfaction, but also pleasure and delight."

Pastor Wm. M. Stallings writes: "We received one by experience and baptism at Bradfordville at our last regular meeting. I am entering my eleventh year as pastor here. From a meeting held on Sunday, Sept. 10, Bro. E. Summers at present in a meeting of great spiritual power with Bethel church, Mercer county. I go to Parkville next to aid Bro. R. L. Pardom in a meeting of days."

Pastor I. P. Trotter writes: "I spent some days with the Rolling Rock church, Nelson county, in a meeting. Bro. A. Volmer is the wide-awake and useful pastor of this church. Up to the time of my leaving, there had been 13 additions to the church. One year ago, the church decided to have preaching two Sundays per month. Bro. Volmer divides his time between Rolling Rock and New Haven. The Lord is blessing his labors at both places. May the good work go on."

Pastor B. J. Davis writes: "We closed a ten days' meeting at Hardinsville Wednesday night, Sept. 12, in which Bro. J. T. Marksbury of Georgetown, did the preaching. The church was greatly benefited by the meeting and there were 10 additions, 5 by baptism, 4 by letter and 1 by relation. Bro. Marksbury greatly endeared himself to the people by his earnest, faithful preaching and his splendid social qualities."

Pastor J. S. Norris writes: "We have just closed a very successful meeting at Dry Run church. Bro. G. S. Socorose, of Versailles, was with us. He is a noble 'man of God.' Our church has been greatly revived. One restored and four received for baptism. We are now in a meeting at Bellevue, Bro. W. D. Norton, of Lexington, is with us. Much interest is manifested and we expect great things from God. Pray for us."

Bro. A. H. Ellis writes: "We have just closed a two-weeks' meeting at Salem. Bro. R. H. Tolle, of Maysville, did the preaching, and did it well. He addressed himself to our needs. The meeting closed with 12 accessions to the church. At the close of the meeting the members and friends surprised Bro. Tolle and the pastor with a donation. I think we have some of the best people in the world at Salem! May the Lord abundantly bless them."

OTHER STATES.

The lightning struck the house of Eld. T. J. Cobb at Statesboro, Ga., and he and his wife were instantly killed by his wife. The eldest child was in the same room, but was not injured. The church and community are greatly bereaved at this sudden removal of one who was so deeply beloved.

The Pleasant Grove church, Franklin county, Ga., greatly revived in a meeting which resulted in 10 additions to its fellowship.

Eld. J. G. Bryan is the active pastor of the Silver Shoal church, Ga., although he is in his ninety-fourth year. He has held a meeting, assisted by Pastor Barrett, of Dalton, in which 10 were added to the fellowship of the church.

Pastor J. E. Cole writes from Clinton, La.: "We have just closed a ten days' meeting with 26 additions to the church. Bro. D. F. Lawrence, of New Orleans, did the preaching. We are much pleased with him as a preacher, and also for his social qualities. The Lord was with us

from the beginning, and has greatly blessed us."

The Canton church, Ga., has just closed a series of meetings in which the church was greatly revived and strengthened. Pastor A. B. Vaughan baptised 16 happy souls, and others have opened confessed Jesus Christ as Lord, and will be baptised in the near future. Excepting 16 months, Bro. Vaughan has been pastor of this church since November, 1885. In July, 1897, he accepted the call to the pastorate in Canton, Ga., church, Nacoochees, Texas and remained with that church until November, 1899. During this time the church of that little city built their present magnificent house of worship. A year ago, he was recalled to his pastorate in Canton, Ga., and accepted, resuming the work last December. Pastor Vaughan is a staunch friend of the RECORDER, and through his influence the paper goes regularly into the homes of many Baptists in North Georgia.

Quite recently the Baptists of North Georgia have sustained a great loss in the death of Eld. W. J. Hyde. Bro. Hyde was a man of God; tender, yet brave; stern before error, yet patient with the weak. He was regarded as the apostle of temperance in the mountain country of Georgia. He was a man of full faith and the Holy Spirit; and though dead, he yet speaks, and will speak for generations to come. Within this particular section of North Georgia are the homes and the work of Elders G. L. Barnwell, J. W. Robertson, J. L. Wyatt, B. Vaughan and the late W. J. Hyde, and the good which under God they have been enabled to do is great beyond human estimation.

Bro. Fleetwood Ball writes from Buena Vista, Tenn.: "Kindly announce that the next session of the Western District Association will be held with Cottage Grove church near Paris, Tenn., on Wednesday, 10th. The place of meeting has been changed from Shady Grove church to Cottage Grove. This is one of the oldest Associations in Tennessee. A revival with Mt. Nebo church at this place has resulted in conversions and 26 additions. It has fallen to my lot to do my own preaching, but the Lord has blessed me."

Bro. B. R. C. Adams writes from Newman, Ga.: "My meeting here in the First church resulted in 26 additions to the church, 19 by baptism and 7 by letter; among the number baptised was one of our grand youngsters. I assisted Pastor F. J. Ellis in a meeting last week at Atlanta church, twelve miles from Newman, which resulted in 26 additions to the church, 55 by baptism, 8 by letter and restoration. This was one of the most powerful and revival meetings I ever witnessed. God was abundantly glorified and his cause strengthened. Success to the RECORDER."

Pastor M. D. Jeffries writes: "We have just closed a most excellent meeting at the Second church Knoxville, Tenn., which resulted in 40 additions to the church, mostly all by baptism. Not many men are able to set forth the Scriptural way of salvation as clearly and as forcibly as Bro. Martin and at the same time, by apt illustration and vivid ways of statement, make their preaching so delightfully fresh and pleasing. During the month's meeting, many a Scriptural truth has been so lodged in the minds and hearts of our people that it will stay with them for the rest of their mortal days."

Pastor J. G. Taylor writes from Magazine, Ark.: "The Baptist church at this place has just closed a good meeting, with 25 additions to the church. Bro. F. P. Turner, of Harrisburg, Ill., visited us. He was at one time pastor of this church, but is now pastor of the Baptist church at

Harrisburg, Ill. He did all the preaching, and a glorious, good meeting we had."

The recent session of the Copiah County Association, Miss., was more largely attended and more satisfactory than the last meeting in the history of the body.

Fourteen were received into the Hazlehurst church, Miss., as the result of a recent meeting in which Pastor Fawcett was assisted by Pastor W. A. McComb, of Crystal Springs.

GREENVILLE ASSOCIATION.

This body met with the Ingram Chapel church, Sept. 7, 1900, at 9:00 o'clock A. M. The meeting was called to order by singing; prayer was offered by Bro. Cox Brown, at which the introductory sermon was preached by Bro. Boon Center. He preached a very interesting sermon. Though he lives in the mountains, he shows very clearly that he is a Baptist through and through. His words were very plainly and baptism would not save them. He said "he that believeth not shall be damned," no matter if he had been baptised one hundred times. After the introductory sermon, they proceeded to the business of the association.

First letters were read from the different churches by Bro. Cox Brown. The report was fairly good; some churches were passed without letters or messengers.

Bro. M. Center was elected moderator and Bro. I. E. Winn was elected clerk.

The following visitors were received and invited to seats: Bro'n W. P. Harvey, Corresponding Secretary, J. G. Bow, H. G. Garrett and I. E. Willis.

The next meeting will be held at Campton, Ky.

AFTERNOON.

The meeting was called to order by singing, after which Bro. W. P. Harvey preached. Bro. Bow made an interesting talk on missions. He also preached at night, which pleased the people very much; some of them said it was the best sermon they had heard for a long time.

The time on Saturday was given mostly to preaching.

There were services held on Sunday, Bro. Cox Brown preaching. Bro. M. Center made a few closing remarks.

BOONEVILLE ASSOCIATION.

This body convened with the church at Ell's Branch, Clay county, Ky., Sept. 7, 1900.

All churches were very well represented by letters and messengers; quite a number of visitors and correspondents.

Bro. R. G. Murry was re-elected moderator and Bro. H. C. Hornsby, D. D. clerk. The various phases of missions were forcibly discussed by a number of brethren.

The Orphans' Home was remembered in a good collection.

Burning Springs Baptist College was heartily endorsed by the association.

There was some talk of a division of the territory of the association, but the matter was passed without action.

There was preaching at the stand near the church every day by Bro'n S. F. Thompson, S. E. Whitley, W. H. Anderson and others. On Sunday Bro'n H. Bowling, J. G. Parsons and R. G. Murry preached to a large congregation.

