

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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HASTE not to relate news if you know not the truth thereof.—Washington.

The saints must not look for God to help them in the same way He may have helped them before, even though the circumstances seem to them the same. He will never fail to help, whether in temptation, in affliction or in pain, and his help shall ever be given in the best way.

Two members of the Y. P. S. O. E. of the Congregational church of Port Morris having joined the Mormons, the Society dropped them. One was also a member of the church. It is strange that these two women should have been taken in by such silliness as Mormonism, whose recruits generally come from the lowest in the European cities.

WHAT next? At a meeting of the Massachusetts Association (Congregational), Prof. Gering ridiculed the reverence of our forefathers for the Bible and denounced them for reading it at family prayers! Dr. Thurston answered him indignantly and with great severity, and the Association applauded the answer with great enthusiasm.

In his recent work, *The Church*, Dr. G. D. Boardman says: "The Roman Catholic branch of Christ's one church is nobly fulfilling its sensitive vocation." The best we can say for that from a Baptist is that it is far better than denying the vicarious atonement, as was done by Southern Baptist preachers in the Baptist Congress at Richmond, Va.

The *New York Advocate* is indignant, and justly so, at an incident which happened on the Vermont, United States war vessel. Cardinal Gibbons went on board to see the chaplain, who is a Catholic, and Rear-Admiral Barker ordered all the officers and men on the ship and in the navy yard to assemble in honor of the Cardinal. There has been too much carrying favour with Catholics in recent years. It is time the Protestants of the country made the government hear their voices.

Rev. Dr. Fitch, a Presbyterian missionary in China, has written to their Foreign Mission Secretary in this country, urging that the Presbyterians refuse all indemnity. He draws a dark picture of the way indemnities have been forced from the Chinese. It was pretended that these were paid "voluntarily," but the poor villagers were given to understand that the foreign troops would come if they were not paid. And what the foreign troops did to the women and children where they went is the most terrible record of infamy ever made.

## When the Son of Man Shall Come.

BY REV. E. T. HIBOOK, D. D.

"And he shall come: come again the second time aside from sin, and unto salvation." The discourse of our Lord, which follows the parable of the talents in the twenty-sixth of Matthew, presents a series of tableaux, a sort of enacted drama, so sublime in its conception, so vivid in its presentation, so unearthly and yet so real, as to entrance and fascinate, and yet to overawe and amaze the beholder. Does it present a picture of the imagination only, the conflict of ideas or the outcome of moral forces? Or does it foretell actual facts yet to be realized in human destiny and in the history of redemption? If it is to be taken not literally, but simply as representing some misty and divinely defined body of moral truth, then how can the Scriptures, how can the teachings of Jesus, be accepted as reliable and authoritative to the hearts and consciences of men? A literal interpretation of the Word of God is the first canon of their meaning and comprehension, where such an interpretation is practicable.

When the Son of Man shall come, he shall come as kings come. He shall come a King, having a throne and a kingdom and sovereignty. It shall be a throne of glory, because a throne of equity and righteousness. A kingdom does not consist of territory only; not merely an expanse of land and sea. A kingdom means a people, intelligence, submission, fealty and service. Who is this "Son of Man" who is to come in glory and great honor and sovereignty over the nations? Who is to come in great estate, with his own glory and the glory of the holy angels, who shall be his servants, a pagentry which the cortege of earth's grandest monarch never knew. Then shall he take his seat—upon his glorious throne, which is also to be a judge's tribunal; for the Son of man is at once King and Judge. The Father judgeth no man, but hath committed all judgment unto the Son. That judgment-seat is not a symbol of vengeance, but of equity and truth. Now right shall be done. The world has waited long for it. It has come slowly, while the innocent and the helpless have suffered. Wrong and might have held earth's sovereignty for six thousand years, and trampled on helplessness and right. But the Son of Man comes, the essential and absolute soul and self of humanity, and glory glides the rising dawn of eternity's brighter day. No wrong shall be done to tyrants and wrong-doers, but simply right; and right is the essential holiness of God.

And before him, the royal Judge, shall be gathered all nations. Is that, too, literal? Why not? It does not say at the same time, or in one place. Even if it did, what limitations has the infinite and the divine? How can the spiritual be measured as to time and space? That vast concourse will be, not of bodies, but of spirits; not of matter, but of mind. It is the soul that sins or obeys, that is saved or lost. It is the souls of men that stand before God and receive according to the deeds done in the body. They shall be gathered as nations, but they shall be judged as men. Nations, too, have their sins and their tribulations. They have an individuality and an accountability. But in the final adjustment of destinies with "the Judge of all the earth," it comes to personality: man and his Maker. There will be multitudes and millions; but in the last analysis there are two only—God

and the personal soul. They shall be gathered as nations, but judged as individuals. And he shall separate them—he, the Son of Man. No detectives will be needed; no witnesses will be called; no pleadings will be permitted. For all will be known perfectly, and all will be settled rightly, without the possibility of mistake or error.

And he shall separate them. The Son of Man, the King and Judge, shall do this. The wicked shall not forever torment and afflict the righteous. But when the throne of glory, the royal judgment-seat shall be set, and the books opened, and the holy angels surrounding, all will be changed. He shall separate them. Now the wheat and the tares grow together until the harvest; but not forever. There is a difference between the righteous and the wicked, and it shall then be made manifest. They shall feel it, and the universe shall see it; as a shepherd divideth his sheep from the goats. His sheep hear his voice, and they know him and follow him. Then he shall set the sheep on his right hand—place of esteem and honor; and the goats on his left hand—place of demerit and penalty. The Son of Man and the throne of just retribution are between them. No more intermingling. (Once they were together and shared the same beneficent care and provision. But the goats did not hear or heed the good shepherd's voice. With their ruder nature, they disregarded the shepherd's care and violated the rights of the flock. Now the throne of equity, an impossible gulf, divides them. Then shall the sentence be pronounced. The King shall say to those on his right hand, "Come, ye blessed of my Father!" But to those on his left hand the King shall say, "Depart from me, ye cursed!"

If it be said that this garb of words, in which the facts of man's final destiny be clothed, is figurative, it is to be replied, that even so, it is not used to please the fancy nor to avoid the truth, but to give a vivid impression of realities far vaster than ordinary language could be able to express. The explanations of our Lord which follow have been used by some against positive truth and exact doctrine; against faith as a ground of acceptance with God, instead of works. The righteous were commended not for what they had believed, but for what they had done—fed the hungry, clothed the naked, visited the sick. And they had done it in his name and for his sake. The wicked, they say, were rejected not because they had not believed something, but because they had not done something. Deeds against doctrines; conduct against creeds. But this is a false and a very defective view to take of the subject. The works they did, and for which the righteous are justified, are simply the fruits of their faith and their affection. Had the wicked believed and loved, as the righteous did, they, too, would have ministered as the righteous did, and would in like manner have shared in the glory of "Come, ye blessed of my Father!" Faith indeed without works is dead, because it is a dead faith, really no faith. Conduct is not to be exalted against creeds. But creeds that do not produce conduct are false and worthless. To believe Christ, to believe in him, to love him, leads to obedience, and works out the peaceable fruits of righteousness in all who are exercised thereby, and wins the crown at last, not by merit, but by abounding grace.

Mount Vernon, N. Y.

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—Matthew Henry.

## God Keeps His Word.

BY REV. WILLIAM H. BANROFF.

In a glowing chapter of prophecy, as full of poetic thought as are the woods of song on a summer's day, Isaiah affords a view of the goodness of God to his people. It is a scene of sunrise, and there are no clouds within the sky. It is a mountain robed and crowned with verdure. It is an ocean resplendent with glory, and upon which no storm can leave its footprints. Among other brilliants that sparkle in the passage we behold the sheen of these diamond words: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

What a wonderful substitution! Thus does the Lord deal with his children, while they, alas, be it said to their shame, often deal with him in meanness and ingratitude.

God has so acted towards the world in the past. For the brazen disobedience of the first pair he gave the gold of a gracious promise, which was to be fulfilled in later years. That promise brightened with the passing days, and gained its highest lustre in the lifting of the cross of Christ. The cross itself was of wood, but the doctrine with which it flashed was of pure gold. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The same thing is true in individual experience. All the bygone ages are crowded with witnesses to it, and we have their testimony. Time and space fail me to call the roll of the earth's veterans in spiritual things. But you, my reader, have your own history in the matter. Has not your Father many times given you gold for brass, and silver for iron? This is God's way. His munificence is beyond all description.

Once more, God will so act towards the world in coming time. It is of the future that Isaiah speaks, first the future of Israel, then sweeping his glance onward and onward, he beholds the nations released from the captivity of sin and dwelling in the freedom of righteousness. It is an optimistic vision inspired of God. This old world, wounded through long millenniums by the sword, by famine and pestilence, by evils innumerable, is to have its scars covered with luxuriant growth, blossoming like a garden, and God, as once before in Eden, will tread its walks and have intercourse with his children. It will be the earth's golden era with no retrogression towards base things. It will be the full tide of prosperity with no backward flow. It will be the opening of a new day, and over its heavens no shadows shall ever march. "There shall be no night there."

Tell me not that the world is growing worse. The branches of God's Word are full of singing birds. Away with the hooting of owls! To purblind eyes it may seem that there is no improvement in the world's condition, but to those who accept the statements of the Scriptures and believe in the power of the Gospel, there is evidence of the strongest character on the other side. The brass of the world is being shoved away to make room for the gold of God. Best of all, we have a sure word that the time is on the way when he who introduced sin into the world shall lose his sceptre and crown, and have his throne rocked into hall by the footfalls of the world's rightful king. God keeps his word. "Even so, come, Lord Jesus."—Presbyterian.

## Questions Answered.

BY SENEX.

I am sorry to say that I failed to notice the request attached as a postscript to this question that I answer immediately. I am the more regretful because the brother says in the overlooked postscript that it was a living question in a certain church, and that he wished for my opinion to help the brethren if possible. I beg his pardon.

It seems that a preacher who had been excluded from a church and his credentials revoked had undertaken to baptize some converts. Of course he was utterly wrong in this thing. He was excluded from the fellowship of the church. So far as that fellowship was concerned, he was to them as a heathen man and a publican. He had no more right to baptize than he would have had, had he never joined the church at all. In fact, it would be better, though not allowable at all, to have some moral man, who had never joined the church, undertake to baptize. For he at least would not have brought reproach upon the cause of Christ, crucified the Lord afresh and put him to an open shame, as this preacher must have done or he would not have been excluded.

The questioner indicates that another church authorized this man to baptize, without having received him into her membership even. He was not a preacher; he was not even a member of that church or any other. I cannot conceive what possessed the church. She went entirely outside the denomination to get an outsider—to get one to baptize her candidates! It was monstrous.

It made not the slightest difference that some of the church may have thought the preacher a "good man," harshly treated by the first church. That did not alter the fact that, as things stood, he was a "worldling," not even a member of any church.

The man may have been treated unjustly by the church which excluded and deposed him from the ministry. But a long experience has taught me that is not probable. The churches are far more apt to be too lenient than too severe in their discipline of elders. It would require the strongest proof of the guilt of a church in such a thing to make one believe it. However, it is possible, especially if the deposition was the result of a long and heated discussion of some doctrinal point, and not because of charges against his character.

Therefore, the thing to do is for him to go back to the church that excluded him and show his repentance and reformation, and let that church restore him. If he was unjustly treated, the church will no doubt repair the injustice. If he was justly treated, and the charge against him was immorality, he might be restored if his penitence and resolve, God helping him, to sin no more, were sufficient to convince the church of his regeneration and his sincerity. But he ought not to be restored to the ministry. He can never again have a good report of them that are without. It is for a man who has brought shame upon the church to take his place humbly as a learner, never as a teacher.

A sister asks in regard to my views of the Kindergarten in a Baptist Sunday-school. My knowledge of the Kindergarten as carried on in these days is very limited, but, so far as it extends, I see nothing in it at all appropriate for Sunday. Once when I visited a model Kindergarten, the children were at work cutting out toys of various kinds from paper. At another time they were marching and singing; it was a beautiful sight, but not appropriate for Sunday-school.

Now my general idea of the whole method is that it is an effort chiefly to teach children the use of their hands. So far, for week days it is most commendable. To be able to use their hands efficiently, to learn to do hand-work in the best possible way, is a most desirable thing. Hence I have always advocated

having drawing taught to every child. Drawing, observe, not painting. When I get to be dictator in every school on every day of the week, every scholar shall draw, sing, memorize Scripture and learn the Catechism. Another idea of mine is that the Kindergarten recognizes the fact that little children ought not to be kept too long at any one thing. This idea may well be carried out in Sunday-school. Let them repeat their verses, recite their lessons, listen to their teachers' instruction and sing their hymns, doing first one thing and then the other, so that they shall not be too wearied with any one thing. If that is what the sister means by that method in Sunday-school, I heartily approve of it.

But I am very far from approving of any hand-work on Sunday. No excuse nor pretext of thus inculcating "truth" is worth any consideration, except in an asylum for imbeciles. And I do not think it would be right there. The Sabbath is to be a day of rest, and it is not for the church above all to teach violation of the law of rest from work on the Jesuitical plea of doing evil that good may be accomplished.

In Sunday-school nothing must be done to please the children. The only one whose pleasure is to be considered is God. The motive to put before every one in our Sabbath worship, no matter how old or how young the person may be, is duty to God. The moment the thought of pleasing or entertaining men comes in, all worship ceases. I have often wondered if this thinking of men's entertainment, especially in that part of the service which is directly to God, the praising, is not one cause, if not the cause of any falling off in conversions and losing hold of the people in the city churches. But I am wandering from my subject, as the old are apt to do.

So I concluded that if by Kindergarten method is meant only that the little children shall not be kept at one thing too long, but their recitations be broken by singing, or repeating Scripture, it is a good thing. But if it means anything more than that, it is wrong in a Sunday-school, and I hope the sister who is evidently an earnest, God-fearing Christian will resist it so effectually it will be kept out of the Sunday school.

A brother asks me whether a deacon ought to be ordained in these circumstances. He was an ordained deacon in one church, took his letter and joined the church in another town to which he had removed. Of course he ceased to be a deacon, but the church to which he went elected him deacon. My advice would be not to re-ordain him. That would be more courteous to the other church. Still, as he ceased to be a deacon and was elected again as a layman, I do not think the church would do wrong to re-ordain him, if for any reason he desired to be.

He who is at enmity with God does not know the preciousness of the words God has given. A father's voice does not sound in the ears of a stranger as it does in the ears of a loving child. A father's letter, though treasured by a son, might be mere waste paper to one who knew nothing of its author. So the value of the Word of God is only to those who know and love the God from whom it came. In Miss Havergal's "Autobiography," though she had been religiously trained, yet after giving herself up to God, she says, "For the first time my Bible was sweet to me, and the first passage I distinctly remember reading, in a new and glad light, was the fourteenth and following chapters of St. John's Gospel. I read them, feeling how wondrously loving and tender they were, and that now I, too, might share in their beauty and comfort."

God's promises are dated, but with a mysterious character; and for want of skill in God's chronology, we are prone to think God forgets us, when, indeed, we forget ourselves in being so bold to set God a time of our own, and in being angry that He comes not just then to us. —William Gurnall.

## The Drink Habit Among Women.

It is bad enough for men to drink, but when women drink the very foundations of home and society are being undermined. That many women do drink is indubitable, and that the habit is spreading is claimed by many who say that they know what they affirm.

Of course, our good and responsible women are not only keeping themselves free from this and from other crying evils, but are doing noble work, singly, in their families, in the churches and in temperance organizations, to counteract it. But there are a great many women outside this great, safe, responsible class, who are doing great damage to themselves and others, and are in danger of doing a great deal more.

We all know that the vicious and criminal classes of women drink. The police courts and the divorce courts tell the story day after day. Then there are houses by the thousands to which drink is carried from saloons. We see children with buckets and pitchers on their errands between the home and the saloon, and women may be seen at almost any time visiting these places. That girls from apparently reputable homes visit the sitting-rooms of saloons in large cities is without question, their homes being the ones in which drinking customs prevail and in which the mothers have trained their children to see no harm in it. The terrible havoc wrought by these becomes apparent in many sad instances of moral degradation and ruin.

But there are other classes of women among whom drinking habits prevail. Some of these, on account of measurable wealth and a certain sort of social standing, and a lack of thoughtfulness and conscientiousness, hold themselves as not responsible to what is the best conscience and moral culture of the nation, and are, to this extent, irresponsible.

A short time since the *New York World*, on account of the charge that "drinking is becoming a vice among the society women of New York," determined on making an investigation. Mrs. Ella Boole, President of the New York State W. C. T. U., accompanied by a reporter and an artist from the *World*, made the rounds of prominent restaurants, such as Delmonico's, Waldorf-Astoria, O'Neill's, Sherry's, Manhattan, Savoy and Maillard, and at these seven, at various hours from noon to midnight, found four hundred women. Of these, 292 were drinking wine or something stronger. In Mrs. Boole's report, published by the *New York World*, she says:

"At the Waldorf-Astoria, which is a favorite luncheon place of fashionable women, and where there is only an occasional man, some sort of wine or liquor was ordered with the luncheon at fully 50 per cent. of the tables, and drank not only by women of middle age, but by those past middle age, and even by young women. If it were considered disreputable for women to order liquors with luncheon, or if only disreputable women did it, such a lapse as the Waldorf-Astoria would not permit liquors to be served. As the manners and customs of fashionable society are copied by other classes, the evils resulting from this state of affairs are widespread."

These are the words of a representative, conscientious, Christian woman. While she and those like her, constituting, we believe, the majority of the women of our nation, are trying to repress drinking habits, it is apparent that large sections of women of the nation are otherwise minded. Knowing, as we do, how evil habits spread, it is a matter to fill with alarm all thoughtful minds, that such facts exist to be thus reported. The *New York World* sums up the situation as follows:

"Many American women of social position are habitual drinkers. Their range of tipples is identical with that of men. They drink at luncheon, at dinner, at supper, and frequently between times. They drink at public restaurants and cafes, at hotel table d'hotes, in the lobby of the opera-house, in the ladies' waiting-rooms of the large shops, at their own tables, and those of their friends, and, finally, in their own bed-rooms. These women are of all ages, from 18 to 70.

They drink in the company of men, or of other women, or alone. The darkest feature of the present situation is that most of the drinking is done where its victims can not be approached by those who would save them."

That this can be true of even a small number is cause for alarm. It will not do to be at ease in the matter of temperance. The day for the pledge has not gone by. Drinking habits will undermine the life of a nation, especially if they be practiced in homes and by any considerable number of wives and mothers.—Herald and Presbyter.

## Obedience Better than Sacrifice.

Obedience is rather the root of the tree than any other part; sacrifice is a fruit. Obedience is duty, pure and simple, without "if or and;" sacrifice is privilege. Obedience begins with life, if it has its right start, and abides with it under all conditions, it has no ending; sacrifice is seasonable, it is a beautiful product, certain to show itself if the life is obediently rooted, but will end. It is no more a matter of surprise that God demands obedience before sacrifice, than it is that a knowing husbandman plants his tree, and expects it to root, before he looks for fruit.

