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Faith, Hope and Love, these three

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It is God's presence with us that makes all we do prosperous. Those that would prosper must, therefore, make God their friend; and those that do prosper must, therefore, give God the praise.

PRESIDENT PATTON said truly, in an address at Boston, that it is either "back to the stoning block or it is on, on to despair." There is no middle ground. The vicarious atonement is the whole of the religion of the Christ.

We find this sentence in a contemporary: "In this life there is but one sure happiness—to live for others." Sure happiness is only for a pardoned sinner, redeemed by the Christ's blood, and who loves God supremely. If he does this, he will love his neighbors as himself—he is not required to love them any better.

PROF. FOSTER, Professor of Systematic Theology at the Baptist Seminary in Chicago, said that God did not create the world through the Logos, and John wrote that He did "as a theory to satisfy the philosophical Greeks." That is his opinion; ours is that John wrote the infallible truth. How long will Baptist churches continue to call to their pastors men who have gone where they will have such teaching as that?

DR. FAUNCE, President of Brown University, said in a recent speech that Dr. Broaden, for all his wide horizon, was not aware of the steady drift towards centralization in our denomination, when he compared Baptists to a herd of wild horses. Let us hope there is enough of the freedom of the wild horse left among us to resist that steady drift which carried Baptist churches ages ago into the centralization of Catholicism.

The prospects of an eye of faith are much more rich and beautiful than those of an eye of sense, and the eye of faith may be very clear even when the eye of the body is very much clouded. That which God has to show us is infinitely better and more desirable than anything the world has to offer to our view. So by an eye of faith the heavenly Canaan becomes real in this life. "Lift up thine eyes and look and see thine own."

"BROTHERS, let every man, wherein he is called, therein abide with God." Whatever employment or condition God in his providence has allotted for us, let us accommodate ourselves to it and satisfy ourselves with it and not mind high things. An honest calling is no disparagement, nor ought we to account it so, but rather reckon it a shame to be idle, or to have nothing to do. It is better to be the credit of a mean post than the shame of a high one.

A Seventeenth Century Presbyterian on Liberty of Conscience.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In a preceding article some account was given of Thomas Whitfield's "A Discourse of Liberty of Conscience," and a digest was given of his answers to the first five of the thirteen arguments that he attributes to the advocates of religious liberty. We now proceed to give the substance of the remaining eight answers.

To the sixth argument, "That if the magistrate shall enforce men in matters of religion, by this means he shall make them play the hypocrite," the answer is this: "1. That though it be not in the power of the magistrate to make men believe, or yield inward obedience to the commands of God... yet he may be a means to cause them to make an outward profession, and yield an outward conformity to God's command by an outward attendance on his ordinances.

2. This outward conformity is in itself good, being such a thing as God requires; it is in itself good to hear the word, to join in the performance of any religious duties; and this only the magistrate is the proper cause, that these are not done in the right manner, that they are done in formality, hypocrisy, or upon external grounds only, he is only the accidental cause, and that there is a defect in the manner of doing, the fault is only in themselves. When the master of the feast caused his servants to compel such as were hidden to come to the supper... did he make them play the hypocrite? No, their coming in was from him, but their hypocrisy from themselves."

It will be observed that this seventeenth century Presbyterian divine makes use of precisely the same arguments as were employed by Roman Catholics from the fourth century onwards in defense of religious intolerance.

To the seventh argument, "That it is the Magistrate's duty to cherish tender consciences, not to offend them," the answer is: "1. That tender consciences ought to be tenderly used; but as the magistrates ought to have charity to cherish such as are truly tender, so he ought to have wisdom to discern between tenderness and waywardness, betwixt weakness and willfulness... 2. The more truly tender any man's conscience is, the more careful it makes him to find out the rule, and to cleave close to it... yes, to cleave most close there, where the rule is most clear and evident. He that scruples at small things which can scarcely be made to appear to be against the rule, and takes liberty in greater and grosser things that are clearly and evidently against it, may well be suspected to have no tender conscience... 3. When the magistrate inflicts punishment upon them, whose consciences will allow them to maintain and spread gross errors and heresies... if themselves or others be offended at it, this is an offense taken only, not given; for it is his duty to do it... and if he should not do it, he should offend God by the neglect of his duty."

It is scarcely necessary to point out the sophistry involved in this mode of reasoning. It is possessed throughout that the writer's own conscience and that of his party can alone be regarded as tender and true, while those who differ from them are suspected of impure motives, nay, are by that very fact considered unworthy of tender regard.

To the eighth argument, "That this will be a hindrance to the discovery of many excellent truths," the answer is: "1. That some new truths had better be

concealed, than liberty be given to question old truths of far greater consequence, the shaking of which causeth the shaking of the foundation of very true religion. 2. Oftentimes old errors (being newly varnished over) are by this means obtruded upon us, under the names and notions of new truths... 3. Though there will be daily a new discovery of prophetic truths (as the accomplishment of them draws nearer) yet we ought to be very jealous of new doctrinal truths... 4. Wise governors, whether civil or ecclesiastic, will easily know how to put a difference betwixt such opinions as have a fair and likely probability from Scripture, and such as carry with them a contradiction to clear the elemental truths of Scripture, by countenancing or at least conniving at the one, and seeking to suppress the other."

It is easy to see that the test here supposed is a purely subjective one, and involves a recognition of the virtual infallibility of civil and ecclesiastical officials.

"To the ninth argument, That Christ never gave precept or example to kill men for religion, the answer is: That neither did he this for breach of civil justice, as murder, adultery, and the like... 2. When the civil magistrate doth execute justice upon transgressors of the First Table, especially on obstinate heretics and apostates, he doth not kill men for their religion, but for rebellion against the laws."