The association meets next year with the church at Eldman, Knott county, Ky., J. G. PARSONS, Berea, Ky., Sept. 12, 1900.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

J. C. GREENE & CO., Proprietors, Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honest, and a man of business and financially able to carry out any obligations made by him.

W. E. TRAXER, Wholesale Druggists, Toledo, O. WALKER, KESNER & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, and reaches the seat of the disease, and cures the surface of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

We regret to learn of the death of Bro. E. H. Hearne, of Centre, Texas. For more than fifty years he has been a faithful minister of Jesus Christ, loved and honored by all who knew him.

AVOID UNKNOWN BRANDS. BORDEN'S EAGLE BRAND CONDENSED MILK. SEND FOR 'BABIES' BOOK FOR BORDEN'S CONDENSED MILK Co. N.Y.

GREENUP ASSOCIATION.

This body held its fifty-ninth annual session at Willard, Carter Co., Ky., beginning Sept. 5th and closed Sept. 8th.

The mission board held a business session on the evening of the 4th. Treasurer's report showed all debts paid and a small amount in the treasury. A colporteur and missionary had been kept on the field through the year at a salary of \$300. First year in the history of the association when such was done.

The association was organized on Wednesday morning by electing officers of former session—Brother D. Wood moderator and Bro. Eugene May secretary and treasurer.

The appointee being absent, Bro. Bryant Knight preached the introductory sermon.

There are thirty-five churches in the body; twenty-seven reported by letter or messengers. Marked improvement was noted along several lines, but there is great need for greater improvement yet, both on these lines and all others of our work. The reports contained the following items: Number of baptisms, 147; 116 last year; 21 Sunday-schools; 28 last year; \$29 to State Missions; \$21 last year; more than \$300 for district missions; \$32 last year; \$81 for Foreign Missions; \$76 last year; \$181 for Home Missions; \$94 last year. Only two churches reported anything to State Sunday-school and colportage work; four to State Missions; 15 to District Missions; 10 to Home Missions; 12 to Foreign Missions; 18 to Orphan Home. Six reported nothing for any line of mission work.

During the year a permanent fund of more than \$40 was created to be used in furnishing colportage supplies. This fund is to be increased as necessary demands. Our colporteur and missionary were retained for colporteur and is to give one-half time to the work at a salary of \$300.

Bro. D. Wood was elected district missionary for one-half time; salary \$300.

The reports were generally discussed and hopes for the coming year are bright.

Brother Harvey, of the RECORDER, B. W. of the State Mission Board, and Young, of the Inter-denominational Temperance Work, were each present and added much to the interest and profit of the meeting. We do not often have visitors from a distance, and so appreciate them the more when they come. These brethren will always be received by our people with open arms.

W. C. P.

DEAR RECORDER: Rev. Z. Ferrell in last week's issue was printed as from "Hawesville." Instead of Stephansport, which it should be. Please correct it in this week's RECORDER.

Yours, Mrs. FRANK C. FERRY, Stephansport, Ky., Sept. 17, 1900.

ANOTHER of our grand Old Guard, whose prayers are a blessed mainstay of the RECORDER, has gone to her home in glory. Mrs. Elizabeth Dawson, of Berea, Ohio, was a subscriber for fifty years to the paper she loved. Here is the triumphant entrance into glory; ours the sense of loneliness and loss.

W. A. STEDD.

THE RECORDER'S BIBLE can make \$50 per month. The RECORDER'S REPORT can make \$100 per month. The RECORDER'S MISSIONARY can make \$100 per month. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

DAYS AND NIGHTS.

BY ELIZABETH LINCOLN GOULD.

If the days were only twice as long, 'T would be a splendid thing! 'Cause, don't you know, 'fore you're quite tired...

AN ENGLISH SLUMMING EXPERIENCE.

BY L. G. MOBERLY.

Old Betty Perkins lived in one room in the Borough. She was not largely blessed with this world's goods, but heaven had endowed her with a cheery soul...

One afternoon Betty sat alone in her little room, resting, at the conclusion of her day's cleaning...

There was a footstep on the stairs—a slow, unaccustomed footstep—but old Betty did not hear the outside sound...

For standing on Betty Perkins' threshold was the very smartest lady Betty's eyes had ever fallen upon...

And you know, Andy Allerton said to her husband that same evening...

down!" she added, drawing forward the one chair—a somewhat dilapidated cane one.

The smart lady seated herself, her skirts still neatly arranged about her...

"Oh, my name is Lady Allerton!" she said, shortly, "and I am coming to visit down here."

"Well, no, ma'am, I don't seem to find it so. There's only me, you see, and one old woman, don't you see...

"But I suppose you can get help from the parish, and things?" her ladyship asked, vaguely.

"Oh, so, ma'am! I am glad to say I don't have no call to go to the parish, nor nothing of that, and I hope I never may have."

"I'm sure it's very kind of you, ma'am," she said, turning over in her mind what in the world could have made this fine lady come here...

"You'll let me make you a cup of tea, won't you, ma'am?" she asked, and a kindly smile lit up her wrinkled old face.

"Good afternoon," she bowed to the old woman, who stood holding the door open for her, and eyed her with polite interest.

"Deary me," she spoke aloud, a habit she had acquired from much living alone—"deary me, now! I wonder what brought that fine lady down here."

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"And so, no doubt, they are, my dear," Lord Allerton replied, lazily. "I dare say they wondered what on earth made you suddenly go and see me."

Old Betty's views of etiquette were founded on those which held good in her immediate neighborhood, where, if anybody stepped in to see you in friendly fashion one day, you generally stepped in upon them in like fashion during the course of the week.

Three days after Lady Allerton's visit to her, Betty drove herself in her best clothes, a very worn but perfectly tidy black dress, a bonnet of anedivian design, and a neat black shawl, and prepared to sail forth.

"Wherever are you a-goin' to?" her neighbor below asked. "I'm a-goin' to see a lady as called upon me," Betty announced, placidly, but in a tone which forbade further questioning, and she went out in the glory of her best clothes, feeling dear soul, that the least she could do to repay the kindness shown by the lady in return.

"Pick me out a nice one, my dear," she said to the girl; "I'm a-takin' of it to a lady as has been kind to me; I'm just a-goin' to return her call."

"There's a nice one, granny,"—and the girl thrust a soft, deep-colored head into the old woman's head; "you looks a bit tired."

"Well, I be a bit tired, my dear—I've come a long way, but I'll get rested when I gets to the house, of course."

It took Betty some time to find the house, but a kind postman pointed it out to her, and she climbed the steps a little wearily and rang the bell.

A gorgeous footman answered it. He looked her up and down with a surprised and surprised air; but something in Betty's eyes, her bearing and dignified manner made him speak her almost civilly what she wanted.

"To see her ladyship?" The man started, "I don't see 'er, he'll see 'er now—she've got company. Wait there a minute and I'll see."

Does the Work

Is Superior Operation, No Pain, Trying Capable—A Simple, Nervous Remedy, but It Does the Work.

There are some people who have piles as frequently and regularly as other people have colds.

This remedy is composed of simple, harmless vegetable ingredients, but combined so effectively and act so promptly and thoroughly that it cures every form of piles whether chronic, acute, or protruding.

In long-standing cases the Pyramid Pile Cure has proven to be the only certain cure except a surgical operation, and its advantage over an operation are many as it is painless, causes no delay or disturbance with daily occupation, and has, but not least, it is cheaper than any surgical operation could possibly be.

The cases that the Pyramid Pile Cure will not meet are so few that physicians are going away with operations for piles and depending upon daily occupation, and has, but not least, it is cheaper than any surgical operation could possibly be.

The Pyramid Pile Cure is prepared by the Pyramid Drug Co., of Marshall, Mich., and for sale by drug-grocers, chemists, and mail-order houses. Each package contains directions on how to use and cure of piles, together with testimonials from every section of this country.

So Betty stood humbly outside upon the steps, and wondered over the curious treatment bestowed by the great upon the visit; "she is busy just now, and she doesn't know you."

The footman returned to the door. "Her ladyship wishes to know what you want," he asked; "she is busy just now, and she doesn't know you."

"I—I just comb to see her," Betty faltered; "if you was to say as 'twas Mrs. Perkins, of 136 William street, she'd remember. She come to see me the day before yesterday, so I just come round to see her to-day."