Conscientious parents are in a position to understand the full significance of the words of the prophet Samuel, addressed to King Saul: "Obedience is better than sacrifice." A Christian mother would rather have the ready, cheerful obedience of her son than, without it, to receive all the money he could possibly come in possession of. Imagine an intelligent boy of ten or twelve years of age refusing to render obedience to his mother, or being slow to recognize her authority, but at the same time saying to her: "I love you, mother, very, very much and will give you loads and loads of money when I am a man." The mother would reply, "I wish I could see the evidence of your love, my child, now, in your obedience. I would then be delighted with your promise of loads and loads of money." Suppose as the son grew older and more confirmed in disobedience, he should come into possession of considerable inherited wealth, and should say: "Mother, I have been thinking about it and have decided to make a great personal sacrifice; you may have all my possessions." The reply would probably be: "My dear son, I would a thousand times rather have your love than your money; give that to me, my child, and keep your bonds and land. I can feed upon your love, but care not for the other without it." "But," we hear the boy say, "do you not see that I love you very much by the sacrifice I make in giving you all?" "No, no, my child, you are holding back the most valuable part." If you love me, keep my commandments. Obedience, and not sacrifice, is the test of a child's love.

How was it with Jesus? "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect"—perfect in obedience—"he became unto all them that obey him the author of eternal salvation." The "mind that was in Christ Jesus," as nearly as one word can compass it, was obedience. "I must be about my Father's business," and so from a child he became rooted. "I came not to do my own will, but the will of him that sent me." He never set up his own will in opposition to the will of God, the Father. As a child he was subject to his earthly parents. Obedience is the first test of Jesus' fitness for the anointing to the Messiahship.

Sacrifice? Oh! yes, the earthly life of Jesus was a sacrifice such as none of us know, but it was not the sacrifice of a son but of a Saviour, a Deliverer, a Father. Parents sacrifice for their children; children are to render obedience to their parents. We cannot look for much self-sacrifice on the part of children, for it is a fruit which matures only after obedience has been pretty well rooted.—Occident.

"The Preacher and His Bible."

BY EDMUND HARRISON, D. D.

My thesis contains two terms, and the duty imposed upon me by you is to point out, as best I may, the difference between these terms. I could wish that so difficult a task had been placed upon an abler and better man.

"The Preacher and his Bible."—Of whom and of what are these words the symbols? Let us look at each briefly.

1. What notion does the Bible embody? To the outward eye it is only a book containing like other books matters of various kinds, composed and preserved in type, to instruct, inform, please and profit the reader. But upon closer inspection, and more thoughtful examination of its methods, matter and expression, we place it above all other books, and lift it into such pre-eminence that the very term "The Bible," "The Book," carries with it the universal judgment that there is no other in comparison with it. It is the Book of books in point of excellence, beauty, power, worth, range of contents and authority. Embracing within its pages all that man need be told, to know God, their fellowmen, the universe of which they are a part, and the rights and duties incident to the relations in which they live. The Bible clearly and definitely connects man, beginning his life in time with its consequences in eternity, to which his duties

"Are with a most indissoluble tie Forever knit."

The Bible is the Word of God, the Book of life, which offers to all men the one universal, absolute, soul-saving religion. Wonderful in its form, yet more wonderful in its spirit, it unites from beginning to end the divine and the human, so inseparably that the forty or more authors, occupying every grade in life, from the King on his throne to the fisherman in his boat, represent the same God in various countries, through a period of sixteen hundred years, using every style of composition in the sixty-six works that make up the Scriptures, each preserving his own individual characteristics, and the features of his own age and country, all together "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," voice forth but one connected body of divine truth, adapted to all the possible duties and contingencies of every human being, of any age, clime or people. This Book, then, is, as it claims to be, the Revelation of the Father and the Son, of himself in all the fullness of his character, and of his government by irrefragable law with its eternal sanctions of life or death, conditioned on the acceptance or rejection of his only begotten Son, Jesus Christ, the Lord, whom he gave to save man from all unrighteousness. It is a peculiar book and without rival among books, meeting, as it does, all the needs of human nature, and making it possible for every reverent, believing soul "to dwell in the secret place of the Most High and abide under the shadow of the Almighty."

2. Let us now ask, who is the preacher? Primarily he is a man with the intellectual and moral nature of other sinful men, and like them needs to know, to feel, to desire, to will. In order to meet the demands of his conscious immortal being, and give answer to supreme questions which the conscience and the conscience force upon his restless spirit. He, however, is a saved man. By the grace of God, through the regenerating Spirit, he has been separated from the multitude, and belongs to the elect who have been born again and brought into reconciliation with the Father through Jesus Christ, the Son. He is a Christian, a child of God, delivered from the guilt and power of sin, and, in common with all other Christians, holds communion and fellowship with the Father of Spirits, that he may grow in grace and in the knowledge of our Lord and our Father, Jesus Christ. The preacher, however, is yet more. He has been called and set apart, as was his Master, by the Holy Spirit to the high and holy office of God's ambassador, and invested with all the functions of a minister of Jesus Christ, the Lord. As such, he has peculiar, definite, and imperative duties, which involve supreme and eternal issues, both to himself and to others—duties which can only be met by obedience to the Word under the guidance of the Spirit. "God hath given to us," says the Preacher Paul, "the ministry of reconciliation, to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us" (2 Cor. 5). And in another place he says: "Take heed that ye do not despise the word which the flock over which the Holy Ghost has made you overseers, to feed the Church of God which he hath purchased with his own blood" (Acts 20:28).

"The preacher," therefore, occupies a peculiar and responsible place in the economy of redemption as a man, mouthpiece of God, sent of God and consecrated to God, with singleness of purpose to be the messenger of the Lord of Hosts and the witness and defender of the truth. He is to teach God's Word, the Law and the Gospel in their entirety, equally to all men, without omission, modification or special relation—and "not having authority," yet "with gracious words," and "with the meekness of wisdom," and "the gentleness" of love. Great indeed is the dignity of his office, and correspondingly great the responsibility of faithfully performing its duties. His orders are to them and to them and to them, and forth by the Bible, which is both his commission and the subject matter of his preaching.

3. "The Preacher and his Bible," we are

now prepared to say, are correlative terms, and represent inter-dependent concepts. The one implies the other. The messenger, if he mistakes the messenger, and the Gospel would be ineffective without proclamation, interpretation and illustration. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of God to save them that believe" (1st Corinthians 1:21).

Let us now look for awhile at relation the between the two. The Bible is the preacher's one Book—even his library. He may and should have other books, but his main storehouse is his Bible. He must therefore, for his own sake, his vade-mecum "his chart and compass and North Star, the touch-stone of all other books, and the inexhaustible storehouse from which he is unceasingly to bring for himself and others meat and drink, and the arsenal in which he is to find his weapons of spiritual warfare. He must, therefore, for his Bible, the very best copy in all respects that he is able to procure. He should love it supremely as the one Book that enters into "the hidden depths of his intellectual and moral constitution," and conducts him into the Holy of Holies, where he may meet in intimate communion with God the Father of Spirits, and learn the sublime truth that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

Again, the preacher should feel the deepest reverence for his Bible, as God's inspired, infallible, inerrant and infallible revelation, revealing, as it does, the one true God, as he is known, and speaking with authority, not to be questioned, through men "who speak as they were moved by the Holy Ghost." This reverence should always and everywhere shield the Bible from mere academic and scholastic treatment, while at the same time it should guard against its being treated as a mere book, and its use as a superficial usage on the other. Even the material form of the written word should receive sacred and honorable handling, as embodying, so to speak, in the flesh, as did the eternal personal Word, "the brightness of God's glory and the express image of his person." The preacher's attitude with reference to the Bible should always be "Speak, Lord, for thy servant heareth," for "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; more precious than silver, and than pure gold. Moreover by them is thy servant warned; and in keeping of them there is great reward" (Ps. 119).

What a flood of false and hurtful criticism such feelings would save the world! Alas! Alas! Alas! who presume to touch the Holy Word of God with unholy hands do not weigh the Scripture which declares, "the fear of the Lord is the beginning of wisdom." In the white light of God's holiness alone do we learn reverence, and only Christ Jesus is able to console the sinner.

Having his Bible, and cherishing proper feelings towards it, what shall the preacher do with it, and how shall he use it? I reply, he must read it regularly, systematically and constantly, praying always for the enlightening presence and guidance of the Holy Spirit. He must be diligent to know, to understand, and to come under the absolute control of God's will and Word, that he himself may exemplify the truth, and tell it out to other men, as a ready scribe in the law, and "able to teach others also." (1st.) He must read it as any other man, with reference to his personal needs in God, strictly earnestly, praying the Great Teacher to enable him to enter more fully into the richness of God's grace, and feel the power of Christ's sacrificial death. Again and again he should sit under the shadow of the cross, or at the mouth of the open and empty sepulchre, meditating upon the deep and awful meaning of such Scriptures as the following: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And again, "O fools and slow of heart to believe all that the prophets have said: will ye not believe in me who have suffered these things, and to enter into his glory" (Luke 24:25, 26)? And again, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

The preacher must always guard against the danger of forgetting, in his zeal for others, that he too is a sinner. (2d.) The preacher, like any other Christian, should read and weigh and apply the Scripture to himself as a child of Light and of Life, until his mind, and heart and soul shall be all aglow with a saving sense of the Saviour's presence, "the light of the soul, the bread of life, the 'hope of glory.'" Then shall he be able joyfully to sing, "Thy Word is a lamp unto my feet and a light unto my path." "The entrance of thy words giveth light; it giveth understanding unto the simple." "Thy law shall be as a shining sword on me; yet thy commandments are my delights" (Ps. 119). Amid the most arduous and trying circumstances he will, thus, be able to say with Paul, "We know that all things work together for good to them that love the temple." "The word is called according to his purpose" (Rom. 8:28).

4. Again, the preacher must read his Bible as a "preacher," with mind, and heart, alive

to the awful responsibilities of his ministry—read and weigh and make his own everything that God has given in his Word to rescue sinners, to build up saints, to comfort and cheer the broken hearted, to strengthen the weak, and to defend the faith. His Bible is not a book merely "to be tasted," nor only "to be swallowed," but "to be chewed and digested." He must make his daily food, and his great fundamental truths may enter into and form the moral and intellectual fibre of his being. "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings (an especial sin in these times), for they will increase unto more ungodliness." Yes, he must read and study the Word to know the mind of the Spirit. Not only must he read carefully, thoughtfully and prayerfully each portion, as a whole, until he have grasped the main design and general import of the writing, but he should study closely and critically the several parts, minutely noting each word and the connection. At all times he must use Scripture to interpret Scripture, never losing sight of the great fact that the various parts of the Bible are but parts of a complete whole, and that no one part which is clearly at variance with the doctrine found in another part. Let him beware of dislocating Scrip- ure, and using it for a purpose, inspite of its connection. Rather, let him compare passage with passage, and book with book of the pure Word, getting an overall idea of what is taught. Failure to pursue this method has often led, and must inevitably lead, to disproportion and absolute error. A half truth is often a whole error.

During the whole process, however, let him be in mind that the well-learned alone is not competent to understand fully the meaning of God's Word but that there is always need to have the quickening and unfolding presence and power of the Holy Ghost, the Spirit of Truth. His absence, and the vain and irrelevant presumption of many students of the Word, give a scope for the error of the age, one of our works whose pages are freighted with more human, sometimes even Satanic, views and expositions of God's Word, which are really destructive of divine truth. We ask for bread, they give us a stone. We ask for a fish they give us a scorpion. For your own sake, it has been remarked by an old saint, "The tree of knowledge may thrive while the tree of life is languishing." Satan is never better satisfied than when conscience yields her supremacy and becomes, so to speak, the lackey of intellect. 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**SUNDAY-SCHOOL LESSON.**

SUNDAY, JULY 21.

NOAH SAVED IN THE ARK.

Gen. 8:15-22.

Motto Text—"Noah found grace in the eyes of the Lord."—Gen. 6:8.

This whole chapter is given as the lesson in the "International Series," but they say "print verses 15-22" and that we take to mean that these are the verses which an exposition is to be written, and the other verses are only to be read.

Our whole race is descended from Noah, all other men having perished. And all his descendants, except the black race, have never forgotten the flood. Traditions of it were found among the Indians in North and South America.

The men before the flood lived hundreds of years, only to prove how wickedness increases in unregenerated hearts. The villainy and sin were unspeakable. Cain's sons married Seth's daughters, and their descendants showed the sinfulness of Cain. It was a great blessing that human life was shortened. It is a blessing to the good that they are not kept so many years from the mansions prepared for them. It is a blessing to the world that men do not have hundreds of years in which to grow worse.

Noah, the great grandson of Enoch, was a man who walked with God, and a preacher of righteousness. For one hundred and twenty years before the flood came he was building the ark and urging men to flee from the wrath to come.

"And God spake unto Noah, saying,—"This is the first word of God to Noah after he shut him into the ark of which we have any record. "Go forth of the ark."—So far as Noah could see, looking from the ark as it rested upon Ararat, the face of the ground was dry on the first day of the fifth month. But the earth was not dry sufficiently on the plains and in the valleys, and he waited till God told him to leave the ark. With what patience he waited we are not told, but the days, for nearly two months after the ground seemed to him dry till the message came, must have seemed very long. But Noah waited God's time, and at last the message to go out of the ark came.

"Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth."—There were two of all land animals, seven of all the clean ones. There had been no deaths in the ark. The ark was a type of Christ, and there can be no deaths in him. None of the elect can perish. Outside of the ark all was death, inside there was life. The storm could not reach the inmates. Heaven was not safer than that ark tossed on the dark waters of death.

The animals came forth from the ark peacefully as they had entered it. And they scattered as their instincts led them.

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar."—There were seven

**General Debility**

Day in and out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh. It is hard to do, hard to bear, what should be easy,—vitality is on the ebb, and the whole system suffers. For this condition take

**Hood's Sarsaparilla**

It vitalizes the blood, gives vigor and tone to all the organs and functions, and is positively unequalled for all run-down or debilitated conditions.

Hood's Pills cure constipation, 25 cents.

of the clean beasts and birds. Noah's first act, as was to be expected of him, was to worship God in his appointed way, pleading the vicarious atonement, though he did not understand it, but only knew that sacrifices were commanded by God, and were well pleasing to him. There was a danger that men would be as evil as they had been before the flood. Noah was a pious man, but grace is not inherited. But all that man could do to train his family rightly he would do.

"And the Lord smelled a sweet savour."—Which shows God's pleasure in the sacrifice of Noah. The worship of his people is a delight to the Lord. "And the Lord said in his heart, I will not again curse the ground any more for man's sake."—Twice had he done this, once when Adam sinned and again with the flood. While the race remains the ground shall receive no further curse for man's sake, though man himself does and can make a despoilment of portions of it.

"For the imagination of man's heart is evil from his youth."—It would be natural for men to be looking for other floods when the wickedness grew great upon the earth. And their only assurance against a second general destruction of the race was this promise of God. The flood had not removed total depravity. Noah and his sons might be most godly men, but the grandchildren would be born totally depraved.

"Neither will I again smite any more every living thing, as I have done."—There have been great earthquakes, and great pestilences. In the reign of Justinian, the plague killed one-third of the race living in the known parts of the world. But the whole race, and, still less, all the animals have not been slain.

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—This is God's covenant of the day and of the night, the stability of which is a symbol and an assurance to his people of the stability of the covenant of grace.

"Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David, my servant." And again, "Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David, my servant." In the next chapter the Lord appoints the rainbow as the sign of the covenant. Let not sinners forget that God will keep his covenant with them as surely as with his people. The soul that sinneth it shall die; either itself or its Substitute. And those who refuse to trust their souls to the blood of that Substitute will spend eternity in hell so surely as God is God.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.

**THE FIFTH SUNDAY MEETING.**

The fifth Sunday meeting of Baptist Association was held with Hopewell church, Mercer county, June 29 and 30.

In the absence of Rev. W. D. Moore, chairman of the Executive Board, Rev. J. I. Willis was elected chairman, and J. H. Hawkins, secretary.

After reading the twelfth chapter of Ecclesiastes and prayer by Rev. S. B. Perry, the roll of churches was called, and only five out of thirteen were represented by delegates.

The introductory sermon was preached by Rev. Garrett Reed from Romans 1:16. Bro. Reed showed by his many quotations to be well versed in the Scriptures.

Bro. R. N. Gash, as special committee on Home Missions, gave us a splendid talk on that subject, and called the attention of the meeting to their duty of helping to meet the great demands of the Home Board by giving liberally to its support.

The meeting then adjourned to partake of the bountiful dinner the good sisters had prepared, which would have been sufficient for a much larger crowd than was present.

The afternoon session was opened by Bro. Reed discussing the question, "What is the object of these meetings?" which he did to the satisfaction of every one (the speaker to whom this question was assigned, E. Baruz, being absent).

"What is implied in discipleship?" was next spoken to by Bren. Willis and Perry.

"What is implied in church membership?" was next on the programme, and was discussed for a considerable length by Bren. Perry, Willis and R. ed. After which Rev. J. W. Smith was called upon to preach, but declined.

The meeting was closed with prayer by Rev. Jones, of the Christian church.

On Sunday morning a large crowd gathered early to hear Bro. Perry on "Something about preaching and preachers," and for forty-five minutes they listened to the old servant of God (who has been preaching for half a century), and by the attention they gave it could be seen it was well enjoyed by all.

"Why I am a Missionary Baptist," was next on the programme, and was handled by Bro. Willis in such a manner that proved to every one that he had the Bible to back him in his arguments, and that he is truly a missionary and a Baptist.

At 11 A. M. Dr. W. P. Harvey, who says he loves all of Mercer county (people and all), preached a splendid sermon on the same subject that Bro. Willis spoke upon, and although the thermometer was getting up near the 100 mark, he was listened to by a people who loves Bro. Harvey as well, or better, than he can possibly love them, who showed by the attention they gave him that his sermon was highly appreciated by all.

This closed the exercises for the day. Benediction by Rev. W. D. Moore. J. H. HAWKINS, Secretary.

**THE MISSIONARY AND SUNDAY-SCHOOL CONVENTION**

Of the South Cumberland River Association met with Cedar Point church, Palaski county, June 29 and 30.

There were several of the speakers absent on account of other meetings, and the weather was

very hot, but there was good interest manifested.

The meeting organized by electing Eld. J. W. Ingles moderator and G. S. Wickersham clerk.

All of the subjects on the first day's programme were discussed by those present in a way that showed that they were interested in the questions, and the congregations appeared to get more interested as the discussions advanced, and frequently when the time came that we had to pass the subject on hand, the speakers and congregation looked as though they wanted to hear more.

On Saturday the convention voted to hear Bro. J. J. Cooper preach at 11 A. M. on Sunday. We were expecting a good sermon, and we were not disappointed in that. His subject was "That we might be fellow-helpers to the truth" (John 3:8). He did not preach half the time that we would have liked for him to, but it was growing late and he quit. I heard several say that they wished that he had preached longer, but that is generally the way when he preaches—the congregation wants to hear more.

I think that this meeting will do great good, for this has been an anti-mission place, and is surrounded by anti now, but the interest in Sunday-school and missions is growing very fast lately. In the last two months I have distributed more missionary literature in that part of the country than I had in more than a year—3000 pages in that time, and a great many come and ask for it.

We are making arrangement for our association, which meets with Welfar church, near James-town, Russell county, the first week in September, and we would like to get a peep at the editor and Bro. Harvey, and if Bro. Cabanis, that "red-headed preacher," could come he would be very welcome, and the people want to hear him preach. Come and spend about a week at Russell Springs, four miles from where the association will be.

