

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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The noblest deeds of heroism are done within four walls, not before the public gaze.—Jean Paul Richter.

A MAN cannot spend his time in manipulating all the machinery which has grown up within too many churches, and yet have time to study and prepare his sermons as he ought to do. The consequence is the hungry sheep look up and are not fed.

There never was a time when human hearts had more cause for being troubled than had the disciples the night our Lord was betrayed. But faith in God and the Saviour left no reason for trouble. God is a changeless God, and till the end of time his children should believe in him and not let their hearts be troubled.

But only God's children can be rightly told "let not your hearts be troubled." The hearts of sinners should not rest while the wrath of God rests on them. Let them seek the pardon of their sins, and then all the gracious promises shall be theirs.

DR. JOHN WATSON, better known as Ian MacLaren, is a Presbyterian, to be sure, but he speaks with great candour in the *Expositor*: "Without doubt the perfect idea of baptism is realized when one who has come to the years of discretion makes himself his own profession of faith in the Lord, knowing what he has done and having counted the cost, and then is immersed in the waters of baptism."

There be true words of the *New York Observer*: "No man can go bustling through the week, dabbling in this and that, and then frame on Sunday an argument for the Christian faith which will rivet the intellect or brace the heart. One can fill the hour with a string of platitudes, but this will not fill the soul. A preacher is ordained to feed and satisfy the soul. To do this he must tarry in his study."

The statistics in England show a steady decrease in the number of Sunday-school scholars. The official returns show a falling off of 7,000 among the Episcopalians, 7,000 among the Baptists, 5,400 among the Methodists, 1,400 among the Presbyterians, &c. If this means more parents are teaching their own children the catechism and having them memorize Scriptures at home, it is a blessed advance. But there is little ground to hope it means the parents are resuming their God-given duties.

THE PREACHER A TEACHER OF DUTY.

BY REV. E. T. HIRCOX, D. D.

Some years since I heard a sermon in a somewhat prominent church, preached by the pastor, from the text, "Be not conformed to this world." The preacher was a comparatively young man, of good ability and much promise and of average spirituality of mind and ministry, as judged among his brethren. His church and congregation contained many young people and youthful Christians who greatly needed sound instruction in godliness as distinguished from worldliness. There was quite a number of wealthy families, whose social life drifted in the common current of fashionable society, in which so many Christian characters are enervated and made impotent, and so many Christian lives are perverted and made useless to the church and to the world; in which current, it may be added, so many young Christians drift away from all spiritual development and Christian growth and usefulness, beginning well, but bringing no fruit to perfection.

The preacher urged nonconformity to the world in all that pertained to honor, honesty and good principles. He urged the moralities of the Gospel, and set forth eloquently the beautiful virtues of the Sermon on the Mount. But there was not one word which implied that the bruised hand from the Cross was laid in ownership on them, and on all their fair and cherished things. There was no intimation that any one must deny himself, take up his cross and follow Christ in order to be his disciple. Service was urged, as it often is, where no self-sacrifice or protest against worldliness of spirit or life are insisted on. The preacher himself was not puritanical, and he did not insist that his church should be. To not a few ministers, and to a great many church members, to be "very religious" is more offensive and in worse taste than to indulge in the light vanities of worldly society for professing Christians. This preacher may have been more loyal to the "inner truth of the Gospel" at other times, and more faithful to souls to whom he was made an overseer; but at other times I did not hear him. And then his text was such an open door to the inner sanctuary of spiritual teaching, how could one miss the way? It seems as though, to many preachers, and to a great many more hearers, all talk about being bought with a price, not being one's own, crucifying the flesh with its affections and lusts, and much more of the same sort, is simply figures of speech, flowers of rhetoric, the extravagancies of oratory, never intended to be regarded as practical matters of fact in Christian experiences.

There was another thing in this particular sermon which affected me still more unfavorably, and for the moment made me indignant that a pastor, an important part of whose duty it is to guide and faithfully to instruct young Christians should, as I thought, be recreant to that sacred trust, and turn inquiring souls unfed who sought for knowledge at his hand. The preacher said he was often inquired of, especially by the young people, whether this or that or the other thing was right and allowable for Christians, evidently alluding to popular amusements, the dance, the theatre, the card-table. Every pastor has these questions propounded to him. Frequently it is done with a sincere and honest desire to know what the truth in the case, though often it is to get some mild non-committal reply which shall give them a negative warrant, if nothing more, to

gratify their desire for indulgence in these coveted pleasures. His reply to all such inquirers, the preacher said, was this: "Judge for yourselves; I will not be judge for any one's conscience; do what you think is right, and answer to your own master; I will not judge for you." Now, to me, this seems, though a quick and easy way to dispose of vexing questions and be rid of serious responsibility, to be a cowardly disregard of serious responsibility, unfaithfulness to souls committed to a pastor's care, for whom he watches as one who must give account. To me it seems like disloyalty to Christ who had made him an undershepherd to his flock.

In saying this I do not understand that a pastor can compel his members to come to his standard of Christian living, or that they will all accept his interpretation of all the subtle questions of casuistry and of conscience. But a young Christian perplexed, or in doubt concerning any matter of consistency touching Christian faith and conduct, naturally and properly goes to his pastor, as a divinely appointed teacher, for instruction and guidance. His duty and his privilege is to explain the mind of Christ in the case as revealed in his Word. He may not attempt to compel the inquirer to do as he thinks is right, or threaten him with the penalties of discipline if he disregards his advice. But he is unworthy of his office and of his sacred position if he does not tell the inquirer what course he thinks is right and consistent and advise him to pursue that course. To tell such an one to go and do as he thinks best, to judge for himself, without a word of counsel, is harsh, cold and cowardly. If a father, would he so treat a child that came to him for advice? The pastor has no more sacred duty than to interpret the Gospel and expound the will of Christ to his disciples, especially to the young and the ignorant, that they may be well instructed in the Kingdom of God, and grow up in the nurture and admonition of the Lord; particularly so in that they be not conformed to this world, an injunction so hard for hearts and flesh to accept; but that they be transformed by the renewing of heart and life through the Spirit, to the end that they may show what is that good and acceptable and perfect will of God. That is the standard to which all conduct should be brought and by which it is to be judged—the will of God. That preacher's sermon had much in it good and commendable, of which I have no occasion here to speak.

Mount Vernon, N. Y.

IGNORING THE UNWELCOME.

One of the most popular pieces of advice to-day is the precept to look on the bright side of things. No sensible man has any quarrel with that motto unless it means that we are to ignore disagreeable and uncomfortable facts, and direct our attention exclusively to those which can bear a pleasant construction. But that, unfortunately, is just what the precept appears to mean to a good many people. When, in the course of a political, social, or religious discussion you call attention to a series of facts that makes the situation look dark and critical, you are at once set down as a "pessimist;" you are told that you never will be able to improve the situation if you are not willing to look on the bright side; and that a courageous and hopeful spirit is the first essential of successful effort. You must be an optimist; the pessimist is simply a nuisance; he can do nothing himself, and he discourages other people.

The trouble with all this kind of re-

mark is that in any given situation the courage and hope that are born of a complete survey of the facts are worth ten thousand times the good cheer that comes from exclusive attention to the facts that have an agreeable aspect. The man who refuses to consider the disagreeable, must always have a conviction at the back of his mind that he may be taking the wrong track, and that the factors he so lightly disregards may turn out to be the controlling elements in the situation. It is not conceivable that the jaunty confidence that things will come out all right somehow should compare in permanence and depth with the hopefulness based upon an impartial study of the facts. Time and again, in a period of stress, the genial optimist is thrown into a panic, while the man who based his confidence upon a thorough investigation keeps his head and remains cheerful.

The unwelcome is not, therefore, the untrue. A thing may be intensely disagreeable to us, and yet a thing that must be taken account of, if we would build our happiness and prosperity upon solid foundations. It takes vastly more courage to look facts in the face and adjust yourself to them than it does to ignore the dark features of a situation and to look simply on the bright side.

It is not at all certain that the prevalent tendency to pay exclusive regard to the bright side of things does not account for some of the moral and religious phenomena of our time. Even in our evangelical pulpits a sermon that searches the conscience is rather the exception; and discourses on the nature and consequences of sin, the authority of the divine law, and the judgment of God are comparatively rare. People do not want to hear the facts about themselves. They want to look on the bright side of things, and to believe that somehow everything is coming out all right.

Almost as much as anything we need a revival of downright honesty and thoroughness and courage. We need to be startled out of the conceit that we have a legitimate basis for any kind of hopefulness except on an impartial survey of all the facts at our command. The moral crisis in many a man's life was the time when he decided to be absolutely honest and thorough with himself. And one reason that so much of the Christian life of our time seems to be of an evanescent, unsubstantial type doubtless is, that the man has never been brought to the point at which he prayed: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Watchman.

SEEM entirely to depend on God for everything. When thinking of any new undertaking, ask: "Is this agreeable to the mind of God? Is it for his glory?" Having settled that a certain course is for the glory of God, begin it in his name and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray.

Do not regard iniquity in your heart; if you do, the Lord will not hear you. Keep that before you always. Wait on him. Believe on him. Expect great things from him. Faint not if the blessing tarries. Pray, pray, pray! And above all, rely only and alone upon the merits of our ever-adorable Lord and Savior, that according to his infinite merits, and not your own, the prayers you offer, and the work you do, will be accepted.—George Muller.

THE EFFORT TO UNITE WALNUT-STREET AND McFERRAN MEMORIAL CHURCHES.

In view of the widespread interest in this matter, and in view of the fact that of the many publications concerning it, some are inadequate and some are misleading, it seems fitting that a pretty full statement be made covering the whole ground.

In order to understand the case, it is necessary to go back a little beyond the recent negotiations of which the public have been informed. Soon after it was definitely decided that the Walnut-street church property, at Fourth and Walnut streets, would be sold, Mr. John B. McFerran made a proposition to the following effect, viz.: If the Walnut-street church would move out to Fourth and Oak, combine with the McFerran Memorial church and erect the front building there, paying him back the \$25,00 he gave as a memorial, he would give the money to the Seminary and establish a memorial chair. The Walnut-street pastor complimented Mr. McFerran on his generous proposition and said it would be duly considered. There was quite a strong sentiment in both churches in favor of the union, and the sentiment grew as the matter was informally canvassed. Several interviews were held with the Walnut-street pastor by prominent members of both churches. The McFerran church was at this time without a pastor. While this sentiment was growing, two leading members of the McFerran church came to the office of the Walnut-street pastor to tell him of the situation, with their church. They said there was an element in the McFerran Memorial church strong enough to defeat the union, who were so opposed to him that they would prevent the union unless he would retire. This was their judgment of the situation. To this he replied: 1st, that to make that point on him at that time would draw again the lines of the late controversy, which ought to be allowed to disappear, and this would kill the union spirit in Walnut-street church. When once the line was drawn, people would line up on whichever side they belonged. The only way, therefore, he said, to have Walnut-street church agree to the union was to go ahead without making any such issue. 2nd. The pastor further said that he was unwilling to be in the way of the union, and he therefore made the following pledge privately to these two brethren and authorized them to tell the same privately to members of McFerran church who opposed him (since any public agitation of the matter would defeat the purpose) viz.: that if they would go ahead and advocate the union on its merits, without making any issue about him, and the churches united, then, so soon after that as he could do so gracefully, he would resign and get out of the way. He thought this was going to the limit in order to secure the union, and this, in his judgment, was the only way to secure it. He was promptly informed, however, that this would not be satisfactory; that he must resign and get out at once, or else the element in McFerran Memorial church, mentioned, would not consent to union. Just as he supposed, when this issue came to be known, the Walnut-street brethren dropped the subject and many of them expressed to their pastor their disapproval of his making the above proposition to resign in order to help the union. Thus the matter dropped; the McFerran church called a pastor and the matter was allowed to rest until the lot was bought, the plans for the building made and adopted, and the architect employed.

QUESTION REVIVED.

Then, on July 15th, the McFerran church adopted this series of resolutions:

WHEREAS, Our brethren of the Walnut-street Baptist church, according to seemingly reliable reports, have decided to erect a handsome and expensive house of worship at Third and St. Catherine streets, only two squares from our church at Fourth and Oak streets, and,

WHEREAS, We believe that the extreme proximity of two Baptist churches in this part of our city will cripple the power and

usefulness of both bodies, thus rendering two large and costly plants of little value to the cause of Christ as represented by the Baptists, therefore,

RESOLVED, 1. That it is the sense of this church that union of the Walnut-street church and the McFerran Memorial church is far more desirable than rivalry and sharp competition.

2. That we hold ourselves ready to make all reasonable concessions to bring about a union of the two bodies.

3. That a committee of five be appointed by this church to confer with a similar committee from Walnut-street church to devise the best ways and means of bringing about a speedy and thorough union of the two churches.

4. That in view of the importance of time to our brethren of Walnut-street church in obtaining for themselves a permanent church home, this church do hold itself ready to decide all business questions that may arise in connection with the proposed consolidation of the two bodies at any Sunday morning or Wednesday evening service.

5. That we request our mother church to appoint at once a committee to confer with her daughter with a view to joint housekeeping for the glory of our Master.

This proposition was believed by many of the Walnut-street members to be another attack on their pastor, and they were in favor of kindly and promptly declining to confer on the subject. The pastor, however, urged the appointment of a committee of conference and this was done in the following action:

WHEREAS, We have received a communication from the McFerran Memorial church, asking the appointment of a committee to confer with the committee they have appointed with a view to bringing to pass the union of our forces, therefore,

RESOLVED, First, that we receive this communication in the spirit in which it is sent and that we assure our brethren of our earnest desire to do what will be best to promote the Redeemer's kingdom.

Second, That in selecting the lot for our new edifice within the distance of two blocks from the location of the McFerran Memorial church we had no thought of occasioning any unseemly rivalry and sharp competition. It should be borne in mind that hard and fast lines cannot be drawn between the territories of churches so that all living on one side of a given street shall belong to one church, while those who live on another side shall belong to another. We now have and have ever had members living in all parts of the city and we have never thought of refusing membership to any persons because of the location of their homes. People consult their convictions and their tastes as well as their convenience in determining their church membership, but if the idea of such lines of division be maintained, the McFerran church has from Fourth avenue, westward for over a mile, while at Third and St. Catherine we would have from Third avenue, eastward for a like distance. The way the city is built up renders it impossible to select a lot with simple reference to its distance from another church. This is only one of the many points to be taken into account. Other churches of same faith here in Louisville have existed for years as near each other and even nearer. These cases have not produced any unseemly rivalry and competition, hence it did not occur to us that Baptists would not be as good Christians as are the members of other denominations, or that coming in two blocks of McFerran Memorial church would hinder the most cordial fellowship and co-operation between us and them. Our one purpose was to select the lot that would be best suited to our work in this city as a church of Jesus Christ.

Third, That while, owing to the provisions of our charter and for other reasons, we cannot take steps looking to the abandonment of our organization as a church, yet we will comply with the request of the McFerran Memorial church and appoint a committee of five to confer with their committee as to what course in the premises will best promote the interests of our common Zion.

The Walnut-street pastor promptly informed the chairman and some members of the McFerran committee that, owing to the changed conditions, he could not

renew the proposition he made to the two brethren in his office. The issue was already in the minds of the brethren, and to press it would be to defeat the union.

COMMITTEES MEET.

The two committees met and organized as a joint committee, appointing a sub-committee from each church to formulate terms of union to be submitted to the joint committee for consideration and amendment, and, if an agreement could be reached, for recommendation to the churches. The joint committee discussed the matter of union fully, freely and fraternally. The sub-committees also held fraternal meetings, and they arranged for the two churches to hold two joint prayer-meetings to promote fraternity and fellowship and this was done.

For some months the matter of a new deed from Walnut-street church to McFerran church to the property at Fourth and Oak had been under consideration. A new deed had been agreed upon by the two committees appointed for the purpose and due notice had been given, but it had been held up under the idea that changes were desired by the McFerran brethren. At the meeting of the joint committee, the McFerran committee urged that Walnut-street go ahead and give the deed that had been agreed upon and this was done at the regular August meeting. This led members of Walnut-street church to think that the McFerran brethren were not expecting a union of the two churches, since such a deed would be useless in case of union.

TERMS PROPOSED.

The joint committee and the sub-committees had several pleasant meetings, though, for various causes, negotiations progressed slowly. In the meantime, the daily papers kept saying that the chief point the McFerran committee would insist upon would be the retirement of the Walnut-street pastor. At a meeting of the joint committee, Sept. 9th, the sub-committees retired and held a lengthy conference upon the following terms of union proposed by the McFerran sub-committee:

1. We propose that the two churches be consolidated into a new church with a new charter, which shall be heir of the best in the history of both bodies.

2. All property and moneys belonging to the two churches shall become the property of the Consolidated Church. The legal transfer can be made in due time in accordance with the laws of our State. We suggest that the matter be entrusted to a joint committee from the two churches.

3. All church offices shall be declared vacant at the moment of consolidation, which time shall be designated in advance by mutual agreement, and all officers of the Consolidated Church shall be elected under the new charter, constitution and by-laws of the Consolidated Church, all present and former pastors of either of the two churches being ineligible. (This proposition is not intended as the slightest reflection upon the noble men who have served our churches through the years, but is made solely in the interest of harmony in the Consolidated Church).

4. The Consolidated Church shall be left free to frame its Church Covenant, Church Constitution and By-Laws, and to arrange all other matters not expressly named in this plan of union.