The footman again left her standing on the doorstep, returning shortly to beg her to come inside a minute.

"Well, Mrs. Perkins," she said, "did you want anything? Have you come to ask me to do something for you?"

"Dear me, no, ma'am!—there was an unlettered old woman in Betty's voice—"I just come to see you, because you was good enough to come and see me, and—"

"You came to see me?" Lady Allerton looked the old woman up and down with well-bred insolence, "I had assumed you had I could not sleep and was compelled to give up work. It affected my lungs so that I coughed all the time both day and night. My friends all thought I had consumption. My wife insisted on my trying Golden Medical Discovery. I have taken four bottles and am now a well man, weighing 150 pounds—thanks to Dr. Pierce."

"The People's Common Sense Medical Adviser in paper covers, is sent free on receipt of 21 one-cent stamps to pay the cost of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y."

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One Man Saved

From a wreck will attract the world's attention to the life-saver. Yet let the life-saving be continued every day, and very soon it attracts no public attention.



Golden Medical Discovery could be made to stand out alone, like a picture on a screen, it would attract the notice of the whole nation. By a curious contradiction the very frequency with which the "Discovery" saves life, robs it of its general interest.

THE MODEL Church Roll and Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 6 1/2 x 11 inches, and contains...

Only \$1.50

This price includes twelve blank Church Lists. It is published and for sale by the...

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Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers

SHORTEST LINE AND FASTEST TIME TO EVANSVILLE.

Depot Ticket Office, 7th and River. City Ticket office, S. W. Cor Third and Main. J. B. CAMPBELL, D. P. A., Louisville, Ky.

EDUCATIONAL.

New England Conservatory. The leading musical institution of America. Founded 1865. University of music.

RICHMOND COLLEGE, RICHMOND, VA.

Strongly endowed. Buildings cost \$200,000. \$50,000 spent for new buildings and scientific equipment last year.

S18 LATEST IMPROVED. PREMIER PREPARED. For this style new high-arm machine...

WHAYNE MANUFACTURING CO., 80 Fourth Ave., Louisville, Ky. (This firm is responsible.—Western Recorder.)

THE MARKETS.

LIVE STOCK.

Report for week ending Sept. 15.

Table with columns for livestock types (CATTLE, HOGS, SHEEP AND LAMBS) and prices. Includes items like 'Extra good export steers', 'Light shipping', 'Good to extra light', etc.

Report for week ending Sept. 15.

LEAF TOBACCO.

Following were the sales for the week and year to September 15, with comparisons:

Table comparing tobacco sales for years 1890, 1895, and 1897. Columns include Year, Sales, and Rejections.

Table with columns for tobacco types (TRASH, COMMON, MEDIUM, GOOD) and prices. Includes items like 'Trash, green or mixed', 'Trash, sound', etc.

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Table with columns for tobacco types (TRASH, COMMON, MEDIUM, GOOD) and prices. Includes items like 'Trash, green mixed', 'Trash, sound', etc.

A SOLEMN WARNING OF AN APPROACHING CRISIS.

In the Recorder of August 28, "A Northern Pastor" declares: "Within the past few years, Northern Baptists have been divided on the inspiration and trustworthiness of the Bible."

The writer justly insists that "Baptists are limited to the Bible." This is a timely and solemn warning of a rapidly-approaching crisis in Baptist history, and that crisis is the separation of heresy from orthodoxy.

The denomination is sick with chronic doctrinal disorders and burdened with a host of organic parasites. We need both constitutional treatment with large and regular doses of sound doctrine taken fresh from the Bible apothecary, and local treatment of frequent applications of Biblical discipline.

ly and organically considered, the hope of the world for a pure Gospel and a Biblical church organization lies in the hands of Baptists. Taken altogether, the hope of the world, for missionary energy, for political and religious liberty, for doctrinal and organic soundness, and therefore for the Biblical evangelization of the world, the coming of the King, the good of mankind and glory of God, lies in the hands of Anglo-Saxon American Baptists.

And since they themselves concede that Northern Baptists are departing from the Bible, it follows that these great hopes of the world have fallen into the hands of Southern Baptists. What a trust! What a responsibility! What an opportunity!

Stateboro, Ga. BOONE'S CREEK, NELSON COUNTY AND RUSSELL'S CREEK ASSOCIATIONS.

Last week it was my privilege to be present at each of the above District Associations. Brethren kindly promised to furnish reports of the proceedings of each for the Western Recorder.

Boone's Creek met with Allensville church, about twelve miles from Winchester. The churches were well represented by letters and messengers, and the old officers were chosen—J. N. Cankright moderator, and W. D. Strode clerk.

Winchester church is the strongest in the association, and under the leadership of Pastor Bailey it is in a high state of prosperity. Pastor Ecton, of Allensville church, and the brethren and community did themselves proud in the entertainment of the association.

Nelson County met with New Haven church. Thomas Hall, D.D., was re-elected moderator, and T. P. Samuels clerk. The letters indicated quite an increase over previous years in contributions to missions. Pastor A. Vollmer contemplates setting a good example to all bachelor preachers. His heart is turned toward Missouri.

Russell's Creek convened with Salem church, four miles from Campbellsville. Judge James Garnett was chosen moderator, and E. F. Tucker clerk. The attendance was large and the hospitality was most bountiful.

The second day was mainly devoted to centennial addresses by Bren. E. W. Cookley, A. C. Oree, Henry McDonald, D.D., and Judge James Garnett. We expect to publish the historical address delivered by Judge Garnett in the Western Recorder. It is a valuable paper, giving a history of Russell's Creek Association.

It was out of the cloud that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky, without a speck or shadow, would not suit us in our passage to the kingdom. Therefore he draws the clouds above us, not once in a lifetime, but many times. But, lest the gloom should appall us, he braids the cloud with sunshine—pay, makes it the object which gleams to our eyes with the very fairest hues of heaven.—Horatio Bonar.

FALL ANNOUNCEMENT.

With the opening of the Fall Season, we are better prepared than ever to furnish your home or office. Carpets, Curtains, Mattings, Linoleums, Draperies, Shades, Rugs, Grilles, Hardwood Floors and all Interior Furnishings.

Lowest Possible Prices.

W. H. McKnight Sons & Co.,

Wholesalers, Retailers and Importers. 223 Fourth Avenue and 228-229 W. Main Street LOUISVILLE, KY. MAIL ORDERS SOLICITED.

EDUCATIONAL.

BETHEL FEMALE COLLEGE, Hopkinsville, Ky.

SELECT HOME SCHOOL FOR GIRLS. Eight Academic Schools. Music, Art, Elocution, Physical Culture, Instruction graduates of leading institutions, tested by experience.

The 26th Session of Liberty College

GLASGOW, KY., Began August 30, 1900.

The Board of Trustees, through their Secretary, take pleasure in testifying to the prosperity of Liberty College under the present management for the scholastic year of 1899-1900. The matriculation of pupils has nearly doubled the work done by teachers and pupils has been excellent.

University School.

107 Third Avenue, LOUISVILLE, KY. Central Location. Limited Number. Able Faculty. Courses in English Language and Literature, Mathematics, Elementary, Natural and Physical Sciences, Latin, Greek, French and German.

POSITIONS GUARANTEED under reasonable conditions for those who hold board, 100-125; calling free; no vacation. DRUMMOND'S PRACTICAL BUS.

Southern Baptist Theological Seminary, LOUISVILLE, KY. Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study.

BARSTOWN CO-EDUCATIONAL COLLEGE, BARSTOWN, KY.

Elegantly equipped boarding school. Splendid corps of teachers. Up-to-date work done in Art, Music, Library, Elocution, Bookkeeping, etc.

Advertisement for 'How about You?' featuring a question mark and text about Sunday School supplies and book orders.

FREE COUGH

Warrant of A. J. ...
 6 feet long, 27 ins. wide.
 ...
 MANUFACTURING SUPPLY DEPARTMENT, 110 S. 5TH AVE., NEW YORK CITY.



THE AMUSEMENT APOSTASY.

BY FRANK W. KERNELL, D.D.