"To the tenth argument, That there is now no infallible judge to determine what is heresy or blasphemy, the answer is: That we have the same infallible judge that those had to whom the apostles wrote, when they bade them try the spirits... 2. This argument reacheth not those points of faith that can be certainly known; for touching these there needs no infallible judge. But are there no points of faith that can be certainly known? Wherefore, then, search the Scriptures?" (Here follows a series of questions as to the great fundamental doctrines of Christianity, which it is claimed are so clearly revealed as to be indisputable.) "In all things needful to salvation the Scripture is plain and clear enough. 3. For such things as the Scriptures hold forth more doubtfully and more darkly, if we cannot satisfy ourselves by such means as ourselves are able to use, the surest way is to receive satisfaction from such as God has best fitted for this purpose... Objection: But this is to pin our faith upon other men's consciences. Answer: No it is not; for (1) these things thus doubted are no fundamentals of faith; (2) Every man is still left free to judge of them by the Scriptures. For better understanding of this, we are to take notice of a two-fold judgment, that is to be made use of in matters of controversy... 1. There is a judgment of discerning or discretion, and this belongs to every private Christian to make use of... 2. There is a judgment of determining and defining things that are doubtful, of which we have a famous example (Acts 15). This belongs only to church synods and assemblies... the reason is: 1. Because in controversial points we may easily be mistaken and deceived; but in those truths whereby we are enjoined to preserve the peace of the church, we cannot well be deceived."

2. Because these latter are things of far greater consequence and necessity than the other; for, 1. It is a true rule that those things are always of the most necessity, which are most plainly laid down in Scripture. 2. It is a thing of far greater consequence, making more for the glory of God and the wellbeing of the Church, to seek the preservation of the church's peace and maintain unity betwixt the

members of the mystical body, than eagerly to uphold any private opinion in controversial points (yes, though our opinion be right)... Objection: But the Jews had the help of the Urim and Thummim to consult with about the putting to death of blasphemers and idolaters. Answer: 1. But they wanted the help of a great part of the Scriptures which we now have. 2. It doth not appear that they consulted Urim and Thummim to know what was idolatry or blasphemy... 3. The law for putting to death idolaters was given before there was any Urim or Thummim... and still kept in use after these were lost... 4. The testimony of Scripture is more sure than that of Urim and Thummim..."

The fallacies contained in this discussion need scarcely be pointed out to readers who have been trained in Baptist principles.

"To the eleventh argument, That heresies are those tares in the field, which must be let alone till the harvest, the answer is: 1. By this reason neither murderers, adulterers, or any other wicked persons should be punished by the magistrate. 2. For right understanding of the parable we are to take notice to two sorts of tares: 1. Such as are openly offensive, as all gross and obstinate heresies are, and those that are scandalously wicked in their lives, and these are not to be let alone... 2. Such as are of a middle temper, that are orthodox in their judgments and free from gross scandals in their lives, yet not having a root of grace in their hearts, nor bringing forth any ripe fruit in their lives, are in God's account no better than tares... they are to be let alone till the harvest." The distinction here drawn seems to be completely unauthorized.

"To the twelfth argument, That it is Christ's rule we must do to others as we would be done to, the answer is: That thieves and murderers may thus plead against the judge... 2. This rule holds only in a rightly informed judgment and a rectified will... This limitation of the scope of the golden rule is utterly unjustifiable.

"To the thirteenth argument, That there must be heresies, therefore the magistrate should not punish them, the answer is: 1. That while the world stands, and there be wicked men in it, there will be wickedness in every kind... Shall therefore no wickedness be punished? 2. We are to know that there is a twofold necessity: 1. A necessity of causality... but so heresies and other wickednesses do not come necessarily, but proceed from the liberty of man's will, which works freely, all man's actions as well evil as good proceeding from inward principles, from his understanding and will... 2. There is a necessity of consequence or infallibility, and thus all things are necessary, which come within the reach of God's knowledge which cannot be deceived, or of his providence which cannot be disappointed; but this necessity affordeth no excuse nor exemption from punishment to any man that doth evil." The argument here answered is not one of much value and the answer is not inapt.

Men always will continue to believe in God. The fact of the divine existence is established. It is more difficult to demonstrate this to some minds than to others by argument. Probably no one ever lived who really and permanently doubted the existence of God. If there be not in every heart an intuition of the divine existence which is advancing, external evidence is sufficient.—Congregationalist.

Purpose of Seminary Training.

BY PROF. W. G. CASPER.

The Seminary exists for extending the kingdom of Jesus, our Lord. It aims to do this by serving the churches in the way of helping to provide an efficient ministry. The time has not been, and is not likely to come, when God desires only school-trained ministers. But the increasing culture of the laity, the larger facilities for education and the broader demands of the kingdom are all providential indications that ministers should be very slow to enter upon their life work without large preparation, both general and specific, collegiate and theological.

The Seminary fulfills its mission in proportion as the rising ministry are led to study with us. All who find themselves called of God, endorsed by the churches, and with such general education as is open to them, are invited urgently and fraternally to continue their preparation in the Seminary.

Many remain away, perhaps, from lack of understanding what is to be gained by studying in the Seminary. It is doubtless true also that not a few conclude, without investigation, that the financial burdens of a Seminary course would be too great, when, in fact, they could have come had they only known the real conditions. There are some things which the Seminary cannot do, nor wishes to do.

1. It cannot manufacture preachers at all, and certainly not out of material not called of God. Professionalism in the ministry is never fostered by proper theological training. No amount of training, theological or other, can ever make a true minister. God makes preachers. This does not diminish, but increases the necessity for education, for that is usually one of God's processes in the making. "Poets are born, not made," but very few have been the successful poets with a permanent place in letters who did not include in their making the most rigid training.

The Seminary, then, has no mould into which to cast all its students and produce a uniform product. It was a true observation of Dr. Broadus that the tendency to conformity to a common type is more marked among uneducated than among educated preachers.

2. The Seminary can neither supply nor substitute primary and college training. A man may, if God ordains it so, preach successfully without college education. But let no one come to the Seminary expecting thus to supply a deficiency in primary or college education. The Seminary course is so arranged that the man whose general education is meagre can still secure very great benefit, but such a man must understand that he is thus omitting his general education and not substituting theological education for it.