I forgot to say that in our meeting I did not forget the *WESTERN RECORDER*, and I hope at our next church meeting to send some subscribers.

Truly,  
SINBAD.

**ACTIVE BRAINS.**

Must Have Good Food or Nervous Prostration Surely Follows.

It is a lamentable fact that American brain workers do not, as a rule, know how to feed themselves to rebuild the daily loss occasioned by active mental effort. This fact, coupled with the disastrous effects of the alkaloids contained in tobacco, coffee and whiskey, makes a sure pathway towards nervous prostration.

The remedy is simple enough. Employ the services of a food expert, who knows the kind of food required to rebuild the daily losses in the human body. This can be done by making free use of Grape-Nuts, the famous breakfast food, which contains exactly the elemental principles which have an affinity for albumen and go directly to rebuild the gray matter in the brain, solar plexus and nerve centers throughout the body. Follow your selection of food up with a dismissal of coffee, tobacco and whiskey for fifteen days and mark the difference in your mental ability, which means everything to the average hustling American, who must have physical and mental strength or he falls out in the race for dollars.

**NATURAL AND SPIRITUAL GROWTH.**

The language of Jesus respecting God's action in nature suggests a parallel between his provision for the flowers and birds and his provision for man's spiritual life. Has not the growth of the lilies of the field something to teach us concerning the conditions and method of spiritual growth? When we turn to nature, we find that the flower does not grow by trying to grow, it grows by making the power of nature its own. The little germ of homogeneous matter from which the lily develops has, indeed, within itself, a certain capacity of growth when certain conditions are fulfilled; but power to grow in and of itself it has not. If it can get itself placed in these conditions, if, as scientists say, it can secure the proper environment, it can grow. Then nature co-operates with it, and the formless germ begins to expand, to assume definite shape, divide into parts, and, at length, to put forth leaves and flowers. Growth is thus seen to be, not a process of struggle which the plant carries on by itself, but a process of nature working in the germ and developing its capacities. The lilies do not grow by their own unaided power; they toil not, neither do they spin.

The growth of the mind is analogous. Mental growth is not so much the result of efforts to grow as it is the result of fulfilling the conditions of growth. We do not grow by setting ourselves at the task of growing intellectually. On the contrary, when we are growing most rapidly, we are thinking nothing about growth. We are just using our eyes, our ears, our minds, and growth takes care of itself. God has made all the provision for our growth; we have only to use the means and fulfil the conditions.

Unless the analogy of nature is wholly misleading, we shall find something like this to be true of the spiritual life. Here, too, the forces which secure our progress are above and beyond ourselves; in the spiritual life we are no more self-centered than we are in our natural life. There is an "environment" on which our growth is dependent. That "environment" is God, and the spiritual forces which mysteriously penetrate our life from him. Growth is not achieved by the struggles of the soul by itself in isolation from God. We can no more add to our spiritual than to our physical stature merely "by taking thought."

We may, then, unhesitatingly adopt the conclusion that we grow spiritually by using the means of growth, or, as the familiar phrase is, "as the means of grace." God has provided everything necessary for our spiritual growth. He has sent Christ into our world to reveal himself, to teach us the way of God in truth, to bring the light of the divine love into our lives, to open the way to peace with God, to bring life and immortality to light. He has sent his Holy Spirit to the world, an all-pervasive renewing and sanctifying power, supplying the atmosphere of our spiritual life. He has given his Word; he has planted his church; he has surrounded us with Christian institutions and privileges. God fills the world with spiritual influences and forces. Aids to the spiritual life abound on every hand. Spiritual influences press in upon us and invite us to their use, as the air presses in upon us and constrains us to breathe it. The means of the spiritual life

are as universal as the atmosphere and as pervasive as the sunshine. Only the refusal to admit him keeps God out of human life.

The soul does not grow by introspection and self-measurement, but by reaching out beyond itself and taking hold upon God and its own duty. It would not be to the advantage of a plant to pull up its own roots every morning to see how fast it was growing, or whether it was keeping pace with its neighbor.

We must reach out and take what God has provided. We must take hold upon Christ who is the source of our life. We must welcome the work of the Spirit; must use time, talent and opportunity; must identify ourselves, so far as practicable, with Christian work and Christian society; must drink at the fountains of spiritual knowledge in the Holy Scriptures; must, in short, appropriate the aids to the spiritual life which God so freely provides and offers,—then we shall grow.—Sunday School Times.

ROMISH "LYING WONDERS."

The following, I clip from the Dallas Daily News, illustrates the lies on which the Romish Church lives and feeds its poor, ignorant dupes. How necessary that poor, deluded Romanists have the Gospel preached to them! What a fulfillment of the Bible prophecy Romish "lying wonders" (See 2 Thess. 2:9) are! The clipping reads:

Blood Flowed From the Picture. Chicago Record-Herald.

Antone Oherneck, a poor Pole residing in the district known as Muskrat City, Wis., has related the story of an alleged miraculous occurrence at his home which has created no little amazement among the people of this city.

On the wall of his humble home there hangs a picture representing the crowning of the Blessed Virgin and the figures of the Father, Son and Holy Ghost are also shown. Oherneck states that while playing he suddenly saw blood coming from the wrist, heart and foot of the Savior. His other wrist and foot are not shown.

He immediately summoned his pastor, Rev. Father Japon, and the latter, with Rev. Father Cleary, investigated the alleged miracle. The attention of Bishop Kin has also been called to the manifestation.

The blood or red coloring matter is plainly visible to the thousands who have visited the place.

W. A. JARRELL  
Dallas, Texas.

ATTENTION is called to the advertisement of Beecobol College, Nashville, Tenn., which appears in this issue of the Recorder. This excellent institution is highly favored in its situation and equipment, and is doing some of the best work for young women done by any college in the South. The marked increase in the attendance of the school the past session and its present prosperous condition have been sources of gratification to its friends, and of congratulation to President Folk and his able faculty.

Subscribers for the Recorder.

THE FIRST CHURCH IN NEW ORLEANS.

The meeting of the Southern Baptist Convention in New Orleans called the special attention of the denomination to the condition of our cause there. We asked for data of the work of pastors there, in order that we might write an account of our cause in the Crescent City, but from only one church have we so far had a response. We have heard good reports of the work of Pastors Dubbs, Tomkies and Moseley, but no one has furnished any special data concerning their work. By the kindness of Mr. O. A. Ramsey, Superintendent of the Sunday-school of the First church, we are furnished with interesting facts in regard to the First church and Pastor Edwards' work there.

Mr. Ramsey did not intend his account for publication as written, but expected the editor would simply use the data as the basis of an article, still he has said it so clearly and concisely we do not think we can do better than to allow him to tell the story. Leaving off a few personal matters, therefore, we give his account as follows:

I enclose you some facts about our work here for the past year and one-half, or since Brother Edwards took charge of the work here in July of 1899.

In the year 1897, the yellow fever broke out and continued here annually for three years. Brother John F. Purser, having lost his brother from the fever, became very much discouraged and gave up the work in 1898. Then, for over one year, we had only regular services as we were able to get some to come from a distance and hold them. We had several meetings and discussed the propriety of disbanding, but by the prayers and efforts of the faithful few, we kept ourselves together until July of 1899, when Bro. Edwards came to our rescue. The year that we had no pastor, the Home Board had to pay our insurance on the church. The building was badly in need of repairs at that time, but since we have paid the insurance and spent \$500 in repairs. The church was only paying \$400 towards the pastor's salary, but now pays \$800.

The pipe organ was only loaned us and while the church was so badly out of repair, it was not looked after very carefully; the house leaked, unfortunately, and the organ was ruined from rain. But now we have both house, and organ in very good repair.

The church is supporting a flourishing mission. Also have a free kindergarten school in connection with other work, which has now been turned over to the Baptists of the city. An industrial school, where we have about 50 to 75 present taught all branches of sewing, has been established; also have in operation a weekly paper; the press belongs to the church and the members do all the work of the operating room.

The Sunday-school has grown to a certain extent during the past year, and we have a splendid home department in connection with it. The congregations have about doubled in number; also the prayer-meetings have a largely-increased attendance—much more so than any other. Membership increased 185—45 by baptism and 90 by letter and restoration. Contributions for city, state and foreign missions have been over \$800 for the past year.

There is a very marked spirit

of harmony and brotherly love now existing in the church.

Yours very truly,  
O. A. RAMSEY,  
Supt. Sunday-school.

WHAT IS THE NEW BIRTH?

BY C. T. DANIEL.

What is the new birth? In seeking an answer to this question, my present design is, not to inquire into the effects or evidences of a man having passed through this experience, but to search deeper and, if possible, learn the essential nature of the change which takes place in the internal economy of his being.

This change, I affirm, is a complete transfer of the control of the man from an evil spirit to the Christ-spirit, meaning by each expression, not a principle, disposition or state of mind, but an actual spiritual entity. Man, as we find him, is a three-fold being composed of spirit, soul and body. There is great confusion in most minds about soul and spirit, many considering them identical. Hebrews 4:12 not only establishes their separate existence, but the power of God's Word, wielded by his spirit, to sever the intimate relations existing between them. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, etc."

The Spirit is that moral or rather religious entity which guides the actions and shapes the character of both soul and body for good or evil—for heaven or hell.

The soul is the sentient imma-

NEW HUSBAND.

Quite an improvement on the Old.

"I have been compelled to stop drinking it," I said to the friend who asked me to strengthen up on a cup of her good coffee. "Well," she said, "that needn't bother you, for I have Postum Food Coffee here, which completely cured a friend of mine of sick headaches." I tried her coffee and it was very good, but when I tried to make it at home, I was disappointed. I soon found that I was not making it correctly, but by putting in two heaping teaspoonfuls of Postum for each person and letting it boil twenty minutes, it was delicious.

I had at that time been an invalid for several years, but did not know my trouble was caused by coffee drinking, of which I was very fond. I immediately began to feel better after leaving off coffee and using Postum, and stuck to it. One day I met a lady who was troubled the same as I was, and whose appearance on the street really shocked me, for she was so emaciated. She exclaimed in surprise at my improved appearance, and wanted to know what I had been doing. She asked me if I had had a healer of any kind. I said, "Yes, I have allowed Postum Food Coffee to work the almost complete miracle of curing me."

My husband has been absent in Georgia for some time, and has been in wretched health, having been in the hospital twice for indigestion. I wrote him to stop using coffee and try Postum, told him also just how to make it. Yesterday I received a letter from him in which he says, "I am feeling very much better, thanks to you and Postum. I sleep better, eat better, and in fact, my dear, am quite an improvement on the old husband." Alice L. Gilson, 805 Park Ave., Salt Lake City, Utah.

terial "ego," which embraces all the faculties, intellectual, judicial, volitional, emotional and sensual. By judicious I mean conscience. By volitional, I mean all that is included in the term will, and by sensual I mean not corrupt, but simply those faculties which apprehend and appreciate the material world.

The body is the physical organization through which both spirit and soul communicate with this material world both passively and actively.

Before the fall, man did not possess all these three elements, but only body and soul. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life" (lit. tr.), (physical and psychical) "and he became a living soul" (Gen. 1:7). I invite special attention to this statement because, though nothing seems more plainly taught in Scripture, no truth seems more generally ignored by religious teachers, and ignorance on this subject is the basis of much unsound teaching about the new birth.

This change is not a restoration either partial or complete of man's nature or condition before the fall. It is a new birth—a new creation after the likeness of Christ, not Adam. Therefore, if any man be in Christ he is a new creature, old things have passed away, behold all things have become new (2 Cor. 5:17). "That which is born of flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again" (John 3:6, 7). "And that ye put on the new man which after God is created in righteousness and holiness (Eph. 4:24; so 1 Cor. 3:9; John 14:20; Eph. 2:2-10; 1 John 3:8, 9, 10). It is the implantation of a new spirit. "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9).

Whatever may be meant by the creation of man in the likeness of God, it certainly does not mean his spiritual likeness. "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last man was made a quickening spirit. Howbeit that was not first which is spiritual but that which is natural. The first man is of the earth earthy. The second man is the Lord from heaven (1 Cor. 15:44-47. The Word of the Lord is plain, and needs no explanation from me.

When man fell he surrendered not only this world to the "prince of the powers of the air, the spirit that worketh in the children of disobedience" (Eph. 2:2), but his own self also, and received into his being that spiritual pro-creation which made him a "child of wrath" (Eph. 2:3); yea of the evil one himself. Says the blessed Lord himself to the unrenewed, "Ye do that which ye have seen with your father" (John 8:38). "Ye do the deeds of your father" (John 8:41). "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). "He that is of God heareth my words; ye therefore hear them not because ye are not of God" (John 8:47). It will be observed here that the expression, "children of the devil," means all those who "hear not his words."

"The tares are the children of the evil one" (Matt. 13:38. See also Matt. 23:15; Acts 13:10; 1 John 3:8, 9, 10 et al.). The evil spirit or devil child dwells in, keeps possession of, controls, and corrupts, the man both soul and body (though for purposes of his own he may seem to resign pos-



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session) until he is thrust out by the Holy Spirit. "The wicked are estranged from the womb. They go astray as soon as they be born speaking lies" (Ps. 58:3). "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to do evil" (Jer. 13:23). "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he is trusted and divideth his spoils. He that is not with me is against me, and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man he walketh through dry places seeking rest, and finding none, he saith, 'I will return unto my house whence I came out.'" "And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits worse than himself; and they enter in and dwell there; and the last state of that man is worse than the first" (Luke 11:21-26; Matt. 12:29; Mark 3:27; 12:43, 44, 45; Rom. 1:28; 1 Tim. 4:2; 2 Tim. 3:13).

I will only reiterate, referring simply to the plain and abundant proof texts already quoted, that instead of the original fallible Adam being renewed, the triumphant Christ has taken his abode to dwell there forever.

As man's eternal destiny depends on this mysterious change being wrought in him, the question of overwhelming importance to the race is, "How is this event secured?" I will not discuss this here, as this article is already long enough, but will simply say that as the practical is merely the actual application of the true theory, I have suggested the master key to this momentous problem. If this escapes the waste basket I may pursue the subject further.

Eagle Rock, Va.

The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." Live a comforted, happy and thankful life! Take up each day as it comes, certain of this, that, whatever it lays upon you to do or bear, it will bring new mercies for new deeds.—A. L. Stone.

Count no duty too little, no round of life too small, no work too low, if it comes in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

DAY OF WRATH.

BY O. H. BIDWELL.

Day of wrath when Christ shall tread Heaven and earth to wake the dead; All the saints at trumpet blast Rise in triumph o'er the past; Rocks are trembling at his train, Bringing back the glad refrain; Angels from the courts of light Lead him louder in their flight; Heaven resounds and mansions cry, Mingling song and praise on high; Glory floods the earth with light, Sun is lost in rays so bright.

Wrath of God from throne sublime Flung bright cherubs into time; Bound in chains of endless woe Waiting for his wrath to glow; Thundering justice wakes the clay See! the sinners flee away; Rolling heavens are turning red As the feet of justice tread; Time has hid its bestial face 'Neath the mantle of his grace; Doom is fixed and mercy flies Bearing hope beyond the skies. Severy, Kansas.

OUR PULPIT.

A SERMON FOR EVERYBODY.

BY C. H. SPURGEON.

I have multiplied visions, and used similitudes.—Hosea 12:10.

When the Lord would win his people Israel from their iniquities he did not leave a stone unturned, but gave them precept upon precept, line upon line, here a little and there a little. He taught them sometimes with a rod in his hand, when he smote them with sore famine and pestilence, and invasion; at other times he sought to win them with bounties, for he multiplied their corn and their wine and their oil, and he laid no famine upon them. But all the teachings of his providence were unavailing; and whilst his hand was stretched out, still they continued to rebel against the Most High. He hewed them by the prophets. He sent them first one and then another; the golden-mouthed Isaiah was followed by the plaintive Jeremy; while at his heels in quick succession, there followed many far-seeing, thunder-speaking seers. But though prophet followed prophet in quick succession, each of them uttering the burning words of the Most High, yet they would have none of his rebukes, but they hardened their hearts and went on still in their iniquities. Among the rest of God's agencies for striking their attention and their conscience, was the use of similitudes.

Now it struck me that God is every day preaching to us by similitudes. When Christ was on earth he preached in parables, and, though he is in heaven now, he is preaching in parables to-day. Providence is God's sermon. The things which we see about us are God's thoughts and God's words to us; and if we were but wise there is not a step that we take which we should not find to be full of mighty instruction. O ye sons of men! God warns you every day by his own Word; he speaks to you by the lips of his servants, his ministers; but, besides this, by similitudes he addresses you at every time. He leaves no stone unturned to bring his wandering children to himself, to make the lost sheep of the house of Israel return to the fold. In addressing myself to you this morning I shall endeavor to show how every

day, and every season of the year, in every place, and in every calling which you are made to exercise, God is speaking to you by similitudes.

I. Every day God speaks to you by similitudes. Let us begin with the early morning. This morning you awakened and you found yourselves unclothed, and you began to array yourselves in your garments. Did not God, if you would but have heard him, speak to you by a similitude? Did he not as much as say to thee, "Sinner, what will it be when thy vain dreams shall have ended if thou shouldst wake up in eternity to find thyself naked? Wherewithal shalt thou array thyself? If in this life thou dost cast away the wedding garment, the spotless righteousness of Jesus Christ, what wilt thou do when the trump of the archangel shall awaken thee from thy clay-cold couch in the grave, when the heavens shall be blazing with lightning, and the solid pillars of the earth shall quake with the terror of God's thunder? How wilt thou be able to dress thyself then?" Canst thou confront thy Maker without a covering for thy nakedness? Adam dared not, and canst thou attempt it? Will he not afflict thee with his terrors? Will he not cast thee to the tormentors that thou mayest be turned up with unquenchable fire, because thou didst forget the clothing of thy soul while thou wast in this place of probation?

Well, you have put on your dress, and you come down to your families, and your children gather round your table for the morning meal. If you have been wise, God has been preaching to you by a similitude then; he seemed to say to thee, "Sinner, to whom should a child go but to his father? And where should be his resort when he is hungry but to his father's table?" And as you feed your children, if you had an ear to hear, the Lord was speaking to you, and saying, "How willingly would I feed you! How would I give you of the bread of heaven and cause you to eat angels' food! But thou hast spent money for that which is not bread, and thy labor for that which satisfieth not. Hearken diligently unto me, and eat ye that which is good, let thy soul delight itself in fatness." Did he not stand there as a Father and say, "Come, my child, come to my table. The precious blood of my Son has been shed to be thy drink, and he has given his body to be thy bread. Why wilt thou wander hungry and thirsty? Come to my table, O, my child, for I love my children to be there and to feast upon the mercies I have provided."