One of the marked signs of the times at present is the popular desire for amusement. Proficiency in athletic games is the late-discovered "royal road to learning." Many schools and colleges seem now to rely more largely on flaming accounts of boat races, matched games of baseball, football, and "field days," with record-breaking gymnastics, as advertisements to secure students, than upon proficiency in the intellectual arena. Staid college faculties have so far yielded to the craze that even the great classics, notwithstanding their usual low moral sense, have here and there raised their voices against the brutalities and immoralities of these matched games, comparing them, not unjustly, with bull baiting and prize fights.

Most alarming of all is the fact that the Church of God has not infrequently yielded to this Babel cry for entertainment, exchanging its legitimate motto, "We study to save," for the baser one, "We study to please." The church cannot certainly take up the lament and say to the world, "We have piped to you, and ye have not danced." In a certain Western city a "Women's Christian Home Mission" society is accustomed to give a dance in connection with its "annual supper," justifying this strange proceeding with the oft-abused plea, "For charity's sake," widely advertising that "duty and pleasure are now to go hand in hand. Supper tickets, fifty cents; dancing tickets for gentlemen only, one dollar." That society has evidently learned how to "make religion attractive."

Unblessed devices to get the world's money to run the church are multiplying. "Something new and novel" in church entertainments is eagerly sought. Paul is certainly behind the times. We have added to his statement, "And some hath he called to be caterers and entertainers." A class is forming of "church workers" who seldom or never appear at prayer meeting or labor in revival services, but whose time and strength are spent for the church in getting up fairs, festivals, suppers, bazaars, concerts, and the like, and the common verdict is, "The church could not run without them."

Thus the church is turned over to worldly people and methods, instead of to stewards like Stephen, "full of faith and the Holy Ghost." An era of "counterfeit giving" is ushered in. The church is in danger of being educated away from "Christian giving," "giving" "proportionate giving," and thus the feeling of obligation and "stewardship" is lost, or at least obscured.

A well-known Unitarian divine in an Eastern pulpit, in a recent sermon on "The Church of the Living God," uttered these timely and startling words: "We cannot blink the truth that there have been four eras in the life of such churches, which I would define as the eras of inwardness, outwardness, worldliness, and worthlessness, where, in the first, the soul is the supreme factor, in the second the senses, in the third the income, and in the last emptiness." In the first she cares most of all for the truth. In the second era she cares more and more for what we call a good time, for ministers who will be unto her as a very lovely song of those who have a pleasant voice and

can play well on an instrument, for fine sermons and a choir to match, for rituals and ceremonials, and for

"Storied windows richly light,
 Casting a dim religious light."

"She must have the very best now. So she buys the best and pays for it, or owes for what she buys in the name of the Lord. The people must be attracted. They will come to the enticement of the eloquent speech and the sound of the viol and the organ. They can be won through the eye as well as the ear, and so a splendid temple is a means of grace. This is the plea she makes for the drift. * * * In her best days such a church wants to know only what is true, and give her life for the truth and the life of God; in the second to know what is pleasant; and the third what will pay. So the first is a life of self-sacrifice, the second is blended with sacrifice for self, and the third is the era of selfishness—the precursor of spiritual paralysis and death."

The questionable amusements have invaded many churches to such an extent that they bear a much closer resemblance to social clubs than to the Church of the living God. Paul advises "redeeming the time," which they proceed to do with progressive enshure, chess, or poker clubs, dancing parties, dress parade receptions, and the like, until for the Sabbath evening services, prayer meetings, class meetings, and revival efforts there is absolutely no time, strength, or inclination left. The salt has lost its saltiness, the church its influence for God in the community. But Easter concerts, Children's Day dramatics, and Christmas cantatas still flourish luxuriantly in her courts.

These efforts to "make religion attractive" deceive only the actors. In reality they make religion appear gloomy by the manifest disrelish for spiritual exercises and the frenzy displayed for worldly pleasures. This endeavor to make the world believe in a "religion made easy" has gone at times to a pitiful and clownish extreme, reminding of Samson making sport for the Philistines. Religion has to do with serious matters, with life, death, the judgment, heaven, hell, human character, and destiny for eternal weal and woe. Not to be tremendously in earnest over these questions demonstrates unbelief, and hence hypocrisy, or a frivolousness that is almost as offensive, on the part of the church.

Away with trifling when souls are perishing! The church, with Paul, should be warning men night and day with tears. The church, when in downright earnestness, commands attention and respect. A trifling church is justly despised. It has no place. It is "good for nothing, but to be cast out, and to be trodden under foot of men."

Hear the ringing appeal of a noted preacher; "Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her proffered assistance. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit who wrote its pages. Fight with his weapons always and only. Cease to amuse, and seek to arouse. Shun the clap of a delighted audience, and listen for the sob of a convicted one. Give up trying to please men who have only the thickness of their ribs between their souls and hell."

The pure old Gospel preached by precept and example was

A Pawtucket Miracle.

LIFE AND STRENGTH RESTORED TO PALSIDED LIMBS.

Doctors Told Mrs. Salisbury that She Would Never Recover—The Sworn Story of Her Marvelous Cure Can Be Investigated by Any One.

From the Times, Pawtucket, R. I., At No. 11 Fallist Street, Pawtucket, R. I., within the shadows of St. Joseph's Church, lives Mrs. H. T. Salisbury, who a few years ago was a helpless invalid, suffering from a dreaded disease and without hope of recovery. A reporter who called recently and who knew the nature of her trouble was surprised when he was met at the door by a matronly looking woman, apparently in the best of health, who stated that she was Mrs. H. T. Salisbury. Her story, as she told it, is as follows:



"About eight years ago," she says, "I was taken with nervous prostration which was followed by a partial paralysis of the lower limbs. This was pronounced by several doctors to be paralysis of the sciatic nerve. One doctor called it locomotor ataxia. I felt a numbness and tingling in the limbs at times and would often fall down suddenly without any apparent cause. I could not direct my steps as I wanted to and was unable to stoop over to pick up anything from the floor without experiencing the most intense pain. I could not go up-stairs except on my hands and knees."

"The doctor's treatment kept me alive but I did not get any better. I went to Providence and took the electric treatment but became so weak that I had to stop it. The electricity seemed to afford relief for awhile but it was not permanent."

"One day my husband was reading a newspaper and saw the advertisement of Dr. Williams' Pink Pills for Pale People. He urged me to try them but I didn't want to. He went for a box, though, and I tried them. It is a fact that I noticed an improvement from the first."

"Every doctor had told me that there was no cure for my trouble but my improvement continued and I took up my life again for two years. At the end of that time all the nervousness had disappeared, I did not fall as before and had regained control of my limbs. The pain in my back has never returned. The pills also built up my general health, and I gained 65 pounds in weight during the treatment."

"I have recommended Dr. Williams' Pink Pills for Pale People to many people and they have proved beneficial in every case."
 Mrs. H. T. SALISBURY.

Subscribed and sworn to before me this 31st day of August, 1899.

WALTER L. ROGERS,
 Notary Public.

At all druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box; six boxes \$2.50.

never more in demand than now. "A decided hit" can be made by any minister of even moderate ability by seeking out the old paths and living and preaching an unselfish, earnest Gospel. A noted writer who is a Christian says: "I have gone seldom to church lately, because I want 'an old-fashioned clergyman,' 'antiquated,' 'slow,' that is, I want a minister who will preach the Gospel, and not politics, prohibition, sanitary science, etc. If I could find a minister with the Gospel lodged in a large heart, love-fraught, self-denying, making Christ the luminous center and the very effulgence of his life and teaching, I would go to hear him every day."

He who thinks there are not multitudes who feel this way in all communities has certainly not come very close to the heart of the people. Many come to the house of God craving bread—Gospel hungry—and are offered indigestible treatises on philology, or "pretty but dead" leaves and flowers of rhetoric. Christ, exalted before the world, still, draws all men. He has the heart of the masses, and the church that exalts him will have their heart also.—New York Advocate.

Those who know nothing of watchfulness in prayer and weariness in prayer, know nothing of the power of prayer.

If you Feel Depressed
 Use Horstmann's Acid Phosphat.
 Dr. W. E. PETERMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good results."

INNOVATIONS.

The meetings of District Associations are now being held, and we have been wishing some one would say something, by way of caution, about some mistakes made at these meetings. It is common at these anniversaries, while messengers are in session, to have preaching for the multitudes apart from the business councils, which is well enough to relieve the councils of swaying crowds that might be benefited by sermons.