3. The Seminary does not aim or wish to be used as an advertising medium for unpopular or ineffective men. He who comes to the Seminary simply for a vantage ground from which to land in a lucrative pulpit comes unsought, and, so long as he possesses that spirit, remains undesired. And a man will secure little if any benefit from the Seminary and is always an injury to it, nor can he secure any permanent advantage from the fact of his having "been to the Seminary."

4. It is by no means the primary aim of the Seminary to fit men for larger places with higher salaries. Any church or mission field calls for more work than any of us can ever find the time to do. We aim to fit our students for working more effectively in any field. If to them come calls for the largest service that is a natural result, but not directly sought after. Not men for larger fields, but larger men for all fields is our prayer and aim.

5. The Seminary can offer no substitute for spirituality. Jesus taught his apostles for three years, and then commanded them to put no hand to the work until "endued with power from on high." If the personal teaching of our Lord was insufficient for service without the Spirit, that teaching through the servants of the Lord will not suffice. The Spirit must still be had if we will do the Lord's work.

Only let no one undertake to depend upon the Spirit without all the preparation possible. Our Lord gave the teaching and the Spirit, and not the Spirit until after the three years' theological study. It is our constant prayer that the whole Seminary life may be saturated with a spirituality that shall be helpful and holy.

This being understood, we may name some things that we do aim at, under God.

I. The maintenance and development of manhood. Independence, individuality, manliness are requisites to a strong ministry, and theological education should foster these by all means.

II. Orthodoxy is an aim of Seminary life: intelligent, vigorous, sound orthodoxy; not that timid and cowardly orthodoxy that snags at every shadow, barks at every sound and growls in the dark to keep up courage. We need an orthodoxy that understands the strength of its position and the ways of its enemies and that fearlessly, but calmly and in Christlikeness, stands for the true faith.

III. Sound learning is an aim. "The fear of the Lord is the beginning of wisdom" and the "holy Scriptures" are "able to make these wise unto salvation." Here, then, is our touchstone. True learning, first of all, of the very Word of God itself and then of all that Word affects, or is affected by, or that seeks to affect it and all that it seeks to affect—this is a prominent part of the Seminary's aim.

IV. Practical training. We must acquaint men with methods and materials for study and work. The ways and means of preaching and ministering, it is a part of the Seminary's business to teach.

V. We seek to enlarge the horizon and broaden the sympathies of the men who are sent to change and direct all classes of their fellowmen. For 'this service the widest knowledge of men and things and the profoundest sympathy with human souls is needed. The Seminary must induct its students into the way of this sympathy.

VI. The last item we mention is the fostering and developing of missionary zeal and power. This is to say, that we seek to bring our students into the largest sympathy with the thought and feeling of Christ, the Lord, and into the largest fellowship with him in his work of redeeming the world.

Such is an outline of some of the chief aims of Seminary education. To work along these lines, we invite our fellow ministers. Plan, brethren, to come. Write us, and especially if you must have help to enter upon this study, write.

Be Steadfast.

An even, persevering type of Christian life is essential to religious happiness and usefulness. To be out of the way much of the time, and to be vacillating between right and wrong, is a very unsatisfactory state of heart and mind. Some people are in such a tangle as to their relation to the church and the world that they are in real misery. They find little comfort in their religion because there is so little of it; and they cannot enjoy the world because of the restraints of their profession and church relation.

Be steadfast in faith. Faith as a principle can be so strengthened and made a fixity in one's character as to become immovable. Men become Christians by believing; they become doubters by doubting. Our perception of truth is governed largely by our attitude toward it, when presented to us. To doubt when it requires an effort and costs a struggle not to believe, blunts the keener senses of perception concerning truth, and cultivates a habit of doubting. Steadfastness in faith tends to intensify our power of perception of truth, and hence makes apprehension of truth easier.—Selected.

We are here to solve the problems in life, not to evade them; we are here to fulfill our task, not to leave it unfinished. We must make the soul victorious over the senses, and we do that, not by evading pain, but by conquering it.—Dr. Felix Adler.

Abram's Shield and Bounty.

Once a Gothic chieftain from the north became "the courage of God" upon a corrupt Roman church and state. God generally chooses men to fight the wrongs of men. Abram, grown strong and wealthy in the land of Chanaan, became the divine instrument whereby Chedorlaomer, king of Elam, and his confederates were pursued and punished for their marauding attack upon Sodom and the cities of the plain. Lot, his goods and family, lately taken away, were restored to their place by Abram and his armed servants, born in his own household. The king of Sodom himself, rescued by this new power that had suddenly arisen in the east, would have shown his gratitude to Abram by giving him all the recaptured property, taking back only the rescued citizens of Sodom. But Abram declined to be enriched by plunder, understanding the "ethics of loot" better than many persons of the present day.

Abram had conquered. But victory, through self-dependence and pride, is often the precursor of defeat. And Abram must have seen that next year the kings of the east might return, stronger, for revenge. So we are told that, "After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield and thy exceeding great reward" (Gen. 15:1). Your protection against the kings and captains of the earth is not your armed servants, nor your own prowess and growing wealth; but I am thy shield, both now and in the days of stress that are likely to come. Do not regret that you did not further enrich yourself from the bounty of the heathen king of Sodom, for I am "thine exceeding great reward." Thus God's appearance to Abram was most timely, that neither the elation of unprecedented success should lead to proud forgetfulness of God, nor the natural reaction to the dullness of every-day life lead to repining at the lengthy road along which God would lead him before his posterity should become great among the people of the earth.

Here, therefore, is a good time for God to assure Abram that he is with him, to protect and to reward. Childless and aged, Abram saw himself no nearer the promises of God than when, years before, he was called to leave his father's home and kindred. And, while there were servants born in his house in numbers profuse, it looked as though a slave would be his heir. All this was strange, after the confident assurances of but a few decades before.