The first one of these propositions is in the teeth of the 3d resolution of Walnut-street church, above given, which distinctly declares that the mother church would not give up her organization, because of the provisions of the charter and for other reasons. But, just as the daily papers had said, the chief issue was the retirement of the Walnut-street pastor, to which the Walnut-street brethren would not consent, and they told the McFerran brethren that Walnut-street church would not entertain such a proposition. This matter, however, was not brought before the joint committee. When the sub-committees reported, they recommended the adoption of the following to be reported to the two churches and to be published in the papers:

The Joint Committee of McFerran and Walnut-street churches have had another pleasant and fraternal session, and at the close it was agreed that a consolidation of

the two churches was not feasible. A good spirit prevailed throughout the discussion, and there is a general desire to promote harmony between the churches. The Joint Committee has not dissolved, and will meet later to consider other matters pertaining to the relations of the two churches. Previous publications have not been authorized, and the rumor in the public prints have in some instances given rise to unnecessary friction in the two congregations.

W. P. HARVEY,
Chairman Walnut street Baptist Church,
W. R. SAMPKY,
Chairman McFerran Memorial Committee.

CHANGE OF LOCATION ASKED.

The McFerran committee then asked the Walnut-street committee to use their good offices to secure a change of location for the building. It was agreed to give the question of location a new consideration and to see whether any other could be found which the Walnut-street committee could recommend, but they declined to promise to advocate a change. The building committee was notified to wait, although everything was ready for beginning work, and the matter of location was again carefully gone over. Unable to find another available location they could recommend, a meeting of the Joint Committee was called at their request for 8 p. m., Sept. 16th, to hear their report. On the morning of that day, the following action was taken by the McFerran church and was brought to Walnut-street church by a special committee, read to the latter church, and referred to their committee for consideration:

Fraternal letter from McFerran Memorial Baptist church to the Walnut-street Baptist church:

DEAR BRETHREN: Our Joint Committee on Consolidation having found the union of the two churches not feasible, we have accepted their unanimous decision as final, and it is our conviction that any further discussion of the merging of one church into the other would be wholly gratuitous. We now address you this fraternal letter for the purpose of requesting you to plant your new church house at a greater distance from the admirable site at Fourth and Oak, which you decided to us ten years ago. Our plea is threefold:

First—We approach you as brethren bound to us by a tie stronger than that which ordinarily unites sister churches, you being the mother church and we the daughter. Our present excellent site was chosen for us by the Walnut-street church, and it was through the arduous labors of your present pastor that our beautiful and commodious chapel was so promptly erected and dedicated free of debt. We have tried faithfully to occupy the territory assigned to us, and besides establishing a flourishing mission, have gathered at the home church a membership of four hundred, among whom are many persons of deep piety, some of wide influence and several of substantial means. Hitherto we have been hampered by an imperfect title to our property, but this title has within the past few days been greatly improved. Our situation was never more satisfactory, and we could now move forward with fresh hope, but for the fact that our mother church has decided to enter our territory and build almost within a stone's throw of our chapel. We trust you will reconsider this action before it is too late.

We recognize that no hard and fast lines for the delimitation of church territory can be laid down, but we are sure that some regard ought to be had to the location of sister churches. In this way alone can undue over-crowding, with its attendant evils, be prevented. As separate vessels in the navy of the Lord we need reasonable sea room in which to maneuver without danger of collision with our friends. We can not well have too many self-supporting Baptist churches, but we may plant them too close together.

Along with many brethren in our sister churches, we deplore the great gap left in our Baptist ranks by the withdrawal of your large church to the southern part of the city. And yet we would scarcely feel at liberty to speak a word on this subject, if our own work at Fourth and Oak were

not about to be interfered with so materially by the proposed change.

For the sake of harmony and fraternal feeling between neighboring churches we earnestly urge upon your immediate consideration the great importance of locating elsewhere. As a proof of your deep interest in this matter and of our desire not to burden you unduly, we propose to share with you equally any loss from the sale of your lot at Third and St. Catharine—that is, if you cannot sell for your purchase price, we will pay half of the difference between purchase price and selling price, provided that our trustees receive due notice of any proposed sale and agree that the price is reasonable. We pray that you may be guided by wisdom from on high in the decision of this important question.

Yours fraternally,
McFERRAN MEMORIAL BAPTIST CHURCH.
Per JOHN R. SAMPREY,
H. WILSON,
K. B. GRAHN,
H. G. BROWNELL,
C. C. EARLY.

The joint committee met at 3 P. M., and the question of change of location was argued pro and con with great earnestness, yet with good feeling. After which the joint committee adjourned sine die.

At the close of this meeting the Walnut-street committee met and prepared the following response to the McFerran church, which was presented to the Walnut-street congregation Sunday night, September 18th:

FRATERNAL REPLY OF WALNUT STREET.

To McFerran Memorial Baptist Church: DEAR BROTHERS: Your letter was duly presented. The subject matter had been under earnest consideration for months. Last spring we appointed a committee, chosen from among our best business men, to find a lot suitable for our new church edifice. This committee patiently and carefully went over all the ground of possible locations. They took ample time for deliberation before reaching a conclusion. The daily papers often spoke of the lots under consideration, and the one we finally bought was mentioned probably more than any other. Thus you had ample opportunity to know that we were considering the purchase of the lot at the S. E. corner of Third and St. Catharine Streets. After fully considering all the points involved, including the distance from your location, the committee unanimously recommended to the church to buy this lot, and their recommendation was adopted by a vote of the church little short of unanimous, and after full discussion. This, too, was heralded in the papers.

Our committee then opened correspondence with architects in all parts of the land, who were invited to submit plans for the new edifice. After waiting some two months more, the committee adopted the plans offered by Mr. Kenneth McDonald, and he began the preparation of the working drawings. Some weeks after the plans were adopted and the architect engaged, we received your request for a committee of conference with a view to uniting the two churches. This Joint Committee unanimously reached the conclusion, after nearly two months' deliberation, that the union was not feasible.

Then your committee asked ours to use their good offices to induce this church to abandon the chosen site and select another location. Although the question of location had been so fully and so long considered, yet in their desire to go to the limits of what fraternity might require, it was agreed that the work would be held up till our committee could again look over the situation and see if any lot, anywhere near so desirable, could be had, which was farther removed from your location. Accordingly, although everything was ready for the work to begin, and the delay involved inconvenience and expense, everything was held up until this special investigation could be had.

Our committee again carefully looked over the field, and they were unable to find a location they could conscientiously recommend to the church, in lieu of the one already purchased.

We beg to again assure you that in

selecting our location we had no thought of interfering with you in your work, or of causing any friction between the churches. We decline to admit that two Baptist churches cannot get along as well, near together, in Louisville, as other denominations in this city have done and are doing, and as Baptists have done and are doing in other cities.

For us to now change our location would involve not only considerable financial loss and the loss of this entire building season, but also the acceptance of a location which, in our judgment, would be far less advantageous, all things considered, than that we now have. We believe the cause we all love will be better promoted by our going right on with our work, notwithstanding our proximity to you, than by our changing our location, for any other that is available.

We earnestly desire the most cordial and fraternal co-operation with you, in every good word and work. We remain as ever, your brethren in Christ,
WALNUT STREET BAPTIST CHURCH,
T. T. KATON, Moderator,
J. HENRY BURKETT, Clerk.

This reply was adopted by a unanimous vote.

Questions Answered.

BY SENEX.

To judge by the number of questions asked, no one subject has interested our people so much in a long time as China and the mission cause in that country. I have already written twice upon the subject, and have not begun to touch all the points covered by questioners. "Ought the missions in China to be abandoned?" is a question very easily and briefly answered. Of course not. So long as there are sinners going to hell in China, with no way of hearing the glad tidings of salvation, so long will men who have been saved themselves and who love God and their fellowmen go or send to China to tell that Jesus died the sinners may live forever. Christ's vanguard may be going "into the jaws of death, into the gates of hell," as did the immortal Six Hundred, but such are the Captain's orders, and

"Their not to reason why
Their not to make reply,
Their but to do and die."

But they go knowing they obey a Captain who cannot blunder, and that if they are faithful they shall be more than conquerors through Him who hath loved them.

Several are concerned with regard to Lord Salisbury's famous speech on the mission question, and many wish to know if it is true that the missionaries are to blame for the disturbances in China, and more still ask the practical questions as to what is best to be done in the circumstances.

Lord Salisbury's speech has been sadly misunderstood, if not intentionally misrepresented, in this country. Lord Salisbury has had great fame for years as a scientist who stands squarely by the Bible and the Christian religion, and he has been a power in defense of the most rational science falsely so-called, second only to Lord Kelvin. The mistake he has made by allowing Joseph Chamberlain to drag him into a bitter wrong must not make us forget his distinguished services to religion. His noble record in the past made me confident the first dispatches did not do justice to his speech.

His speech was most timely and wise. His words were those of an earnest, far-seeing Christian, loving missions and wishing them success. His chief point was to urge missionary societies to wisdom and prudence, to the avoidance in the future of the Chinese which rouses the bitter hostility of Chinese and Mohammedans unnecessarily. So far as the preaching of the Gospel arouses the antagonism of the carnal heart, that is an opposition which cannot be avoided. But beyond that preaching nothing must be done to anger the men whose souls need it. The question which our nations will show the thought which Lord Salisbury wished to impress upon the missionary society which he was addressing: "Just look at this Chinese matter. You observe that all the people who are slaughtered are Christians. Do you imagine they are slaughtered simply because they are utterly unlike their religion? There is no nation in the world so indifferent to the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular government in order to achieve, the objects it has in view. I need not say that it is utterly untrue, and that the men would be more devoted; more free from secondary motives than the missionaries who leave these shores; but the fact that it is so does not diminish the reality of the danger which arises from the suspicion—a suspicion whose operation you now see in such terrible and ghastly characters—as they attempt to point the moral—and that is that caution and prudence, within the due limits of devotion and enthusiasm, are the

duties of missionaries in a foreign land." He went on to remind the missionary society not only of the injury to the cause of religion by rousing unnecessary antagonism, but of the shedding of the blood of his own countrymen, soldiers and sailors, for which the imprudent missionary may be responsible, and of the words of a wise and good man: "I have argued what is not a pleasant topic, because I feel that it is one that ought to sink deeply into the hearts of those who manage missions."

I am very glad to say, from what I see in the English papers, that the Missionary Society are allowing Lord Salisbury's wise and timely words to sink deeply into their hearts. No one has shrieked that he is "attacking missions," as has been known to happen sometimes in this country when any one has questioned the infallibility of Boards and Societies by suggesting that they were doing things that ought not to do, or leave undone the things they ought to do. Instead of such shrieks I read wise words which admit that his warnings are right, that consideration for the cause of Christ requires that they shall be heeded and everything hereafter stopped which tends to rouse suspicion in Chinese minds. As matters stand, Chinese antagonism and hostility are entirely right and ought to be welcomed by the Chinese. The fact that they are not welcomed must stop everything except the preaching of the Gospel.

That some of the missionaries will be headstrong and determined to do what they think best, is to be expected. But all the indications are that the Missionary Societies in England will be resolute in requiring great prudence hereafter. Dr. Creighton, one of the heads of the Society having the largest number of missionaries in China, admitted frankly that missionaries had needed adjustment to the general conditions. Mr. Spicer, a leading member of Parliament, Treasurer of the London Missionary Society, said, "I think all missionaries and Missionary Societies may with advantage take heed to Lord Salisbury's words." One of the great Missionary Societies of England has always charged its missionaries that in no circumstances must they appeal to the English consuls for redress of any wrongs. They must go in the spirit of Ezra who would not ask for a guard of soldiers for his pilgrims to Jerusalem on their perilous journey, although there was no question but the king would have granted them and who gives as his reason, "For I was ashamed to require of the King a band of soldiers and of horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good, that seek him; but his power and his wrath is against all them that forsake him."

But the Bishop of London pointed out that methods of work which aroused Chinese anger must not be kept up even if the missionary pledged himself to make no appeal to consuls and the king would have granted them and who killed at his work. He said in regard to that: "The difficulty may be stated as follows: A missionary may say that he goes to a foreign country at his own risk; that he seeks no protection from his Government; that he is quite willing to sacrifice his life; that he begs that no retaliation should be exacted for his violent death should that be his fate. The Government answers that an individual Englishman cannot adopt this detached position; that he will inevitably be regarded by the people among whom he goes as in some sense a representative of his king; and that his actions will all interpose between Englishmen and that people; that his violent death, if simply ignored, would imperil all his countrymen in that region."

In regard to the questions as to whether the missionaries are to blame for the disturbances in China, I have said, candidly, some of them are, but not all. I have previously spoken of the Catholics, and the part they have played. Protestant missionaries have done far less to arouse antagonism unnecessarily, and Southern Baptists least of all.

But the part the missionaries are responsible for is not so compared to that of the British, French, German, Russian, and American governments. Had England, France, Russia and Germany seized up parts of China, had, worst of all, England never have fought the opium war, all that the missionaries have done would have caused but little disturbance.

It must not be forgotten that Lord Salisbury is entirely right in saying no nation on earth is so utterly indifferent to religion as the Chinese. There is absolutely no religious intolerance among them; Mohammedans, Jews, Parsees, Buddhists, &c., have preached their faiths and made converts, some by the millions, without any persecution. But the nations of the most detest foreigners and foreign ways, and dread foreigners getting a foothold in their land. This thing must never be lost sight of.

As to the remainder of the questions which ask what it is the missionaries have done which would have more wisely have been for nations and what our Societies and missionaries should do in the circumstances, I leave them till next time.

A young man, the morning after his conversion was asked to drink. "No, I can't do that. Bring your friend with you." "No, I can't bring him in." "Then come without him." "No, I will not go without him." Looking among the bystanders, the man said: "Where is your friend?" "My friend is the Lord Jesus Christ. He would give me a drink, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."

LITERARY.
All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

MAGAZINES.

The Saturday Evening Post for September 29 is a special double number. The plan of The Saturday Evening Post is to give each week a magazine of the best current literature that will be equal in literary quality and illustration to the monthlies. The cover of this double number is by G. B. S. and is in color. The opening feature is the first installment of Gilbert Park's new serial, The Lane that Had No Turning. Those who have read this story pronounce it the strongest work that Mr. Parker has yet done. United States Senator Albert J. Beveridge, of Indiana, has a brilliant paper on Facing the World at Play, in which he marshals an imposing array of successes after the half-century mark has been passed. Major James H. Pond contributes two pages of reminiscences of Mark Twain, giving for the first time letters and anecdotes referring to his last lecture tour across the American continent.

Richard Harding Davis, in the October Scribner, closes his series of vivid descriptions of the Boer War with an account of "The Last Days of Pretoria," showing the final steps in the Boer retreat. He makes a strong defense of the Boers as a people, and says, "I had some prejudiced against them, believing them to be all the East, but my English friends had painted them—I found them ample to the limit of their own disadvantage, magnanimous to their enemies, independent and kindly." Mr. Davis concludes by asserting that this has been a Holy War, and that the Boer's motives are as fine as any that were ever in the hearts of men, or sent a Knight of the Cross to die for it in Palestine.

After two years' of careful search and inquiry, the general assent of competent critics decides that the most artistic house in America is located in one of the Middle Atlantic States. The house is a masterpiece externally and is little heard of outside certain circles, but it is indisputably the supreme triumph in interior decorations and furnishing. Its owner and occupant has graciously consented to reveal its artistic beauties to the public through The Ladies Home Journal, and those who would gaze on the interior of this superb home.

TRY YOUR WINGS.

A friend of mine, who told me the story, had an eagle. He caught it when it was young, and had brought it up, as far as he could, like a domestic fowl. Having, in God's providence, to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle, and the happy thought came to him that he would not take it to anybody, but would give it back to itself—he would set it free. And he then opened the place in which it had been kept, and brought it to the back green. How he was astonished! It walked about, feeling as if this were rather bigger than his ordinary run; and that was all. He was disappointed, and taking the big bird in his arms, he took it and set it up on his garden wall. It turned and looked down at him! The sun had been obscured behind a cloud; but just then the cloud passed away, and the bright, warm beams poured out. The eagle lifted its eyes and pulled itself up. I wonder what it was thinking? Can an eagle recollect that it was thinking? Can the reveling in the tempest of long ago, the joyous thundering and the flashing lightning? Pulling itself up, it lifted one wing and stretched it out—by prayer and supplication—and it lifted the other wing—rich thanksgiving. It was wildly excited. Then it gave a scream, and soon was washing speck away in the blue heaven. Anxious, disturbed Christian, you are an eagle living in an old henhouse! Try your wings!—The Rev. John McNeill.

A BAPTIST teacher quotes some of the dying sayings of Socrates. Then he exclaims: "How thoroughly Christian in faith and sentiment are these words." But those words were not Christian in faith and sentiment at all. Nothing like that was said. It is utterly untrue to Christ. But those words had no such union with Christ. If they are "thoroughly Christian," then thorough Christianity comes without any Christian union with Christ. And how much of that kind of heresy lurks in "evangelical" quarters as indicated by such outcroppings. It is a vile rot of dogmatic liberalism is on us. Before we may have no use for Christ except ornamentally—to adorn heathen sentiment and civilized conceit.—A. FREEMAN in Commonwealth.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 14.

PARABLE OF THE GREAT SUPPER.

Luke 14:15-24.

MOTTO TEXT—"Come, for all things are now ready."—Luke 14:17.

Our Lord is at a great feast in the house of a Pharisee. He is in Perea, on his way to Jerusalem. What passed at the feast is told at some length, and the whole chapter ought to be read. The lesson begins after the guests had taken their places at the tables. Our Lord had spoken several parables before they were arranged at the table, the last to the Pharisee who had made the feast.

"And when one of them that sat at meat with him."—They were reclining on couches, as was the Roman custom. "Blessed is he that shall eat bread in the kingdom of God."—It is impossible to know the spirit in which these words were spoken, though from the severity of the parable which follows it may be surmised that the man spoke with a complacent feeling that he and the others being God's chosen people would surely be among the number who should eat bread in the kingdom. But whatever the man's motive there is no doubt that he spoke a very great and precious truth. Heart cannot conceive the blessedness of those who shall be present at the marriage supper of the Lamb.