The trouble is, when the meeting is held with some of our country churches so many traffic stands must be endured that draw the people away from religious services. One-half of them fail, sometimes, to hear prayer, speech or sermon during a session, but they spend many dollars for lemonade, cigars, etc. Whole days spent at solemn worship in noise and pleasure. Oh what scenes are witnessed at some of our associations! The writer not long since saw four merchandise stands and two photograph tents in less than one hundred yards of the preacher's stand. About fifty people were trying to hear the preacher, and about one thousand were prosaizing the grounds. He thought, Why need civil people be so strict in having their ordinary worship protected from such nuisances, and turn their popular occasions into picnics?

The object of religious meetings is to benefit communities. Why pervert the object? It is imposing on Gospel ministers to urge them to preach on such occasions. Sometimes the church entertaining the association shares some of the profit from this trade because, it is said, "it needs it." Such a church needs religion more than such money—gathered by worldly devices. Those who stand behind these traffic bars need reverence for God more than money. They need Jesus Christ on them with a "scourge of small cords" (John 2:14-16). Again, it is said, "We can't prevent these stands." Our grandfathers prevented them. Many of us can tell well the days when such business was not known. Associations can vote not to meet with churches that cannot prevent such disturbances.

Another thing. Associations of late have adopted the rule of appointing standing committees at one session for the next, a year hence. The reason given for this is, that the committees may have ample time to prepare their written reports on the several subjects. By this step an association is electing messengers for the next anniversary. Our District Associations have a clause in their constitutions like this: "This body shall be composed of messengers duly chosen by the churches," etc., and another clause like this: "This body shall have no ecclesiastical authority."

An association tramples her constitution under foot in taking church authority by choosing members for a meeting one year hence. Another clause of the constitution provides for church

representation according to equity: Three messengers for every fifty members, and one additional messenger for every fifty members. By the new procedure this law of representation is ignored, and churches are likely to have more representatives than they are entitled to—some chosen by the association and some by the churches.

We must not discard a fundamental principle of Baptist faith in having an association, a council or a presbytery usurp the rights of the churches, for, according to the New Testament, a church of Jesus Christ is his highest executive on earth. Yes, that is a great argument, "That the committees may have ample time to prepare reports!" Ample time, too, to be dismissed, to die or be excluded! Reports are usually made by the chairmen of committees, the members of which may never meet, and the chairmen may not find the data upon which to found a report till the next annual meeting, which he may not attend. In fact, very few of the committeemen may attend. Then what can the body do except return to the old plan? Recently, the writer witnessed the moderator of an association call for reports on the four departments of missions: District, State, Home and Foreign. Not a single one was presented at the call. New committees had to be made to prepare hurriedly. Likewise other subjects were treated. If twenty-five years ago men of less education wrote intelligent, good reports in a few hours what ought men in a few hours to do, aided by stenography, telegraphy and telephony? Brethren, let us walk in the "old paths."

F. M. WELBORN,
 Auburn, Ky.

CUT OFF THE LIMB OR NOT?

There is a malignant and incurable ulcer on the arm, so the physicians decide. If the arm be spared the patient must soon die. If it be cut off he may recover. Wisdom says, "Let the limb be excised and the life spared." Apply the illustration: A church of Jesus Christ has had sinners in it. If they are permitted to remain the church cannot prosper; if they are excluded the church may be expected to show spiritual thrift. Now, shall these godless members be spared and the church killed, or shall the reverse of this be done?

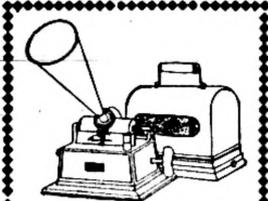
Take this story for what it is worth. It came from a brother who was a present witness of what took place. A church in North Georgia existed during the war where both armies in succession overran its territory. Great demoralization was the result to its membership. The war ended, the church inclined to start afresh. It was proposed that all the members come together, mutually confess their sins and take a new start in the service of the Lord. All agreed to this except about thirty members. These obstinates were excluded. Whether as the legitimate result of this or not, a hundred members were soon added to that church.

W. M. D.



Are You Deaf??

All cases of DEAFNESS or HARD-HEARING... International Aural Clinic, Inc.



The New Edison 440.00 Phonograph. Specially designed for lawn parties and summer outings.

RAY PHONOGRAPH CO., 613 Fourth Ave., Louisville, Ky.

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Through Pullman vestibuled service to New York, connecting at Ashland with the famous F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car.

Table with columns for destination (Louisville, Washington, Baltimore, etc.) and arrival/departure times.

WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction.

LEXINGTON SHORT LINE. Solid vestibule trains daily.

Texas and Pacific Railway

Finest Passenger Service in the South. Direct line to Texas, New Mexico, Arizona and California.

Remove grass stains from linen by first dipping the spots in ammonia water and then warm soap-suds.

THE FARM KENTUCKY TRADE ITEMS.

Corn in the field sold for \$1 at a sale near Preachersville.

Stock feed of every kind will be very plentiful this winter.

There is a good demand for ewes and Southdown bucks.

Gay Brothers, of Pisgah, paid \$2,000 for a fine saddle mare.

Harrodsburg court is reported to have been the dullist in many months.

Sales of extra hogs at 4 75 and a number of smaller lots at 4 25 are noted in the Winchester Democrat.

The Lexington Herald says mules are higher than for years, and reports that big ones are worth \$300 to \$450 a pair.

Cobb & Lillard sold to L. G. Davis, of Dwight, Ill., 20 high-grade Shorthorn heifers at \$35.—Danville News.

The corn crop in the United States will be the largest ever harvested. It is estimated at 2,250,770,000 bushels.

Van Nelson, of Woodford Co., sold to J. O. Hardin, of Franklin, Ind., 104 heavy feeding cattle at 4 25 per pound.

Montie Fox, of Lincoln county, bought recently a pair of mules for \$200 and another pair for \$250 and seven good mules for \$110.

At Richmond court day a number of mules sold at \$60 to \$120. The cattle market was up to the standard, with prices ranging from 4 to 5 cents.

W. K. Cardwell, of Mercer county, sold to a Cincinnati firm 51 head of cattle, weight 1,000 pounds, for delivery October 10, at \$4.25 per cwt.

Mr. B. M. Arnett, of Jessamine county, sold fourteen acres of corn in the field at \$1.85 a shock, and two and one-half acres at \$1.10 per shock.

In Mercer county, W. O. Carpenter bought of Morgan Arnold 16 black Polled Angus yearling cattle, averaging about 760 lbs., at \$4.50 per cwt., for October delivery.

James McConathy bought from Redd Brothers one hundred ewes and three bucks for Laurence Gentry at \$4.25 for the ewes and \$50 for the bucks.—Lexington Gazette.

The Standard Journal notes the sales of 68 hogs at 4 25; 35 aged mules at \$122.50; 50 barrels of old corn at \$2.85; 20 cattle, 1,250 pounds, at \$4; 9 large mules at \$187.50; 18 stock ewes at \$5 and 20 at \$5.25.

The peach crop this season is larger than it has been in years. Reports received from the peach belt in Michigan indicate that there will be enough of the fruit to satisfy the appetites of every man, woman and child in the United States.

The Kentucky Crop Report says tobacco cutting, curing and housing have been carried on under very favorable conditions, and most of the crop is now housed. A considerable amount of tobacco ripened prematurely or was "fired," and therefore will be rather poor in quality; this trouble, however, is confined principally to the western section. Plowing for wheat has been about stopped until rain falls. On account of the dry weather, more corn land will be sown in wheat.

LEAKS IN FARM WORK.

Leaks are the commonest things in farm work. Blunders, mismanagement and miscalculations always cause a leak. A crop not put in on time or not cultivated at the right time, a field plowed too wet, or a crop neglected and not saved at the right time, constitute our most common leaks.

The most important thing on any farm is enough teams. Abundant team help gets the crops in on time, and the grain secured in a hurry when ready to draw in. Every farm of 80 acres should have not less than five good horses, one of which should be a good driver and need for that purpose only when there is hay to rake or corn or potatoes to cultivate, when the driver may be used to advantage.

Work-teams can be mostly fed on clover hay, which is worth, usually, more for the manure made than it brings in the market. So the cost of hay can be counted as nothing.

Tools that cut wide sweeps across the field, with three or four horses to draw them, instead of one man at each team, is desirable. I have seen one man riding a roller all day and another dragging all day in the same field.