But Abram, through a vision from heaven, learns this lesson—that it is far better to have God than a gift from God. "Fear not; I am thy shield and thy exceeding great reward." Here, then, is the lesson for us all. Seek God, not gifts from his hand. How many there are who would have God's bounties and forget God; who look upon their Heavenly Father only as the source of selfish blessings. These are but religious "bounty grabbers," who love God, not for what he is to them, but for what he has to dispense. To such God would proclaim: "I am thy reward." And herein we discover the true philosophy of wealth; for, as a saint of early days once wrote: "What does not he possess who possesses the Possessor of all things?" But possess him first, and all these things will come at the right time and in right proportions. Abram possessed God. He could, there, afford to wait for the heir.

Let us, then, see what this Possessor of all things will bestow upon Abram. Long life was always considered a mark of distinguished blessing among the ancients. This Abram was to have at the hands of God. "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Abundant prosperity, also, was a mark of divine favor. "Look now toward heaven and count the stars, if thou be able to count them; and he said, So shall thy seed be." But long life and abundant progeny were not all. Dominion was to be the portion of Abram's seed. "Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." But neither in the gift of longevity, nor

posterity, nor in large estate, do we find the real secret of Abram's greatness. It was in that which lay behind all these. For Abram "believed in the Lord, and he counted it to him for righteousness." It was Abram's faith that put him in possession of the Possessor of all things.

Many would reverse the divine order, and say, "Let my righteousness commend me to God and claim his favor." But faith is first in the sequence of spiritual grace. Religion cannot be summed up in the words righteousness and reward. Faith in God is man's first act that makes for righteousness, and righteousness brings and is its own reward.—Religious Herald.

Power of the Gospel.

The Rev. G. S. Rowe, Governor of Headingly Wesleyan College, London, in his inaugural address on "The Future of the Christian Palpit," said: "History gave unflinching witness that whenever and wherever the preaching of the Gospel has told most powerfully upon the world, producing in all variety of circumstances the same results of good, it had always been when the full message of the Gospel had been delivered with unhesitating and unqualified distinctness. The object of the Gospel was very definite, and it was easy to see when that object was attained. Few passages were more familiar than that of Paul. The Gospel is 'the power of God unto salvation to every one that believeth.' The universal and essential ruin of man's sin, met by the atonement of the sacrificial blood of the Son of God, made man, accomplishing the perfect deliverance and infinite good which are covered by the term salvation—salvation yielding all its fullness of divine blessing to faith. God, who alone could fathom and comprehend the vast need, had Himself supplied it. His great gift remained, and must forever remain, absolutely and infallibly complete in its sufficiency and perfect in its adaptation throughout all times and all changes. They believed this. 'Then,' said the speaker, 'you are satisfied that the progress of the ages will no more call for another Gospel than that altered conditions of earthly life will find the world sickening for another sun than that which age by age brings light and life.' Like the seed of old, they, too, at times, appalled at the apparent hopelessness of the task committed to them, might be tempted to make desponding answer to the divine call: 'Ory.' 'What shall I cry? All flesh is grass.' But, like the prophet, they, too, should look up to Him who gave them their commission, and say: 'The grass withereth, the flower fadeth, but the word of our God shall stand forever.'

Confessing Christ.

The Christian may confess Christ in many ways. "With the mouth confession is made unto salvation." It is vain to say that the heart is all right if we never speak a word in honor of our Lord, for "out of the abundance of the heart the mouth speaketh." Men may confess Christ by uniting with His church. Many wish to live a Christian life secretly, but this is impossible, for "a city set on a hill cannot be hid." A light under a bushel will expire. So soon as one sees clearly the impossibility of living a Christian life secretly, all real objection to uniting with the church is taken away. We must confess Christ by engaging openly in His service. The hypocrite makes a display of his religion to be seen of men, and the moral coward omits his prayers or hides himself from his neighbors while performing his devotions to escape criticism. The Christian must not be ashamed to be seen or heard praying. No other mode of confession will take the place of a consistent life. "Actions speak louder than words."—N. Y. Advocate.

He must be a strong man who can conceal his inclination.

SUNDAY-SCHOOL LESSON

SUNDAY, SEPT. 1.

ISAAC, THE PRACEMAKER.

Gen. 26:12-26.

Morro Text: "Blessed are the peacemakers, for they shall be called the children of God."—Matthew 5:9.

"And Abimelech said unto Isaac, Go from us; for thou art much mightier than we."—Abimelech was a common name among the kings of the Philistines.

Isaac had prospered so greatly during his stay that the Philistines envied him. Haman nature is the same in all ages.

This Abimelech, as did the former, appears to advantage in the Bible story. Being forced by the feeling among his people, he asked Isaac to leave in courteous terms.

"And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there."—Thus he complied as courteously with the king's request. He was, for some reason, desirous of staying in that part of the country, and went only to such a distance as he thought would content the envious Philistines.

Verse 12.—He was now living where his father had lived before. The Philistines on Abraham's death had stopped up the wells he had dug. As Abraham was a man of war who had shown his prowess, they did not stop the wells while he lived.

"And he called their names after the names which his father had called them."—Which little incident shows Isaac's freedom from vanity and self-assertion, and his reverence for his father. It is well to call things by the same names which they had with the men of old.

"And Isaac's servants digged in the valley, and found there a well of springing water."—Of running water, a cold spring which did not go dry. This made the well a most desirable one. This was not one of the stopped wells which Abraham had dug, but a new one.

"And the herdsmen of Gerar did strive with Isaac's herdsmen."

Scrofula

Now are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and morbid tendency to consumption before manifesting itself in much obstinate eruption or glandular swelling.

Hood's Sarsaparilla The best of all medicines for all humors.

saying, The water is ours."—They had a show of right to it, as it was in their country. But really, and according to the customs of the country, the spring belonged to those who had discovered it.

"And he called the name of the well Esek."—Which means contention, or strife. Isaac yielded to their demands, but he left a protest in the name of the well, which itself told the story against them.

"And they digged another well, and strove for that also; and he called the name of that Sitnah."—It is evident, from the name, that even the gentle Isaac was losing his patience.

It is derived from the same root as Satan, and means hatred, or spitefulness. It had become evident that the Philistines were not striving because they wished the well, but because they hated him, and wished to annoy him.