You left your home and you went to your business. I know not in what calling your time was occupied—of that we will say more before we shall have gathered up the ends of your similitudes this morning—but you spent your time in your work; and surely, beloved, all the time that your fingers were occupied God was speaking to your heart, if the ears of your soul had not been closed, so that you were heavy and ready to slumber, and could not hear his voice. And when the sun was shining in high heaven, and the hour of noon was reached, mightest thou not have lift up thine eye and remembered that if thou hadst committed thy soul to God, thy path should have been as the shining light which shineth more and more unto the perfect day? Did he not speak to thee and say, "I brought the sun from the darkness of the east; I have

guided him and helped him ascend the slippery steps of heaven, and now he standeth in his zenith like a giant that hath run his race and attained his goal. And even so will I do with thee. Commit thy ways unto me and I will make thee full of light, and thy path shall be as brightness, and thy life shall be as the noon-day; thy sun shall not go down by day, but the days of thy mourning shall be ended, for the Lord God shall be thy light, and thy salvation."

And the sun began to set, and the shadows of evening were drawing on, and did not the Lord then remind thee of thy death? Sins have their setting, and men have their graves. When the shadows of the evening were stretched out, and when the darkness began to gather, did he not say unto thee, "O man, take heed of thine eventide, for the light of the sun shall not endure forever. There are twelve hours wherein a man shall work, but when they are past there is no work nor device in the night of that grave whither we are all hastening. Work while ye have the light, for the night cometh wherein no man can work. Therefore, whatsoever thine hand findeth to do, do it with all thy might." Look, I say, to the sun at his setting, and observe the rainbow hues of glory with which he paints the sky, and mark how he appears to increase his orb as he nears the horizon. O man, kneel down and learn this prayer, "Lord, let my dying be like the setting of the sun; help me, if clouds and darkness are round about me, to light them up with splendor; surround me, O my God, with a greater brightness at my death than I have shown in all my former life. If my death-bed shall be the miserable pallet, and if I expire in some lone cot, yet nevertheless, grant, O Lord, that my poverty may be gilded with the light that thou shalt give me, that I may exhibit the grandeur of a Christian's departure at my dying hour." God speaketh to thee, O man, by similitude, from the rising to the setting of the sun.

And now, thou hast lit thy candle, and thou sittest down; thy children are about thee, and the Lord sends thee a little preacher to preach thee a sermon, if thou wilt hear. It is a little giant, and it fieth round and round about thy candle, and delighteth itself in the light thereof, till dazed and intoxicated, it begins to sing its wings and burn itself. Thou seekest to put it away, but it dashes into the flame, and having burned itself, it can scarcely fan itself through the air again. But as soon as it has recruited its strength again, mad-like it dashes to its death and destruction. Did not the Lord say to thee, "Sinner, thou art doing this also; thou lovest the light of sin; O that thou wert wise enough to tremble at the fire of sin, for he who delights in the sparks thereof cannot be consumed in the burning!" Did not thy hand seem to be like the hand of thy Almighty, who would put thee away from thine own destruction; and who rebukes and smites thee by his providence, as much as to say to thee, "Poor, silly man, be not thine own destruction?" And whilst thou seest perhaps with a little sorrow the death of the foolish insect, might not that forewarn thee of thy own awful doom, when, after having been dazed with the giddy round of this world's joys, thou shalt at last plunge

into the eternal burning and lose thy soul, so madly, for nothing but the enjoyments of an hour? Doth not God preach to thee thus?

And now it is time for thee to retire to thy rest. Thy door is bolted, and thou hast fast closed it. Did not that remind thee of that saying, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open unto us;' and he shall answer and say unto you, 'I know not whence you are?'" In vain shall be your knocking then, when the bars of immutable justice shall have fast closed the gates of mercy on mankind; when the hand of the Almighty Master shall have shut his children within the gates of Paradise, and shall have left the thief and the robber in the cold chilly darkness, the outer darkness, where there shall be weeping and wailing and gnashing of teeth. Did he not preach to thee by similitude? Even then, when thy finger was on the bolt, might not his finger have been on thy heart?

And at night time thou wast startled. The watchman in the street awoke thee with the cry of the hour of the night, or his tramp along the street. O man, if thou hadst ears to hear, thou mightest have heard in the steady tramp of the policeman, the cry, "Behold, the bridegroom cometh; go ye out to meet him." And every sound at midnight that did awaken thee from thy slumber and startled thee upon thy bed, might seem to forewarn thee of that dread tramp of the archangel which shall herald the coming of the Son of Man, in the day he shall judge both the quick and the dead, according to my gospel. O that ye were wise that ye understood this, for all the day long, from dew morning till the darkness of the eventide, and the thick darkness of midnight, God evermore doth preach to man—he preacheth to him by similitude.

And now, sinner, I entreat thee to open thine eyes as thou goest home to-day, and if nothing that I have said shall smite thee, perhaps God shall put into thy way something that shall give thee a text, from which thou mayest preach to thyself a sermon that never shall be forgotten. Oh! if I had but time, and thought, and words, I would bring the things that are in heaven above, and in the earth beneath, and in the waters under the earth, and I would set them all before thee, and they should every one give their warning before they had passed from thine inspection, and I know that their voice would be, "Consider the Lord thy Creator, and fear and serve him, for he hath made thee, and thou hast not made thyself;" we obey him, and we find it is our beauty to be obedient, and our glory ever to move according to his will; and thou shalt find it to be the same. Obey him while thou mayest, lest haply when this life is over all these things shall rise up against thee, and the stone in the street shall clamour for thy condemnation, and the beam out of the wall shall bear witness against thee, and the beasts of the field shall be thine accusers, and the valley and hill shall begin to curse thee. O man, the earth is made for thy warning. God would have thee be saved. He hath set hand-posts every-where in nature and in providence, pointing thee the way to the City of Refuge, and if thou

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art but wise thou needest not miss thy way; it is but thy wilful ignorance and thy neglect that shall cause thee to run on in the way of error, for God hath made the way straight before thee and given thee every encouragement to run therein.

And now, lest I should weary you, I will just notice that every man in his calling has a sermon preached to him.

The farmer has a thousand sermons; I have brought them out already; let him open wide his eyes, and he shall see more. He need not go an inch without hearing the songs of angels, and the voice of spirits wooing him to righteousness, for all nature round about him has a tongue given to it, when man hath an ear to hear.

There are others, however, engaged in a business which allows them to see but very little of nature, and yet even there God has provided them with a lesson. There is the baker who provides us with our bread. He thrusts his fuel into the oven, and he cauth it to glow with heat, and puts bread therein. Well may he, if he be an ungodly man, tremble as he stands at the oven's mouth, for there is a text which he may well comprehend as he stands there: "For the day cometh that shall burn as an oven, and all the proud and they that do wickedly shall be as stubble; they shall be consumed. Men ingather them in bundles and cast them into the fire, and they are burned." Out of the oven's mouth comes a hot and burning warning, and the man's heart might melt like wax within him, if he would but regard it.

Then see the butcher. How doth the beast speak to him? He sees the lamb almost lick his knife, and the bullock goes unconsciously to the slaughter. How might he think every time he smites the unconscious animal (who knows nothing of death) of his own doom. Are we not, all of us who are without Christ, fattening for the slaughter? Are we not more foolish than the bullock, for doth not the wicked man follow his executioner, and walk after his own destroyer into the very chambers of hell? When we see a drunkard pursuing his drunkenness, or an unchaste man running in the way of licentiousness, is he not as an ox going to the slaughter, until a dart smite him through the liver? Hath not God sharpened his knife and made ready his axe that the fathings of this earth may be killed, when he shall say to the fowls of the air and the beasts of the field, "Behold, I have made a feast of vengeance for you, and ye shall feast upon the blood of the slain, and make yourselves drunken with the streams thereof?" Ay, butcher there is a lecture for you in your trade; and your business may reproach you.

Others of you are engaged in business where you are continually using scales and measures. Might you not often put yourselves into those scales? Might you not fancy you saw the great Judge standing by with his Gospel in one scale and you in the other, and solemnly looking down upon you, saying, "Aha, aha, look!—thou art weighed in the balances and found wanting." Some of you use the measure, and when you have measured out, you cut off the portion that your customer requires. Think of your life too, it is to be of a certain length, and every year brings the measure a little farther, and at last there come the scissors that shall clip off your

life, and it is done. How knowest thou when thou art come to the last inch? What is that disease thou hast about thee, but the first snip of the scissors? What that trembling in thy bones, that failing in thy eye-sight, that feeing of thy memory, that departure of thy youthful vigor, but the first rent? How soon shalt thou be rent in twain, the remnant of thy days past away, and thy years all numbered and gone, mispent and wasted forever!

Or thou art one that guideth the pen, and from hour to hour wearily thou writest. Ah! man, know that thy life is a writing. When thy hand is not on the pen, thou art a writer still; thou art always writing upon the pages of eternity; thy sin thou art writing or else thy holy confidence in him that loved thee. Happy shall it be for thee, O writer, if thy name is written in the Lamb's book of life, and if that black writing of thine, in the history of thy pilgrimage below shall have been blotted out with the red blood of Christ, and thou shalt have written upon thee the fair name of Jehovah, to stand legible forever.

Or perhaps thou art a physician or a chemist; thou prescribest or preparest medicine for man's body. God stands there by the side of thy pestle and thy mortar, and by the table where thou writest thy prescriptions, and he says to thee, "Man, thou art sick; I can prescribe for thee. The blood and righteousness of Christ, laid hold of by faith, and applied by the Spirit, can cure thy soul. I can compound a medicine for thee that shall rid thee of thy ills and bring thee to the place where the inhabitants shall no more say 'I am sick.' Will thou take my medicine, or wilt thou reject it? Is it bitter to thee, and dost thou turn away from it? Come, drink my child, drink, for thy life lieth here; and how shalt thou escape if thou neglect so great salvation?" Do you cast iron, or melt lead, or fuse the hard metals of the mines? then pray that the Lord may melt thine heart and cast thee in the mould of the gospel?

Do you make garments for men? oh, be careful that you find a garment for yourself forever. Are you busy in building all day long, laying the stone upon its fellow and the mortar in its crevice? Then remember thou art building for eternity too. Oh that thou mayest thyself be built upon a good foundation! Oh that thou mayest build thereon, not wood, hay, or stubble, but gold, and silver, and precious stones, and things that will abide the fire! Take care man lest thou shouldst be God's scaffold, lest thou shouldst be used on earth to be a scaffolding for building his church, and when his church is built thou shouldst be cast down and burned up with fire unquenchable. Take heed that thou art built upon a rock, and not upon the sand, and that the vermilion cement of the Saviour's precious blood unites thee to the foundation of the building, and to every stone thereof.

And now, dropping the similitude while the clock shall tick but a few times more, let us put the matter thus: Summer, thou art as yet without God and without Christ; thou art liable to death every hour. Thou canst not tell but that thou mayest be in the flames of hell before the clock shall strike one-to-day. Thou art to-day "condemned already," because thou believest not in the Son of God. And Jesus Christ saith to thee this

day, "Oh, that thou wouldst consider thy latter end!" He cries to thee this morning, "How often would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not." I entreat you, consider your ways. If it be worth while to make your bed in hell, do it. If the pleasures of this world are worth being damned to all eternity for enjoying them, if heaven be a cheat and hell a delusion, go on in your sin. But, if there be hell for sinners and heaven for repenting ones, and if thou must dwell a whole eternity in one place or the other, without similitude, I put a plain question to thee: Art thou wise in living as thou dost, without thought—careless, and godless? Wouldst thou ask now the way of salvation? It is simply this: "Believe on the Lord Jesus Christ and thou shalt be saved." He died; he rose again; thou art to believe him to be thine. Thou art to believe that he is able to save unto the uttermost them that come unto God by him. But, more than that, believing that to be a fact, thou art to cast thy soul upon that fact and trust to him, sink or swim. Spirit of God! help us each to do this; and by similitude, or by providence, or by thy prophets, bring us each to thyself and save us eternally, and unto thee shall be the glory.

A LOUISIANA BAPTIST PREACHER

EDITOR WESTERN RECORDER:

I am glad to know you have so many great preachers in Kentucky, and that they are doing such a great work. Well, we have some great preachers down here in Louisiana. Quite a number of them have gone West, some to Kentucky. One I will name, Ivan M. Wise. We helped to educate him. I am glad to hear he is in a good work. God bless the boy, if I shall so call him. May his Gospel be the power of God in winning many souls to Christ. Well, as stated above, we have great preachers left in Louisiana; one, for convenience, I will call J. He has been preaching about forty-five years. When he first felt impressed to preach, he, like Moses, began to make excuses. His greatest drawback was his poverty and lack of education. But the Spirit of the Lord said, Go, and I will be with you. So, to advance his slight education, he entered the Farmer's College. Now, all the students of that College had to work on the farm two hours every day to pay for their tuition and board. He had but one book to study—a copy of which he has yet, the New Testament. And here let me say, he is as familiar with that Book as the school boy is with his speller. He used to read that Book at night by a pine-knot light. The next day, when he would be plowing, he would be studying what he had read the night before and would commit much of it to memory; and he has the most retentive memory of any man I ever knew. When he first began to preach, the outsiders would laugh at and criticize him, and some of the church-members would say, He is a good man, but I don't think he will ever make a very great preacher. But, as churches were few and preachers scarce, he preached about the little school houses and distant churches; he was truly a pioneer preacher. He is a sound, doctrinal Baptist preacher, a good disciplinarian. Oh, that I could count the number that have been brought to Christ through his Gospel! He is no theorist. In

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15c For those beautiful Mercerized Foulards, the regular 2c quality; copies of fine silks. We have them in beautiful gray, reds, violet, blue, pink, green and rose.
10c Per yard for new solid color Lawns, Dimities and Organdies; best shades of pink, blue, lavender, red, navy, green, lilac, purple, yellow and black; easily worth 15c yard.
15c Per yard for stylish Swisses and fine Dimities, all newest patterns and colorings; splendid values worth 20c yard.
18c For your pick of solid color Chiffon Organdies, all this season's beautiful colorings; 22 inches wide.
20c For choice of fine Imported Dimities, figures, stripes and dots; pretty blues, pink, lavender, navy and white, and black and white.
18c For best quality 25-inch Mercerized Chambray, mercerized in the thread, solid shades of blue, pink, gray and red.

A Shoe Bargain.

\$1.98 One lot of Ladies' Vici Kid Oxford Ties, hand sewed waiting soles with extension edges, patent and kid tip, military and Cuban heels, many nice shapes; our sale price last week \$2.49; we have cut the price to \$1.98.

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his preaching he tells no little anecdotes, such as what the little girl said to mamma before she died, or what the little boy said to papa. Well, the reader may ask what does he preach. Well, I am going to tell you. He preaches the Gospel to the building up of the church, and Jesus Christ nailed to the cross as the savior of sinners. His time has all been filled for a number of years past. Every Saturday and Sunday he is gone to one of his churches. He loves his people and they love him. He is now the pastor of four churches and I don't think either of these churches would exchange him for the biggest preacher in Kentucky, or anywhere else. May the Lord continue to bless and prosper him in his great work for the Master. C. H. R. Sibley, La. This is too true of too many who write themselves down as "Reformers" with a very large "R": "His programme is a large one, being nothing less than the reformation of all existing abuses in the church and in the world. But, from the bitter things he has to say about the church, one would almost infer that he expects to reform the world by destroying the church."

## EDITORIAL.

These papers have been speaking of Dr. A. H. Newman's announcement in regard to the establishment of a theological seminary (or divinity school) at Waco, Texas, as a part of Baylor University. It is affirmed that in this movement there is no unfriendliness to the Southern Baptist Theological Seminary in Louisville. Such affirmation, however, was hardly needed. With 8,000 Baptist preachers in Texas, and 18 students from that state in the Seminary, it is manifest that the needs of that great empire state for ministerial education, are not met by our Seminary. Hence there is no reason for suspecting any hostility, and therefore no occasion for disclaiming it. Dr. Boyce used to say that he was not at all opposed to more than one theological seminary in the South, but that he did want one. After that one was well established, then he would be glad to see others, as the needs might require.

There are in the South 1,500,000 white Baptists, and in the North between one-half and two-thirds as many. Yet they have six Baptist theological seminaries in the North, with only one in the South. According to that ratio, we ought to have eight in the South.

There are advantages, too, in having more than one, provided they are well equipped and vigorous.

It gives variety in our ministry. All our preachers had better not be fashioned in the same mould, however good that mould.

2d. It prevents a single institution's becoming dominant in denominational matters. Dr. Broadus always carefully guarded against giving people any reason to think that the Seminary was trying to run Southern Baptist affairs. He declined to recommend brethren for vacant pulpits, except in very peculiar cases, because he did not wish to make the impression that the Seminary sought to manage the churches. When pulpit committees wrote to him about certain brethren, he always was glad to reply; but he was shy of volunteering to recommend men for vacant pulpits. With only one seminary, there is a tendency to make a sort of ministerial trust. Dr. Broadus, as well as Dr. Boyce and Dr. Manly, saw this danger, and carefully guarded against it.

3d. With but one seminary the risk is greater from here; for if here they get entrenched in that one, then the denomination is left comparatively helpless. Suppose, for example, the Northern Presbyterians had had only Union Seminary, where would they have been to day? Having more than one is an element of safety in this matter of sound doctrine, since if one gets tainted, the other will be available.

4th. Our Seminary in Louisville occupies a peculiar position in regard to the Southern Baptist Convention and to the denomination in the South; a position no other institution is likely ever to occupy. Being first established and having numerous alumni in all parts of the land, it has a prestige that cannot be taken from it. And we believe the establishment of a seminary at Waco, and one also near the Atlantic coast, will increase the number of students in Louisville as well as improve their quality

in raising the average of attainment among those who come.

5th. No objection, so far as we know, has been raised by any representative of the Seminary, to the establishment of a similar institution in Waco; and we do not think any such objection will be heard.

The writer for the first time went to Pineville last week, and was delighted with his trip. He went to speak in the Baptist Ohautauque there, which had opened with an address by Dr. Harvey the first of the week. Dr. Bow was in charge, and the air was full of echoes of the addresses, especially those of W. P. Harvey, C. G. Jones, H. A. Sumrell and W. B. McGarity. The writer heard two stirring addresses by the Rev. I. B. Timbortlake. The programme was for the most part carried out as published, but there was a conspicuous lack of mountain preachers. A few came, but they were chiefly noted for their absence. These preachers are farmers, and the lateness of the season and the recent rains made them exceptionally busy with their crops. It is hoped these brethren can be persuaded to attend these meetings.

Pineville is a most delightful place. While we were sweltering and smothering in Louisville, and the Rev. I. W. Bruner brought a similar story from Bowling Green, the fortunate ones in Pineville were cool and comfortable. The scenery is magnificent, mountains, plains and river, the atmosphere is bracing, the water is fine, mineral water, if you prefer it, and the fare is good and wondrously cheap. For a day and a half stay at the fine boarding hall (Theodore Harris Institute), the writer's bill was only 75 cents. Used to high prices, this almost took his breath. But 50 cents a day is the regular price. What a wonder that everybody who can get there does not go!

The Theodore Harris Institute has fine prospects. The building is a massive four-story brick, erected for a hotel, but given to our General Association through the efforts of the Rev. R. L. Bowman and the generosity of Mr. Theodore Harris. Prof. J. T. C. Noe, who derives his descent in a direct line from Noah (or Noe, as it is spelt, Matt. 24:37), is the Principal, and he has had the help of Prof. J. B. Hunt and C. D. Lewis, of Mrs. Mary T. Garrard, Miss Rosa Myers and Miss Jessie M. Taylor. Mrs. Luu Hampton is matron, and has charge of the boarding hall.