Mr. B. M. Arnett, of Jessamine county, sold fourteen acres of corn in the field at \$1.85 a shock, and two and one-half acres at \$1.10 per shock.

More teams doubled up mean less hired help. Arrange it so that the men ride whenever possible. Then a boy—or an old man with only one leg, for that matter—can do as much dragging or rolling as the best athlete, after the team is hitched up and he is on the seat.

After having all these good tools they should be taken care of, kept well-housed, and painted when needed. If tools are kept well-protected from the weather, they will not need painting very often.

Good live-stock is another waste stopped. It takes as much to winter a poor cow as a good one. It takes more feed and a longer time to fatten a scrub hog than a good one.

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cultivator than for the team alone. Another important leak is stopped in the way of saving seed, especially seed-corn.

Another important leak is stopped in the way of saving seed, especially seed-corn. Too many go to the crib in the spring to get seed-corn.

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ty nowadays, and a man has no excuse for having poor stock of any kind on his farm.

A waste or leak attends nearly everything a farmer does, and it is the stopping of these and the saving what is made that mark the successful farmer.

WHEAT CROP OF THE WORLD. The Department of Agriculture at Washington has published official statistics for the wheat crop of the world for 1899-1900.

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Items of Interest.

NEWS THE WORLD OVER.

The taking of so much physic was roundly denounced in the Medical Congress. It seems this generation not only fails to drink water enough, but also to eat fat enough. Hence so much constipation with the attendant taking of physic. The drinking of tea is also responsible for much evil in this way, owing to the tannin in the tea. Surely it will be easy to induce people to eat more fat and to drink more water.

An Associated Press despatch from Manila says there are daily fights in Southern Luzon. General Bates has 15,000 men, but a large number are sick, and the Philippine have control outside of the garrisoned towns. They have recently come into possession of a new and valuable mine, and their activity has increased. Two American captains and two lieutenants have been killed in fights in the last two weeks and a number of privates.

Among the reports from China, one does not need contradiction, and that is that missionaries from this country have sent a communication against the United States withdrawing their troops from Peking. It is a political matter and the missionaries do not meddle in politics, especially to take action which would embroil the Chinese against them. The reports recently sent out by the Jingoists in connection with the United States withdrawing their troops from Peking, it is a political matter and the missionaries do not meddle in politics, especially to take action which would embroil the Chinese against them. The reports recently sent out by the Jingoists in connection with the United States withdrawing their troops from Peking, it is a political matter and the missionaries do not meddle in politics, especially to take action which would embroil the Chinese against them.

Mr. J. E. Moore, of the Royal College of Science, who has just returned from Central Africa after successfully completing a tour of exploration as leader of an expedition largely subsidized by the Royal Geographical Society, has had some exciting adventures. He climbed one of the ice-clad mountains of the Moon, about 15,000 feet high, taking ten days over the task; he met with cannibals—tall, light-colored men, more like Afriks than negroes—whom he killed two or three of his bearers; he continued him in what is now the Congo basin; and he found that Kivu, the lake between Albert Edward and Tanganyika, instead of being above the sea level, as he had supposed, is larger than that lake.

Frederick Adams has invented a train in the shape of a cigar, to lessen the friction of the air in rapid motion. It has been tested on a run from Philadelphia to Baltimore, and ran 95 miles in 101 minutes. Some of the distance it ran at the rate of 95 miles an hour.

If this is true, there will be a great exodus of fat people from all over the country to Nevada, Kansas and this town. The people are thin and yet in perfect health. Physicians say it is owing to the wells of the town which are nature's salt-fat remedy. A great future of big hotels and sanitariums lies before the little town.

Not only in France, but in the United States also, is the birth-rate steadily decreasing. The *Watchman* says that if the proportion of children under ten years of age should be 100,000, the number of children would have been 1,000,000 more such children than there were.

A deputation of German subjects living in the Transvaal has arrived at Berlin to lodge a complaint with the German foreign office regarding alleged cruel treatment at Johannesburg. They assert that 600 German subjects, of both sexes, were arrested there and sent to a seaport, from which point they were shipped to Flushing, where the British landed them penniless. They were arrested, according to the statement of the deputation, in shops and taverns, and even in their beds, and were hurried away barefooted and only half clad, losing everything they had, and they were sent to the foreign office at Berlin to demand damages for the brutal treatment and the loss of property.

The new steamer *Deutschland* has beaten all previous records in crossing the Atlantic. She crossed in five days, twelve hours and twenty-nine minutes. This is five hours and eight minutes less time than that of the *Kaiser Wilhelm*. Her average day's run was 86 knots, and her average speed 23.02 knots per hour.

The plague appears to be subdued in Sydney, N. S. W. Besides cleaning the city in the most thorough way, the authorities, backed by the citizens, made war on the rats. In every place where the plague has occurred, the connection between it and the rats seems to have been clearly established. One hundred thousand rats have been killed and the crusade against them is to be kept up for months.

Joseph B. Walker, of New York, ascended Pike's Peak to a height of 11,800 feet in his automobile. If the automobile will run up hill, his specialty for mountainous will be very soon. The road seems to be that some day it becomes unmanageable and runs away, and, when it does, it does more harm than runaway horses.

DEATHS.

For actual subscribers we insert an OBITUARY notice of 100 words free. We charge our cent a word for all over 100 words, invariably in advance. Count the words, and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

RILEY.

WILLIAM THOMAS RILEY, son of Smith and Julia Riley, of Wheatley, Owen county, Ky., was called to his reward in heaven, August 18, 1900, in the 87th year of his age. He professed faith in Christ Jesus as his personal Saviour and was baptized into the fellowship of Dallasburg church when he was 15 years old. He was married to Miss Lizzie Moulter, who, in great sadness, with three bright children, survive him, Feb. 5, 1888, by his uncle, Elder M. M. Riley. Our departed brother was a truly kind and obedient son, an affectionate and indulgent husband and father and a considerate and obliging neighbor. All who knew him loved and respected him because of the excellent traits of character he possessed. He was a most devoted Christian and a diligent worker in the church and Sunday-school. Although he lived quite a distance from his place of worship, he was seldom absent. His prayers and exhortations were helpful and inspiring to the brethren. He loved the missionary cause and gave freely of his means to its support, as well as to sustain the hospital at home. He loved and read the *WESTERN RECORDER* constantly. His funeral sermon was preached at Dallasburg church by his pastor, J. S. Gatton, to an immense congregation of relatives and friends, after which his mortal remains were borne by his own loving brothers, to their final resting place to await the resurrection of the just. The Lord be gracious to the sorrowing wife, children and parents.

J. S. G.

CARNEY.

Miss Mary Carney was born in Todd Co., Ky., April 9, 1858. She was "born again" in 1878, and baptized into the fellowship of Arkadelphia church by Elder Robert Williams; married Elder M. G. Carney in 1888, and died Sept. 8, 1900. Four daughters survive her: Mrs. M. W. Pierce, Hopkinsville, Ky.; Mrs. C. U. Faulkner, Monticello, Ark.; Mrs. M. N. Clark and Miss Maria Carney, St. Bethlehem, Tenn.

Her path was a rugged one, as the world sees it, for sorrow upon sorrow fell to her lot, and in her last days she was a great physical sufferer. But not one word of complaint ever escaped her lips. She always bore her afflictions with a meek and patient heart. She delighted herself in God, and her resignation to Him was complete; hence her fortitude was remarkable. She grew old beautifully and left the imprint of her sweet Christian character stamped upon many a life.

GILLES C. TAYLOR.

ANDERSON.

On August 8, 1900, a deep gloom settled over the quiet little village of Union and vicinity caused by the death of one of our most exemplary Christians. All hearts were made sad as the news flashed over the lines that sister Anderson, wife of brother J. G. Anderson, was dead. She and her daughter, Miss Florence, were sick at the same time with typhoid fever. She was born April 24, 1834, and "born again" in September, 1871. She was baptized by Eld. G. H. Hicks and joined the Hill Grove Baptist church, where she held her membership till 1890. She then moved to Sand Hill where she was a member when death came. May God's blessings be upon the stricken husband and children.

T. J. DUVAL.

GRIFFITH.