"A certain man made a great supper, and bade many."—Our Lord at a later date spoke a parable recorded by Matthew which is similar to this. He often impressed the same truths as all must needs do, and preaching in different places, he used the same or similar parables. The giver of the feast is the same in both cases—God himself. Ah, what a gracious feast he has prepared for rebellious creatures who deserve only his wrath. The invitations were sent out in advance, giving the invited guests time to make their preparations.

"And sent his servant at supper time to say to them that were bidden, Come."—This was customary in the East where they had no time-pieces, and the guests were all close by in the compactly built cities with their narrow streets, Kittle and others say. Godet says that this custom cannot be proved. That the servant was sent out at the last, no guest having made his appearance. The first application of the parable is to the Jews. God had notified them by his prophets. John the Baptist was sent at the hour when the feast was ready to urge them to come. But the parables are for all time, and men in this day are called repeatedly to repentance and faith.

"And they all with one consent began to make excuse."—They had passed the word to each other. They were not going to this feast, and the motive was because they hated God. Their excuses are evidently only made-up excuses, and not their real reason. For they had known the day of the feast, and could easily have arranged their business so as to have gone. How many excuses men try to deceive God with as though he could be mocked.

"I have bought a piece of ground,

and I must needs go and see it."—The excuse is a silly one. He could easily go to see the ground on the day after the feast. But he put the world and his business first, and God second. How many are doing this all around us to-day! They think God will wait, but business will not, and thus the summer passes and the harvest ends and they are not saved.

"I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused."—They not only hated the feast-giver, but they derided him with such flimsy excuses. Yet they were the ones to be benefited by the feast, not the giver. Any excuse men catch at to put off the day of repentance.

"Another said, I have married a wife, and therefore I cannot come."—He is more abrupt than the others, and more insulting. Men who had married were allowed by the law of Moses exemption from the duty of going to war for the space of one year. This man puts accepting an invitation to a feast in the same category as going to war. All the guests hated God, and would none of his feast. That is the true reason, back of all the excuses which they may give why men do not repent of their sins and seek God's forgiveness.

"Then the master of the house being angry."—Knowing as they do, however, they may try to forget it, that they are completely in his hands both for time and eternity, it is marvelous that sinners will thus anger God. May not the blood of lost souls be found at last on the garments of these preachers who never preach of the anger of God? The rulers of the Jews, the Pharisees and chief men would none of the invitation which John the Baptist and the Lord himself had given.

"Go out quickly into the streets and lanes of the city."—The larger streets and smaller cross streets. There is as yet no invitation to those outside the city. The poor, the maimed, the halt and the blind, beggars in the streets, represent the lower classes among the Jews, the publicans and sinners. "Lord, it is done as thou hast commanded, and yet there is room."—Room for every one of the elect. The Jewish nation were not the only ones for whom Christ died. The Lord shall see of the travail of his soul and be satisfied. Not one of all the many mansions he has prepared shall be left tenantless.

"Go out into the highways and hedges and compel them to come in."—Outside the city, now, among the Gentiles. The hedges were used as fences, and vagrants would rest close under them. These outsiders would feel a timidity in entering the great house. They would desire to go in, but shrink back from a feeling of unworthiness. The servant must urge them in, taking hold of them if necessary. No man is ever saved against his will, yet no man would be saved if the Holy Spirit did not make him willing to be forgiven. The sovereignty of God controls the will, and thus the man is made to will and does as he chooses, because he wills to turn to God.

"For I say unto you."—Whether it is the master of the feast who says this, or the Lord Jesus in his own person to the guests around him, is a question discussed by commentators. It is probable our Lord is still in the parable and is speaking the words of the feast-giver. After God's invitation has ceased and the day of grace is over, none of those who have rejected his Son till

then shall be saved. Who can tell how many hours of the day of grace are left to a sinner?

Suppose the servant had refused to go into the streets and lanes? He would have acted as men do who refuse to give to State Missions. What would the master have said had the servant neglected to go outside the city to the high ways and hedges? What will God say to those who neglect to give to Foreign Missions?

MORE BOXES OF GOLD.

And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum.
2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial.

3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th, and November 10th, 1900, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 825 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Out this statement out for it will not appear again.

HOPE AS AN ANCHOR.

BY THE REV. GARRETT WYCKOFF.

There is a timely suggestive-ness in St. Paul's beautiful comparison of hope as an anchor. For, important as the anchor is to the ship, so is hope to the soul. By it we are saved, he says.

The anchor to be effective must take firm hold of the solid earth. No shifting sand, no hard, unyielding rock will suffice, but a bottom sufficiently porous to permit the anchor shank to sink down in it, and thus secure a good hold. A hold sufficient to retain the ship even in the stoutest storm.

Hope, too, in order to be effective, must have suitable anchorage. It must secure a firm, adaptive nature in which to repose. No nature selfish, implacable, unjust or fickle will suffice, but a nature kind, gentle, true and unchangeable. Not the god of the Epicureans—far away in the heavens, engrossed only in his own pleasure. Nor of Plato, the unapproachable philosopher's god. Not the almighty force of Carlyle or the subjective ego of Schelling, the eternal movement of the universe of Fichte, the thought of Hegel, nor the eternal enery of Herbert Spencer. But the Almighty Sovereign, Personal God; the mighty God of Jacob; the Jehovah of David; the God of Job, of Daniel, of Peter and Paul; the One in whom all mankind live and move and have their being; the God of Revelation; the God who is love; the God and Father of our Lord and Saviour Jesus Christ; our Father, not a God far removed from us but near at hand; a Spirit eternal, immortal, invisible,—in him and in him alone, there is security. There is Peace, Joy, Hope.

With our hope centered in him we are safe. The storms may blow, the waves run high, disasters dire threaten, but all are in vain with God as our hope. Well may the poet sing,

"In every high and stormy gale my anchor holds within the veil; When all around my soul give way, He then is all my hope and stay."

An anchor in order to be effective must be proportionate to the size of the vessel. A hundred pound anchor would not hold a vessel of twenty thousand tonnage. An anchor of many hundred weight must be employed. Many, alas! trust their eternal, immortal, most momentous interests to an anchor sadly out of proportion to their grave significance. They sail out of port and upon the high seas of life, with all precious interests on board, with a hope vague, shadowy, indefinite. There is no certain groundwork. It is supported mainly by self-righteousness. Fainting, doubtful, cold, self-willed, no happy consciousness, no victorious "I know whom I believe."

But a hope so obscured by worldliness, indifference, formality, as to be hardly discernible, or at least experienced. Such a hope could not be expected to give joy in the hour of sorrow, or strength in the time of weakness. It could never prompt to the exulting strain at the last: "Henceforth I know that there is laid up for me a crown of righteousness."

A hope to make this possible is born of God. It is found only in Christ Jesus. It is sure and steadfast. It dominates every impulse of life. It controls the will, holds captive the affections, produces fixedness of purpose, leads to repentance, conversion, regeneration and sanctification; provokes to love, generosity,

sympathy, Christlikeness. Its possessor cannot be worldly, selfish, carnal, formal or indifferent. He must be warm-hearted, generous and true.

An anchor to be effective must be ready for instant use. It is usually placed upon the bow of the vessel with chain attachment in orderly pile, ready for stout hands to grasp it at a moment's notice. It is not put in the hold, nor in some out-of-the-way place. Care and concern for it are always apparent. Neglect would be criminal. Upon it the preservation of the ship may depend. I have seen men and women in the last hour hunting around for the anchor of hope in sheer despair. They thought that they knew just where it was. Some were even members of the church, but had never been guilty of the charge of possessing a very bright hope. Others thought that in their dying moments, by a feeling of remorse and having the minister to pray, they would come into immediate possession of this anchor. Others thought because they had been kind, generous, good-hearted, that this would enable them to find it in their hour of need. But despair seized upon all of them.

It is criminal to sail without an anchor. It is a crime against one's soul to sail the tempestuous waves of this life without the anchor of hope. O that all men and women might become thoroughly imbued with this idea. O that they might fly for refuge to lay hold upon the hope set before them. Which hope we have as an anchor to the soul both sure and steadfast. To me most pathetic words are these:

Oh, to have no hope in Jesus!
No friend, no light in Jesus!
Oh, to have no hope in Jesus!
How dark this world must be.

—Christian Intelligencer.

RECEIPTS OF THE FOREIGN MISSION BOARD.

We give below the receipts of the Foreign Mission Board from May 1 to September 15. As usual, during the summer, the receipts have not equaled the expenditures, but have not been unduly lacking in this respect. The debt for current work is \$14,139.08. The good record of Kentucky last year warrants the hope that she will do even better this year. But at the same period last year—namely, September 15—the receipts from Kentucky were \$2,784.48, a falling away of \$1,150.83. Let the brethren in the State bear these figures in mind and not suffer Kentucky churches to go backward. The Board has sent out eight new missionaries since May, and there are others who could go if the churches would respond promptly and liberally to the needs of the work:

Virginia	\$ 6,073 64
Georgia	3,936 56
North Carolina	2,487 15
Texas	2,257 71
Kentucky	1,834 15
Missouri	1,408 85
Alabama	1,215 65
Tennessee	1,153 88
Mississippi	1,105 08
Maryland	426 05
Arkansas	377 17
North Carolina	243 64
Louisiana	189 13
Florida	72 63
District of Columbia	40 00
Oklahoma	29 85
Indian Territory	22 35
Other sources	14 00
Total	\$21,844 51

WANTED—ACTIVE MAN OF GOOD CHARACTER to deliver and collect in Kentucky for old established manufacturing wholesale house. \$500 a year, sure pay. Honestly more than experience required. Our references any bank in any city. Send close self-addressed stamped envelope. Manufacturers, Third Floor, 22 Dearborn Street, Chicago.

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The Original and Genuine Worcestershire.
Ladies, at luncheon parties and of all home-meals, will find a delicacy of flavor in all dishes savored with this sauce—for soups, fish, meats, gravy, game, salads etc.

CAN WE DESIGNATE OUR MISSION CONTRIBUTIONS?

In your issue of September 20 you partially reply to what I said in *Our Missionary Helper* and in the *American Baptist Flag* concerning your suggestion, that if the Gospel mission brethren do not want to assist in paying the expenses of the Boards they can designate their money, and none of it will be used for expenses. You said, and still seem to think, that money can be designated by the contributors, and that such "designations will be rigidly respected."

I am surprised, Mr. Editor, that you do not know that Secretary Willingham has refused to receive designated money. Did you read all of my reply to your editorial? If so, did you not see the statement of fact which I made, viz.: That churches and individuals offered the entire salary of Bro. Said Juriedini, the Syrian missionary, to the Foreign Mission Board, praying the Board to be a medium for the churches and the missionary, and Secretary Willingham refused to receive the designated money? Mr. Editor, this is a fact. If it is a fact (and it will not be denied), then it follows that "designation will not be rigidly respected." [1.]

According to the present system it is impossible for a contributor to designate his contribution so that it will be "rigidly respected" unless the Board would be willing to forward money to any independent or church missionary such as Crawford, King and Bostick, of the Gospel Mission; or Taylor, of the China Inland Mission. And since, at present, there is no arrangement by which those who are willing to pay the expenses are permitted to do it, the expenses necessarily comes out of the whole amount contributed, and thus every contribution bears its part of the expenses. The per cent. of expenses is reckoned on the whole amount collected, and no amount of juggling can explain it away. [2.]

The Gospel Mission brethren do not object so much to expenses. That is to them an incidental matter. They object to the Board system because (1) the money basis exists in the Southern Baptist Convention; (2) the Boards send the missionary instead of the churches; (3) the Boards found schools and hospitals with money contributed for having the Gospel preached; (4) the Board system is drifting toward episcopacy. Gospel missionaries would still be Gospel missionaries if it took fifty cents on the dollar to work the Gospel plan, and they would be opposed to the Boards if they would do the work for nothing. There is a principle at the bottom of their contention. It is not a mere whim or a passing agitation.

However, we brethren. Let us discuss mission methods until all mistakes are corrected, and not fall out, by the way, unless a more serious condition confronts us. Let each work in his own way until a full understand-

ing is reached and all can work together in harmony.

Yours,
BEN M. BOHARD,
Searcy, Ark.

COMMENTS.

[1.] We have seen no statement from Dr. Willingham on the subject, but we suppose the reason he declined to receive contributions designated for Bro. Juriedini, was because the latter had no connection with the Board, and Dr. W. did not wish to have any responsibility in regard to him. But whatever the reason, the point of Bro. Bogard does not apply, because the Board would certainly be amenable to whatever arrangement might be made with the Gospel Mission brethren. If a basis of co-operation shall be reached, the Board will certainly act on that basis.

[2.] Certainly "the per cent. of expenses is reckoned on the whole amount collected," by brethren who choose to calculate it so. But it is true that no definite per cent. is set aside for expenses. The expense account is not in the slightest degree in the way of rigidly respecting designated funds. Suppose, for example, the total received were \$100,000 and the expenses were \$6,000, and \$50,000 of the \$100,000 were designated; then the whole expense would come out of the undesignated \$50,000, and would consume 12 per cent. of that, while the expense would be 6 per cent. of the whole receipts; yet not a dollar of the designated amounts would be used for expenses. Suppose that \$94,000 of the \$100,000 were designated and only \$6,000 undesignated, then the expenses would be 100 per cent. of the undesignated funds, while remaining only 6 per cent. of the whole. The Board does not say that 6 per cent., or any per cent. of all receipts shall be applied to expenses. Such expenses are incurred as are deemed wise, and they are paid, whatever they amount to, out of the undesignated funds. So the man who does not wish to pay any of the expenses, has only to designate his contribution. It is true, this does not prevent the expenses, but it does throw them on those who are willing to pay them, and certainly others have no ground to object.

[3.] We answered this expense argument because, from what we saw and heard, we thought it the argument on which chief stress was laid by our Gospel Mission brethren. We are glad to have them abandon it. We did not take up the other points in the controversy because there seemed to us no occasion to do so. It is a great weakness with the Gospel Mission movement that it depends so largely on objections to the Boards. Brethren should have better reasons for their method of work than objections to the way others work. In so far as the Boards are not what they ought to be, let us correct them. In so far as they do what they ought not to do, let us direct them. Members of Boards have human nature, and so have the Gospel Mission brethren, and one

of the characteristics of human nature is a fondness for having its own way. The Boards, however, have no control over the denomination whatever; but they are under the control of the denomination. Our Boards are exactly what we make them, and what the work we commit to the Boards needs is not criticism, but vigorous pushing criticism has its place, to be sure, but with the Twentieth Century at hand we should throw our whole souls into the great work of winning the world to Christ.

CONCORD ASSOCIATION.

This body met in its eightieth session at Mussel Shoals church, in the northeastern part of Owen county, September 19 and 20. The gatherings were not large, but good order prevailed. The entertainment was ample, and the meetings highly interesting.

In the absence of Bro. O. M. Huey, the appointee, Bro. W. P. Harvey preached the introductory sermon. Text: John 14:15, "If ye love me, keep my commandments." Subject: As Baptists have more truth than others, therefore they should lead all others in discipling the nations, and in faithfulness, earnestness and wisdom, he gave us his basal truths, deductions and conclusions.

Bro. T. J. Jenkins was re-elected moderator, and, in the absence of Bro. W. J. Azee, former clerk, Bro. John S. Ransdell, Jr., of Sweet Owen, was elected.

A larger number of the thirty-six churches than usual sent letters and messengers, reporting an increase in the number of Sunday-schools and a large increase in additions by baptism, and a far more gratifying increase in contributions for missions. The Orphans' Home received a larger amount of money than usual, while Bro. Cox's worthy society was not neglected, though not responded to as it should have been. The reports were full of information and good instruction, while the speeches about them were up to date.

Not the usual number of visitors appeared, but we thought the quality so good that little ground for complaint remained. We had Bro. Z. T. Cody, of Georgetown; W. P. Harvey and J. E. Gwatkins, of Louisville; G. H. Cox, of Owensboro; Lewis N. Thompson and W. T. Ellis, of Owen Association, besides nearly all our own pastors.

The missionary sermon was preached by our own P. E. Burroughs on "Christian giving."

The saddest feature of the meeting was that nine of our churches, among them many of the best, obtained letters to form a new association, and yet while said, the letters were cheerfully given. The reason for the new organization is wholly geographical. The nine churches on the lower side of our territory and north of Eagle Creek, churches from other associations, will join with the enterprise. October 23 is set apart for organization and Carrollton the place. The name will be White's Run.

Our next session is appointed for Salem church, which is six and one-half miles west of Owenton, on the Twin road, to meet October 28, 1901. It is put so late to avoid the necessity of "huckster stands" and the attendance of all who come for a frolic only.—Come, brethren, bring your overcoats, and be welcome; but come to a religious meeting, and not a "picnic."

For the introductory sermon Bro. J. S. Gattion, our Dallasburg pastor, is appointed. For

"Hit the Nail On the Head."

If you have eruptions, pains in the head or kidneys, stomach trouble and feelings of uneasiness. "Hit the nail on the head." Hood's Sarsaparilla is the hammer to use. It will purify your blood. The masses praise it for doing this and making the whole body healthy.



sermon on missions, Bro. W. E. Mitchell, our Owenton pastor. The session just closed was marked for enthusiasm on missions and earnest interest in all other phases of Christian duty leading up to missions.

We regretted the absence of our new Corresponding Secretary, Dr. J. G. Bow, and also Miss Mary Hollingsworth, but their work was seen after well. Thus met, labored and closed an enjoyable session of Concord Association. J. W. WALDRUP.