The catalogue for the past, which was the first, year shows 313 pupils. This Institute has peculiar claims on the denomination in that it is owned by the General Association, and is controlled by trustees appointed by that body. The General Association is responsible for the school, and yet the State Board can apply no money for its support except such as is designated for the purpose. A number of ladies' societies have made contributions, and several churches have furnished rooms beside. There are great possibilities in Pineville, and we say this in no disparagement of other places.

This is the first attempt at a Baptist Ohautauque in Kentucky, and we think there ought to be such a thing as a regular element of our denominational life. There is no pleasanter place than Pineville for such an enterprise, and where else can you get good board for 50 cents a day? It is a good place to

spend one's summer vacation. Good air, water, fishing, bathing, romantic walks, sublime scenery, quiet, invigorating atmosphere, pleasant people—these are all in Pineville; and to have a yearly gathering of Baptist people with suitable exercises, will prove greatly helpful.

We hope next year there will be provided regular courses of lectures, such as will give opportunity for systematic study of topics.

The July Foreign Mission Journal publishes a list of missionaries under its appointment, and the states from which they hail. From Kentucky there are Dr. D. C. Whittinghill, Miss Julia Mackenzie, Mrs. Peyton Stephens, Mrs. J. J. Taylor, Mrs. Geo. F. Hambleton and Miss E. R. Thompson. Missouri heads the list with 14; North Carolina has 12; Virginia, 11; Texas, 10; Mississippi, 9; Georgia, 7; South Carolina, 6; Maryland, 6; Alabama, 4; Tennessee, 3; Arkansas, 3; Louisiana, 2; Kansas, 2; Maine, 2; Pennsylvania, 2; Indiana, 1; Connecticut, 1; Ohio, 1; Canada, 2; England, 3; Scotland, 2; Russia, 1; Jamaica, 1. In all 111, not including the native helpers. This number ought to be greatly increased. Palestine, Persia, and Argentina should be occupied at once, and new stations opened in China, Japan, Africa and Europe. Last 100 churches give as much as \$1,000 each, 200 give \$500 each, 500 give \$100 each, 1,000 give \$50 each, and the rest average \$10 each, and these enlargements can be made.

The Baptist Times and Freeman, of London, recently published an account of an ancient Egyptian ceremony which was part of the preparation of Queen Hatshepsut for her coronation. On the wall is a picture of two figures, with small vases in their hands, pouring something on Hatshepsut's head. The Times and Freeman makes of this an argument in pouring for baptism, which it traces thus to a heathen origin.

Our neighbor, the Christian Observer, however, seizes on this as a proof that pouring is the proper act for baptism, arguing that Moses learned pouring in Egypt, and that the Israelites kept it up till John the Baptist came, and he found it ready to his hand. This is so ridiculous that we wonder it could be seriously urged.

What possible connection can there be between an ancient Egyptian ceremony and New Testament baptism? any more than between an ancient Egyptian ceremony and the Lord's Supper? As well claim that the Lord's Supper was derived from something pictured on the walls of the ancient Egyptian temples as to claim the same thing in regard to baptism.

Then that pouring may have been of oil or of wine, as an anointing. Our neighbor, the Observer, published some pictures of the 4th century and later, in which candidates were represented as standing in the water, while the administrator poured something on their heads, and our neighbor thought pouring for baptism was represented. The fact is, these pictures suppose the candidate has just been immersed, and before going up out of the water he is anointed with the oil, the chrism following immediately after the baptism. The Observer published pictures of chrisms and claimed them as pictures of baptisms. It might have known that intelligent people would not stand a

man in water in order to pour water on his head. The candidate was immersed, and before leaving the water, he had oil poured on his head. That was one of the early additions that were made to the ordinances of the New Testament.

The Presbyterian is responsible for the following: "A spider weighing four pounds, which has taken up her residence in a cathedral in Munich, regales herself with a large supply of lamp oil.

"A Texas spider weaves a balloon four feet long and two feet wide, which she fastens to a tree by a single thread, then marches on board with her half dozen little ones, out the thread, and away goes the airship to some distant point on the prairie."

We feel like asking whether that Munich spider was actually weighed, or whether its weight was estimated.

We do ask our Texas readers to tell us about that wonderful balloon spider. Surely some of our many readers in all parts of Texas have observed this wonderful spider.

The Presbyterian also tells that Indians of Brazil have telephons of their own invention. "Pits are dug in the floor of two neighboring huts, a mile or less apart, and filled with chips of wood, India rubber and other sonorous or elastic materials. They are then covered with a rubber membrane, and on speaking to one pit the words can be heard at the other pit."

The report of the joint commission to revise the canons of the Protestant Episcopal church is now published. The canon about divorce is as follows:

No minister shall solemnize a marriage between any two persons unless or until, by inquiry, he shall have satisfied himself that neither person has been or is the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage.

According to this canon no divorce can be allowed for any cause whatever, only a wrong marriage can be declared null and void. Suppose, for example, a couple within the forbidden limits of consanguinity should marry. Such a marriage could be declared void by a competent court and the parties could marry again. But when a valid marriage has been contracted, it is indissoluble forever, according to this canon.

In view of the looseness and laxity on the subject of divorce, and the crying need that Christian people and organizations should take a firm and square stand on the subject, it is gratifying to see that this is being done. We are glad the Episcopalians are becoming emphatic and strict along this line; but we think this canon leaves out a point that is vital, viz., the cause our Lord laid down as justifying divorce. If either party be guilty of adultery, the innocent party is at once released from the marriage bond. We think it strange that the Episcopalians overlooked this point. Was it because they incline toward the Roman Catholic doctrine that marriage is a sacrament? We do not think anything is to be gained by going beyond the Bible teaching on this subject. The purity of the home demands the ejection of the adulterous husband or wife. Other things can be borne with, or settled by temporary separation, but not adultery.

## Editorial Varieties

It is said that "there are only seven real jokes in the world." We would be glad to see the seven and to note how real they are.

Dr. W. H. Newhall recently said: "Man is a lot of consciousness in a stream of tendency." We never understood it before. We are so much obliged to Dr. Newhall for making the nature of man so plain to us.

The Rev. J. W. Lowe, one of our missionaries in China, had his library destroyed by the Boxers. The Rev. George E. Burlington (187 Bond Avenue, Chicago, Ill.) is getting together books and money for a suitable library to replace the one destroyed.

Dr. James B. Taylor was Corresponding Secretary of our Foreign Mission Board for twenty-seven years. Dr. H. A. Topper, Sr., for twenty one, while Dr. H. J. Willingham has served eight years, and he gives promise of having the longest term of any. We hope it will be so.

Bishop Creighton admitted that his "History of the Papacy" was far raving, but he said he desired the epitaph, "He tried to write true History." The style, however, is to write "scientific" history, meaning that "bare facts" are ignored, while "trends" and "tendencies" are served up according to the theory of the writer.

We have received from Pastor J. V. Cora, of Matanzas, Cuba, circulars telling of an orphan's home that is being started at that point. There are many orphans in Cuba and their needs are great. There are workers needed in this field, as well as money. Workers without salary are specially called for, but who will labor for a simple support?

We are sorry to lose from Kentucky the Rev. Dr. J. W. Porter, who leaves Mayville to become pastor of the First church in Newport News, Va. He is a most efficient man, and we expect to hear fine reports of his work in his new field. He has a sound mind in a sound body with a sound heart and a sound faith. We will greatly miss him.

The editor of the Recorder makes his bow in acknowledgment of the kind and complimentary things that have recently been said about him in various denominational periodicals. The editor left Monday night for Colorado and the West, where he will spend his vacation. He will supply the First church, Denver, part of the time. He will speak at the Texas-Colorado Ohautauque.

The Rev. Hugh Price Hughes, the great Wesleyan preacher in England, recently said at Leeds, as reported by Mr. M. Armstrong, "that the devil upon which the Jesuit hammer would break in pieces was the Baptist doctrine of divorce, and the best missionary society had no more urgent duty before it than to create Baptist consciences all over the world." This is a handsome tribute to the Baptists.

Mr. and Mrs. Robert J. Burdette visited the Women's Building in Buffalo, and the following registration appears on the book:

"Mrs. Robert J. Burdette, Pasadena, Cal. My address is Quince Hotel, President of California Federation of Women's Clubs."

"Mr. Robert J. Burdette, ditto, husband of madame, the President."

An illustration of the high state of discipline maintained in the Navy is furnished by the court martial sentence on Captain Imperial, almost within reach of the rank of rear-admiral, reducing him in rank ten numbers and cutting him out of the list for two years. Because he wrote to a dentist in San Francisco to cut down his bill, considered exorbitant, because it would have to be audited by the Navy Department. Thus he tried to make a Government affair out of a purely private matter.

Mrs. F. H. Kaye writes, renewing her subscription to the Recorder and ordering a Teachers' Bible. "I want it," she says, "as a birthday present for my little boy nine years old, he being the fifth generation to read the Recorder. With the Recorder in one hand and the Bible in the other, I hope to make him what he should be." Such a mother, need she and the boys of the land. We hope that boy will grow up to be a comfort to his mother and a blessing to the world, and that he will hand the Recorder along with the Bible down to the sixth generation. We congratulate the family on having such a record.

Our loved and honored brother, Dr. Phillips, of Meridian, Miss., is a great sufferer, and therefore may go home to his recovery. Mrs. Phillips writes: "Daddy enjoys the page of the Recorder when he is quiet enough for me to read to him. He sends his last farewell to the dear old Recorder. He says before another subscription falls due he will be at home with the Father—out prayer may go home to his Father—come and find it doing its duty." We greatly appreciate these words, and we extend our profoundest sympathy to the patient sufferer and to the faithful watcher beside him. They furnish a most eloquent and impressive object lesson. May God comfort and bless them richly.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

Have you seen a copy of KIND WORDS in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children say it is the best possible consolation. Instead of giving through it and then throwing it down, as I have seen them do, they watch for it eagerly, and read it through."

Another says:

"My mother always tells me to be sure and bring her a copy of Kind Words."

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER

Table with 2 columns: Item Name and Price. Items include The Peace, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Family Leaf, Weekly Kind Words, Kind Words (monthly), Child's Gem, Bible Lesson Pictures, and Picture Lesson Cards.

B. Y. P. U. QUARTERLY For Young People's Tract Meetings. Per quarter the single copy, ten or more to same address, 5c each.

BAPTIST SUNDAY-SCHOOL BOARD, 167 NORTH CHERRY STREET, NASHVILLE, TENN.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Being faithful in littles," and on "Sin." He left Monday night on his vacation, and the pulpit will be supplied by Bro. George W. Clark.

Broadway—Pastor Jones preached on 1 John 2:1, "If any man sin, we have an advocate," and on "Saul," the second act in the drama of a young man.

Chestnut-street—Pastor Weaver preached on "The misery of distrustful God." No meeting at night.

East—Pastor Felix preached on Matt. 6:10, "Thy will be done," and on Eph. 6:10, "Giving thanks." Two received by letter, two professions of faith and two received for baptism.

McFerran Memorial—Pastor Hamilton preached on "Is thine heart right?" and on "The character of God." Two joined by letter.

Twenty-second and Walnut.—Pastor Dement preached on "Christ the door" (John 10:9), and on "Christ the good shepherd" (John 10:11). One baptized. Mrs. Ford, wife of Deacon Ford, died last week.

Clifton—Pastor Foster preached on "The Word of the Lord by Malachi" (Mal. 1:1), and on "I am the way" (John 14:6).

Franklin-street.—Pastor Jenkins preached on "The indwelling word and its fruit" (Col. 3:17), and on "The power of the cross" (Gal. 6:14).

German—Brother J. P. Serraga preached on "The duty of man." No meeting at night.

Logan-street—Pastor Montgomery preached on "The bruised reed" (Matt. 12:20), and on "The unspeakable gift" (2 Cor. 9:21). Five joined by letter. During the year the church has given \$1,800 on their new building.

Parkland—Pastor Taylor preached on Paul's first letter to the Thessalonians, and on "The right to become children of God."

Portland-avenue—Pastor Traile preached on "Serving Christ" (Col. 3:24), and on "The narrow way" (Matt. 7:13, 14).

Southgate-ave.—Pastor McFarland preached on "A wrong request answered" (Ps. 106:5), and Bro. McClelland preached on "The Son of God loved me."

Third-ave.—Pastor Boyet preached on "Who then can be saved?" and on "His eyes were as a flame of fire." One received for baptism.

Twenty-sixth and Market—Pastor Thompson preached on "Some actor sketches" (Judges 8:20), and on "As a man is, so is his strength."

Highland Park—Pastor McLendon preached on "The faithful saying," and Bro. McFarland preached on "Who hath burdened himself" (Job 9:4)? Pastor McLendon resigned, to take effect October 1. We are sorry to lose him.

Jacob's Addition.—Pastor Whittinghill preached on "Trusting in the Lord." Meeting increasing in interest, and it continues this week. Bro. Boyet preaching every night.

The Point—Pastor Ray preached on "The sin of ingratitude" (Gen. 11:23), and on "For God is love" (1 John 14:8).

Lebanon Junction—Pastor Cates preached on "Choosing faith" (Eph. 1:25), and on "Crowning faith" (Rev. 2:10). One received by letter and four baptized. The converts are showing themselves truly converted.

Knob Creek—Brother Stonnell

preached on "Who art thou?" and on "No condemnation to Christians" (Rom. 8:1).

Oakdale—Pastor Hill preached on "David's cry for a clean heart," and on "Escape for your life."

Culbertson-avenue (Now Albany)—Pastor Richard preached on "God's weak ones," and on "Resisting the Holy Spirit."

Thirty-sixth and Grand—Pastor Snider preached on "The Christian's possessions" (Ps. 78:25).

German Highland Baptist Mission, 1320 East Jacob-avenue—Bro. R. M. von Miller preached in the evening on "The Lord's invitation," and conducted the Sunday-school at 2:50 P. M. In the morning the members of the mission united in celebrating the Lord's Supper at the Highland Baptist church.

The following resolutions were adopted by the Conference:

WHEREAS, Our beloved brother, Pastor Sam Ritzmann, has felt called to lay down his work in Louisville and to accept work in Kankakee, Ill.; therefore

Resolved by this Pastors' Conference, That during the six years of his residence here Bro. Ritzmann has proved himself a minister of Christ, and he has won our esteem and affection.

Resolved, That we most heartily commend him to the people of Kankakee, and to all others with whom his lot may be cast.

T. T. EATON, CH' M.

THE STATE.

Bro. P. E. Burroughs writes: "The new Baptist church at Monterey was dedicated June 30. It was an occasion long to be remembered. The building is of pressed brick, and is one of the handsomest structures in all this section, doing great credit to the town and community. The furnishings are equally elegant, the interior, with its inclined floor, cathedral-glass windows, beautiful carpet and splendid pews, being a veritable dream of loveliness. The over-cautions friends who feared that the brethren had gone beyond their ability, were surprised and delighted at the ease with which the \$1,800 debt was provided for, with an extra \$100 to cover any possible lapses. At the close of an interesting meeting about a year ago it was the writer's privilege to assist in getting up the original subscription which ran in a few minutes to twice the amount asked for, and hence he felt little uneasiness when he came to ask for the \$1,800 necessary to free the building from debt. Bro. E. W. Smith, under whose patronage the church was built, resigned recently to accept a call to the work at Mineral Wells, Texas. A bright future seems to be opening for the Monterey saints. Our recent centennial celebration brought us a great deal of good things, furnishing inspiration and enthusiasm which we confidently expect will give a mighty uplift to all our work. Bro. Frost's great sermon on "The making of a church" was a masterful effort, and it was the writer's pleasure to see a congregation who heard him. A unique and interesting feature was the observance of Bible Day on Sunday morning, appropriate exercises being rendered by the Sabbath-school children. The offering for Bible distribution amounted to \$357."

Pastor George E. Baker writes: "Last week I had the pleasure of attending a fifth Sunday meeting at Fraser, in Wayne county. The meeting began on Friday, June 23, and continued till Sunday. Bro. J. Wendell Blackburn was chosen moderator and the women were chosen secretaries. Among the subjects discussed were 'The importance and methods of doctrinal instructions,' 'What is a revival, and how to obtain it,' 'Scrip-

tural repentance,' 'Why gaudiest thou about to change thy ways?' Pastors Blackburn, Correll, Corder and others discussed these subjects in a very able way. On Friday morning Pastor Blackburn preached a very able sermon from the text, 'The Lord is my shepherd, I shall not want.' Three sermons were preached by the writer. The congregations were large, the interest very marked and the hospitality of the community all the heart could wish. It is pronounced the best meeting of the kind that they have had for years. With Pastor Blackburn at Monticello and Fraser, and Pastor Correll at Steubenville, the work in this section has greatly advanced during the last few years."

Another of the noble band of preachers who have served their God so faithfully in this state, and made Kentucky Baptists what they are, has gone home to glory. Bro. Daniel Whittinghill died at his home in Madisonville on Sunday. He had been preaching the Gospel for more than fifty years. He can have and would desire no higher praise than that which all who know him give him: "A faithful minister of Jesus Christ."

Pastor Francis W. Taylor writes from Henderson: "Bro. E. B. Farrar, of Louisville, has been conducting text meetings on the outskirts of our city for the past month, and with good success. More than 40 confessed Christ, and some 37 have joined the two Baptist churches. The most of the converts going to the Audubon church, of which Brother Jacobs is pastor. Bro. Farrar is a splendid text worker. He has large crowds and the best of order. Our Association will engage him for the summer to hold meetings at different points."

Pastor Wood writes from Elkton: "We have just finished some work on our church house at this place. The external appearance has been greatly helped by the new paint, and the interior has been made much more attractive by papering the walls and ceiling, rearranging the pews and varnishing the inside wood-work. We feel that we are now much better prepared for our work. We are making some additions along the lines, but not as much as we would wish. Our report to the Association will be an advance on that of last year. The Recorder gives us no uncertain sound. We welcome its visits."

The State Board Institute at New Haven began on Tuesday of this week.

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal also removes the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and indigestion in the stomach and bowels; it purifies the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although some people are in the habit of preparing it I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Our house of worship at Berea was dedicated Sunday, Secretary J. G. Bow preaching the sermon. Pastor Anthon was ordained Monday. He takes hold with good prospects.

OTHER STATES.

Pastor-Evangelist Geo. C. Cates has aided Pastor M. P. Hunt in St. Joseph, Mo. There were over 30 received for baptism. The heat was intense. There is much belief out that way.

Prof. H. C. Irby writes from Jackson, Tenn.: "Bro. Perry, living near the city, died on the 28th ult., leaving property valued from \$8,000 to \$12,000 to our University. We hope to realize \$10,000 from the property. The year closed was the best in the history of the University since the war. We catalogued 876 pupils and worked off the debt created in building the Powell Chapel."

Pastor S. L. Holloway writes from Rogers, Ark.: "We have just closed a glorious meeting in which we received 7 by letter and 19 by baptism. Church greatly revived."

The Waverly church, Ga., has set apart its new house for the worship of God.

The meeting in the Second church, Macon, Ga., continued a month and resulted in the addition of 70 members to its fellowship.

The Clinton church, Miss., has set apart Bro. H. H. Hall to the full work of the Gospel ministry.

A 14 days' meeting in the New Lebanon church, which included in the total to the fellowship of the church.