"And he removed from thence, and digged another well."—He left the valley to which the Philistines could lay claim, and went entirely out of their country. Why he did not go right back to Beersheba instead of stopping thus by the way is not told us, but it is probable the famine was still at Beersheba.

"And he called the name of it Rehoboth."—Which means "room." This is thought to be twenty-three miles from Beersheba, where the name to-day is "Rehoboth." He had gotten at last where he could live in peace, and Isaac loved peace.

"And he went up from thence to Beersheba."—The old home. How long he stayed at Rehoboth cannot be said. It seems that Isaac had always intended to return here at some time, for we do not read of his building an altar at his other places of sojourn, which he would surely have done had he expected to remain any length of time.

"And the Lord appeared unto him the same night."—What a glorious welcome to his old home! His father and mother were dead, but his father's God was with him. "I am the God of Abraham thy father; fear not, for I am with thee."—As our Lord shows, these words prove the immortality of the soul. For they prove that Abraham's was still living, as God says, "I am," and that "I was" the God of Abraham.

The commentators generally do Isaac injustice. While a gentle, quiet man, he was a strong man, and not a weak, dependent character. It must not be forgotten that he was twenty-five years old when his father bound him upon the altar on Mt. Moriah. A weak man would have refused to die then, and the young man could easily have rescued himself from the old one. In his voluntary sacrifice of himself he showed his greatness. Isaac failed of perfection, of course, but he shows no greater weakness, and showed it no more frequently than did Abraham, who is rightly reckoned as one of the greatest men the race has produced. The lessons of this prom-

ise for us are that his saints have no cause of fear because God is ever with them, and that we who had godly parents are blessed for their sakes. The surest heritage a man can leave his children is the favor of God to the children of his saints.

Isaac settled down at Beersheba. He built an altar to God, and made a home for his family. His servants digged another well, Abraham having dug one there. Murphy says: "Two wells still exist at this place, attesting the correctness of the record."

ELEMENOR ASSOCIATION.

This association met with the Long Lick church, Scott county, August 18. This church was organized in 1805, and the statistical table indicates that this was the first meeting of the association with them. Formerly they were a small body, and feared they could not entertain the brethren. Those fears have vanished. They did entertain all messengers and visitors handsomely.

This was their 116th session, and was brief and interesting. Bro. J. E. Howard was re-elected moderator and Bro. Malcolm Thompson, clerk.

Twenty-seven of the twenty-nine churches were represented by letter and messengers. The letters reported 142 baptisms during the past year. The present membership remains about as it was one year ago—5,499.

Bro. J. O. Freeman not being present to preach the annual sermon, Bro. Edw. Harrison, of Hopkinsville, preached an earnest and helpful sermon.

The reports on State, Home and Foreign Missions were read and discussed jointly by Bro. J. G. Bow. He was at his best, and was heard kindly by the brethren. Let us hope that all may heed his earnest and wise words and determine to do more for missions.

The report on schools and colleges was discussed by Dr. B. D. Gray and Bro. Edmund Harrison. Their addresses were vigorous. With such leadership our educational institutions cannot suffer. On the contrary, they ought to receive the sympathy and co-operation of all Baptists, and accomplish greater things in the future.

Miss Mary Hollingsworth was present to plead, in her quiet way, for the orphans. Bro. G. W. Argabrite managed the collection and secured in cash about \$100.

READY COOKED FOOD.

Prepared by the Army Dept.

People going into camp should not forget to take along a goodly supply of Grape-Nuts, the ready cooked food. This can be eaten dry and does not require any preparation by the cook, or the food can be made into a variety of delightful dishes, such as puddings, etc.

One of the favorite methods by old timers is to drop two or three heaping teaspoons of Grape-Nuts into a cup of coffee. The Grape-Nuts add a peculiar and delicious flavor to the coffee and give one a more piquant article of food than even the famous doughnuts and coffee of old New England.

People who cannot digest coffee should not forget that Postum Food Coffee, if properly made, furnishes a very delicious beverage, either hot or cold, closely approaching the flavor of the mild and delicious grades of Java.

the future provide no dinner on the ground. For years the conditions have been such that the brethren in many places are forced to take this position.

In 1902 the association will meet with the David's Fork church. That will be the one hundredth anniversary of their connection with the Elkhorn Association. If the Lord favors, of course, Dr. Felix and his people will be delighted to see many of the brethren present. J. K. NUNNELLEY.

BRACKEN ASSOCIATION—NOTES.

Bracken Association held its 102d session at Morehead on August 7. There was a good delegation and a harmonious meeting.

Morehead is no longer the "rowin" town of Rowan county, as it was sometimes called fifteen years ago. It is a quiet, hospitable little town, the influence of whose Christian and order-loving citizens is seen in the recent passing of the local option law.

Among the visitors were Dr. Young, of the Interdenominational Work; J. K. Nunneley, representing the Western Caucasus and Georgetown College; Mr. Hawkins, representing the Baptist Agency, and Mr. Whipkey, missionary of the State Board to Jackson.

Foreign, Home, State and Bracken Missions, the Orphans' Home, Sunday-school work, schools and colleges, ministerial aid, temperance, all received attention.

The subjects eliciting most interest, probably, were State and District Missions, the Orphans' Home, and ministerial aid for Cleon Keys, the patriarch of Bracken Association. The temperance cause was presented by Dr. Young in his own inimitable style.

The treasurer of District Missions reported a falling off in receipts, but more work done, with better results, than for many years.

The Committee on Woman's Missionary Work reported smaller collections this year than last; that interest is increasing, however, is shown by there having been four societies organized recently.

Mountain missions and schools was the theme of several speeches. The mountain problem is getting to be the question at Baptist meetings—and rightly.

This year's session makes the forty-fourth time Rev. Cleon Keys has attended Bracken Association. It is really impressive to witness the love and honor shown to this aged man by the young preachers and moderator of the association. The patience with which they communicate to him all that goes on (for he is quite deaf), the deference with which they listen to his advice, the kindness with which they sometimes oppose his wishes; all show a beautiful quality of Christian courtesy in the Bracken ministry.