DEAR RECORDER:

Rev. Richard Sale, of Litsay, Washington county, Ky., belongs to the Old Guard. He has been a constant subscriber to the WESTERN RECORDER for fifty years. He has been pastor of Lock Bridge church, Washington county, for forty-four years. He has stood firm for the Baptist faith and has wielded a fine Christian influence. He is now over eighty years of age, but is still active and preaches regularly. He and his excellent wife are held in universal esteem. A. D. GRAVES.

DEAR RECORDER:

Please announce that all visitors to Blood River Association will be met by conveyance at Hazel, Ky., if they send their names to me or to W. J. Beale at Murray, Ky. Come! Fraternally, H. B. TAYLOR, Clerk.

"RED CHEEKS."

"Other Children Have, Why Not Yours?"

The above comments occur in a letter referring to proper selection of food, from E. J. Wilson, 342 Hemlock St., Allegheny, Pa. "When our first baby boy reached seven months, he began to lose strength and grow pale. He could not digest any of the ordinary baby food or prepared milk.

"Acting on the advice of a sister-in-law who was bringing the roses to the cheeks of her two children, by their diet of Grape-Nuts food, my wife purchased a package and began feeding it gradually to our baby, preparing it with a little hot water until it was the consistency of a thick gruel. She not only fed it to the baby but herself began eating it three times a day.

"The transformation was wonderful. Within a month the baby was free from all stomach trouble and my wife's strength was completely renewed, that feeling of fatigue having entirely disappeared. Do not over-feed when giving Grape-Nuts food to the baby. Other children have red cheeks, why not yours?"

This food is concentrated and requires less in volume than any food known. Its delicious taste wins friends and the remarkable effects win the reason of any thoughtful person. It was originally prepared for brain workers, but the effect upon the nerve centers and brain is so valuable that it can be used with even nursing babes, to their very great advantage.

Love your enemies.

LIBERTY COLLEGE.

This institution has opened very auspiciously. The former teachers came back from their vacation with new vigor, increased enthusiasm and better equipment for their work. The new teachers are entering heartily, effectively and helpfully upon their duties in Liberty College. Misses Garnett and Ousley returned from Chautauqua, at which delightful school they spent the summer, to do better work than ever. The personal of the student body is splendid. Excellent work is being done by teachers and pupils. We have left in the distance the 100 mark, and are running toward 150. The patrons and friends are hopeful, sympathetic and co-operative. The health of the students is excellent. The prospects are bright for this to be the best year in the history of Liberty College. Every department is splendidly manned. The teachers, cultured, industrious, elevated to the highest interests of the college, are working with encouraging unanimity. We are endeavoring to give first-class advantages in the various departments of Literature, Mathematics, Languages, Science, History, Philosophy, Music, Art, Elocution, Physical Culture, Business and the Theory and Practice of Teaching. We call special attention to music, art, elocution, business, and to our very fine and thorough Normal Department. Our Sophomore, Junior and Senior Classes are starting off superbly. We would be delighted to have our patrons, friends and editors visit us. Come, Bro. Eaton and Harvey, see what we are doing, and encourage us with your wise counsel. The boarding department is fine, and increasing every week. Respectfully, J. H. BIRKETT.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

- OCTOBER.
- East Union—New Hope church, October 2.
- Goahen—Corinth church, October 3.
- Laurel River—Providence church, October 5.
- South Concord—Big Spring, Oct 5.
- North Bond—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—Mansford church, October 12.
- West Union—Wickliff church, October 17.
- Ohio Valley—Clay church, Oct. 21.
- Blood River—Oak Grove church, Tennessee, October 21.
- South Union—, , , ,
- Goose Creek—, , , ,
- Graves County—Dublin church, October 31.

If additions or changes are desirable, please write to the papers: J. K. NUNNELLEY, Secretary.

TREASURER'S REPORT.

J. W. H. Dyches, Treasurer, in account with the Society for Missionary Inquiry, Southern Baptist Theological Seminary, for session 1899-1900.

Nov. 8, 1899—To amount received from former Treasurer	\$ 15.00
To amount received from Faculty and students during session	585.00
April 8, 1899—By check in Dr. Willingham for the Foreign Mission Board	187.25
June 4, 1899—By check in Dr. Willingham for the Foreign Mission Board	175.80
Total Receipts	\$963.05
Total Expenditures	824.00

Respectfully submitted, J. W. H. DYCHES, Treasurer. Sept. 28, 1900.

"GARLAND" STOVES AND RANGES were awarded highest prize at Paris Exposition 1900

THE PENITENT'S PLAINT.

Oh that I were as in months past. Jesus, beneath Thy sheltering wing I long had dwelt. Nor feared the storm that swept in anger by; Thy presence felt. I knew Thy power could shield me from all ill And come what might, Thy love would fold me still. My joy it was, in thoughtfulness to sit Low at Thy feet, To hear Thy voice, behold Thy face, and sing. The mem'ry sweet In life's wide harvest fields I gladly wrought. In work and prayer, alike, Thy glory sought. Then, foolish one, my mercies I forgot. Grieved Thee, my Lord; Pursued the wrong, and ceased, alas to heed Thy loving word. Now night is on; but still I seek for Thee. O, Saviour, show Thy pardoning grace to me. Restore the peace Thou gavest me at first. Remembered peace! With Thine own blood wash out my crimson guilt. From sin release; Then grant me grace to walk always with Thee. Till glory dawn, and earth's dark shadows flee.

OUR PULPIT.

SOME THINGS THAT SHOULD BE REMEMBERED IN DEALING WITH THE OBSCURE AND DIFFICULT PASSAGES OF THE BIBLE.

BY SAMUEL S. MITCHELL, D.D.

Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!—Rom. 11:33.

It would be a foolish presumption and an ambitious conceit in me to select such words as these for my text if my aim was a particular or inclusive exposition of their significance. As well might I invite you to accompany me to yonder shore and behold me ladle out the waters of Lake Erie in the hollow of my hand. But I contemplate a far more modest and becoming use of the apostle's words. My only purpose is to hold them up before you as the exclamation of one of the greatest minds that this world has ever known, in view of certain manifestations of the divine character and the divine judgments. And that you may the more intelligently sympathize with this use of the text, I beg leave to quote to you some specimens of the inspired revelation which evoked it as an exclamation from the lips of the apostle. The first I take from the eighth chapter of that epistle in which the text occurs, and it is as follows:

"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

The second specimen I take from the ninth chapter of the same epistle:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election, might stand, not of works, but of him that calleth; it was said unto her (the mother), The elder shall serve the younger.

What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth. Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?"

Such is a specimen of the revelation of the inspired declaration before which the great apostle bowed his head, in the exclamation, How unsearchable are his judgments, and his ways past finding out! I beg you to note that he makes no pretension of comprehending that which he hears. He bursts into no joy over it, and he throws himself into no position for defending it. He simply bows his head in modesty and reverence, and exclaims: How unsearchable are his judgments, and his ways past finding out!

But not thus always have these mysterious Scriptures been treated. We have come unto a day when a man standing in a Christian pulpit dares to lift up his voice in words like these: "If God is such an one as these words have been thought by many to declare him, then there is no vile thing which I will not catch up and throw at him and his throne." So I am able, my hearers, this morning, to lift up before you two cartoons. The first is the great Apostle standing with bowed head and crying out, How unsearchable are his judgments, and his ways past finding out! The second is that of a latter-day preacher standing with his hand full of dirt to throw in the face of the Almighty! And I think while these two pictures are before you, you will have little trouble in reaching the conclusion that, if the nineteenth-century ministers are the successors of the apostles, there has been in individual cases such a divergence or variation of type as biology has never written down or Darwin never dreamed of.

The word "creed" as applied to the olden theological symbol is an attempt on the part of the human mind to make philosophic statement of Bible truth. As such it is necessarily imperfect, and there is no objection to any man finding fault with it. But the man who does this from the Christian pulpit is, by the nature of the theme upon which he speaks, and by the position which he occupies, most rightfully stopped from all indecency of language. He may not fall into rhetorical hysterics or sensationally deliver himself of conceits which are blasphemous. But it was not with the intention of dwelling upon it that I have referred to this recent incident in the ecclesiastical world—an incident which was a great dishonor to one of the world's historic pulpits, and a pitiful soiling, it must be believed, of the religious consciousness throughout a wide section of our country. Let us hasten out of its presence, lest we also smirch our souls, and give our careful attention for the re-

mainder of the hour to a subject which by way of contrast it most naturally and peremptorily suggests. Let me name my theme in this way: Some things which the human mind ought to remember when it is called upon to deal with the mysterious and difficult Scriptures which lie upon the sacred page.

I. The first is this: These obscure Scriptures furnish no antecedent presumption against the credibility and value of the Bible as a whole.

Besides the Bible, the divine hand has written two other volumes for our reading in this world, and these are full of mystery.

In the realm of nature both the microscope and the telescope lift up insoluble problems, and it is difficult to say which of the two are most profound and baffling. Look into the realm of the atom and the vision of your eye will soon expire in hopeless darkness. Gaze into the heavens and the result is the same. The universe is an unsolved problem, and so is the atom. Concerning both of these we know a little, but concerning both there is much that we have no hope of knowing in our present state of being. Into the ever-narrowing path, down which, in an infinite perspective, the two ends of the microscope filing continue their unceasing hostility, no human eye has yet looked with understanding. It has been said of Faraday that he spent his life gazing down this mysterious avenue, and yet when the darkness of death fell upon the philosopher's vision the dualistic atom was still an unsolved phenomenon and an increasing wonder. So also of the imperial courses along which planets and suns and systems wheel onward in their mighty orbits. No human eye has ever swept these magnificent courses with understanding. Even the light which is the condition of their being known at all is itself a mystery.

"That which makes manifest is light," and this is all that man can say of this wondrous influence or entity, which, from the hour of the great beginning, in innumerable rays has been darting across, and in a flood of twice ten thousand Pacifics pouring itself over immensity's plain. "That which makes manifest is light." So man can say to-day, and there he must stop. Beyond this all is theory, all is guesswork. So with electricity now at work upon every street corner. Those who handle it with every passing hour know that they are dealing with an utterly unknown force. And heat and motion add themselves to the unknown here, and this although we are with every passing moment the subjects of their influence. And then to all these other unknown entities, life adds itself—life which is the sum of all mysteries. No philosopher can tell why the blood is the life, or explain the telegraphy between the brain and the muscles, or write the notation of the heart-beats, or point out the hiding-place of the soul. In the field of nature the mind of man is like a candle held up in the darkness. There is a small, half-luminous circle, an infinitesimal corona of light, but a little way in either direction is darkness—unbroken, unrelieved, continental darkness.

And the volume of the divine Providence is not more clear. One hundred thousand human lives, the best and the purest that the earth then held within it, were robbed, tortured, slain during the reign of Ferdinand

and Isabella, and that within the confines of a single nation. Explain this if you can—this horror in the world which God has made and over which in justice and with omnipotence he reigns. A Nero with his foot upon the necks of millions, this human fiend fiddling his accompaniment to the sighs and groans of the whole empire—explain this horrid vision if you can! And the wars, and the famines, and the pestilences, and the earthquakes, and the successful villainies of the ages, and the sufferings of the righteous through earth's centuries! What solution, what word of light or explanation has the human intellect for all these terrible things? Why here is darkness so thick that it can be felt!

And now turning our gaze, our bafled minds from these pages of nature and Providence, have we a right to expect that in the volume of Revelation we shall find everything simple and leveled to our present comprehension? Shall God's works shroud themselves in darkness and his words be all-luminous? What foundation is there for such an expectation? We who cannot comprehend an atom of matter, or explain a page of the world's history, what right have we to expect that our Bible will be all-clear to our infantile minds? Not only is there no foundation for such an anticipation, but there is a strong presumption that the very reverse shall be the case—that we shall find parts of the Scripture hard to understand. That we shall run against mysteries in the Bible, is exactly what, from all analogy, we ought to be prepared for. This from the very nature of the case, from the character of the subjects with which the Bible must necessarily deal, and of which it must necessarily speak. A revelation of words from God to man must, first of all, have as its subject or theme the being and nature of the Infinite. But this is as high as heaven—what can man do? Deeper than hell—what can the human mind know? The very attempt of the intellect of man to form a conception of the Infinite involves it in contradiction, and discloses its hopeless weakness. And for this reason: the human mind in its conceptions, limits, bounds, cuts off from all others the subject of which it takes hold. But it is of the nature of the Infinite that it is ilimitable, alike without boundaries and without parts.

Then the revelation from God must necessarily treat of the disturbance and the involution wrought by the sin which is anarchy in the moral realm. Also it must treat of the spirit of man in its relation to and intercourse with the Spirit of God. Also of the subject of the unseen world and the post-mortem life of man. But all these things are necessarily mysterious to us, absolutely removed beyond the reach of human experience and of human demonstration. No doubt, it is impossible for God to communicate to such beings as we are a correct understanding of such matters. He can give us only intimations, suggestions, outlined pictures, calculated to produce a certain and truthful effect upon our minds. So before the engineer the red light is waved. The man knows little about color, less about light, but from that waving signal he receives a truthful impression, reads the fact of danger in the mysterious symbolism lifted up before him. So, no doubt, revelation deals with the human mind. It can only study saluta-

riness of effect. Satisfactory explanation, complete knowledge, these cannot be imparted to man in his present undeveloped state.

Therefore I repeat, that we ought to expect mystery, ought to expect to find things hard to understand in the Bible. He whose words in nature are rolling oceans and flying worlds, and blazing suns and unfathomed universes; he whose words in the sphere of Providence are centuries of heaven-clouding darkness and soul-piercing agonies, if he speaks unto man concerning the sublime verities of the universe, must use some words too broad for man to measure, too deep for the human mind to fathom. And it is a pitiable egotism and an immeasurable silliness that would lead any man to reject the Bible because, forsooth, he cannot comprehend it all. Then let such a one never look upon opening flower, or springing grass-blade, or quivering dew-drop, or swinging planet, or boiling sun, for he cannot know any one of these. And let him never taste morsel of bread, for he cannot say how this bread becomes thought-power, and will-power, and heart-power in his mysterious life. And let him never lift his hand to his head, for he cannot explain how the brain uses nerve and muscle. And let him never attempt to think the simplest thought, for this also is a great mystery.

My hearers, so long as we are little children who but yesterday opened our wondering eyes upon the great universe, so long there must be mysteries to us in all that the Infinite Onesays, and in all that he does. With a far-reaching glance not granted unto many of his day or since, an old-time seer, thousands of years before our text was written, as he looked into the awful depths of the Infinite, broke forth in these sublime interrogatories: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And a very little thought in the direction of space and of matter, of spirit and of God—a little thought in any direction, indeed, will lead us to repeat these questions of the patriarch, and that with a thrill of reverent humility which shall be as honoring to our intellects as it shall be comforting to our hearts.

II. The second thing which we ought to remember is that the obscure and difficult Scriptures are a small part, a very small part, of the Bible.

It has suited the purpose of a skeptical critic now and then to speak of the Bible as a mass of hopelessly unintelligible matter. And many others have excused themselves for the neglect of personal religion on the ground that it was impossible for a man to know what God requires of him; that the doctors differ hopelessly concerning the meaning of the Bible, and that therefore a plain man might as well turn away from and give up the whole matter. But nothing could be more unjust than this accusation, and nothing more baseless than this excuse. By far the greater part of the Scripture is very simple and easy to understand. The most important and longest connected discourse in the New Testament is what we know as the Sermon on the Mount. And what is the nature of this sermon? Is it full of subtilty? Is it a metaphysical argument? By no means. It is the plainest possible homily upon the common duties of every-day life. Let me give you a sample of its style:

"Love your enemies. Bless them that curse you. Do good to them that hate you and pray

for them that despitefully use you. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven. By their fruits ye shall know them. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God. Blessed are the pure in heart, for they shall see God. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Whosoever ye would that men should do to you, do ye even so to them." And so on.

Is not all this very plain and simple teaching? And of the same kind are almost all of the Saviour's utterances. He spoke to the common people of his day and they heard him gladly.

It is true, as Peter says, that Paul wrote some things hard to be understood, but it is also true that he wrote a hundredfold more things that are easy of comprehension. Take from the Epistle to the Romans a short section from each of the four chapters, viii., ix., x., xi.; a few verses from the first chapter of the Epistle to the Ephesians, and from the fifteenth chapter of the first letter to the Corinthians, and the remainder of the apostle's writings are not obscure, not above the comprehension of the careful and conscientious reader. Let me prove this by quotations:

"Husbands, love your wives and be not bitter against them. Children, obey your parents in the Lord. Fathers, provoke not your children to wrath. Servants, obey your masters, not in the way of eye-service as men-pleasers, but as servants of Christ, doing the will of God from the heart."

These are injunctions to special classes, and you see how plain they are. And the apostle is not less simple when he speaks to man as man. Listen again:

"Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouths. Lie not one to another. Put on a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another and forgiving one another. If any man have a complaint against any, even as the Lord forgave you, so also do ye. Whatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report, if there be anything virtuous or praiseworthy—think on these things."

Is not all this very plain, very simple, level to the comprehension of the humblest mind? And is it not enough for the present guidance of the human life? The wayfaring man, though a fool, need not continue in doubt as to what the Lord asks of him.

The second thing, therefore, that must be said concerning the difficult Scriptures is that they make up a very small portion of the whole Bible. They are like the spots on the sun's face: they do not conceal the brightness of the orb—they must even be looked for to be found at all. And it is not fair dealing to pass over the nine plain words of the Bible and to make a great outcry of the tenth word of uncertain and difficult interpretation. This is not only injustice to the Scriptures, but it is a cruel wound inflicted on the mind and heart of man. This only will those do who desire not to know the will of God, or who as ego-

tistic rhetoricians crave the notice of the daily papers.