The Baptists and Methodists held a meeting together at Mirabile, Mo. There were over 70 professions of religion and 21 additions to the church. A usual in "union" meetings, the Baptists fared badly.

Elder T. I. Harger held a meeting in the Wheeling church, Mo., which closed with 10 additions to the fellowship of the church.

Pastor C. A. Waters, assisted for a part of the time by Bro. M. J. Braker, held a meeting in the Memphis church, Mo., which closed with 12 additions by experience and baptism and one by letter.

A meeting in the Providence church, near Bonne Terre, Mo., continued six days and closed with 30 professions of religion and 18 additions to the fellowship of the church.

A meeting in the Hickory Hill church, Mo., closed with 23 additions by experience and baptism.

The Six Mile church, Bibb county, Ala., has set apart Bro. R. R. Arnold to the full work of the Gospel ministry.

The Forest Depot church, Bedford county, Va., has set apart its new house to the worship of God.

Pastor John W. Martin, of Virginia, held meetings in his two churches, Kingswood and Central. There were 40 received into the two.

The Cuthbert church, Ga., has set apart its new house for the worship of God.

Twenty-five have been added to the fellowship of the Locust Grove church, Ga., all by experience and baptism.

A twelve days' meeting in the Brookfield church, Mo., closed with 30 professions of religion and 11 additions to the fellowship of the church.

The Temple church, Ga., has set apart Bro. John W. Griffin to the full work of the Gospel ministry.

A meeting in the Bethlehem church, Tenn., resulted in 14 professions of religion and 16 additions to the fellowship of the church.

The Pleasant Woods church, Mo., has set apart Bro. Levi J. Harris to the full work of the Gospel ministry.

A two weeks' meeting in the Bynumville church, Mo., resulted in 18 professions of religion and 16 additions to the fellowship of the church.

The Girard church, Ka., has set apart its new house for the worship of God.

A three weeks' meeting in the Linnaeus church, Mo., resulted in 14 additions to the fellowship of the church.

In a meeting in the Zion Hill church, Mo., two were baptized, one of whom had been a Catholic and one a Methodist.

The Wyaconda church, Mo., held a month's meeting. For two weeks the church humbled themselves before God and prayed with little evidence the Spirit's presence. Then the blessing came. Thirty-one were added to the fellowship of the church. Of the 23 baptized, 18 were men.

The Arkadelphia church, Ark., has

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set apart Bro. V. S. Compare to the full work of the Gospel ministry.

The Lanine church, Cooper Co., Mo., has set apart Bro. R. O. Harris and J. DeWitt to the full work of the Gospel ministry.

A meeting in the Harmony church, Mo., resulted in 10 additions to the fellowship of the church.

A two weeks' meeting in the New Salem church, Mo., closed with 14 additions to the fellowship of the church.

A meeting in the Newport church, Barton county, Mo., resulted in 11 additions to the fellowship of the church.

Eld. W. B. Rook held a meeting in the Grubville church, Mo., of which he is pastor, which closed with 27 additions to the fellowship of the church.

The Bois d'Arc Grove church, Hunt county, Texas, has set apart its new house for the worship of God.

The Austin church, Texas, has set apart Bro. J. D. Harding to the full work of the Gospel ministry.

A meeting in the Farmersville church, Texas, resulted in 20 professions of faith, 10 additions by experience and baptism and several by letter and restoration.

A church has been constituted at Justin, Texas, with 16 constituent members.

Eld. J. H. Roberts assisted his brother, Pastor C. T. Roberts, in a meeting in the Winfield church, W. Va. Twelve were added to the fellowship of the church.

A meeting in the Little Sycamore church, Clay county, W. Va., resulted in 18 professions of religion. Number added to the church was not stated.

A two weeks' meeting in the Antioch church, Wirt county, W. Va., closed with 19 additions, 1 by letter.

A meeting in the Zoar church, W. Va., greatly revived the church and resulted in 10 additions to its fellowship. This has long been a strong church under the leadership of Pastor L. J. Huffman.

A ten days' meeting in the New Hope church, N. C., resulted in 10 professions of religion and 10 additions to the fellowship of the church.

Fifteen have been added to the fellowship of the Grover church, N. C., all by experience and baptism.

The Capeharts' church, N. C., has set apart Bro. J. C. Messell to the full work of the Gospel ministry.

A meeting in the Rock Spring church, Vance county, N. C., resulted in 25 professions of religion and 13 additions by experience and baptism.

Thirty-five were added to the fellowship of the Mt. Vernon church, N. C., in a meeting held by Eld. J.

[Continued on 16th page.]

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

A REAL HERO.

"I wish I could be a hero." A little boy said to me: "And when I grow up, a hero I really mean to be. Mean to be brave," he told me. While his face was all aglow: "I'll do something grand and noble That all the world shall know." My little unfeeling hero, I've something to say to you: In the time when you're sorely tempted, To your own self be true. Do right and let no one lead you Into the way of wrong. And you'll be as true a hero As ever crossed poor Tom's song. Be kind to the poor and needy You'll meet with in the way; Your life be a light to lead them To loftier heights, I pray; Be steadfast, and work in patience; In all things do your best; Be a man, my little fellow, And you will be all the rest. —Knoxhage.

STORIES OF THE ABBY PRECINCTS.

A Sailor's Sweetheart.

BY AGNES GIBBERNE.

[Continued from last week.]

Among the many who stood in full view of what was happening could be counted Jim Storey, seaman, frank-faced Jim, a typical British bluejacket. Like others he gazed quietly at the fast-narrowing gap between the two gigantic ships. He said nothing. He simply looked and waited—as did his comrades. To travel twelve hundred yards in turning, at the rate of twelve hundred feet per minute, means—three minutes of time. That small calculation shows at once the awful possibility of some little mistake, some slight forgetfulness, some minute aberration of judgment, in the handling of great war-vessels.

The order given had been strictly carried out. For three minutes or so the two ships' bows, each rushing towards the other, rushing towards each other point. Had they been eight cables apart, instead of only six, the two points aimed at would have been near enough. But now—

"It'll be an uncommon close shave," thought Jim, his bronzed face taking a look of slight anxiety. The engines were suddenly reversed. The screws worked full speed astern. Those in command had realized what was coming. Every man knew it, knew it, and dreaded. And not a man stirred. Not a man spoke.

Then came an awful grinding crash, as the ram of the Camperdown drove heavily, in a slanting direction, into the starboard bow of the Victoria, making an enormous rent, and tearing away the strongly-secured side of the vessel as it forced its way onward.

For a couple of minutes the iron-clads were locked together, the Camperdown vainly struggling to free herself. Soon they parted. The Camperdown sheared off, and volumes of water rushed into the doomed flagship.

And in that moment might be seen the magnificent fibre of the British sailor.

Not a man of the ship's company who saw the collision stirred from his place. Some from below, startled by the terrific shock, ran up the hatchways to learn what had happened. But no man was hurried. No man lost his self-control. No man thought of saving his own life. Each was ready, fast, and unmovable. There was no loss of discipline. There were no outcries, no shoutings. So deep was the silence which prevailed that every word uttered by the Admiral could be clearly heard.

None, perhaps, yet guessed how near the end lay, the imminent the imminence of peril. Such knowledge made no difference. The calm of that splendid crew was as unshaken as it would have been upon a day of battle.

The boatswain's shrill whistle piped to "collision stations," and each man of the ship's company went swiftly to his post. "Hands fall in" was piped two minutes before the ship—turned over. Sailors, ma-

rine and all hands but those in the boiler and engine rooms, fell in on the port-side of the upper deck, steering four decks.

Not a man faltered. Not one dreamt of leaving the ranks. Not one looked round to see what might be coming next. Then an officer cried, "Right about turn, and they went about, quietly as before, facing towards the side of the vessel.

Few minutes had passed since the collision, and already the ship was rolling over. The decks now slanted to such an extent as to render standing upright difficult, even for practiced bluejackets.

As she gave the lurch which ended in her capsizing, the order to "Jump!" was given. Every man was to save himself, if possible. And, till that order was given, no man on the sinking ship had tried to leave it. Then from a petty officer the cry, "Now, my lads—now!"

It had all happened in a few minutes, but they were minutes filled to the brim with heroic calm, heroic courage, heroic self-devotion, heroic obedience. Death might be at hand. Yet bluejackets, marines engineers, one and all, were true to the grand spirit of the British Navy, one and all were obedient to the last. There were no cries, no fears, no reproaches. No panic took place. Sick men below were first thought of, and the earliest work of the surgeon was to bring them on deck.

Jim Storey was like the rest, brave amid the brave, self-forgetting amid the self-forgetting. He remembered his little Mary, the rat, far away at Trysbeater, and he wondered if he would ever see her again in this life. But he did not stand still to dream. The recollection of Margaret was powerless to draw him from his duty. He was told to help the weak by his strength, by the companion-way, and he did it quietly, gently, not hurrying him.

There was no time for more. Jim saw what was coming, as all saw. He used a scarf round his own wrist and gave the other to the man whom he had helped on deck, thereby increasing the other's chance of escape and lessening his own. Together they fell in with the rest and waited. One brief unspoken prayer went up from the bluejacket—for Margaret and for himself.

Another moment and the two had taken their leap.

Another, and the great ship, heeling over, turned bottom up, her vast screws revolving wildly in the air. All the fleet watched that sight.

Then the two men who took place over the side of the huge inverted vessel, and along the bottom, in a last desperate effort for life. Then, with a mighty plunge, the Victoria went down into the deep water, dragging with her a swirl of struggling men.

Many of them never rose again. Numbers were drowned. Numbers were struck to death or were badly injured by the revolving screws. Out of the whole crew not far from seven hundred in number, much less than half escaped.

Many of the gallant Admirals, who through some strange weakness or passing failure in judgment, had made the dire mistake which led to this disaster, clung to his ship and went down with her.

CHAPTER V.

MARGARET'S CONFESION.

"I think not, sir. It's my belief that Jim is the lost one. Margaret spoke in a soft sad voice, and her pale little face showed lack of sleep. No wonder! She was waiting to know whether her Jimmy was with the living or the dead.

"Close opposite sat Dean Winfrith in his gaiter-haired, graying hair, his shovell-hat as he leaned forward.

"It's natural that you should fear. You cannot know," he said.

"That's what I keep on telling Margaret, sir," put in Mrs. Flaxman, always the first to speak upon her little say. "She can't know. Nobody can't know. When my husband was away, that Kabal time, under Gen. Roberts, I'd many a fancy that he'd never come home no more to me. And, for all that, he did."

The Dean's slight movement in Mrs. Flaxman's direction was of a checking nature.

"Yes," he said. "You had something to tell me, I believe."

"It's maybe only a fancy, sir. Mother says so. But—I did see Jim that day."

"What day?"

"The 29d, sir. The day it happened. I was in the Abbey."

"That's what she goes on saying, sir. And I tell Margaret, I tell her it don't mean anything, sir. It don't mean anything at all. When my husband—"

"By-and-by Mrs. Flaxman, I want

now to hear what Margaret has to say." was in the Abbey, sir, and I suppose I was tired. It didn't seem like sleep, but I shouldn't wonder if perhaps I did drop off, all of a sudden. And Jim—"

"Try to tell me," urged the Dean, in his kindest manner. "Reserved man though he was, he could be exceedingly kind to any one in trouble."

"He—Jim—he seemed to be with me, sir. By my side. He didn't speak, but he just looked. And I saw him—as plain as I see you. And I've felt ever since, since I heard of the ship going down—as Jim must be dead. I've felt as he was just let to come and see me before he—"

Margaret stopped. The Dean thought seriously.

"A dream would be natural, under the circumstances."

"Yes, sir. But—"

"That's just what I've been telling her, sir," broke in the irrepressible Mrs. Flaxman. "Just a common dream, and nothing more, and that's natural enough. I'm sure, when my husband—"

The Dean's hand checked her loquacity anew.

"I am not going to say that the thing is impossible," he observed gravely. "There are many matters beyond our knowledge, and it is fairly well proved that the dead have on occasions, at the time of their death, appeared to those whom they knew and loved, as if in farewell. Such cases have been known. But I would not be too ready to think that this is a case of the kind. You were tired, and you may have dropped asleep, unconsciously. I dare say you had been thinking about Jim. Then you might naturally have a dream about him—so vivid a dream that you are not aware of it. For one such impression of another's death which comes true, there are probably hundreds which fall to come true, and which therefore are soon forgotten. If I were you I would not dwell upon the idea. It is better to remember that Jim is in God's hands, and to wait patiently until you learn what has been God's will for him."

"I'll try, sir," Margaret answered submissively. "But the Dean saw that she had little hope."

[Continued next week.]

A DEPARTMENT STORE IDYL.

"It did me good just to see them," the stout saleswoman said to the fitter, as the two met at the drawer where they were putting away their things.

"See who?" the fitter replied, in her best English.

"That couple that went out of here just now. You must have noticed—a big, awkward countryman and a girl rigged out in cheap leathers and rose-tinted ribbon. Had a satchel with them."

"Believe I did see them," said the fitter. "A bridal pair?"

"Going to be. About the first of the month, I think. He is helping pick out the bridal outfit. The girl wanted a shoulder cape, but she couldn't get over nine dollars. She wanted jet trimming, lace and all that. She tried on the cheapest one we have—that eleven-dollar lot—and was delighted. The groom liked it, too. He told her she looked like a peach in it, and he pressed her up so that she turned all colors. He even asked my opinion as to how it looked. However, she pulled it off at once when she heard the price, but her face fell and she looked nearly ready to cry when she saw the lot. After all perhaps a coat at nine dollars would be more useful than the cape."

"Well, so it would be more useful," said the fitter, putting her pins in line an equal distance from the arm-hole of a garment she was to alter. "The girl's not a bad one."

"No; she's got the cape, and I'm as much pleased about it as she is. That fellow she is to marry is a hailing clown, but he has a heart and as much delicacy as a duke. When the girl took the cape off and looked so disappointed he came up to her, he held her back, holding out a two-dollar bill, and then said out loud: 'Here, miss, is that the lowest you can take for that garment? She's bought two dresses and some shoes and hankery-licke down stairs, and it seems to me you ought to make her a better figure than that. The cape ain't worth a cent over nine dollars.'

"I pretended to consider a little, and walked away, as though to consult somebody. Then, while the girl was examining the cap for the fifth or sixth time and I was behind a screen hanging up some cloaks, he gave me the extra two dollars, 'Don't let her know,' he whispered. 'She'd never take it if she thought I helped her. Say it's your own money, and I want her satisfied.' Then I told the girl that I would let it go for nine dollars. And you ought to

have seen her face! She just lit up all over like a sunburst, and went off all over the cape, as proud as though it was silk velvet instead of valour, and was lined with real silk instead of flimsy satin. They have gone down to the restaurant now to get lunch. I doubt if the young fellow has much money, but he's a tender heart as you hear, as his name is made of crystal and likely to fall to pieces in his hands any minute."—N. Y. Evening Post.

A LUCKY DONKEY.

One of the pleasant memories of a day at Windsor is a visit to Queen Victoria's Stables. The buildings covered an immense tract of land, and were separated by courtyards and riding schools. Each apartment was immensely high and open. In one immense room glass closets held countless sets of harness for saddle and carriage horses, enough to equip every horse in a royal parade. In another building there were equipages of every description; great golden satined coaches for State occasions, commodious traveling vehicles, road-carts, landaus and small, elegant carriages. The horses were beautiful, every one. Each stood in its stall of rich, dark wood, groomed until its coat looked like golden satin. The mane of each horse was over its stall. Their blankets had "V. R." and the crown of England embroidered in one corner.

As we walked through the stables admiring everything quite as much as did royalty a common man who was our guide, we came to a stall in which stood a diminutive donkey. Such a fat, glossy little fellow with long, inquisitive ears! The coachman told us his history. "On one occasion the Queen was in the vicinity of extensive coal mines, which she expressed a desire to inspect. Far below ground, down in the black depths of the mine, this donkey, with many others, were plodding patiently day by day, drawing huge loads of coal to the shafts. Poor, tired, scrubby, overworked little donkey, living in Stygian darkness as black as his coat!

In some way the Queen's attention was attracted to the animal. She thought of his brave efforts to pull loads far too heavy for his small back. She ordered his purchase, and directed that he be transferred to the royal stables at Windsor.

There a special groom gave his attention to his personal appearance until his bray and donkey emerged from his generous "shampooing" with a coat like black satin. The Queen then ordered that the donkey be harnessed to her garden chair on wheels, and he was installed as personal attendant to her majesty, working soberly along the stony avenue and among the magnificent flower beds of grand old Windsor Park.

As we stood by the stall of the little donkey listening to the groom's story, we noted that the other little fellows with long ears were not listening, too, and marveling at the unlooked for providence that changed his life from the dampness and darkness of a coal mine to the loveliness and sunshine of a palace garden, and that he had a personal attendant cart to the dignified and enviable harness of the Queen's chair!

A LONDON paper gives this story, which may possibly have a moral concealed in it for some one in our own country.

As a well-known London clergyman was recently ascending the steps to his church, an old lady requested his help. With his usual courtly grace, he gave the old woman his arm. On reaching the top step she tripped, brashless, and asked him who was to preach.

"The Rev. Mr. —," he replied, giving his own name.

"Oh, dear," exclaimed the lady, "help me down again! I'd rather like to hear the sermon than to get my windmill. Help me down again; I'll not go in."

The minister smiled and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher!"

A BROTHER and sister sat side by side in a school. The little boy, vexed by his sister, struck her a blow. She raised her hand to strike back when the teacher, catching her eye, said: "Stop, my dear, better hit your brother than a strike on the eye and the word touched the little child's heart. Her hand dropped, and throwing her arms around her brother's neck, kissed him. The boy was moved. The kiss was so unexpected. Tears rolled down his face, and he said: "I would wipe the sweat from my little handkerchief, but they only loved faces."

Topsy-turvy.

That's a favorite attitude of the small boy. And it is again the child in the father of the man. The man does not essay to walk through life on his hands, but he creates for himself a kingdom of topsy-turvydom. He turns right into day. He eats regiments of time and physical necessities. He makes a pleasure of his business and a business of his pleasure. In fact, he effectually reverses the order of natural living. The result is physical disability generally introduced by "weak" stomach.



Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It cures through the stomach diseases which originate in a diseased condition of the stomach and its allied organs. Hence, it cures "weak" lungs, "weak" heart, "weak" nerves and other forms of so-called weakness.

"I had been troubled with catarrh of the stomach and heart trouble," writes Mr. W. D. Kirchner of Tylerburg, Canada. "I do not think I began to take Dr. Pierce's Golden Medical Discovery for some time without relief. I began to take it weighing 150 pounds and now weigh 125. I am working steadily and feel like a well man. I feel very much thank."

Dr. Pierce's Pleasant Pellets cure constipation.

Advertisement for OPIUM, COCAINE, and WHISKY, including a list of agents and a small illustration.

Advertisement for THE TRIBUNE ROYAL INSURANCE COMPANY, LIVERPOOL, featuring a logo and company details.

Advertisement for THE MODEL Church Roll and Record, including details about the book's features, price, and contact information for the Baptist Book Concern.

### Children's Corner.

#### ATTENTION, CHILDREN.

A friend who has more than once devised good things for the RECORDS directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the RECORDS shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

#### THE DISCONTENTED CEDAR.

BY ROSAMUND MARRIOTT WATSON.