Dr. Harry Eugene Griffith, of Henderson, Ky., died Sept. 1, 1900, in Chicago, where he was taken a few days before for special treatment. He was born in Caldwell Co., Ky., March 23, 1870. Having the best parental training, when about 10 years old, he was converted and joined the Harmony Baptist church; was baptized by Rev. R. W. Mosehead. He was true to his profession; was a good man, faithful to all his trusts and in all the relations of life. After taking a course in Bethel College, he attended a medical school three years. He practiced medicine seven years in Henderson. He was married Jan. 24, 1894, to Miss Mattie Manning, of Princeton, by H. W. Mosehead, Sept. 11, 1900. R. W. M.

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Of the many beautiful designs that have been produced for the Marriage Certificate market, there is none more lovely than the exquisite Certificate of Marriage we now have to offer you. It is the original conception of a world-renowned artist. It is not one of the cheaply engraved and cheaply-printed dubs, which have hitherto been offered, but is in every respect a true art work. At the top are seen the words, "Certificate of Marriage" in a chaste and artistic lettering and softly harmonious colors. Beneath this is a beautiful reproduction of the famous picture by Tibbault, representing angels ringing the marriage bells, while in the background a celestial host lift up their heads in joyful acclaim. Beneath and around this are lovely flowers of every hue, amidst which, on a graceful scroll, appears the words, "This Certifies That," and below is a charming shell-like design in the form of a large scroll containing the Marriage Certificate proper, with blank spaces for the names of the bride and groom, the witnesses, the date and the signature of the officiating clergyman. At each side of the upper half of the picture is a pretty oval panel, each containing a beautiful and appropriate scene. These spaces may be used, if preferred, to insert photographs of the bride and groom.

Several ministers have ordered them and present them to couples whom they marry.

WHAT IS THOUGHT OF THEM.

"I want to say to pastors who have not yet given an order for the Marriage Certificate you advertise, that they are missing an opportunity to get really first-class goods at an astonishing low price. I am using my second order."—Rev. B. C. Davis, Pastor First Baptist Church, Cheyenne, Wyoming.

"I ordered Marriage Certificates from you twice before. They suited me. I enclose order for a third dozen."—Rev. T. M. Coffey (Baptist) Elk Point, South Dakota.

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We bought a very large quantity of these superb certificates, so that we can afford to sell them at only \$2.25 per dozen, postpaid, or 50 cents per single copy. Size: 16x22 inches. Try a dozen.

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There is no waste as in the ordinary. Goes twice as far. Sticks quick. The brush makes it. It is handy for banks, business houses, schools, mounting photos and general purposes. Just the thing for making paper flowers and lamp shades. It is in use in the offices of the Standard Oil Co., the Carnegie Steel Co., the New York Central Ry. Co., the Southern Ry. Co., and a great many other business institutions equally well known. Try a dozen in your office. Cheaper than buying by the quart, time and convenience considered.

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GENTLEMEN:—The tubes of paste which were submitted by you some time ago have been given a thorough trial and found to be satisfactory.

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- Robert Hardy's Seven Days 10c
- Crossification of Phillip Strong 10c
- Compartments' Pencils, by W. E. Harvey 10c
- What Baptists Believe and Why They Believe It, by Dr. How 10c
- Christian Union, by Bogard 10c
- Box Writing Paper (34 sheets) with envelopes to match 15c
- Daily Comfort, in threefold links 15c

Baptist Book Concern,

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Items of Interest.

NEWS THE WORLD OVER.

The yellow-fever situation in Havana grows no better. Quite a number of citizens of this country have died. The Spanish Consul has a severe form of the disease, and is not expected to live. The epidemic plague is on the increase in Glasgow, Scotland.

We see in the New York Evening Post that Lord Roberts has issued another proclamation. In this he says that if Boer soldiers come into any neighborhood in the Transvaal, and the non-combatant burghers at home do not report their presence to the British commander, Roberts will have the citizens shot. Evidently there are no longer any of civilized warfare known to the British army in their rage against a handful of Dutch farmers.

The miners in the anthracite coal mines of Pennsylvania have struck. Public sympathy is with the men. They had real grievances against the coal barons, especially as regards the barons' stores at which they were practically forced to trade. The miners plead for arbitration, but it was refused.

Some physicians have been securing Health Records into histories by talking of heavy infectious consumption in. And here come two distinguished physicians, Andover, of Sweden, and Sir H. B. Beevor, of London, who have made the disease a close study for years, saying that statistics show infection plays no part worth mentioning, while predisposition is the great factor. We hope to hear less in the future of sending our competitive friends into isolation as if they were lunatics.

The census reports have been made. There is one gratifying thing about them and that is the smaller growth of most cities. The drift of people from the country into the cities to be greatly depressed. The total population of the United States is shown to be about 75,000,000. The total population, in spite of the large immigration, has not increased as rapidly in the last five years as it did in the preceding fifty.

If anything could surprise the Southern people, it would be such utterance as this of the Portland Oregonian, the leading Republican paper of the Pacific coast: "The truth is, the Fifteenth Amendment is the most colossal political mistake ever made in the United States. In the states where negroes are numerous, it is now practically nullified. Experience has shown the nullification to be necessary."

The British steamer Dutch was wrecked on Douglas Island. Two hundred and ten of the crew have reached Vancouver. The Yukon River steamer Bonanza-King, one of the fastest in the service, had been wrecked. Her crew and passengers all escaped. The British steamer Abasco struck on Thunderbolt Reef and was lost, but all three were saved.

The talk of some of English papers in regard to English opposition to Russia's proposition must be intended to deceive Germany. The United States have not separated themselves from England by agreeing to withdraw from Peking, for it is more for English interests that China should not be dismembered than it is for the interests of any other country, even Russia. But Germany wishes the United States and Germany may be flattered by talk. When Lord Salisbury comes to act, and he has said nothing, he will be found siding with Russia and the United States.

The first reports from Texas did not exaggerate the great calamity which befall Galveston, from the combined hurricane and cyclone which struck the place. At least 8,000 were killed and the property loss must be \$20,000,000. Besides this, for a distance of 100 miles along the coast, reaching almost to the inland, the work of destruction was terrible. The loss of cotton is estimated at \$50,000,000.

The North China News published the diary of a high Chinese official in Peking. He wrote on June 19th, that "at noon to-day," as the German ambassador and his interpreter were riding in sedan-chairs to the Tsung-li-Yamen, "suddenly there was heard a shot in the sedan-chair of the Minister due to the revolver which he carried going off accidentally." Immediately the soldiers at the Belgian Legation, thinking the Chinese troops were firing, began shooting at the passerby, and then the imperial troops returned the fire. During this fusillade, the two in the sedan-chairs were hit, the German Minister being fatally wounded.

And now, as there was not enough going on the Amur of Afghanistan must needs get up an expedition. He is mobilizing a Chinese army. One Chinese soldier at Russia while her troops are engaged in China, or England with her army busy in South Africa is the question. It is thought in Constantinople and Paris that the English in India are to be attacked, because the prince is clearing for a holy war against the English. Indian troops are away in Africa and some in China.

NELSON ASSOCIATION.

This body held its fifty-second annual session with the Baptist church at New Haven, Ky., Sep. 11 and 12.

Bro. Thomas Hall, of Bloomfield, so highly esteemed and honored in the Association, and who has been the moderator for many years, was unanimously re-elected at this session, and Bro. T. P. Samuels was unanimously re-elected to the position of clerk and treasurer, a position which he has held in this body with growing favor and efficiency for many years.

Bro. Hall stirred all our hearts in his speech of acceptance as he bore testimony to the increasing preciousness of religion and the growing fullness of his hope as he journeys toward the end of life. His words were an inspiration and a comfort to us, and led us to love this honored servant of God, so rich in experience and hope, more than ever.

The introductory sermon was preached by Pastor J. A. Booth, from Job 1:26—"Behold the Lamb of God." It was an able sermon. He preached Jesus, holding him up to our view and for our imitation—I. In his attitude toward God; II. In his attitude toward man; III. In his attitude toward the truth. The sermon was well delivered, and made a good impression.

The reports from the churches, as given in the letters, were, as a whole, very gratifying. Many revivals and a goodly number of additions to the churches were reported for the year. The reports also showed an increase over last year of more than \$400,000 missions, thus indicating a growth of the missionary spirit among the churches.

The following visitors were present and participated in the discussions upon the various reports: Brethren Geo. H. Cox, G. W. Perryman, J. N. Prestridge, J. G. Bow, W. P. Harvey, and A. F. Gordon. Miss Mary Hollingsworth was also present, representing our Orphans' Home.