Why not let the perplexing questions wait for the hour of higher elevation and clearer light? We are like the little child in its first day of school. Eagerly turning over the pages of the book that has just been placed in its hand, it comes quickly to that which is a vast mystery to its present undeveloped mind. Now hear its impatient cry: "Teacher, teacher, here is something that I can get no understanding of. Tell me quickly what it is. Give me the explanation now, or I will close the book and leave the school." To such an ambitious neophyte might not the voice of the teacher in all sweet reasonableness come in this fashion?—"Is it in to-day's lesson, my child, that which troubles you so greatly? If not, cannot you wait until your advancing lessons bring you unto it?"

Now men, my hearers, are only children of a larger size—often as petulant, often as unreasonable as their smaller kinsfolk. See them as they turn over the pages of the great deep book of God. Listen to their impatient cry: "Here is something that seems to me most unreasonable; I cannot reconcile it either with the goodness of God or the freedom of man. Let me have the explanation at once, and if it is not as I think it ought to be, I shall begin to make faces and to throw vile things at the throne of the Infinite." And all this while the mystery that perplexes is not in to-day's lesson—not necessary for to-day's guidance or safety.

Slow, slow, big-little one who would so storm the heavens—so rush upon Infinity. If the universe holds the secret from thee till to-morrow—what then? Wilt thou mutiny? Wilt thou revile God and commit suicide? A grain of thoughtfulness, precocious child who didst lie in thy cradle but yesterday, ought to teach thee to receive and to make liberal use of the words of the great Master which come to you in this fashion and with this assurance: "What thou knowest not now, thou shalt know hereafter." Wouldst thou know all to-day? Would it not be more seemly to consider who thou art, where thou art, what is above and before thee, rather than to make a fool of thyself with thy proud unpreachings unto things too great for thy present stature, with thy ludicrous monthings of protest and mutiny in the presence of the Infinite?

Recall the sad fate of those to whom the Apostle Peter refers: "Our beloved brother Paul, according to the wisdom given unto him, has written some

When the Blood

is pale, then your lips and cheeks are pale, your nerves weak, and your whole body greatly debilitated. The doctors say "You have anemia."

There's just one thing you need—something to make the blood rich and red.

Scott's Emulsion

will certainly do this. It will make the most happy changes for you, and soon your old strength and activity will return.

See and be on all druggists. SCOTT & BOWNE, Chemists, New York.

things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction." That is, they so dealt with these hard things—so unreasonably, so egotistically as to bring upon themselves measureless evil. And the fate of these unwise and irreverent handlers of Scripture mysteries remains as a lesson to us. Let us not rush in where angels fear to tread. Let us be so thoughtful, so modest, so reverent in our dealing with the great deep things of the spiritual universe that even if we do not come to an understanding of them at once, we shall at least avoid spiritual injury; that if we cannot to-day in the stiff hand of our infantile chirography write *g. e. d.* after all the mysteries of the spiritual realm, we shall at least be kept from making a spectacle of ourselves before men and angels.

Icarus, who was but a weak and wee body, would fain fly as a god through the great heavens! But, alas! the sun melted his waxen and make-believe wings, and he fell a hopeless victim into the depths of the Aegean Sea. And in his pitiful fate lies a lesson for our rationalistic and overconfident day. In the lobby of the club, in the sanctum of the newspaper, in the pulpit of the sensational rhetorician—the wings fashioned in all these manufacturing factories are waxen, and above those who assay them is the blazing sun of Infinity's scorn, and beneath them is the deep sea of pitiless and ludicrous doom.

While I say this, do not imagine that I counsel a superstitious dismissal of reason's high prerogative. This is just what I do not think of advising. Rather it is for you and for me to learn well the province of reason, and then within this province to make faithful use of that which is the highest prerogative of our being. Hence it is that I have brought before you these three canons which reason furnishes you for your guidance in meeting and dealing with the mysteries of the Scriptures:

The first is this: Because there are things in it which you cannot understand, this furnishes no antecedent presumption against the Bible.

The second is this: That of the Bible which has application to your present necessities is unmistakably plain.

And the third is this: That which is dark and mysterious may safely be postponed to the day of the larger growth and the fuller light unto which you surely and swiftly move.

Grasping the threads of these three principles, each of which is underwritten by reason's own hand, you will make your way safely through what else were a labyrinth or mortal peril, and, what is almost as important, through all your earthly days you will show yourself becomingly modest and beautifully reverent before the eyes of the celestial. And this seemingly exhibition of your childhood's weakness and ignorance will, believe me, be a pleasant thing to look back upon from no distant point in the path by which you walk upward into the light and forward into the eternity of your God.

THERE can be no morning glory except a night has preceded. As the eagle stirreth up—tears to pieces—the nest that the young eagles may fly, so the Lord may utterly break up the home in Egypt that Israel may go into Canaan, break up the world that men may find the new earth and heaven.—Bishop Warren.

Save Money While the Chance Lasts.

A Little of it will give wonderful satisfaction if invested in our sincerely honest qualities.

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- 12c For pretty solid color Dress Fabric, plain or corded, in shades of military blue, red, green and brown, for school wear.
- 25c For stylish Plaids and the serviceable Storm Serges, in the latest colorings; a large lot to select from.
- 50c Per yard for Cloth Plaids, in all the newest bright colorings, for children's dress and separate skirts.
- 65c Per yard for Homespun, 50 inches wide, Oxford gray and military blue mixture; worth 75c.

Dress Goods, Blacks.

- 40c Per yard for Stylish Black Novelty Stripes, narrow or wide stripes, 38 inches wide.
- 50c Per yard for Crepons, in pretty neat stripes.
- 65c Per yard for Satin Jacquards, 41 inches wide, all-wool, large selection of stylish patterns; 75c quality.
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EDITORIAL.

In the Bibliotheca Sacra for October, Dr. H. C. Vedder has a noteworthy article on "Fifty Years of Baptist History." In 1850 he puts the number of Baptists in the United States as 686,807, and of these 290,814 were in the North, and 390,807 in the South. These figures are not given as accurate, but as the best that are available, being taken from the Baptist Almanac. Not till 1888 did the publication of the Year Book begin. In 1800 the Baptists were in the ratio of 1 to 58 of population. In 1850 the ratio was 1 to 32. In 1900 the ratio is 1 to 16, being the ratio of the coinage, in weight, of gold to silver, Baptists standing for the gold and the population for the silver.

Dr. Vedder speaks of the controversies and schisms among the Baptists previous to 1850, troubles which we are sure would have wrecked any other denomination. That Baptists survive and flourish proves that God is with them; while that they have had so much trouble, proves that Satan has a special spite at them.

Our increase in members is surpassed by our progress in education. In 1850 we had 21 institutions of learning with invested funds Dr. Vedder estimates at \$500,000, while now we have 195 institutions, whose invested funds aggregate \$41,000,000.

Our growth in missions has been equally remarkable. In 1850 American Baptists had 10,519 converts on the foreign field, while now we have 230,318. In 1850 our contributions to foreign missions were about \$100,000, while now the amount is \$770,468. We make a little addition to Dr. Vedder's figures to include what the Gospel Missioners and the colored Baptists are doing.

But with all this prosperity and progress, Dr. Vedder sounds some notes of alarm. He says:

"It is not putting it too strongly to say that Baptists from the beginning of their separate history that they had no justification for a separate existence except this loyalty to what they believed the Scriptures to teach, their conviction that the teaching of the Scriptures must be followed at all cost. But the last decades of the closing century have seen a very considerable weakening among them of this conviction, some important modifications of their understanding of what the Scriptures are and what they teach. If this weakening should become general, there cannot fail to be a great denominational disintegration."

These are wise and timely words. We are glad, however, to say that these new views have taken but very slight hold in the South. Southern Baptists almost universally are sure enough Baptists, who believe something and stand up for their faith. They do not believe "that a man can make truth in shapes and quantities to suit himself, in his own individual thought-shop." They believe in the Bible as the only and the all-sufficient rule of faith and practice, and that whatever in religion is not 1800 years old is wrong.

Another note of alarm Dr. Vedder sounds, is the decline of church discipline, "as serious as it is great." He says: "Little serious attempt is made to exercise oversight of the lives of members, and to hold them to

accountability for departure from even a moderate standard of Christian ethics. . . . Nothing can explain such disuse of discipline but a general weakening of moral fiber. This is an alarming phenomenon, and goes far to offset all that has been recorded of material and spiritual progress." It is high time our people were aroused on this subject.

Still another note of alarm is in regard to our organized work, and this is receiving a good deal of attention now, with the promise of speedy and complete relief. Dr. Vedder says:

"Another striking result of the past fifty years has been the development of the denominational societies. These, nominally the creatures and servants of the churches, have become in fact great independent corporations that control the churches, so far as their united efforts in missionary and educational enterprises are concerned. The annual meetings of these societies are in theory composed of delegations from the supporting churches: in fact, they are mass meetings composed of any who care to attend. The officials seldom have any trouble in directing such a meeting into any channel agreeable to them. The officials are men of high character and practical wisdom, and the affairs of the corporations have been most wisely managed; but the inevitable result of the system has been a growing estrangement of the churches from the societies and the work they represent."

Dr. Vedder is speaking of our Northern Baptist Societies, and not of our Southern Baptist Convention. We have kept our Convention pretty free from this evil tendency. Whenever brethren think—as has happened more than once—they see such a tendency, they have been prompt to check and rebuke it. At the Anniversaries at Detroit last May, this matter received formal attention, and Dr. McLaurin offered a constitutional amendment which reaches to the root of the trouble.

It is plain that we cannot bring our organized work into too close contact with the churches. In Kentucky our General Association is absolutely controlled by the churches. The only basis for membership in that body is numerical, and messengers are chosen wholly by churches and by district associations. In the Southern Baptist Convention, however, there is still a partly money basis, which, we think, will be eliminated in due time. The good of the work and the good of our churches will both be promoted by bringing the two into the closest contact and sympathably possible.

THE Women's Missionary Society of Walnut-street church have adopted the suggestions of the Central Committee and of the State Board that they give attention to all our mission work. This society is now simply the Women's Missionary Society, with the word Foreign omitted. This is just as it ought to have been all the time. There is no reason why the special efforts of our women should be confined to the work of one Board while the work of the other Boards is overlooked.

The women's missionary societies are asked, in addition to what they do for the Foreign and Home Boards, to raise one thousand dollars a year for special educational work in the mountains under the patronage of our State Board. It is believed that

this thousand dollars will be forthcoming.

The Walnut-street society has decided also to accept the suggestion and not spend money for articles put in the boxes sent the missionaries on the frontier. These boxes are bonuses to the missionaries and do not constitute any part of their regular support. The Home Board desires that the boxes be made up of articles specially given for the purpose, but that all moneys received be sent to Atlanta, so that it can be used to support new missionaries. Sometimes money is raised to purchase articles for the boxes. It is this money which the Board asks to be forwarded.

THAT \$1,000 OFFER.

One never knows what experience the future may bring him, or with what sort of people he may have to do. We have recently had on hand the funniest case we have ever struck.

Our readers will remember that the Rev. Dr. H. S. Johns, a Methodist preacher of Louisiana, sent us several passages (or rather references to them) of classic and New Testament Greek where he claimed baptizo meant "sprinkle or pour." He claimed the \$1,000 reward offered, through this paper, about a dozen years ago, for such a passage. We called attention to the fact that Dr. Johns had not himself dared to translate baptizo sprinkle or pour in any of these passages, and that this was a confession that the word had no such meaning in those passages.

In demanding the reward, he insisted that the money be sent to Louisiana, and the matter be decided by the Louisiana courts.

He was told that the brother making the offer did not need to be dragged into the courts either of Louisiana or of Kentucky to induce him to do, in the premises, all that a Christian ought to do. Dr. Johns was also informed that so soon as he produced a passage where he claimed that baptizo means sprinkle or pour, if his claim should be denied at this end of the line, then would be time enough to take steps to settle the issue. It was suggested that the best way to settle it was to submit the disputed passage to professors of Greek in first class colleges and universities, to be agreed upon, with the request that they furnish an accurate translation.

What was our surprise when Dr. Johns frankly confessed that he could not produce any passage in the Greek either of the classic or the New Testament period where he would venture to translate baptizo by sprinkle or pour; yet, squarely in the teeth of this, he claimed that baptizo meant sprinkle or pour in the passages he had cited. That is to say, he claims that the Greek word in a given passage has a meaning which cannot be given to it in a translation.

Dr. Johns has come out in a long article in the New Orleans Christian Advocate headed "Baptist Bluff" (we think a fitter heading would have been "Methodist Blunder") in which he says "the offer was not one of 'translation,' but one of 'meaning.'" What is the difference, pray? Must not the meaning always be expressed in a correct translation? Is it right to translate a word differently from according to its meaning? Yet this is Dr. Johns' idea. It would be interesting to see some of his translations made on the principle he affirms, viz.: that the

translation must not conform to the meaning. Well! well! what next?

We at once informed Dr. Johns that when the offer was made for a passage where baptizo meant sprinkle or pour, the idea intended to be conveyed was a passage where the sense required the word to be so translated on being rendered into English. It had never occurred to us as possible for a sane man to claim that a Greek word in any given passage had a definite meaning which must not be given to it in a translation. We never heard before of a translation the object of which was not to express in one language the meaning of words in another language. Here, then, is a champion of sprinkling and pouring who frankly admits that there is no passage in Greek where baptizo ought to be translated sprinkle or pour. This is a complete surrender of the whole case. If baptizo anywhere means sprinkle or pour, of course, it ought to be so translated in rendering those passages into English. Confessedly there are no passages where it should be so translated, therefore there are no passages where it has such a meaning. Hence the command of Christ, baptizein, cannot be obeyed by sprinkling or pouring.

THERE is in the September Homiletic Review an admirable article on The Atonement, written by Dr. Franklin Johnson, of the University of Chicago, and we are glad to get such a note from that source. He punctures the "new theology" teaching on this subject in this fashion:

"The man who dies to rescue one he loves from death is remembered with tears of reverence and gratitude; the man who puts himself to death to show that he loves is remembered with horror." Amen and amen! Dr. Johnson also says: "An atonement of infinite cost, flowing from infinite love, moving an infinite God, and procuring deliverance from infinite loss, melts the coldest and inflames the warmest. To preach a lesser sacrifice would be to spread frost instead of fire." Amen and amen! We wish Dr. Johnson would write a treatise on the Atonement.

PRESIDENT FAUCHER well says:

"Better to worship Isis and Osiris than to lose the faculty of worship and suffer atrophy at the summit of the soul." And just that is what much of the alleged Biblical study of the day does. In regarding the Bible as literature simply, which was produced according to the theory of evolution, the student loses "the faculty of worship and suffers atrophy at the summit of the soul."

The North Carolina Baptist thinks our question about Baptist papers is "worn out," viz.: "On what principle ought the number, location and personnel of our Baptist papers to be determined?" Well, worn out or not, this question has not yet been answered. And it is a question that will give trouble until it is answered. We hope the wise committee on Baptist papers, appointed at Hot Springs will be able to throw some light on this question.

PASTOR TIMBELAKE, of Nicholasville, called at our office. We are rejoiced to hear of the prosperity of his church. The church house is to be remodelled and beautified. Mrs. Vineyard's school has opened better than any former year. We congratulate Sister Vineyard. She deserves success.

Editorial Varieties

Be loving and you will never want for love; be humble and you will never want for guiding.

Dr. J. B. Grandilla suffering from an affection of his eyes, which inflicts upon him temporary blindness. We hope he will soon be completely relieved.

The Religious Herald last week specially praises Prof. W. H. Tharp, who has located in Louisville in charge of the University School on Third Avenue. We are glad to know that his school is prospering.

We are glad to learn from Dean Land of the Southwestern Baptist University, Jackson, Tenn., that the institution had a very fine opening for the new session—the largest in the history of the school.

We give considerable space this week on 2nd and 3d pages to the movement for the union of Walnut-street and McFerran Memorial churches in this city, because of various more or less faulty and erroneous publications made concerning it, because of the widespread interest in the matter and because of its various ramifications.

Dr. C. E. W. Dobbie writes: "I came from Virginia a boy preacher in 1868 and almost immediately began writing for the K. C. RECORDER and I've kept at it ever since. I believe I have not missed reading a single issue of the paper since July, 1898." We hope he will not miss reading a single issue for thirty-four years longer.

The dedication exercises of the new Tabernacle (Spurgeon's) in London run from Sept. 10th to Oct. 14th, at intervals. Among the speakers are Lord Kinnaird, Dr. Alexander McLaren, John Robertson, Newman Hall, Monro Gibson, Harry Guinness, Thos. and Charles Spurgeon, F. B. Meyer, Hugh D. Brown, A. G. Brown and David Davies. Mr. Ira D. Sankey has charge of the singing.

We congratulate Memphis on her growth as shown by the new census. Her increase in the last ten years was 218, or 47.7%, and the now has a population of 162,000. This makes Memphis the sixth in population of the cities of the South, being surpassed only by St. Louis, with 214,700; by Baltimore, with 208,000; by New Orleans, with 175,100; by Louisville, with 164,700, and by Kansas City, with 163,700.

Probably the richest "find" yet turned up by the spade is the recent finding of twenty-three thousand stone tablets, covered with writing, at Nippur in Babylonia. When these tablets are read and translated, we shall know the history of the world on them and on previous times. But we are just as sure they will confirm the Bible history as we are that these tablets have been discovered.

Some brethren seem to have "Landmarkism" on the brain. Since Dr. J. K. Drake was the great champion of Landmarkism, and he also held to the doctrine of Baptist continuity, "therefore, hence, consequently," the doctrine of Baptist continuity is "Landmarkism," forsooth! By the same token, since Dr. R. E. C. Howell was the great champion of Anti-Landmarkism (if we may be allowed to use the term) and he also held to the doctrine of Baptist continuity, "therefore, hence, consequently" the doctrine of Baptist continuity is Anti-Landmarkism, forsooth!