"Yes," sighed the Cedar, "yes, times have changed indeed."

The sinking sun was flinging its last red gleams between the flaked dark branches, and the Thrush, who had just finished his evening song and had begun to think of a little something extra for supper, paused before spreading his wings for flight, and put his head on one side inquiringly. "But don't times always change?" he said; "I am sure they seem to me to keep on changing as fast as ever they can. Why, it only seems quite a little while ago that the Lilacs were in flower, and my wife and I were busy with the nest and the babies, and now the berries are beginning to rot, and the children, bless them! have grown into great, fat, cheeky rascals, hopping about as impudent as my please. And the next change will be frost and cold weather, if I remember rightly."

"Oh, but I don't mean those sort of changes," said the Cedar, and his voice sounded sadder than ever; "those are little natural changes, and are all quite nice and proper; I've seen hundreds of them. The kind I mean are bad, ugly ones. Nasty little yellow brick boxes and hedges growing up everywhere, beautiful smooth green lawns torn to pieces, and old trees and creepers chopped to bits and dragged down. My sweet friend, the Magnolia, whose stem was almost as thick through as one of my almighty boughs, and the Wistaria—her lovely purple blossoms were almost out when they killed her, and I saw them trailing in the dust and trampled on by those dreadful gardeners who grow the brick hedges and boxes. How I wish I could forget it all, but sometimes, in the dark time of the moon, when the

wind sleeps, I sleep, too, and I dream of the old garden and the dear days long, long ago. And then the dawn breeze rouses me, and I wake to this!" And he waved a dusky plume as he might have a disdainful hand at something you thought very horrid and hardly worth noticing.

"I see," said the Thrush, looking rather puzzled all the same. "Of course it must make a difference, but I had never thought of it like that. The place hasn't changed much since I remember; the eldest apple tree is dead, to be sure, and the man at the corner house has cut off all the poor sycamore's pretty green branches because they kept some of the light from his cabbages. I heard him telling his gardener to do it while I was tracking a snail on the stone lady's stand at the other side of the wall. That seemed a pity, and I felt very sorry for the sycamore—she sighed so dreadfully in the night at first—but I think she is settling down now. And the other stone lady in the little boy's garden, you know, the one with the helmet and the spear, she tumbled off her stand last spring, and her head rolled away, and she was all hollow inside; but, do you know, I don't consider her much loss. Now, if it had been the one with the drinking cup—"

"No, no, no, you don't understand, and you seemed so sympathetic at first," and the Cedar tossed his plumes impatiently.

"Don't you think you could explain to me?" asked the Thrush pleasantly; "I should really like to know, and it would be something for me to tell my wife. She has often talked about you, and said how melancholy you looked, and why was it. What used it to be like here in the old days when you were happy?"

The Cedar sighed like the sea through all his branches. "Well, first of all, there were no brick boxes and hardly any brick hedges, and such as there were, were very tall, and colored a rich, warm red, like a dark rose, with soft mosses and climbing fruit trees on them. And over there, in the garden where you have made your house, there was a big white palace, with columns and statues and high arched windows, and a great lord lived there who was very brave, and had fought battles on the sea and saved his country. At least, that was what the grey parrot told me when they used to bring him out to sit under my shadow on the smooth lawn, chained to his golden perch. He was a great gossip, but splendid company to be sure. Ah, but those were days! There was no smoke or fog to make my bark and branches black and grimy, and the soft greenward spread like a velvet carpet over my feet and all around me as far as the Wilderness—that is where the little boy lives now. And there, yes, just there, where the man at the corner has put up his tin sum-

mer-house (you can see the spot quite well if you hop on to my next bough and stretch your neck a little) stood my sweetheart, the loveliest beech in the world, with her silver trunk and delicate foliage that was like a pale green veil in spring and a golden gown in autumn."

"What became of her?" asked the Thrush.

"They killed her with axes long ago. The cheesemonger's lady who came to live here after the old lord died did not like trees, she thought they made the place damp. But the beautiful ladies of the happy time loved the garden and everyone who grew in it. How well I remember those summer afternoons when they would gather round me in their trailing white dresses and sandals, and pink and white roses in their broad-leaved hats, and drink their dishes of tea beneath my shelter. And their pretty voices, all laughing and whispering together, would always remind me of the way my sweetheart, the beech, rustled her veil in the spring wind."

"Tell me some more," said the Thrush, "my wife is very poetical, and will like to hear about it. It must, indeed, have been a beautiful time."

But the Cedar hardly seemed to hear him; it was almost as if he were listening instead to something very far away, as he went on. "And now they are all gone, and I am left alone, a prisoner in this bare little yard, where they throw away empty tins and boxes, and the lean cats whom nobody will have in their houses, come to prowl and lament."

"Did you say cats?" cried the Thrush, hastily looking round and half preparing to fly.

"You need not be afraid, they know better than to climb upon me," said the Cedar, and, besides, they are always on the watch, for the people in the brick box that I belong to leave their larder window open."

"Is that a thing that ever happens?"

"Not very often; but I could bear my misfortunes better if they would keep the others shut so that I did not hear their cross voices and the disagreeable things they say to one another."

"Dear me!" exclaimed the Thrush, after a few minutes' silence, "how late it is getting, the sun has quite gone, and the house windows are getting yellow with the evening lights inside them. And there goes the lamplighter down Warburton Gardens. My wife will think I am lost. Good-night, good-night, I have so enjoyed our pleasant talk." And he flew off through the dim blue twilight to the little boy's garden, where he had built his nest.

It was some months before the Thrush went to see the Cedar again. The winter had been a hard one, and the bold weather and the search after food had put all ideas of visiting right out of his head. But now spring was

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come again, and the bright sun and the flowering lilacs, but perhaps most of all the fine new nest in the safe thicket of the may-tree, with the pale speckled eggs in it, made the Thrush feel so light-hearted and gay that he wanted to tell all the world how full of happiness he was, and so make them happy too. And then, all of a sudden, he remembered the melancholy Cedar, and thought he might as well go and cheer him up in his gloomy grandeur with all the last gossip of all the seven new gardens that had been made out of the one old one. The sun was still sparkling on the undried dew, when he flew across, and a nice new piano-organ was playing a lilting tune in Warburton Gardens, so that he had perched in his old place on the flat bough nearest the top before he heard the sound of voices far below him, and, peeping down, saw something that made him call out aloud in surprise. The empty tins and broken pots were gone, clean gone, and the tiny garden was all aglow with nodding yellow daffodils, and the pheasant's-eye narcissus, and tall early irises. The Thrush could hardly believe his eyes, so he peeped again, and found that it was all true, and more also, for there was, yes, there really was, a quaintly-fashioned greyish-blue garden seat built all round the trunk of the Cedar, and upon it sat two sweet little girls with fresh white dimity smocks, with rosebuds sprinkled on, and fluffy, yellow hair, almost as yellow as the daffodils; while one bigger girl and two rather bigger boys were standing close by.

"Isn't this simply splendid, Maisie!" he heard the oldest boy say, "and only to think that in the winter we were mewed up in that dull little flat, with only the strap to look out at, and not a scrap of garden except mummy's window-box and the tame ferns in pots. And now here we are, in this jolly little garden, and our bedroom windows looking out over the others, and—"

"Oh, do you know, Darcy," interrupted the stiffest-haired twin, "do you know that we can see the big garden's orchard out of our window, and a bit of its other lawn—"

"Yes, pet, I showed it him the other day," said Maisie, "and it's a lovely big garden with a real fountain that really and truly plays, and rather a dear-looking little boy in a blue smock, who plays there too, but there's one thing it hasn't got—"

none of the gardens have but ours—and that's a Cedar, a grand, beautiful, big Cedar." She laid her hand proudly on the tree as she spoke, and gave her pretty head a little happy toss.

"Yes," said the other boy, "you're quite right there, Maisie, and, what do you think? Mother says we may have our tea out here this very afternoon, if it still keeps so fine and warm, and breakfast every day when the hot weather comes. Breakfast under our very own Cedar!"

Amid the confusion of blithe young voices, all talking at once, the Thrush spoke softly to the Cedar. "Well?" he said. And the old tree seemed to stretch his broad boughs gently in the sunlight (almost like a pleased bird, thought the Thrush). "Ah, yee," he murmured contentedly, as his great arms spread above the happy children, "yes, friend, times have changed."—Cassell's Little Folks.

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**LITERARY.**

All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.]

**BOOKS.**

**THE JEWISH ENCYCLOPEDIA.** Vol. 1, Aa to Apoc. Isidore Singer, Projector and Managing Editor: Funk & Wagnall, 30 Lafayette Place, New York. 723 pp. quarto. \$7.

This is a monumental work, covering a field never covered before. It will, of course, have a place in every public library and in all the best private libraries. It brings within easy reach a world of information that else were inaccessible except to experts. It is the work of more than 400 American and European scholars, who are recognized masters in their respective departments. Dr. I. K. Funk is chairman, while the following assignment of topics has been made: Dr. Cyrus Adler, Post Biblical

Antiquities and the Jews of America; Dr. Gotthard, Deutch History from 1492 to 1901; Dr. Louis Ginsberg, Rabbinical Literature; Prof. Richard Gottheil, History from Ezra to 1492, as well as Jewish Literature of the Middle Ages; Joseph Jacobs, the Jews of England and Anthropology; Dr. Marcus Jastrow, the Talmud; Prof. Morris Jastrow, Jr., the Bible; Dr. Kaufmann Kohler, Theology and Philosophy; Dr. Crawford H. Toy, Hebrew Philosophy and Hellenistic Literature; Dr. Isidore Singer, Modern Biography. This will give the reader some idea of the scope of the work. It is simply everything of interest about the Jews that can now be reached by careful and trained research.

The work is at once scholarly and sweet spirited. Nothing is written that will be offensive to any class of readers, but the matter is put in most interesting style. We were especially charmed with the articles on Adam and on Abraham. Not only what the Bible tells of these worthies, but all that can be recovered of Jewish, Modern and other traditions and legends concerning them, we have here spread before us. The articles are so subdivided as to make it easy to find what you want. We specially commend this feature of the work. Often in an encyclopedia one needs to read a great mass of matter in order to find out whether or not the information he seeks is furnished.

There is a curious charm about Jewish history and legend; and there is a richness in this field of study of which those who have not specially studied it can form no idea. And this information is of value as well as of interest, for it throws much light on Scripture and on Jewish character. This encyclopedia is not the work of Jews exclusively; for many Gentile scholars have contributed to it, as well. It is a great work, and those who are engaged in it deserve the support of the thoughtful public. The work is sold by subscription.

**THE HIGHEST LIFE.** E. H. Johnson, D. D.: 8 and 5 W. Eighth street, New York: A. C. Armstrong & Son. \$1.25.

Dr. Johnson has done good service to the cause of truth in writing this book. He discusses the various movements and theories, having reference to a higher spiritual life, and points out the good and the bad in each, culminating in the current Keswick movement, which the author analyzes with great clearness and vigor, and yet with intelligent sympathy. To say this is the best book along its line is to speak well within bounds. It is not at all controversial, and yet furnishes material for the polemic, and it will carry conviction to many hearts and clarify many minds. Dr. Johnson thus states the highest life on its practical side: "To do right because God requires it; To trust in Christ because he deserves it; To love the brother, whoever he is." We would preface that with the requirement to love God with all the heart and mind and soul and strength.

**ORIG. HISTORY OF THE GOVERNMENT OF THE CONFEDERATE STATES.** J. L. M. Curry, LL. D. Richmond, Va.: B. F. Johnson Publishing Co. \$1.25

Dr. Curry and Judge Campbell, of Mississippi, are the only survivors of those who organized the Confederate Government. They were members of the Provisional Congress. It is fitting, therefore, that such a book should

come from Dr. Curry. He goes into the causes of secession, arguing that the States had the right to secede. Yet he is unflinchingly loyal to the Union now. In dedicating the book to Gen. Gordon, among others, the author says of him: "Who in utterance and act has shown how perfectly consistent loyalty to the Union is with loyalty to the true principles of the Confederacy."

The author has little to say of military operations, but confines himself to civil matters, as he vindicates the Confederacy at the bar of history. The discussion of the Confederate Constitution is of special interest, and our statesmen would do well to study it. Chapter IX of 87 pages is wholly devoted to a legal justification of the South in secession; and here Dr. Curry is at his best. He pays a noble tribute to the heroic devotion of the women of the South, and would "rescue them and their cause from historical injustice and unmerited censure."

Dr. Curry has given us the ablest defense of the South that has yet appeared, and the book is of permanent value. It deserves a place in all libraries, as well as on the tables of all who care to know what can be said in defense of the South's part in the war between the States.

**THE OLD EVANGEL AND THE NEW EVANGELISM.** Charles Aubrey Eaton. Fleming H. Revell Company, Chicago and New York. \$1.

An earnest call to more faithful service. "Much is being done," says the author; "there are good and true men and women in all the churches; statesmanship and desire and sacrifice are not lacking, but a wholesome sense of failure is bringing believers of all names to their knees," and this, it is believed, is the harbinger of a great revival, to hasten and to help which this book is written. The topics discussed are: The Church Expectant, The Need of Revival, the Revival We Need, The Separated Life, Prayer, God's Word, How God Looks at the Sinner, The Sin of Unbelief. A Christian Conversion. It is an intense book.

**MAGAZINES.**

*The American Review of Reviews* for July has a fine line of reviews for Tolstoy, with a discriminating article concerning him by R. E. O. Long. The Progress of the World and the Record of Current Events departments are quite full and very interesting. The caricaturists have been active too. We have also, Preserving the Hudson-Palissades, The Washington Memorial Institution, The Russian Problem in Manchuria, by Prof. G. Frederick Wright—a notable article, New Phases of Polar Research, The Twentieth Century Club of Boston, and Lending Articles of the Month. \$2.50 a year, 25c a copy. Review of Reviews Company, New York.

**Editor Western Recorder:**  
DEAR BROTHERS:—I have read with interest the account of the Northern Anniversaries and noted with a feeling of disgust the words of some of the speakers in reference to Catholicism—but with pleasure your reference to the speech of Rev. W. H. Sloan on the work in Mexico. Sloan knows what Catholicism is and he has the courage to speak out. Those "gushy" brethren, both North and South, who want to take in the whole world at once, ought to go where they be-

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long. I take the liberty to send you some clippings from the *Mexican Herald* of recent date, so that you may get some idea of the situation down here as it really is; and yet almost every day the independent papers have an account of the depravity of some priest, and yet, so far as I can learn, these things are taken as a matter of small import by the "faithful" and it does not affect a priest's standing with his flock. Fraternally,

R. F. MAHAN.

Toluca, Mexico.

SUBSCRIBER FOR THE RECORDER.

God does not place his people in luxuriance here. The world's abundance might withdraw their affections from him. He gives them not the river, but the brook. The brook may be running today, to-morrow it may be dried up. And wherefore does God do this? To teach us that we are not to rest in his gifts and blessings, but in himself. Therefore God cannot trust us by the river, for it unconsciously takes up his place in the heart. It is said of Israel that when they were full they forgot God.—Whitefield.

SOME OBSERVATIONS AS SUGGESTED BY THE NINETEENTH CENTURY.

We cannot stop to enumerate the many successful events of the past century, as these are well known to every observer. But, unfortunately, the century has brought us some conditions that are undesirable, if not hurtful. Prominent among these is the Negro question, which remains to be disposed of during the incoming century, for two races so different in character and in instincts cannot live together on equal terms as is the experience of those whites who have had the largest experience with the blacks.

Another unfortunate circumstance consists in discipline of youths being maliciated to such an extent as to have their paths strewn with flowers and diet of the bread and butter and sweet meat variety. This maliciation has taken place in the latter part of the century. The rod is leaving the family and school rooms. Imprisonment is now taking the place of the death penalty. Under this modified or rather lack of discipline, youths are growing up without moral obligations being impressed upon them and this necessarily leads to crime.

Of this subject, Judge Cantrel, of Kentucky, in substance says he cannot agree with the ministers, the educators and the press of the boasted intellectual progress. For this has been at the expense of moral education.

The above are sufficient grounds for the twentieth century to restore the rod to the family and school room and, above all, let the teacher be the sovereign ruler, and if he abuses his authority, let him be held responsible to the courts, and not to the parents.

Social pleasures and amusements have received much attention from the church, the municipal and state authorities. The baseball or, so-called, "the national game," has almost found its period through its own evil tendency; and the race course is tending in that direc-

tion. The card table and the dance still hold their own and are patronized by all classes of people. The severe denunciations of these indulgences have divided churches and caused bad feelings among citizens which has, in one instance, caused a double murder. It may be a better policy to leave these indulgences to the conscience of the individual enlightened by Gospel truths, that walking after the flesh is death, whereas walking after the Spirit is life and peace. It does truly appear that those who are engaged in a round of worldly pleasures are not efficient laborers in Christ's vineyard.

The policy as related to intoxicants has, during the century, passed through many phases. First, every well-to-do farmer made his whiskey and had his hospitable bottle on his sideboard for each and every visitor, saint and sinner. This practice passed in disrepute and then the village merchant introduced the jug into a rear room and at the liberty of all imbibers. This practice ceased and the hotels and public inns introduced the bar, and then followed the grogshop, the bar-room and then the inviting term, the saloon.

Through all these phases the opposition have waged incessant war. But still there remains a demand for the intoxicant. As long as this demand exists, avarice will find those who, notwithstanding severe penalties, will supply the demand as is shown by the failure of the strong arm of the government to stop the distillation of "mountain dew." Then it remains to stop the demand by simply teaching men not to walk after the flesh for this is death; but to walk after the Spirit which is life and peace.

Religiously, the century has brought glad tidings to the Baptist's. The strength of the Roman hierarchy has materially weakened. France withdrew her soldiers from the support of the Pope. The Italian government took possession of the Papal states, reduced the Pope from his temporal powers, to that of subject, and confiscated the property of the monasteries.

Then came the declaration of infallibility of the Pope which proves to be a source of weakness rather than of strength because of its presumption. Then came the war between Protestant Prussia and Catholic France, which resulted in the overthrow of the latter. The decline of the Roman Hierarchy is followed by a corresponding decline of her survival in Protestantism as shown in the gradual abandonment of infant sprinkling and the strong inclining toward Baptist doctrines which is manifest in the great increase of Baptist people. These circumstances will give the Baptists an impetus which will carry them through the twentieth century with the result that the world will be Baptist.

And now with gratitude for the blessings and a desire to correct evils of the past, let the constant prayer be that the peace of an immortal, inimitable, everlasting and infinite God of mercies and of love be in all the earth. Amen.

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Sunday, April 28, has passed into history. We would not try to call back past days, yet the sweet Gospel influence of that Lord's day can never be forgotten by the great crowd who heard the messages. Hallowed will be the moments that so uplifted our church, that introduced the heathens of earth to our people.

Now what am I to tell of? Four months ago we came to this pastorate. Oh how my heart has ached within me to see the great amount of wealth here and so near nothing given to the Lord. I planned for this rally, and invited Bro. Earle D. Sims, returned missionary to China, to be present and tell my people of the work of a missionary. We led our people for weeks ahead to pray for the day. The Lord heard and blessed.