Moderator W. E. Nunneley can expedite business. Perhaps Dr. Eaton can pronounce more rapidly the form, "All in favor of the motion make it known by raising the right hand, down. All opposed by the same sign, down. It is so ordered. The next thing in order," etc.

Most excellent sermons were preached by W. J. Bolin, H. F. Seary and Cleon Keys.

REVERIES HERE AND THERE.

I long "for the touch of a vanished hand and the sound of a voice that is still."—Dr. Young when he spoke of Dr. Kerfoot. It is a good thing to be an old

preacher in Bracken Association.—Cleon Keys.

The coming preacher in Kentucky will come from the mountains.—Whipkey on State Missions.

I've grown a foot and weigh a ton. I didn't know before it was such an advantage to have been raised in the Big Sandy Valley.—L. P. V. Williams after hearing the speakers eulogize Eastern Kentucky.

Some of the churches have not contributed to missions. I wonder if the pastors of those churches ever asked for a contribution? I don't believe a church that is asked to give to missions will refuse.—Boling after the reading of the church statistics.

The Baptists of Kentucky must send some of their best preachers to the mountains if they will keep those people in the Baptist churches.—Whipkey.

District, State, Home, Foreign, is the climax in missions. "The field is the world."—W. J. Bolin on Foreign Missions.

The Western Recorder is the best religious paper in the world.—Cleon Keys. M. C. D.

BLUFF AND BLUNT.

Just because the machinery of life is so apt to be heated, one keenly appreciates those who are ever deftly pouring the cooling oil by their patience, their tact, their sweetness and their sympathy. And one resents keenly that class of people who are honest and well-meaning, but who are perpetually discourteous and not ashamed. I mean the man who is credited with what is called a bluff, blunt manner, and who credits himself with a special quality of downrightness and straightforwardness. He considers it far better to say what he thinks, and boasts that he never minces his words; and people make all kind of excuses for him, and rather talk as if he were a very fine fellow, beside whom civil-spoken persons were little better than hypocrites.

As a matter of fact, no one can calculate the pain this outspoken gentleman causes in a single day, both in his family and outside. Nor have I ever been able to understand why he is praised, or even tolerated, and why he is not sharply dealt with as an offender against the social peace. He is said to deal faithfully with any person whom he disapproves; it would be right to say he deals innocently, and what is called faithfulness is generally un pardonable impudence. "His bark" it is said, "is worse than his bite," and one hopes it may be; but I do not see what consolation there is for me, when this ill-mannered person barks at my heels, in the fact that he has not also bitten me. I object to his barking, and if he persists I am justified in using a stick. No man has any right to lecture his neighbor, or to intrude upon his neighbor's privacy, or to wound his neighbor's feelings, and when he does so in his role of the plain-spoken man, then he ought to be made to understand the difference between reality and rudeness, and be taught to keep a civil tongue in his head.—L. M. MAGUIRE, in The Christian Endeavor World.

OMENSA and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1901.
- August.
- Gasper River—Slaty Creek church, August 20.
 - South District—Doctor's Fork Ch., August 20.
 - Barren River—Fountain Run church, Moore county, August 21.
 - Campbell County—Licking Valley church, August 21.
 - Franklin—Switzer, August 21.
 - Ohio River—Grand River church, August 21.
 - Tate's Creek—Preacher's church, Aug. 27.
 - Baptist—Mt. Pleasant church, Aug. 28.
 - East Concord—Middleboro, Aug. 28.
- SEPTEMBER.
- Cumberland River—Flat Lick Ch., 12 miles from Somerset, Sept. 2.
 - Central—Stuart's Creek church, September 2.
 - Rockcastle—Freedom church, September 2.
 - Bay's Fork—Bethlehem church, near Scottsville, Sept. 4.
 - Greenup—Barrett's Creek church, Sept. 4.
 - Long Run—Elk Creek church, two miles from Normandy, Sept. 4.
 - Lynn—Knox Creek church, Sept. 4.
 - Nelson—River View church, Sept. 10.
 - Russell's Creek—Trammel's Creek church, Sept. 11.
 - South Cumberland River—Welfare church, Sept. 11.
 - Bulphar—Hillsboro church, Sept. 11.
 - Warren—Oscar Bluff, Sept. 11.
 - Boone's Creek—Powell's Valley, Sept. 10.
 - Booneville—Hindman, Sept. 18.
 - Greenville—Campton, Sept. 18.
 - Stoctor's Valley—Beech Grove Ch., Sept. 14.
 - Simpson—New Salem church, Sept. 17.
 - East Lynn—Mt. Washington church, Sept. 18.
 - Salem—West Big Spring church, Sept. 18.
 - Freedom—Cave Spring church, Sept. 20.
 - Irvine—Blanton's Flat church, Sept. 20.
 - Second North Concord—Rife's Creek church, Sept. 20.
 - South Union—Wolfe Creek church, Sept. 21.
 - Edmonson—Silent Grove church, Sept. 25.
 - Landmark—Drowning Creek church, Sept. 25.
 - Severn's Valley—Nolyn church, Sept. 25.
- OCTOBER.
- East Union—Old Poplar Creek Ch., Oct. 1.
 - White's Run—Bramblett church, October 1.
 - Goshen—Hopewell church, Oct. 2.
 - Ten Mile—New Bethel church, October 2.
 - Laurel River—Laurel River church, Oct. 4.
 - Owen—Elk Lick church, Oct. 8.
 - Little Bethel—Cherry Hill church, Oct. 8.
 - North Bend—Union, October 9.
 - Union—Butler, October 9.
 - West Kentucky—Mt. Carmel, October 9.
 - Enterprise—Flat Gap, October 11.
 - Mt. Zion—Buffalo church, Oct. 11.
 - North Concord—Atenas church, October 11.
 - Upper Cumberland—Harlan, October 11.
 - West Union—Olivet church, October 14.
 - Ohio Valley—Bethel church, Henderson county, Oct. 22.
 - Concord—Salem, Oct. 25.
 - Blood River—Locust Grove church, near Murray, Oct. 25.
 - Graves County—Mt. Olivet church, Oct. 25.
 - Goose Creek—No minute.
 - South Concord—No minute.