As stated in another part of the paper, the new Session of the Kentucky Synod will be held at Hot Springs, this year. Some students over the corresponding year. Dr. Kager will give us a full synopsis of his able inaugural address on "The Conservation of Criticism." If anything needs to be conserved it is criticism; and we will rejoice if Dr. Kager's views in this regard shall be fulfilled. The Seminary faculty is now full. Of the seven members of the Faculty Tennessee furnishes two, and Texas, South Carolina, North Carolina, Mississippi and Alabama one each.

Dr. J. W. Warden recently visited Indianapolis and preached for College-avenue church, of which the Rev. W. C. Taylor, D.D., late of Frankfort, Ky., is pastor. The Baptist Outlook says that Dr. Warden "preached a very beautiful and tender sermon that reached the hearts of the church members and all Christian workers." "It was a great pleasure to have the privilege of hearing him deliver such a message out of a full heart and drawn from his years of rich experience. Not only Kentucky Baptists, but the entire denomination, delights to honor such a worker."

According to the new census, San Antonio is the largest city in Texas, with 121,000 people. Houston comes next, with 64,000; Dallas next, with 52,000. Then come Galveston, with 47,000—hot Galveston, which now cannot be held. Fort Worth has 28,000 people. San Antonio increased during the last decade 41 per cent.; Houston, 30 per cent.; Dallas, 13 per cent.; Galveston, 10 per cent., and Fort Worth, 10 per cent. Our Kentucky cities, so far as the returns are published, stand as follows: Louisville, 204,000; Lexington, 100,000; Covington, 72,000, with an increase of 14 per cent.; Newport, 30,000, with an increase of 10 per cent.; and Lexington, 20,000, with an increase of 25 per cent.

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "A full-grown man"—Paul, and on "Lord remember me when thou comest into thy kingdom." Five received by letter.

Bro. G. W. Perryman, E. Pendleton Jones, G. A. Coulson, Bruce and C. J. Casey were present at the Pastors' Conference.

SEMINARY NOTES.

The Seminary greets the readers of the RECORDER again this the first week in October. Session of 1900-1901 of the Southern Baptist Theological Seminary was opened October 1 at 10 o'clock in the morning by the new student body singing "Stand up for Jesus," after which Dr. Mullins read and commented on Isaiah 4.

At 8 P. M. Dr. Eager, the new Professor of Biblical Introduction and Associate Professor in Practical Theology, delivered his inaugural address on the subject: "The Consecration of the Priesthood." Of course it was timely, earnest and pertinent for it was Dr. Eager, Dr. Marvin, M. D., welcomed Dr. Eager to his place and to Louisville. The opening this year was not unlike to openings heretofore.

C. D. Graves will be special instructor in Preparatory Greek this year again. Bro. L. B. Warren, of Georgia, and the writer will lead the gymnasium classes.

We are glad over the fact that men are coming in in large numbers. Surely those who have already arrived are choicer spirits as well. We predict a great seminary year.

THE WESTERN RECORDER makes again its generous offer. For the very little trouble it is to hand in our names, this paper will be sent each student for eight months without cost to the student.

H. F. RUCKNER.

THE STATE.

Pastor J. C. Willett writes: "I began a meeting with the Otter Creek church at Garnettsville, Sept. 3rd, which continued nine days. Bro. J. B. Gaston, of Eminence, assisted in the meeting, doing all the preaching. Bro. Gaston is an able exponent of the Word. He seemed to win the affection of the large congregations who gathered to hear his plain, earnest preaching. The meeting would have continued longer had not our brethren been called home on account of sickness in his family. Six happy converts were baptized as a result of the meeting. The church was much benefited."

Bro. J. W. Parsons writes: "I have closed a good meeting on Red Lick Creek. I organized a church with 10 members; the prospects are good for a thriving one. The harvest is great, the laborers are few."

Bro. J. W. Edwards writes: "I have just closed a meeting with Maxes Valley church, which resulted in 23 additions to the church, 12 by baptism, 11 by letter and relation. We had a glorious meeting. There are Campbellites church in sight, and prospects looked gloomy in the beginning. They told me it was no use to try, I could do no good; but a few days of earnest prayer and preaching caused the walls of opposition to fall, and we captured the Lord when he gives us health and strength again. May the Lord bless the pastor and his wife to carry out their new resolution, and may each member work hand in hand with us

gan to leave their fold, their leaders said they knew the old Baptists would keep on singing until they would get up an excitement. I would to God they would all get excited. I deem Mormonism and Campbellism the two most dangerous doctrines of the nineteenth century. I was assisted by Bro. S. N. Montgomery, a staunch Baptist. To God we give all the praise."

Bro. J. S. Cade writes: "Pastor J. I. Willis commenced a meeting with Wallaceston church on Monday night after the first Sunday in September, and continued 14 days. Results: God's people revived, 11 additions to the church, 6 were baptized last day, 2 more await the ordinance, 1 by relation and 2 under watchcare. We had 3 from the Methodists and 1 from the Campbellites. This was Bro. Cade's first year, and he did the preaching, I believe, acceptably to God and man. He don't shun to declare the whole counsel of God as our fathers taught us, that salvation comes by grace and through the mercies of God."

Bro. Dudley Moore, of Riprville, called at our office while in the city. He brought from Anderson county three children to our Orphans' Home in Louisville. Bro. Moore is one of our most useful pastors, and serves Goshen and Shawnee Run as pastor.

Pastor T. Warr Beagle writes from Stamping Ground: "We closed recently a meeting of about two weeks of much religious pleasure and profit. Bro. Preston Blake did the preaching, which was 'the old story,' in style after the fashion of the ablest of our fathers in the ministry. The absence of a disposition to modify or minimize the Gospel was ever noticeable. He preached 'the old-time' conviction, repentance, faith, judgment, hell, and it did good. Thank God for a young man who sees in the Gospel the power of God unto salvation, and that has the ability loyalty to the Master to not be ashamed of the Gospel, but to cry aloud and spare not. There were 9 additions. With this month we close our fifth year. We have an excellent class of members. While we have suffered greatly in the death of our ablest members, yet others have come to the front, though much younger, and are proving to be efficient workers. Our venerable brother, E. H. Black, was at each service last Sunday. Bless to you."

Pastor Cress at Campbellville has been aided in a good meeting by Bro. D. F. Montgomery.

Pastor Napier, of Beechland, has been helped in a meeting by Bro. H. E. Tralle with 11 additions.

Pastor O'Hara, at Cedar Creek, has been aided in a glorious meeting by Bro. G. C. Cates. There were 17 received for baptism.

Pastor R. A. LaRue writes: "Closed a glorious revival meeting with Mint Spring church, Sept. 27, 28, 29, 30, 31, Sept. 2, 3, 4, 5, 6. The pastor was assisted by Licentiate Charles Gregston, of Dulaney, by whose faithful preaching of the Word many were made to inquire, 'What must I be saved?' This is a young church in the midst of a rapidly growing section. The outlook is encouraging."

Pastor J. T. Lewis writes: "On Sept. 17th I commenced a meeting with my Irvington church. Bro. R. C. Kimble was with me and did the preaching. Truly we can say he is a 'man of God.' He preaches the whole word of God. After a few days' meeting, the Lord permitted the hand of sickness to rest upon the pastor and his wife and the meeting was closed; but the seed had been sown and the harvest is with Him. I am pleased with my Irvington church. Many things have taken place, and are continuing to do so, that warm the pastor and his wife's heart for their Irvington flock. We had been away for awhile, and what was the first thing I met with on my return was a full of good, useful things—flour, coffee, canned fruit, baking powder, eggs, preserves, lard, bread, basket of pears, basket of peaches, two sacks of apples, box of chickens and a beautiful piece of delph ware, by two of our youngest members. Some of these were not on the table. And during our sickness our hearts were often made to swell with gratitude for his kindness. We praised God for his goodness in our sickness. He has had so many of his servants ministering to our needs. We have two trained nurses—trained by old Kentucky mothers—Miss Bessie Moorman and Miss Annie Fisher, of Glendean, Ky. Result: wife and I say we will do better work for the Lord when he gives us health and strength again. May the Lord bless the pastor and his wife to carry out their new resolution, and may each member work hand in hand with us

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for the glory of God and the salvation of souls."

Pastor P. E. Burroughs writes from New Liberty: "We are entering on our sixth year of labor on this field. Five bright, happy years have passed, years full of choicest blessing. I wish to record my deep gratitude to God for his goodness, and to my brethren in both churches for their unfailing sympathy and co-operation. The last year has in many ways been the best of all. We are rejoicing together over the enlargement of our mission contributions. The two churches gave \$885, thus leading all others in Concord Association, and giving more than one-third of the total amount contributed by the 36 churches. We give God all the glory, and start into the new year with happy, hopeful hearts."

Pastor H. L. Purdom writes: "I have just closed a meeting of great spiritual power with my church at Mackville. Bro. W. M. Stallings, of Springfield, Ky., did the preaching. His sermons were plain Gospel truth, delivered in earnest earnest manner. Results: 62 added by experience and baptism, 2 under watchcare, 1 restored, the church greatly revived and the whole community moved by the meeting. To God be all the praise."

OTHER STATES.

We congratulate our Texas brethren on the addition of Bro. A. S. Hall to their ranks. He goes from Greenfield, Tenn., to Van Alstyne, Texas.

Pastor G. W. McDaniel, assisted by Bro. Sid Williams, held a meeting in the Temple church, Texas. One hundred and twenty were added to the fellowship of the church.

Pastor J. J. Taylor, of Norfolk, held a meeting in the Millfield church, Virginia. There were thirty-five professions of religion, thirty-fourths of those converted being men and boys. Twenty-three have so far been received for baptism.

Pastor A. A. Hutto writes: "Please change the address of my paper from Springfield, Ala., to Glenn Addie St., Anniston, Alabama. I go to take charge of Glenn Addie church. I have just held a meeting there that was full of interest and the church had eight accessions. The work is promising."

Pastor W. J. Derrick writes: "Please change my paper from Canton, Miss., to Yazoo City, Miss. I entered upon my pastorate Sept. 1st at the last named city."

Bro. C. T. Kincannon writes: "I recently assisted our young brother, Roy Bradley, in a glorious meeting at Harmony church, Miss., 13 miles N. E. of Aberdeen. The Lord richly blessed us; 9 were added by baptism to the church. After 12 days' rest at Miss Nannie Andrews' delightful home in the country, we are at our post again in Aberdeen, ready for hard work. The RECORDER is a great help to me."

Wake Forest College, N. C., has 281 students enrolled, the largest attendance in its history at this period of the season.

The Baptist Female University, Raleigh, N. C., has about 150 boarders and over 200 students enrolled.

Elder W. L. Wright, one of our greatest preachers, passed away at his home near Troy, N. C., Sept. 27. He was once pastor of Leigh-street church, Richmond, Va.

Pastor F. H. Jones, of Reidsville, N. C., has accepted a call to Boonville, N. C.

Bro. John T. Griffith writes from Lansford, Pa.: "In your issue of the 27th inst., it is reported that I am to be pastor of the First Baptist church of Moosic, Pa. Permit me to say that I am not the John T. Griffith referred to. It is another person of the same name, who, I don't know. When I read the item in another paper, I felt that some might think that I was the one referred to. I might state, however, that I have resigned the pastorate of this church, and shall close my labors here the last day of October, and shall make my home for awhile in that historic Moravian town, Bethlehem, Penn."

THE SEMINARY OPENING.

The Southern Baptist Theological Seminary opened on Monday. There were during the day 148 students enrolled as against 139 for the first day last year. Monday is probably the most unfavorable day of the week to open such an institution, so far as a large attendance on the first day is concerned. Of the 148, all, save 3, have had college training.

The public exercises were on Monday night at Norton Hall. Dr. Sampey, as senior professor, presided and, after Dr. Hemphill led in prayer, gave a sketch of the history of those who had been members of the faculty, 16 in all. Of these, 6 have died, 8 are engaged in other work and 7 are now in the harness, all of them graduates of the Seminary.

Dr. George B. Eager, the new professor, then delivered his inaugural address on "The Consecration of Criticism." Since he has consented to furnish us for publication a full synopsis of this address, we need not speak of it here. It was a thoughtful and scholarly address and was heard with close attention.

Dr. Sampey then read the articles of faith of the Seminary, and Drs. Mullins and Eager both signed them. Although Dr. Mullins had been President for a year, he has been full professor only since the Trustees meeting at Hot Springs.

Then followed the welcome service. In behalf of the Executive Committee, Dr. J. B. Marvin, in a neat address, extended a formal welcome to Dr. Eager, as a citizen, a Baptist, a teacher and a Seminary professor; himself having been a teacher for thirty years. Dr. Marvin also wished to welcome Mrs. Eager. He thought if physicians and preachers were in closer fellowship they could take the world.

Dr. Mullins extended a welcome in behalf of the faculty and students, expressing sympathy on account of Dr. Eager's giving up the pastorate, but hoping he would find ample compensation in the new fellowship. The joys of this new service were described as well as its responsibilities. Dr. Eager was also welcomed to the succession of noble men who had stood here, and in thinking of them Dr. Mullins felt like Moses felt before the burning bush, that this was holy ground.

Dr. Eager responded by echoing the last sentiment of President Mullins and by recalling his entrance into the Seminary at Greenville and his first meeting with the professors there. He spoke tenderly of giving up his pastorate, of his surprise at being elected professor, of his sense of the responsibilities involved, and said that in accepting he obeyed what he recognized as the call of God. He accepted the sacred trust and would do his best to be faithful to God, to the Seminary and to the students, and asking the sympathy and the prayers of all.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD

woman with "a gold sceptre in her hand, and her gown all of ermine behind, same as we see in the pictures. But there she was, a comely, simple woman, with a kind look on her face." They talked of ploughs, and farms, and wages, and cottages, and poor people, and about the conscience of Theophilus smote him.

"By-and-by," said the farmer, in telling the story to a friend, "I began to get uneasy. 'Theophilus,' I said to myself, 'you're brought before justice and kings, and you must testify.' I looked to the Lord for an opening, and 'tworn't long before it came."

The "opening" came from the Queen. "Mr. Smith, however did you come to think of this clever invention?" asked Her Majesty; and Mr. Smith, now quiet at home with his monarch and her Consort, took the plough for his text and delivered himself of his sermon.

"Well, your Majesty," began the farmer to the Queen, "I had it in my head for a sight of days before it would come straight. I saw what was wanted plain enough, but I couldn't make out how to get at it. I thought, an 'I thought, an 'I thought, but it wouldn't come clear now. So at last I made it a matter of prayer, one morning the whole thing came into my mind like a flash—just what you see in that there model."

"Why, Mr. Smith," interrupted his Royal listener, "do you pray about your plough?"

The Queen had given the farmer another text, and on Theophilus went with his sermon. "Why, there now, your Majesty, mmm, why shouldn't I? My Father in heaven, he knew I was in trouble about my plough, and he sent me a sign to tell him! I mind o' one of my boys when he was a teeny little mite, I bowt him a whip, and rarely pleased he was with it. Well, he comes to me one day cryin' as if his little heart wad break. He'd broken the whip, and he browt it to me. Well, now, your Majesty, mmm, that whip wad nothin' to me—it only cost eighteenpence when 'twas new—but it was something to see the tears runnin' down my boy's cheeks. So I took him on my knee, and I wiped his tears with my handkercher, and I kissed him, I did, and I comforted him. 'Now, don't you cry, my boy,' says I; 'I'll mend the whip, I will, so that it'll crack as loud as ever, and I'll sew on a seat market for you.' Well, he don't cry no more. My Father in heaven he cares as much for me as I for my boy? My plough wad o' much consequence to him, but I know right well my trouble was."

"He was a rough and ready preacher, and he had no pulpit to preach from, but his Royal listeners were moved by the farmer's simple faith. 'You're a good man, Mr. Smith,' said the Queen, 'and I am glad I have subject such as you.'

"You're a pretty man," replied the blunt farmer. "I ain't got nothin' rood about me but what comes from God," and the Queen agreed, though rarely not in the words Theophilus attributed to her. "No, nor ain't none of us, Mr. Smith."

The Prince joined in the conversation, and said Mr. Smith, "for all the world like a band of brothers." Then Her Majesty dismissed the farmer to lunch, and suggested that he should see the pictures. "Well, now, your Majesty, mmm, I ain't much judge of pictures," said the farmer, "but if I might see 'em, I'd be glad to." And so Theophilus was allowed to see the little Princess Royal, the mother of the German Emperor, before he came away. It was in the open air he saw her, and, taking off his hat, he offered a prayer to her for the little first-born of the Queen.

Theophilus was a proud man when he returned to Attleborough, and he held his head high in the little chapel. He had been "testified" before the court of the world, and was not ashamed. A few weeks afterwards there arrived at his house a parcel from Windsor—a splendidly bound Oxford Bible, with these words on the fly-leaf: "Presented by command of Her Majesty to Mr. Theophilus Smith, Hill Farm, near Attleborough, Norfolk, October 1, 1841." Mr. Smith was prouder still, and he traveled to Windsor once more to get the Queen's signature. Her Majesty gladly wrote her name in the Bible, and underneath the Prince Consort wrote: "Smith, Hill Farm, near Attleborough, Norfolk, in the possession of a member of the family now living in that troubled country."

The honest farmer died in 1846, at the age of sixty-seven, and his death is recorded on a tablet in the chapel of Hill Farm, in new Westonsayments, the tablet runs, "Theophilus Smith, Born March 28, 1781; baptized (A. D.) 1800; admitted a member and elected a deacon of this

church August, 1826. Died in the faith of Christ, February 27, 1862." Home Magazine.

BESSIE'S SUNDAY DRESS.

BY EMMA G. DOWD.