Bro. Sims was used by the Holy Spirit. Our house could not hold half the people, yet for two hours they sat, many tearful, and listened to his thrilling story. He is a living example of his message. I see a fine idea in Bro. Sims' talk. It is a good one. He magnifies God as the God of missions, and Jesus the only salvation for the heathen. His two sermons were as good as his lecture. He made many converts to missions. The result of the day can only be seen in eternity. We are praying the Lord to lead our people to support a native missionary in China.

More than half the amount was given Sunday evening. We praise the Lord for the day. How much our churches would be helped if Bro. Sims could visit many of them. K. C. J. DRICKS, Burney, Ind.

If a tree be fixing itself in the earth and spreading out its roots, it is certainly growing, although it be nothing taller than formerly. So, albeit a Christian may want the sweet consolation and flashes of affection which sometimes he has had, yet if he be growing in humility, self-denial and a sense of needy dependence on Jesus Christ, he is a growing Christian.—Thomas Boston.

THE MARKETS.

WHEAT. Report for week ending July 6.

Table with columns for 'WHEAT', 'CATTL', 'HOGS', 'SHEEP AND LAMBS'. Rows include 'Extra good export wheat, 1,200 lbs and up', 'Light shipping, 1,200 to 1,500 lbs.', 'Best butchers', 'Fair to good butchers', 'Common to medium butchers', 'Thin, rough steers, poor cows and calves', 'Good to extra cows', 'Common to medium cows', 'Feeders', 'Good hogs', 'Sows', 'Wash clean', 'Wash over—Common', 'Fair to good', 'Cheese packing and butchers, 100 to 120 lbs.', 'Good to good packing, 100 to 120 lbs.', 'Good to extra light, 120 to 150 lbs.', 'Fat cheese, 100 to 120 lbs.', 'Fat cheese, 25 to 30 lbs.', 'Figs, 25 to 30 lbs.', 'Sorghum, 100 to 120 lbs.'

Table with columns for 'Common to medium', 'Steaks', 'Ship and mailbags, per head', 'Best butcher lamb', 'Fair to good butcher lamb', 'Tail-ends'. Rows include '4 1/2 @ 50', '5 1/2 @ 50', '4 @ 75', '4 @ 50', '4 1/2 @ 50', '5 1/2 @ 50'.

LEAF TOBACCO. Report for week ending July 6.

SALES WITH COMPARISONS. Following were the sales for the week and year to July 6, with comparisons:

Table with columns for 'Year 1901', 'Year 1900', 'Year 1899', 'Year 1898'. Rows include 'Wool', '1,200', '1,200', '1,200'.

Total sales of new crop to date 119,250 19,146 64,994. Sales new crop to date, original inspection 69,200 69,200 69,200.

REJECTIONS. Report for week ending July 6.

Table with columns for 'Rejections this week', 'Rejections Jan. 1 to date', 'Receipts this week', 'Receipts Jan. 1 to date'. Rows include '1,200', '1,200', '1,200', '1,200'.

BARK—1000 CROP.

Table with columns for 'Trunk, green or mixed', 'Trunk, sound', 'Common logs', 'Medium logs', 'Good logs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Fine and selections'. Rows include '4 1/2 @ 50', '4 @ 75', '4 @ 50', '4 @ 50', '4 @ 50', '4 @ 50', '4 @ 50', '4 @ 50', '4 @ 50', '4 @ 50'.



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Arrive Philadelphia.	2:15am
Arrive New York.	3:00am
Arrive Providence.	3:45am
Arrive Boston.	4:30am
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Arrive Old Point Comfort.	6:00am
Arrive Norfolk.	6:45am
Returning arrives in Louisville.	10:00pm

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Arrive New York.	3:00am
Arrive Richmond.	3:45am
Arrive Old Point Comfort.	4:30am
Arrive Norfolk.	5:15am
Returning arrives in Louisville.	10:00pm

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Ar Mt. Sterling.	2:30pm

**Webster Dictionary**  
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**THE FARM**  
KENTUCKY TRADE ITEMS.

Heavy rains have done great damage to crops, fences and roads in Garrard.

Mrs. Grant Cook, of Burgin, has sold six hogheads of tobacco in this city at \$0.80.

Jerry Caldwell, Jr., sold one thousand bushels of wheat last week at 60 cents a bushel.—Danville News.

Owing to damage done by the fly and other causes a portion of the wheat crop will not be cut in Washington county.

The United States produces 775,000,000 pounds of tobacco yearly. One-half this amount is consumed at home.

Editor Joe Waters, of the Lincoln Democrat, bought a combined horse at Jackson Vanardall's stable last week for \$10.

Harvest has begun in Jessamine county. Farmers report that the harvest will be small on account of the fly and the late storm.

R. O. Gatewood and J. S. Bogie have sold to Spears Bros., of Paris, 20,000 bushels of bluegrass seed, last and this season's crops, at 50c a bushel, July and August delivery.—Mt. Sterling Gazette.

In Cynthiana last week cattle sold low, from 3c to 4c for heifers, and 4 1/2 for steers; no hogs on the market. Horses sold fair, averaging from \$60 to \$200. No sheep and no mule colts offered. Cattle generally were of inferior quality.

To stop the ravages of the little striped bug on melon and cucumber vines, use fine sand or turpentine dust, in which a little coal oil has been sprinkled and well mixed. Sift a little on and around the vines occasionally.

Josh R. Shaw shipped last week to Mr. J. W. Berry, of Sweetwater, Tenn., a pair of high grade yearling Shorthorn and Red Poll heifers that he sold at \$28 a head; also a Red Poll bull at \$50. It was a fine lot of cattle.—Woodford Sun.

Mr. W. Fant has sold about 14,000 bushels of wheat to Cincinnati parties at 70 and 72 cents. The wheat is old wheat and is a surplus which Mr. Fant does not need at his mills here and at Nepton.—Flemingsburg Gazette.

Schwartzchild & Sulberger bought of James Ferguson two cars of cattle at \$5.40.... At North Middletown, H. S. Caywood bought of Clifton Dazell 12 head of heifers, weight 800 lbs., at \$8 20; also 3 head of heifers from John T. Collins, weight 810 pounds, at 4 cents.—Paris Kentuckian.

The Stanford Journal notes the sales of a lot of lambs at 4c; 20 mule colts, good to extra quality, at \$60 to \$70; a bunch of hogs at 33c; a car load of old wheat at 70c per bushel; a lot of fat hogs at 5c; a bunch of sheeps at 6c; and a lot of fat cattle, 1,500 lbs., for July delivery, at 5c.

Arnold, Smith & Co., shipped their distillery cattle, 453 head, making 28 car loads. A special freight train came early in the morning, and by eight o'clock the cattle were all loaded and off for Louisville. The cattle averaged 1,250 pounds and brought \$25,000. — Bardstown Record.

**CLEANLINESS IN DAIRYING.**

A great deal has been written upon this subject, but I think that a few more lines would not be out of place, judging from what I observed to-day while taking in the milk at the college creamery. It is not at all unusual to find all sorts of filth in the bottom of a can, such as grounds, manure, etc., etc. Such a state of affairs cannot be tolerated much longer if we expect to be able to compete with Denmark and other countries in the leading butter and cheese markets. We must educate the producer in order that he may fully realize the vital importance of perfect cleanliness in dairying. Of the many reasons for the necessity of cleanliness in handling milk, one of the first is that milk is a liquid and will dissolve a large portion of the foreign matter that finds its way into it. When this matter is once dissolved no amount of straining can remove it. Another reason for giving especial care to the handling of milk would be that from the necessity of the case it is not the so-called unobjectionable kinds of dirt that are sometimes distinguished as "clean dirt," to which milk is usually exposed, but to the germladen dust and obnoxious odors of the cow stable, as well as particles of dried manure, hairs and other minute particles so apt to drop into the pail during milking. We must bear in mind that it is not the dirt itself that gives rise to so much trouble, but that it is the undesirable kinds of bacteria which enter the milk along with the dirt, as they exist in untold numbers in these objectionable contributions. When the forage and bedding are handled just before milking, as is often the case with men who have not made a special study of dairying, a very objectionable kind of bacteria (known as hay bacillus) find their way into the milk with the dust. In addition to the sources referred to, it oftentimes happens that the unwashed hands of the milker, together with some old coat that has previously served a period of more esteemed service, but now serves as a special garment for the grooming of horses and milking the cows, furnishes a smaller, though very objectionable, part to the general supply. Again, we may find that good house-wife or domestic who has not learned the superiority of a good brush to the much-used diaphragm, has been unable to remove all the slimy substance that adheres so tenaciously to the vessels. Thus a supply of bacteria, sufficient for an undesirable seeding, is in this way preserved. Not only is milk liable to contamination from the above named sources, but it is of such composition that when once seeded the bacteria can neither be skimmed off nor strained out, but are there to stay, as it furnishes temperature, moisture and food supply so admirably adapted to their growth and increase that under these favorable conditions they multiply at an inconceivable rate of rapidity. This increase in undesirable bacteria very materially affects the keeping quality of the milk, thus greatly shortening the time in which it can be put upon the market in an apparently fresh condition. Or if the milk is to be used for the manufacture of a butter and cheese, the presence of these germs will prevent a proper ripening of the cream, thus making it impossible for the butter maker to secure that much-sought-for quality, good flavor, in his butter. In the production of cheese, they produce

gassy and floating curds, which cause the cheese to be spongy and "pin-holey." After these things have been considered, there is yet the influence that uncleanness may exert upon the health of the consumer of the milk or its products, and also as regards securing the best price for the article offered for sale. As regards health, there is no longer any doubt that impure milk is not only undesirable, but positively dangerous, from the disease germs that are likely to abound wherever there is dirt, filth or decay. The milk may not only serve as a means of conveying the germs of such diseases as typhoid fever, tuberculosis and numerous other virulent diseases, but the decomposition that is set up in the milk by the putrefactive bacteria may produce in milk or its products toxic compounds that are extremely poisonous, and which often produce sickness or even fatal results. This form of poison, as well as various other troubles, develops in cheese also, and is, like other cheese diseases, supposed to be the outcome of improper care of the milk. In butter, one of the most annoying effects of undesirable bacteria is the earlier development of butyric acid and the consequent rancidity of the butter. From some experiments made here at the Iowa College creamery in regard to the keeping qualities of butter made from cream that had been separated from milk which had been exposed to unfavorable conditions that are so frequently to be met with, and other cream that was free from all undesirable kinds of bacteria, I am firmly convinced that uncleanly conditions are more directly responsible for rancidity in butter than is indicated by any authority that I have read upon this subject. I do not hesitate to venture the opinion that if more thorough cleanliness was rigidly practiced by all who put butter upon the market, the reduction in the amount of rancid butter would be sufficient to silence those champions of oleomargarine and other imitation butters who have been successful in persuading so many that these products of the great packing corporations should be allowed to supplant butter as an article of food on account of their better keeping qualities. While it is possible by resorting to pasteurization and pure culture starters, to improve the quality of butter made from milk that has been poorly cared for, I think it is admitted that there is no process by which poor milk can be made to produce the very best butter or cheese. We must also bear in mind that while commission merchants, purchase the poor butter with reluctance at a lower price than is profitable to the producer, they are eagerly watching for the very best, and will often pay from half a cent to one cent a pound above market quotations to customers who can always supply them with the very finest article.—W. J. KENNEDY, in Prairie Farmer.

An easy and wholly satisfactory way to can peaches, according to the woman who describes it, is as follows: The fruit is peeled, halved and pitted. Then, if the peaches are rather sour, glass cans are filled with a little sugar laid in the bottom and again half-way up the can. Afterwards the cans are set, uncovers, in a pan of water in the open oven and allowed to heat slowly. When the contents have sunk perhaps an inch, the cans are taken out, filled with hot syrup, and at once sealed.

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2:30 a. m.	2:30 a. m.

**TRAINS NORTH.**

Leave Louisville.	12:00 p. m.
1:00 a. m.	1:00 a. m.
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2:00 a. m.	2:00 a. m.
2:30 a. m.	2:30 a. m.

**TRAINS JELLSBURG AND SOUTHWEST.**

Leave Louisville.	12:00 p. m.
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1:30 a. m.	1:30 a. m.
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2:30 a. m.	2:30 a. m.

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**Items of Interest.**

NEWS THE WORLD OVER.

Good! We hope other Chinese will follow this example. Some Chinese merchants in Tientsin have presented a bill of \$200,000 against the United States Government for the things looted from their premises by United States soldiers, who occupied them as barracks. We hope the Government will examine the claim, and if it is a just one, will pay it promptly. We hope bills for all such looting will be sent to the governments of Europe. They ought to effect the indemnity claims, as far as they go.

Commander Schroeder, of the United States Navy, has issued an order in the island of Guam, in which he rebukes sharply the conduct of the soldiers and marines who have been guilty, he says, of hoodlumism and lawlessness. They have terrorized the people, and by their gambling and drunkenness have brought the United States forces into disrepute. This is very mortifying to the Navy Department. The people of Guam are a gentle and kindly race, welcomed the United States soldiers, and have never fired a single shot against them.

A dispatch from Cape Town says that a British force attacked a Boer one entrenched upon a kopje, and that the fight lasted from eight o'clock in the morning till late in the evening. It adds that five Boers were killed, but does not say how many British were killed and wounded, nor does it claim a victory. This seems a queer way for one side to telegraph how many of the enemy were killed and wounded, and to say nothing of their own men! Varily the way of the censor is queer.

The war between capital and labor is raging. Strikes are heard of on all sides, the greatest being the machinists' strike. In Rochester, N. Y., there was quite a battle between the strikers and the police, in which the total of casualties on both sides was 21. There are reports of fighting in West Virginia, but they have not been confirmed.

The Duke and Duchess of Fife opened the Glasgow exhibition. The Duke of Fife declared the exhibition open in the name of the king, and expressed his majesty's best wishes for its success. The Duchess of Fife unlocked the doors of the art gallery with a golden key. In some respects the exhibition resembles the Chicago World's Fair, though the whole affair is scarcely larger than the old Midway Plaisance. It is claimed that the art exhibit will contain the finest collection of pictures in the world. There is no special American section, but Canada has an interesting exhibit of big game, cereals, timber and other provincial products.

Three-fourths of the furs used in the world come from America. The only ones of importance which Europe produces are Russian sable, ermine, mink and silver fox. Seal, Hudson bay sable, otter, mink, beaver, fisher, lynx, every kind of fox, bear and wolverine come from America, and are at their best here. In order, the most valuable furs are Russian sable, otter and seal. They are all says a good investment because of their wearing qualities; sable after fifty years will still show the luster for which it is famous. The best sable was originally retained for the exclusive use of the czar's family, and is still known as "imperial."

Some time ago in Pueblo, Mex., a surgeon cured the deformity of a beaver article, and, as his usefulness as a money-getter was over, his relatives sued the surgeon, alleging that he had deprived them of their means of support. It appeared on trial that the lame man had been "good for \$12 a day on the average." The judge threw the plaintiffs out of court after listening to their curious exposition of callousness and greed.

Attention is called to the fact that engineers have taken a hint from the beaver in building a dam with an arch facing the current. According to the *Buffalo Commercial*, engineers are indebted to the claim for the idea of using a water jet in sinking piles in sand. The story is that the jet was first used in 1871, and by the advice of John B. McClelland, afterward the well-known general. It seems that he was walking on the seashore one day when he saw a clam close its shell and squirt a little stream of water into the sand, by which means it was able to bury itself more easily. This gave him the idea of the water-jet in pile-sinking.

Immigration into Cuba continues to be almost exclusively from the Spanish peninsula, 12,000 persons out of a total of 14,870 in the second half of 1900 having come from Spain. It is astonishing to learn that in the same time only 11 immigrants to Cuba were from the United States. Used here we are proposing to Americanize the island. The situation reminds one of what the historian Fremont said years ago: "Whatever the eventual fate of Cuba, the Spanish race has taken root there, and is visibly destined to remain. Spanish, of any race, they are by the name and marrow, and Spanish they will continue."

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge of a cent a word for all over 100 words. Insert only 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.

**KERFOOT.**

At a meeting of the Kutaw Place Baptist church, Baltimore, Md., held on Wednesday evening, June 27th, 1901, the following expression was unanimously adopted: On Sunday morning last, 23d inst., the sad message was received by the Kutaw Place Baptist church, announcing the death at Atlanta, Ga., of our former pastor, Rev. F. H. Kerfoot, D. D., who had faithfully, and with singular efficiency, served this church for five years and three months—from about Oct. 18, 1897, to the last Sunday in January, 1901.

During the period of his ministrations, his personal interest in the members of the church and congregation, and his faithful and consistent preaching of the Gospel of the living God, closely endeared him to the membership of the church, and to the congregation as well, and added many to our number, while his wise and judicious counsel, and his respect and esteem of our large community. The news of his death caused feelings of the deepest sorrow. Death, whether slow or swift in its coming is always a surprise and a disturber of our thoughts, and so it looked as though his departure were untimely and his work unfinished, yet, who among us can say such? For the time of his departure was ordered by Omnipotence, and his work will live longer than we know. Therefore, because of our love and esteem for Dr. Kerfoot, the church expresses its feeling in the following resolutions:

That we have heard, with profoundest grief and sorrow, of the death of our former pastor, Rev. F. H. Kerfoot, D. D., in the midst of his very able and successful administration of the arduous services of his position as Secretary of the Home Mission Board of the Southern Baptist Convention.

That we will ever cherish his memory as a beloved pastor, a warm and loyal friend, an earnest and zealous Christian, and above all, a man who lived close to God and honored his profession by a selfless and consecrated life.

That we offer to his strictest and beloved family, in this the hour of their supreme sorrow, our hearty and tender sympathy in their irreparable loss.

That these resolutions be placed upon the official records of this church, and a copy be sent to the family of our departed friend and brother, and also to the Home Mission Board at Atlanta, Ga.  
On behalf of the church,  
W. L. KELLER,  
Church Clerk.

**A CHANCE TO MAKE MONEY.**

I have berries, grapes and peaches a year old, fresh as when picked. I used the "Call Fruit Cold Process." No heat or seal, the fruit, just put it up cold, keeps perfect. It fresh and costs nothing. I have an outfit as a business in ten minutes. Last year I sold directions to over 100 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident you can make one or two hundred dollars here round here in a few days. I will send you a sample of fruit and full directions to any of your leaders for fifteen cents (15¢) two cent sample, which is only the actual cost of the samples, postage, etc. FRANCIS CARY, St. Louis, Mo.

**Excursion to Yellowstone Park.**

American Tourist Association will Travel in the West this Year.

An extended tour to the Yellowstone Park has been arranged by the American Tourist Association of which Ross Campbell is general manager. Many people of this vicinity are going, as the itinerary is carefully laid and there are such long stops at all points of interest that the travelers will be able to see Pike's Peak and Garden of the Gods in Colorado, and visit the most interesting places in the West. The American Tourist Association has also arranged a tour of Alaska, and if individual members of the Association desire to continue further north, the trip will be incorporated in the itinerary. The tour will be held in the latter part of the summer, and all the combined use of the drivers will be the exacting one of the country. The American Tourist Association has also arranged a tour of Alaska, and if individual members of the Association desire to continue further north, the trip will be incorporated in the itinerary. The tour will be held in the latter part of the summer, and all the combined use of the drivers will be the exacting one of the country.

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- Talks to Children.—By T. T. Eaton, D. D., LL. D. This is the new edition, just out. 1 00
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