If changes or corrections are needed please write to the paper.

J. K. NUNNELLY,
Secretary.

If we will but look to our God as the keeper of Israel, we shall learn to believe that conscious abiding in Christ every moment, night and day, is indeed what God has prepared for them that love Him.—Andrew Murray.

EDITORIAL CORRESPONDENCE.

Somehow it rains every day in this "dry climate." But they say this is a "very unusual thing" at this season. Gentle reader, did you never notice that when you went to any place you got there at "an unusual time?" The writer has often observed it in his own case. But a storm in the mountains is almost as inspiring as a storm at sea. The black clouds, ribbed with lightning flashes, grappling with the snowy peaks; the trees and shrubs far down on the sides bending and breaking in the fierce wind; the cattle browsing along the stream in the canon pricking up their ears and then making for shelter; the increasing roar with its strange echoes from mountain side to mountain side; the loud bombardment of the thunder reverberating in a hundred directions—all these things stir and impress even a Logville preacher-editor.

Among the numerous excursions from Denver offered by the Colorado & Southern road, two may be mentioned—the Loop trip and the Central City trip. Starting in the morning, you go northward till you come to Clear Creek, and then you turn westward, by a crooked way, up Clear Creek Canon. The scenery is magnificent of course, and on you go, twisting and rising, through Idaho Springs—a great place for dyspeptics—and on to Georgetown and over the Loop up to Silver Plume, at an elevation of over 9,000 feet. The Loop is made to get a grade. The railroad runs around, rising as it goes, and doubles on itself over a high bridge, whence the view down the canon is gorgeous. On all sides are mines and "prospects," some in operation and some idle and some abandoned. The trip, allowing a two-hour stop at Idaho Springs, is made in a day, and the tourist is ready for fresh adventures next morning.

Central City is reached by rail, by turning off from the Loop route at Forks Creek, and winding up the north fork of Clear Creek. You notice the placer miners at work in the creek. They have their troughs through which the water runs. They throw in the sand and gravel from which, by means of mercury, they extract the gold. This ground has been so worked over that few gold nuggets are now found, but a miner can still make from \$2.50 to \$5 a day. The water of Clear (?) Creek is murky and lead colored because it has run through stamp mills, and so is full of particles of ore. A man has devised a process, he keeps secret, by which he claims to get the gold out of this water.

Central City is a goodly town of 2,500 people, with villages over every hill. They all really make one town, and the population is over 10,000. Mines are on every hand. From one hill—Quartz—over \$80,000,000 in gold has been taken. The mining is surer business here than in most other places. Going deeper only finds richer ore. The California mine now has its shaft down considerably over 2,000 feet, and the ore gets better all the way. The gold districts of Colorado have been only scratched, and untold wealth remains to be brought to light. Colorado has already surpassed California as a gold-producing state, and it has only started along that line.

Some two and a half miles from Central City, by a good carriage road, you reach the summit of Belle Vue Mountain, overlooking three converging canons, and

presenting the finest view the writer has seen in these wonderful mountains. It is strange that more has not been written about it. In most of the places the tourist looks up at the towering cliffs—here he looks down as well as up.

Far below you run the three streams in their respective canons, while towering around you are higher mountains, and you are a quadrant of the horizon is covered by the lofty snowy range that divides the continent. I estimated that fully a hundred miles of this snowy range was in view. It was on this point that the great artist, Bierstadt, stood when he caught the inspiration and sketched his famous painting that hangs in the Corcoran Art Gallery at Washington. While many tourists do visit this point, the wonder is that many more do not.

Our trip to Central City was made specially enjoyable by the presence in our party of a bevy of beautiful and bright young ladies, including two young married ladies, whom, for brilliant and charming mischief, I have never seen surpassed.

T. T. EATON.
Denver, Col., Aug. 12, 1901.

SERMONS FROM THE BACK WOODS.

BY REV. PETER PECULIAR.

A time to laugh.—Ecclesiastes, 3:4.

The text for the occasion is not my favorite text in all the holy and wonderful Word, but still I am glad it is there. Our Creator recognizes the fact that he has given us the impulse and power to laugh. There is no commandment which says: "Thou shalt not laugh." The rippling laugh of childhood, the boisterous laugh of youth, the hearty laugh of manhood, they are music to me. Suspect a guilty conscience when a man hates laughter or cannot laugh. Lack of merriment has led many to madness. Laugh for your own sake. I do not know what made Solomon laugh, but you must be dull indeed if you do not find ever and anon something to cause a ripple of laughter that shall circulate all the way from your head to your toes. The physical, mental and even spiritual effects of laughing are incalculable.

Laugh for the sake of others, and see to it that they have cause to share the golden opportunity to laugh. I talked with a dear spirit not long since, who was under a cloud of anxiety because she could not read her title clear the mansions in the skies. The force of Scripture logic did not move her, but when I got her devoutly laughing her heart was touched, a sunshine shower fell from her eyes, and through the falling tears she saw her title shining forth in characters large and luminous. We parted in a mingled burst of tears and smiles.

"The merry heart doeth good like a medicine," and it offers very palatable physic. "He that is of a merry heart hath a continual feast," and suffereth no dyspepsia therefrom. As a febrile and tonic there is nothing like a sunny disposition that has its depth of calm and hopeful feeling with the sparkling foam of laughter on the surface. I agree with him who said: "A laugh is worth a hundred groans in any market."

Do you ask me when is the time to laugh? I would risk a laugh when you are tempted to cry. A thousand difficulties would yield, a thousand doors open, to a smile which would

stand unmoved before the look of sullen despair.

"A time to laugh." The words suggest that there are times which should not find us laughing. Life is serious and to be taken seriously. Buffoonery is out of question. The world is not intended to be a mere comic opera stage. There are tragedies which call for tears, there are affairs which must be grasped with a giant grip and set teeth and face of flint. There are circumstances that call for rigorous and vigorous action. But these do ever have in them the seed of holy and righteous laughter. Climbing the mountain steep and severe is serious work. Save your breath if tempted to shout, to sing or to laugh. Let shout and song and merry peal of laughter crown the mountain summit rather than the mountain side. Rejoice at the top. Rejoice rather when you take off the harness than when you put it on, and go forth in conscious might to tackle duty or to meet danger.