Bessie longed to wear her Sunday dress to school. The more she thought about it the more she wanted to wear it. It was a very pretty dress of fine white material, with ruffles round the bottom and a yoke of embroidery and lace. But Bessie felt sure that her mother would not consent to her wearing it to school. There were to be visitors that day. Molly Wade's mother was grown-up sister, and Bessie thought it would be a fine thing to appear in her pretty dress. She was anxious to see Molly's mother and sister, for they had recently come from Paris where she had heard that very beautiful dresses were made, and she expected that they would wear something very different from what she had ever seen. So Bessie kept thinking about her Sunday dress, and trying to plan some way to wear it.

After breakfast her mother said, "Run up stairs, Bessie, and get ready for school!" and she went slowly up to her own room, thinking hard all the way.

Bessie opened her closet door, and took down her white dress. It's a beauty! Bessie thought, and she took it to school! She took the scissors from her little work-basket, and ripped three buttons off the back of her blue gingham. A pretty pink muslin hung next. She hesitated a moment and then she pinned up a bit of the front with her needle and thread, and pulled hard. She meant to tear only a little place, but the muslin was tender, and a long rent was the result. She looked at it in dismay, but there was no time to mourn. The next look held a light purple, a plain little frock of last year's fashion, but clean and whole. Bessie ran to her husband, intending to fling only a tiny dot of ink on the waist, but the pen held more than she supposed, and it made several ugly blotches on the dress. She took the dress in its place. Then she took off the old brown gingham she had on, and which was to wear to be fit for school, and arrayed in her white dress, she edged cautiously down the stairs. She hoped to get out of the front door without meeting anyone, but her mother was waiting the hall, and there was an escape for her. Mrs. Stoughton looked in astonishment at the little figure coming down the stairs.

"Bessie's cheeks were very bright, and she said, 'I had to wear my Sunday dress to-day, because there's something the matter with all my school ones. The blue gingham has some buttons off, the pink one is torn, and I got some spots on my purple, and that was the only one left for me to wear.'"

The mother looked searchingly at her little girl, and then said, "I am sorry. Well, you had better stay at home to-day, for this isn't suitable for a school dress. Go into the parlor and change, and I will call you. Now I will be sweeping the library and dining room, but you will get no dust in the parlor."

At first Bessie was rather pleased to be allowed to stay at home from school; still she was very sorry not to see her friends, and when, after a time, she grew tired of the amusements the parlor afforded. She looked the books through. There were not many pictures in them. She wearied of drumming on the piano. At last she peeped into the library.

"But the door," called her mother, "I don't want any dust to get in to the parlor."

It was the longest forenoon that Bessie had ever known. At dinner time, her mother came in bringing a small tray.

"You had better have your dinner in here," she said. "I didn't bring you any gray, for fear you'd get some on your dress."

Then she went away, and Bessie, when something had kept from speaking, looked at the tray. There were meat and pudding, and bread and butter, and a glass of milk. No dessert, though Bessie knew that there was to have been iced pudding. A few tears trickled down her cheeks as she ate her dinner. It was not the kind of day she had expected, and she had got on the dress.

Now came and took away the dishes, and Bessie was again left with nothing to do. She was very miserable. She did not like to think of those dresses up in her closet; her mother would never let her look through her trunk.

After a while her mother opened the door. The blue gingham and pink muslin lay over her arm. She carried Bessie's work-basket.

"I think you would better mend these," her mother said, "so that you will have something to wear to school to-morrow."

"I don't know how to darn," faltered Bessie.

"I will show you," was the answer.

But the needle which went in and out so smoothly in the larger fingers seemed to take delight in following crooked ways when transferred to the small, unskilled hand. The thread knicked and knotted and broke, until the little girl cried out almost with a sob, "I can never do it; I know I can't!"

The mother's gentle fingers smoothed out the muslin and straightened the thread, and Bessie went to work again, but it took a long part of that bright sunny afternoon to put the torn muslin into wearable condition. When, at last, it was completed, the little girl looked at it with manygivings. For the darn was in the most conspicuous place that could be done with a needle, and she wished—oh, how she wished—that she had never made the mending needful.

When the buttons had been sewed on, her mother said, "Go upstairs and put on your brown gingham, and we will see what can be done with the ink-spots on the purple."

Bessie was glad enough to get off the new dress that had grown so unpleasant in its suggestions, but somehow she did not feel much happier in the old brown gingham. In the kitchen she spent an hour or two with her mother, in learning how to extract lint from cotton, and not until the waist was free from stain and smoothly ironed was she released.

"That looks very well," said the mother. "You may go now, Bessie." But Bessie was in no haste to leave. She hung round the kitchen, watching her mother, who was making rolls for tea. Finally she went straight to her mother's side.

"Mother," she began, "I—I ripped off those buttons."

"Yes, dear, was the gentle response.

"And tore the muslin, and spotted the purple on purpose."

"Oh, Bessie," sobbed the little girl, "I am so sorry!"

"Sister, I, dear. It has been a hard day for both of us, hasn't it? But we are not going to have any more such days. Now run up to your room and get ready to meet father, when he brings home. He missed his little girl this noon very much."

The next day Bessie wore her blue gingham to school, and Molly's mother and grown-up sister were there, but, if they wore Paris gowns, Bessie did not care to meet them, and she had no difference between them and the kind the other little girls' mothers and sisters wore.—Sunday-School Visitor.

A SCOT INDEED.

BY IAN MACLARRAN.

He had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover. And then he had asked, as one man speaks to another, when he was alone and not at men, when he would die, and the doctor thought early next morning.

"About daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die, and die peacefully, that would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man, who had drifted somehow to this English city and was living there alone, and now, as was usual to die alone, without friends and in a strange land. The nurse was very kind to him, and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the infirmary was a good man.

"A've nae doubt he is," said the Scot, "and that his ministrations wad be verra acceptable to English folk; but a've never hed ony dealin' wi' Episcopalians. He might want to read a psalm, and I could follow the texts in his English tongue."

The nurse still lingered by his bed. He looked up to her and assured her he was in no need of consolation, and she left him, and he was alone with the Bible, and they're comin' up me by me to ma memory, but I thank ye kindly."

As the nurse went back and forward on her duties she heard her patient saying at intervals to himself, "I know wim I'm afeelin' o'—I am persuaded that neither life nor death." Once again she heard him, "Although the mountains depart and



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the hills be removed," but the rest she did not catch.

During the afternoon a lady came into the service to the sick, and the Lord was the visitation of the sick, a woman after the type of Barabbas and Mary of Bethany. When she heard of the old man's illness and his loneliness, whom no friend came to comfort, she went to his bedside. "You are very ill," she said, "my friend."

"A'm deelin'," he replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocution and gentle phrases.

"Is there anything I can do for you? Would you wish me to sing a few verses of a hymn? Some sick people feel much comforted and soothed by singing. You would like, I think, to hear 'Rock of Ages,' and the song by the bedside and opened her book, while a patient beyond, who had caught what she said, raised his head to enjoy the singing.

"Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English, and ye dinna understand. A'm a days how I been protestin' against the use o' human hymns in the praise o' God; a've left three kirks on that account, and raised ma testimony in public places, and now wud ye send me into eternity the sough of a hymn in ma ears?"

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patient in the affirmative was not distinguished by their religious scruples, and if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subtleties of doctrine.

"Ye'll excuse me, mem, for I'm no ungratefu'," he continued, "and I wud like to meet yir wishes when ye've been so kind to me. The doctor says I canna live long and it's possible that ma strength ma' aune give away, but all I tell ye what a'm willin' to do."

The visitor anxiously waited to know what service he was going to render her, and what comfort she might offer to him, but both were beyond her guessing.

"See lang as a've got strength and ma reason continues clear, a'm prepared to argue with you concerning the lawfulness of using anything except the Psalms of David in the praise of God, either in public or in private."

Dear old Scot, the heir of many a covenanting martyr, and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour; but the man who could be true to the joys and titles of his faith in pain of body and in face of death was the stuff out of which the Psalmist was made. He belonged to a nation who might sometimes be narrow and over-concerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as a gracious woman, and grasped the nature of the situation. "Oh, no," she said, "we will not speak about the things wherein we differ, and I did not know the feelings of the Scots about the singing of hymns. But I can understand how you love the Psalm, and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland and have heard the Psalms sung, and the tears came into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and noble people."

As she spoke, the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the time of a Scotch Psalm tune. He was again in the country church of his boyhood, and the other hand was going into the Table seats, and heard their singing:

O thou, my soul, bless God the Lord,
And all that in me is
Brought forth by His holy name
To magnify and bless!

"More than that, I know some of your Psalm tunes, and I have the words in my hymn-book; perhaps I have one of the Psalms which you would like to hear."

"Div ye think that ye cud sing the twenty-third Psalm, 'The Lord is my Shepherd, I'll not want' for I would count it verra comfortin'?"

"Yes," she said, "I can, and it will please me verra much to sing it, for I think I love that Psalm more than aye hymn."

"I'll never run dry," murmured the Scot.

So she sang it from beginning to end in a low, sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word,

but he ever kept in time with his hand and with his heart, while his eyes looked into the things which were far away.

After she ceased he repeated to himself the last two lines:

And in God's house forevermore
My dwelling-place shall be.

"Thank ye, thank ye," he said, after a little pause, and then both were silent for a few minutes, because, she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

"Mem, ye've done me the greatest kindness any Christian cud do for another as he stands on the banks of the Jordan."

For a minute he was silent again, and then he said:

"A'm gaein' to tell ye somethin', and a think ye'll understand. Ma wife and me was married thirty-five years, and lika nicht of our married life we sang a Psalm afore we gaed to rest. She took the air and a took the sang it for a'm waiting for the Psalm through frae beginning to end twal times. She was taken frae me ten years ago, and the night afore she de'd we sang the twenty-third Psalm. A've never sung the Psalm since, and a didn't join w' ye when ye sang it, for a'm waiting for a sang it w' her new in our Father's House the mornin' mornin', whar there'll be nae licht nor partin' evermore."

And this is how one English woman found out that the Scot is at once the dourdest and the tenderest of men.—The British Weekly.

A CHICAGO JUDGE ON SALOONS.

A presiding judge in one of our Chicago courts recently made the following remarks in a case involving a public nuisance, and should be read by every thinking Christian throughout the world. He said:

"You may ransack the pigeonholes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the bride well, but also the criminal courts, the county jail, a great portion of Joliet State prison, the long murder trials, the coroner's office, and the madhouses, wherever you please, and you will find almost invariably that whisky is at the root of the evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth of the bootlegging traffic. Of all the demerits of Chicago, the demerit of the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent. are children of parents who died through drink or became criminals through the same cause. Of the insane and demented disposed of here in the court every Thursday, a moderate estimate is that 80 per cent. are alcoholic and its effects."

"I saw estimated the other day there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and who becomes of their families? The county agents and poor-house people do for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out thieves, and the girls and the mothers generally report to the state. The sand-baggers, murderers and the thugs generally of to-day, who are presented in the police courts and in the criminal courts, are the sons of men who fell victims to drink. The percentage in this case is fully 65 per cent."

Some one has said that "A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs; the only question is, whose boys, yours or mine, or boys or our neighbors?" If we are to have drunkards in the future, they must come from our boys to-day. This question appeals me to you, and to you, to-day. How shall we treat it?—The Ram's Horn.

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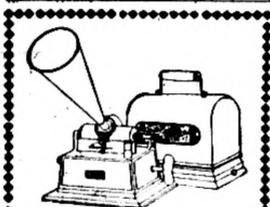
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THE FARM

KENTUCKY TRADE ITEMS

Corn sold at \$12 per acre at a sale in Woodford.

A quart of feed for 12 hens is a good measurement.

J. R. Lowry bought last week at Mt. Sterling 32 yearlings at \$24 each.

One lot of good ewes sold at Danville at \$4.81; one lot of old ewes at \$1.75.

Richard Gentry bought of W. W. Lyon, of Lincoln county, 40 950 lb. cattle at \$4.40.—Danville Advocate.

Mr. W. K. Cardwell has sold his 1900 crop of hemp to R. C. Morgan & Co., of Lexington, at \$5 per \$112 lbs.

Dr. O. W. Mathers, of Millersburg, has bought 122 lambs from Mike O'Connell, at \$3.75 per ewe.—Paris News.

John Myers, of Harrison county, raised 275 bushels of Irish potatoes from three-quarters of an acre of ground.

J. A. Hamon bought last week of different parties twenty sugar mule colts at from \$50 to \$70 per head.—Georgetown Times.

W. O. Terhune bought in Marion and Washington counties 50 head of cotton mule colts at an average of \$44 a head.

Hon. R. P. Warren, of McLean county, sold two hogheads of dark leaf in this city, which averaged \$7.35 per hundred.

Gay Bros., of Woodford county, have sold the fine four-year-old saddle and harness mare, Effie Lillian, to George Webb, of Philadelphia, for \$3,000.

W. B. Griffith, of Bourbon, bought last week in Montgomery county 900 export cattle at from \$5 to \$4 cts. The largest purchase was \$60 from J. M. Bigstaff, at \$4.09 to \$5.25.

T. J. Jones, of Bourbon county, sold to John D. McKennon, of Belle Center, Ohio, 30 head of 850 lb. yearling cattle, said to be the best in the country, at \$1.75 per cwt.

Harry Lazarus bought 20 nice mules, paying prices ranging all the way from \$40 to \$110. Those Fisher was in quest of suckling mules, but only bought four for which he paid from \$30 to \$40.—Glasgow Times.

Plowing and sowing of winter wheat, which had been stopped by the drouth, was taken up again, and is now progressing rapidly. The corn is about all cut and in the shock. The rain came too late to be of benefit to this crop, and in some localities, especially in the Western Section, it suffered severely from the drouth.

The Stanford Democrat notes the sales of 13 light hogs at 4c; 12 heavier hogs at 4 1/2c; a lot of corn at \$1.25 per barrel; some 1,200-lb. cattle at 4 1/2c; 18 steers, wt. 938 lbs., at 4c; a lot of 800-lb. common steers at 3 1/2c; and 67 common ewes at \$4 each.

There were about 2,000 cattle at Winchester court day, says the Star. The best sold for about 4 cents. Heifers ranged from 3 to 3 1/2 cents, according to quality. Some plain bulls brought 3 cts., canners 1 1/2 to 2 cents. Prices were a shade lower than last court, and some were left unsold. Twelve hundred sheep on hand. Most of these sold at \$2.50 to \$5, according to quality.

SEASONABLE SUGGESTIONS.

The first autumnal wind, though a tonic, will, unless we are prepared, send us shivering to the fireside. The power of resistance lowered by the warm caresses of summer, we need to gear both mind and body in order to successfully cope with nature's changes.

To do so, what incentives are before us? The subtle recession of life's forces, during which nature paints woodland and vegetation with the strongest colors upon her palette, the calm, serene atmosphere, suggesting spiritual harmony and repose, the lengthening evenings and the glorious harvest moon, all prepare us for the indrawing of individual and family life.

Autumnal colds are generally located in the intestines, rather than in the throat and lungs as in winter. The usual causes are the sudden checking of perspiration as the weather grows cool, the exposure to draughts and eating too much or too rich food.

Common sense dictates the following of that manner of life that shall aid nature to cleanse herself. To abstain from heavy food and eat little of any other kind, will give the wise old dame time to do her house cleaning.

A very effective picture frame is made with tea-chest matting. Now that Christmas presents are beginning to loom dimly in the background, it would not be amiss to experiment at least with the material in this way: Cut the frame from pasteboard, making a larger square or circle from the matting.

After the waists are examined to see if there are stitches needed here and there, remove any spots with a very weak solution of ammonia, also the discoloration from perspiration at the neck, and rip off the arm shields to wash, dry, and lay aside.

Special Fall Rates. Via the Union Pacific Railroad to all leading Western points September 15th, October 2nd and 15th. For particulars address J. F. Adler, General Agent, St. Louis.

the elbow See that no dust or fluff is left in any crevice and that the hem or skirt facing is clean and whole. A number of thin waists may be, one above the other, over the folded skirts and the whole be covered by clean old cotton.

Hats and bonnets that are to be used next summer should be delicately brushed so as to dislodge every bit of dust, after removing the chiffon and flowers. Should the latter be worth preserving, brush them carefully with a piece of soft silk, pull out and straighten every petal and leaf, wrap in tissue paper, and pack lightly in pasteboard boxes.

During this month it is well worth while to take, at odd times, all possible pains with summer clothing, as a dollar is saved much easier than earned.

Children's and men's clothing, the latter portion of September, should be taken in hand. Every coat, large and small, must be aired, brushed, freed from spots, laundered if need be, the pockets turned inside out and folded down the back, not lengthwise.

Where clothing is to be made over for children in the spring, it should be ripped apart, cleaned and pressed. Trousers of all kinds should be ironed with the folds in the middle front of the legs and, if practicable, laid out flat in a box or chest.

Good Housekeeping. A very effective picture frame is made with tea-chest matting. Now that Christmas presents are beginning to loom dimly in the background, it would not be amiss to experiment at least with the material in this way:

WANTED—ACTIVE MAN OF GOOD CHARACTER to deliver and collect in Kentucky for old established manufacturing concerns. For a year, every day, honest money than experience required. Our relations, many months in any city. Wages self-adjusted, stamps and postage. Manufacturers, Third Floor, 24 Dearborn Street, Chicago.

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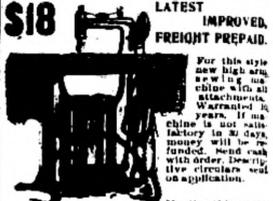
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and druggists and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others.

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I have been my special study for many years. Judging by the great number of cures I have made, I feel that I can help the Opium and Whiskey afflicted more than any other physician.



For this style saw high style or in the style with an attachment. Warranted 10 years. If machine in 30 days, money will be refunded.