The report upon Baptist Ministers' Aid Society was read by Pastor W. O. Carver, and discussed by Bro. Geo. H. Cox, of which a collection was taken for this object.

The report upon Education was read by Prof. H. J. Greenwell. Discussed by himself and W. O. Carver, and adopted.

Bro. S. P. Wigginton read the report on Orphans' Home, and a collection was taken by W. O. Carver amounting to \$30.

Pastor J. A. Booth presented the report on Religious Literature, which was discussed in beautiful spirit by Brethren W. P. Harvey of the Western Recorder and J. N. Prestridge of the Baptist Argus.

The report on Temperance was read by Pastor O. M. Johnson and discussed by himself, J. N. Prestridge, W. O. Carver and A. F. Gordon.

The reports on State, Home and Foreign Missions were read by Brethren A. Vollmer, A. F. Gordon and P. B. Grant, respectively, and discussed together by Brethren A. Vollmer, J. G. Bow, J. N. Prestridge, W. P. Harvey and I. P. Trotter.

The report on Sunday-schools was read by Bro. J. B. Hunt and discussed by Brethren J. B. Hunt, Arch Garrett and H. J. Greenwell.

Bro. G. W. Perryman, by special invitation, spoke on our mountain work. The speech was one of thrilling interest.

Our State Secretary Bro. J. G. Bow was full of enthusiasm for our state work and was given a

cordial hearing and made a fine impression.

Pastor Vollmer and his noble church did themselves great credit in the spirit and manner of entertainment. It was superb.

River View church was selected as the place of holding the next session and Bro. W. O. Carver was chosen to preach the introductory sermon with Bro. A. Vollmer alternate.

Bro. W. O. Carver preached an excellent sermon on Tuesday night upon "Missions," and Bro. J. N. Prestridge preached on Wednesday night, and it goes without saying that it was good.

Thus closed a pleasant and, we trust, profitable session of Nelson Association.

J. B. HUNT.

A PROTEST.

The writer has just received what seems to be a photograph of a woman in the dress of a Roman Catholic "Sister of Charity," who has on her breast a large Maltese Cross, while she is looking upward toward the sun, on which is the monogram of the society which sends them out. On the upper left hand corner are the words, "First in Relief of Pain," while on the lower right hand corner is printed the word "Faith." Why this picture of a member of this order is so often, as it seems to be the case at the present day, made use of when the desire is to illustrate the Christian graces, is a question which the writer is unable to answer. While there may be notable examples of piety found in the Roman Catholic church, a thing which the adherents of all religious organizations acknowledge, for the most part it must be admitted that organization is the last to which we would turn for examples of godly sincerity and truth as they are manifested in the world.

That a Roman Catholic would look for examples of Christian virtue in the bosom of the church to which he belongs, is not strange, but, on the contrary, is the most natural, and to be expected, but we protest against Protestants holding up before the world as examples of Christliness, such as are swayed by the power of priestcraft, superstition, idolatry and like abominations.

How a Protestant can look for examples of purity and Christian sanctification out of the fold of Protestant Christianity is a problem not easy to solve. With the almost unnumbered instances which have appeared before the eyes of men and women who have sealed their faith in Christ by their blood, no inconsiderable part of which were the victims of papal bloodthirstiness and cruelty, it would seem that for examples of constancy to one's religious convictions, and kindness and love, as manifested toward the unfortunate and suffering, Protestants, above all others, would turn their faces toward such as shared in their convictions, and away from such as bowed in abasement to the triple crown, at the expense of what might be the honest convictions of their own hearts, influenced, it may be, by the Holy Spirit which leads into all truth.

We hope and pray that the day may soon come in which such as hold to the Word of God as the sole rule of authority in matters of faith and practice, will fearlessly give their voice and influence on the side of such as have put themselves under the direction of that Word, to which, if any man add God shall add unto him the plagues that are written in this book, or take away from,

God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Strange it is that people living in this land of freedom, where all may sit under their own vine and fig tree and worship God according to the dictates of their own consciences, with no one to molest or make them afraid, having, as we have had, during the past months, through the United States and Spanish war, such a sight of the fruit of papal domination as has obtained for many centuries in the Pearl of the Antilles and Porto Rico and the Philippine islands, where the worse types of immorality and irreligion has prevailed among the adherents of the Roman Catholic church, and which was so abominably noticeable as to cause Mr. Solomon, a Roman Catholic priest, to say of Porto Rico, that it was "a Roman Catholic country without any religion," and which could as truthfully have been said of Cuba for the most part, and for the Philippine Islands as a whole, could be so blind to the nature of the fruit of Romanism as to, in the face of all this, hold up that institution as worthy of the support of their fellow-countrymen and the world, as a system of religion calculated to fit and prepare immortal souls to live by love and so appear before God in the judgment. Why, it would seem from what we have been shown of the power and influence of the papal system in countries where there have been no opposition to carrying on that system according to the strictest interpretation of it, that every Catholic in America, and in every country where civil and religious liberty is enjoyed, would at once throw off the yoke of Rome as a badge of bondage and the destroyer of their liberty.

If Romanists among us are determined to still bow to the Roman Pontiff and "kiss his toe," notwithstanding all the abominations which this ancient and iniquitous system has fostered, and is still fostering, we protest against Protestants following in their wake and holding up such as have entered any of the orders of that organization as types of Christian charity, love and devotedness. PARLEY D. ROOR.

The wise ministers who urge their congregations to read a denominational paper do it in the interest of more effective preaching. Christian character develops, so may the Christian mind. Pastor and people should keep pace, reading along similar lines so far as concerns the life of our churches as they relate to the nation. There will be fewer sermons shot over the congregation when this is true. Appeals for educational and missionary enterprises will have a larger response. The hopefulness and optimism of the preacher—so frequently lacking in the layman—will be reproduced in his hearers as their outlook is widened and the omnipresence and providences of God are seen. Progress will make faith. Facts concerning the development of truth and the founding of righteousness will establish that faith.—Congregationalist.

Dear streams run still; and why? Not because there are no obstructions, but because they altogether overflow those stones or rocks round which the shallow stream has to make its noisy way; it is the full life that saves us from the little, noisy troubles of life.—Geo. S. Merriam.

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C. P. Barnes & Co.

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BETHEL COLLEGE. The opening, Thursday, Sept. 8, was the most encouraging that we have had for several years. There was a large number of both old and new students. Every one now is at work in earnest. Only one change has been made in the faculty—the Chair of English, having been made vacant by the resignation of Dr. E. O. Barnett, is presided over by Prof. S. E. Bradshaw, an alumnus and former professor in the college. He received last year the degree of Ph.D. from the University of Virginia. We hope to be able to retain him in our faculty. Ten preachers are with us this year; three of this number are new boys. We welcome them in our midst. Of the ten, five are ordained and three are doing pastoral work, while the others frequently do supply work. The religious tone of the College is better than usual. There was a good attendance at the Tuesday night prayer-meeting. We hope to maintain a good interest throughout the year. Pray for us in our work. D. H. HOWERTON. Russellville, Ky., Sept. 14.

DEAR RECORDER:— Please accord an old subscriber a little space in the columns of your paper. I sent my first subscription to your valuable paper some time in the '40's. If you have kept your records and if it isn't too much trouble, I should like to know the exact date. I was living at that time in New Liberty, Ky. The paper was then called The Baptist Banner. Ever since then, without intermission (except during the troublous times of the Civil War) it has been a weekly visitor to my home. During all these years, it has been my chief comfort and pleasure. I enclose \$2.00 for renewal. With best wishes, I am fraternally yours, ISAAC FORSTER. Fort Worth, Tex., Sept. 11, 1900.

THE Coahuila Association has just closed a most triumphant session. The reports from the churches are gratifying, showing an unusually large number of baptisms. We are now in the midst of our Theological Institute for native workers. The attendance and interest are excellent, and we expect good results. The missionaries and native preachers also are happy over the prospect of the early opening of our Laragosa Institute for the education of our young preachers. J. G. CHASTAIN. Torreon, Mex., Sept. 12.

THE many friends of Rev. I. T. Creek have been greatly concerned in regard to his safety, as he is pastor of one of our churches in Galveston. In a card from Sister T. J. Miller, of New Hope, his mother-in-law, we are greatly relieved by the news that he is spared.

God has not given us vast learning to solve all the problems, or unending wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.