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Anyone desiring to spend the fall and winter in Tampa, Fla., or vicinity, can secure homes, rooms or find employment before leaving home by consulting the manager of Employment Bureau.

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"THE KENNEDY'S SPECIAL" BETWEEN ST. LOUIS, INDIANA POLIS, CLEVELAND, CINCINNATI, NEW YORK, BOSTON. "SOUTHWESTERN LIMITED" BETWEEN CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK AND BOSTON.

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Organ. They are scientifically constructed and of the highest excellence. There are many reasons why our instruments are receiving the highest praise. Dealers and agents' profits saved by buying direct from the factory. Our Guarantee with every instrument.

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Best Imported at Almost Half-Price

Colony, Japan, Young Hyson, Oolong, Keitch, Breakfast, South-gold, Congou, Assam and Oeylons from 27 cents to 57 cents per pound. Very Best Mocha Coffee from 1 ct to 20c per pound. We offer no inducements in the way of presents—the goods are sold on their merits. CONSUMERS IMPORTING TEA CO., P. O. Box 225, 63 South Street, New York. Reference: Western Recorder.

Wonderful Grate. Heats two rooms. Saves 1/2 in cost of chimney, and 1/2 the fuel forever. Address BURNHAM GRATE CO., CHICAGO, ILL.

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New England Conservatory of Music. Founded 1851. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. BALK, General Manager, Boston, Mass.

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SPEED - COMFORT - SAFETY - THE - OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

TRAINS SOUTH. Leave Louisville. 7:30 a.m.; 11:30 a.m.; 3:15 p.m. Arrive Louisville. 10:30 a.m.; 2:30 p.m.; 7:30 p.m. TRAINS NORTH. Leave Louisville. 8 a.m.; 11:30 a.m.; 3:15 p.m. Arrive Louisville. 11:30 a.m.; 11:30 a.m.; 3:15 p.m. TRAINS, ILLINOIS AND SOUTHWEST. Leave Louisville. 8:00 a.m. and 9:20 p.m. Arrive Louisville. 1:00 p.m. and 6:30 p.m. TRAINS, KENTUCKY AND FRANKFORT. Leave Louisville. 7:30 a.m. 1:30 p.m. and 6:00 p.m. Arrive Louisville. 11:30 a.m.; 12:00 noon and 5:30 p.m. Louisville Station, 100 South Main Street, Corner Fourth and Main Streets.

Items of Interest.

NEWS THE WORLD OVER.

The Trades Unions hold an annual Congress in England to which all the unions send delegates, and delegates are sent from this country. They recently held their meeting, and 899 delegates were present representing 1,500,000 men. They passed a resolution denouncing the cruel and unnecessary war in South Africa, and protested against the suppression of those two independent states at the dictates of cosmopolitan capitalists as a blow against the principles of national freedom which have characterized the history of the closing century. The London Herald says there were only five dissenting votes. Lord Roberts is trying the Christian Science plan on the Boer war. He says the war is over, and he is himself going back to England. But the Boers are of a different opinion and go on fighting, and, according to the London correspondent of the New York Times, not a week passes in which reinforcements are sent to Robert's army. His Christian Science is no doubt intended for the voters in England in the election so close at hand, and not for the Boers.

The grave had hardly closed over McIntire and his Costa, when another famous surgeon and physician died. Dr. J. A. Noyes died at New York City, where he graduated in the Transylvania University in this state in 1866, when only in years old. In 1868 he performed the first successful operation for hip disease ever made in this country. His speciality was hip and spine diseases, and he invented many valuable instruments to be used in treating them. The rains in northern India have been a great disappointment. For four days the rainfall was most excessive, thirty-five inches having fallen in Calcutta. Half the city was submerged and many houses have collapsed, but the loss of life has been slight.

A monument to the Confederate soldiers of Davies county has been unveiled at Oreston with appropriate ceremonies. A bronze figure of a soldier standing on guard surmounts a granite pedestal seventeen feet high. It is a beautiful work of art. Within ten days the killed and wounded Americans in the Philippine Islands amounted to 100. At Sitocosa the Filipinos sent to the American lines the dead bodies of the soldiers killed in the fight. Aguinaldo has issued a proclamation ordering the American prisoners set at liberty, and enjoining good treatment to all captives. Two of the prisoners released have reached Manila.

Another distinguished physician has died. Dr. Alfred Hittle, of Philadelphia, aged 87. For twenty years he was the Professor of the Practice of Medicine in the University of Pennsylvania. He wrote much, and his books are regarded as standard. Marshal Campesid died in Spain aged 64. He was governor of Cuba, but urged reforms and meeting the Cubans half way, which caused his removal and the appointment of Weyler. Going back to Spain, he was Governor of Macedonia and was the queen's chief counselor. Capt. G. M. Cartwright, of the 9th United States Infantry, died of yellow fever in Cuba.

If the sensational papers told the truth, Russia, France, Germany, England and the United States have great reason to be intensely ashamed of their governments. For they cannot make up their minds, and seemingly have no minds to make up, but just stand wobbling to every breeze. Fortunately we know these mortifying statements are not true, but that each correspondent, not being able to get the facts, makes up his own story.

Wong Tsu is a leader among the Chinese Boxers. Being asked by an American why they were fighting, he gave as a reason that the foreign devils had stolen so much of their land and also "the foreign devils have been killing our children and using their eyes for medicine." Because this is widely believed by the Chinese, some of our best men think schools and hospitals should be given up for awhile, at least by the missionaries, and they are themselves to their great work of preaching.

A cynic is said to be on foot to bribe, no matter at what price, some of the pliteno leaders to come in to Manila and declare that all their countrymen have given up all desire for independence and are going to quit fighting, and the news is to be announced and trumpeted about that, that it is indeed over soon enough this time. This is to take place in October, too late for a contribution to come before election day. This General MacArthur has no hand in any such scheming goes without saying. The probability is the plot exists only in the lively imagination of some correspondent.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Worcester: 87 West Commercial Street; 19th to 18th on Maple St., Louisville, Ky.

DEATHS.

Actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all other notices. Advertisably 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.

HARDING. Elizabeth Harding was born in Hardin county, Ky., April 12, 1838. She was married to H. W. Harding, Sr., Oct. 1, 1866. She was converted when 17 years of age and united with the Baptist church. Together with her husband and eight others, she went into the organization of Murray Baptist church in May, 1866. She was the last of the ten to join the church triumphant.

If church history be the history of the lives of those who lived and died, and suffered for the upbuilding of the churches of the Lord Jesus Christ, no history of Murray church would be complete without her biography. Among all its members who contributed to the welfare and development of the church at Murray during the fifty years of its history, no one gave more to the man who would help the little church of which she was then a member in the daily way that meeting beyond, but her influence was felt throughout the meeting. "Being dead she yet speaketh." Her husband was a lay preacher's home. She was "given to hospitality" in the days gone by when Baptists were fewer in this country, she entertained thirty and forty at the annual associational gatherings, even when not convening with the church of which she was a member. She was a woman who used to have conviction. She knew why she was a Baptist and was "always ready to give a reason for her faith." She knew how to "withstand to the evil day and, having done all, to stand." In the days when that most seductive of all errors—salvation by works as taught by the followers of Mr. Campbell—made havoc of some of the best of our country, even leading astray some of the wheat, she "stood fast in the faith." Her Bible and the Keweenaw were the sources from which she gathered her spiritual food. "She rests from her labors." "Her works follow her." Her children rise up and call her blessed. "Be thou good to poor comfort the bereaved and orphan." H. B. T.

NEILSON. Little Thomas Bryan Neilson, the bright, beautiful child of Rev. Bain and Etta Neilson, departed this life July 16th, aged 8 years, 1 month and 21 days. He was the pride of our home; he had such beautiful brown eyes, golden curls and lovely disposition. Sometimes he would sing "Every day brings me nearer to my home." Oh! how we miss our darling no tongue can tell, but God in his wisdom doeth all things well. Heavenly Father, may we live so as to be able to meet loved ones gone before in the prayer of gladness.

Little Bryan, how we miss you. How we miss those large brown eyes. How we miss our darling's smile. For he now dwells in the skies. Precious Jesus, watch our darling. Watch our little curly head. Watch his little tiny fingers. Though to heaven his spirit has fled. Keep on watching, little Bryan. We all are counting days and by, but he's bound to come. To try and meet you in the sky. GUANIMA.

OMER. God in his providence has again taught us that this is not our "abiding home." On August 28, 1900, Sister Harriet Omer, wife of Bro. Ben Omer, was called home by him who doeth all things well. As a church, we deeply mourn the loss of our beloved sister and offer our prayers and sympathy to Bro. Omer and children. Therefore be it resolved, 1st, That God has called; she has obeyed; it is not us in the merit of the Master say: "Thy will be done, not mine." 2d, That though church, husband and children have sustained a great loss, yet our departed sister, wife and mother has greatly gained, for Paul says, "It is far better to be absent from the body and be present with the Lord." Again, "Whoso loveth his life shall lose it in the Lord, for they do not from their labors and their works do follow them." HELEN GUNN BAPTIST CHURCH.

BIBB. Bro. George W. Bibb departed this life Sept. 2, 1900, being in his 73rd year. He was born and reared in Green county, Ky., and was a faithful member of the Pleasant Ridge Baptist church for over thirty years and filled the office of deacon for twenty years. He leaves a wife and four children and other relatives and friends to mourn his departure. Our loss to his gain. His funeral was conducted by his pastor and his body laid away in the family vault to await the final resurrection. His pastor, T. M. GREEN.

New Autumn Merchandise.

- Moderate Price Dress Goods.
- We have recently added this department to meet the wants of many for school girls and house dresses. Values exceptional.
 - 15C Yard, Double width Plaid Nutting.
 - 15C Yard, Double width Cashmere, all colors.
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 - 25C Yard, All wool Homespun Skirting, all colors.
 - 40C Yard, Venetian Nutting, all colors.
- Wash Stuff.
- 8c Yard, Full-style Flannellette, fleece back, worth 10c.
 - 7c Yd., Light-grooved Outing Cloth, worth 10c.
 - 10c Yard, New Fall style Percales.
 - 5c Yard, best quality Calicoes—blues, blacks and fancies.
 - 15c Yard, French outing Cloth, for wrappers and shirt waists, worth 20 cents.

- Blankets and Comforts.
- 69c Pair and up, White and gray Bed Blankets.
 - 75c Each and up, Full-size Calico-Covered Bed Comforts.
 - \$1.25 Each, Good Feather Sleeping Pillow, full size.
- New Fall Walking Hats.
- Pretty Hitched Felt Hats, all colors, polka dot scarf, \$1.50.
 - Soft Felt Walking Hats, \$2.00 to \$2.50.
 - Mitchead Felt Mexican Hats, for children, \$1.50 to \$1.75.

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Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE. IMPORTERS JOBBERS AND RETAILERS. LOUISVILLE. DRESS MAKING, MILLINERY, MEN'S FURNISHINGS. COATS, CHINA AND GLASSWARE, STATIONERY.

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Makers Ladies' and Misses' Dresses to order, and does shipping for non-residents. Lowest prices. Satisfaction guaranteed. Catalogue mailed free on application. 40-47 BROADWAY, JOURNAL BUILDING, LOUISVILLE, KENTUCKY. AGENTS WANTED.

Through Chair Cars To Texas.

All through trains, via the Cotton Belt, carry handsome Free Reclining Chair Cars from Memphis to principal points in Texas without charge. These cars are furnished with chairs which can be made to recline at any angle, thus affording an easy seat during the day, and a comfortable place to sleep at night.

In addition to the Through Free Chair Cars, Cotton Belt trains are equipped with Pullman sleepers at night, and Parlor Cafe Cars during the day. The comfort thus provided for everybody, combined with the fastest time, make the Cotton Belt the most desirable route to Texas.

Write and tell us where you are going and when you will leave, and we will tell you what your ticket will cost and what train take to make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas."

W. C. PEELER, T. P. A., Memphis, Tenn. W. E. ABRAHAM, T. P. A., Nashville, Tenn. F. W. WATTS, T. P. A., Chattanooga, Ga. R. B. SMITH, T. P. A., Chattanooga, Tenn.

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Buy Your Books from the Baptist Book Concern

Items of Interest.

NEWS THE WORLD OVER.

The British steamer Gordon Castle and the German steamer... in Carigan Bay, Wales, and both vessels went down.

The demands of the men in the anthracite coal mines were most reasonable. The market price of p-wider is \$1.50 per bag.

A hurricane did much damage in Iceland on September 20th. The worst force of it was felt at Odjord.

The Chinese Emperor refuses to return to Peking, as was to be expected of any self-respecting ruler.

Mount Baker in Washington is now proved to be active and not an extinct volcano as has been thought.

If scientific men go on, they will soon prove the mosquito the most dangerous animal in the world.

The Astoria Company in New York City intends to build on Broadway and Thirty-third street the tallest building in the world.

A despatch that would not be noticed if it did not come from Dr. Morrison, the Peking correspondent on London Herald, says that Russia and Germany have made an alliance to drive England out of the Yangtze-Kiang valley in China.

Oeste Rico and Colombia have had a boundary dispute, but they wisely agreed to leave it to the arbitration of the United States.

The destruction at Alvin, Texas, was as great in proportion as in Galveston, except in that most important thing—the loss of life.

Ten years ago Bellfontaine, Ohio, paved its streets with Portland cement, and not a cent has been needed for repairs, and the streets are in as good condition as they were at first.

The death rate of this city for the year ending August was comparatively small. There were 1,390 deaths to 2,315 of the previous year.

If you feel "All Played Out" Take Hersford's Acid Phosphate. It repairs broken nerve force, clears the brain and strengthens the stomach.

A WORD ABOUT THE GALVESTON STORM.

I notice in your last issue, an item which attracted my attention no little, and gives me some idea as to how the great storm, which has swept our borders, is regarded.

How I wish your figures were an exaggeration of the facts. But instead of being exaggerations, they are far below the actual facts in the case.

The storm swept over the counties of Jefferson, Galveston, Brazoria, Harris, Fort Bend, Waller, and on the west of the Brazos river, Austin, Washington and Burleson, doing much damage to all.

Other small towns, villages and hamlets, destroyed totally, in some instances, and partly in others, are: Angleton, Alvin, Aroola, Alta Loma, Bellville, Bolivar, Clear Creek, Houston, Hempstead, Hitchcock, Brookshire, L. Fort, Lott, Lamarque, Richmond, Texas City, Velasco, Waller, etc.

However the great bulk of damage both to life and property so greatly exceeds in Galveston all other points of the coast, that it is not surprising that this impression may have become general.

It will be especially interesting to Baptists, to know what has been the loss to Baptists, in this storm-swept district. It is hardly necessary to say that the people who suffered along with the rest of the people, and many are the homes, churches and playgrounds that are worth to-day, absolutely nothing.

The First church has made an appeal to Baptists of any where, for help, and certainly they are worthy, and surely need the help. The membership has been terribly decimated, 31 grown members being dead.

It would tax your space, my dear Recorder, to tell of each and all the losses that have been sustained by this terrible storm. I may be permitted to mention that our brother Kentuckian, Prof. W. E. Clark, of

Waller, who is the president of the "South Texas Baptist College," and who has done much for education, in that part of the State, has lost heavily, on both the college, as well as his own private property, books, clothing, etc.

"Texas will have greater cause than ever to be proud and reverent of Buckner and his institution, when it is known that he has added a hundred hapless victims of the Galveston storm. The heart of this state is throbbing here now and whoever renders a good service to Galveston will be honored by a State."

Closing, let me say that for once, the papers have not exaggerated the facts; it would be a great relief to know that they have in this case, but it is not true, nor can they, scarcely.

Dr. Blosser's Catarrh Cure is a pleasant and harmless vegetable compound, which, being inhaled by smoking, is applied directly to the diseased parts, and being absorbed, also purifies the blood.

A sample will be mailed free, and further treatment, if you desire it, will cost only \$1.00 for a box sufficient for one month's treatment.

This body convened Sept. 26th with Liberty Hill church, three miles from Smith's Grove. Rev. J. C. Smith was chosen moderator and Bro. O. P. Shackelford was chosen clerk.

DEAR RECORDER: Would you kindly publish that my address has been changed from Tai Auto, China, to No. 1527 West Walnut street, Louisville, Ky. I will be glad to hear from my friends here.

FEW THOUGHTS ON CHURCH MEMBERSHIP.

BY REV. H. VANDERWART.

Church membership is not so much a question of count as of weight. He who measures the strength of the church by the number of nominal Christians is sorely deceived.

Church membership may signify much or little. It means little to those who have no relish for the weekly prayer-meeting. It signifies little to those who cannot rise early enough to attend Sunday morning service.

Bro. E. T. Smith writes: "I have recently attended a very interesting meeting at Uniontown, Ind. We made no effort to create excitement, nor to rake in members, but in a very plain way preached the Gospel.

HON. T. C. BELL, of Harrodsburg, called at our office. He reports the church building progressing to completion. The Baptists of Harrodsburg deserve great credit for their liberality and enterprise.

DEAR RECORDER: I closed my pastorate at Trinity Baptist church last Sunday, and arrived in Louisville with my family Wednesday morning.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies.

Anything Wrong With your Watch? Send by registered mail to our Watch department for inspection and estimation. Our 52-page catalogue sent FREE. C. P. Barnes & Co.

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THE MARKETS. LIVE STOCK.

Report for week ending Sept. 29.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and various livestock items with their respective prices.

Table with columns for LEAF TOBACCO, SALES WITH COMPARISONS, and various tobacco sales data.

Table with columns for RECEIPTS AND EXPENDITURES, and various financial data.

Table with columns for RECEIPTS THIS WEEK, and various weekly receipts data.

Table with columns for RECEIPTS THIS WEEK, and various weekly receipts data.