"A time to laugh." Not when your friend is in trouble. Not when your foe is in torment. Laugh with others rather than laugh at them. Your laughter and its merry satellites, wit and fun and jocundity, should seek the help and not the hurt of the world around you. Bad, indeed, is the laughter of fools, whose merriment is as thistle-down, light and mischievous but worse is the cruel and heartless merriment that springs from another's downfall and feeds upon other people's misfortunes. Honest and hearty laughter that shuns harm to anybody is in demand, and when I hear its silvery ring, or even its thunderous roar when I see care-worn countenances relax beneath its influence and eyes brightened and hearts relieved and lives cheered, I enter into the spirit of my text, and say: "There is a time to laugh."

Alas, we are too sad by half. Because we quite forget to laugh. In times of gloom and times of grief sweet laughter oftentimes give relief. The heart that's right with God and man find sources of rejoicing ean; Then laugh, I pray, but mind my rules. Nor be your laughter that of fools.

—New York Observer.

The immanence of God is a fact established by science as well as by faith. He is not somewhere in the distant stars; he is here. When we speak of distance from him, not rods, miles are meant, but difference in moral character. If you would "draw nigh to God," that he might "draw nigh to you," seek to be like him in character. Let the spiritual, and not the carnal, influence your action.—Et.

SENSIBLE TO QUIT.

Notice Agrees with Some People, but not with us.

"Coffee has caused my son-in-law to have nausea and pain in the stomach and bowels. In my own case I am unable to drink coffee without having distress afterwards, and my son eleven years old, has had dyspepsia, caused by drinking coffee. We all abandoned the use of coffee some months ago and have been using the Postum Food Coffee since."

Each and every one of us have been entirely cured of our troubles and we are naturally great friends of Postum. I have tried several different ways of making it, but there's no way so good as to follow the directions properly; then we have a delicious drink." Mrs. A. E. Maubio, 281 Lynn St., Malden, Mass.

BIBLE INSTITUTE AT WILLIAMSBURG, KY.

The fifth annual Bible Institute at Williamsburg began August 7, and continued for five days, closing Sunday night, August 11.

From the very beginning of the meeting there was a manifest presence of the Holy Spirit, and, as a natural result, there was a spirit of harmony and brotherly love among all.

It would not be easy for a stranger, coming in at one of the sessions, to say what would be the most appropriate name to give the meeting. One would be struck with the overwhelming power of thought, which was characteristic of almost every speech. It would occupy entirely too much space to give only a brief outline of the work done, and its effect upon the people. Many remarked during the meeting that it was the most remarkable they had ever attended. Very perplexing questions were made plain, and the faith of many was greatly strengthened. From the oldest to the youngest took great interest in the discussions. Our 96-year-old student of last year was the 97-year-old student of this year. He said he had been feasting his soul upon the many good things. I refer to "Uncle Andy" Patrick, one of the noble-hearted pioneer preachers of Southern Kentucky.

Dr. J. W. Warder, of Louisville, W. B. McGarity, pastor at London, and H. H. Hibbe, pastor at Williamsburg, are doing a great work in these institutes. It is believed by many that Dr. Warder is now doing the greatest work of his life. He is getting old, but is still "in the harness." The other speakers present were Z. T. Oody, Georgetown; A. F. Baker, Versailles; B. W. Spilman, Nashville, Tenn.; B. A. Dawes, Louisville; J. B. Hunt, Pineville; E. W. Barnett, Jellico, Tenn.; T. J. Hudson, Demossville.

The best homes were thrown open to all who attended. Also their hearts were enlarged for many others who should have been there.

Although this meeting has been the greatest of its kind, and full of religious enthusiasm, yet the ideal of its promoters has not yet been realized. It is the purpose and prayer of Bro. McGarity that every Baptist preacher within reach of Williamsburg should attend these Bible Institutes and partake of the good things spread before them. Only a small percent of them has as yet been present. It is hoped, however, that they will come next year. One young minister said that he came partly through curiosity, not having dreamed that it was such a meeting for God's people. It was a place where we could "sit together in heavenly places in Christ Jesus."

If I may be permitted to express my humble opinion, I believe that these Bible Institutes are truly the work of God. They bring great opportunities within our reach. In the last day, the day of reckoning, shall it be said to some of us, "Ye knew your Lord's will and did it not?" Shall we not give an account for our opportunities?

The leaders in this work, and the good people of Williamsburg, say, "Come! It is without money and without price."

The church gave a unanimous invitation to the brethren to meet with them again next year. Let us hope and pray for this great work.

Fraternally,
B. F. ROACH.
La Follette, Tenn.

BRANCPATION.

Why be afraid of death, as though your life were breath? Death but awakes your eyes with clay, O glad surprise!

Why should you be forlorn? Death only heats the scorn. Why should you fear to meet the thrasher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead. Till you awake and rise, here, or beyond the skies.

Why should it be a wretch to leave your wooden bench? Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind, A day, and you will meet—a night, and you will greet!

This is the death of Death, to breathe away a breath. And know the end of strife and taste the deathless life.

And joy without a fear, and smile without a tear, And work, nor care to rest, and find the last the best.

—Dr. Matthis D. Babcock.

OUR PULPIT.

OUR EXPECTATION.

BY O. H. SPURGEON.

"He shall see his seed."—Isaiah 54:10.

The first thought suggested by this text is, that Jesus is still alive; for to see anything is the act of a living person. Our Lord Jesus died. We know that he died. We are glad that there is overwhelming evidence that, not in appearance, but in fact, he died. His side was pierced; he was given up by the Roman authorities for burial; the imperial authorities were sure of his death. The soldier had made assurance doubly sure by piercing his side. His disciples buried him. They would not have left him in the cave if they had felt any doubt about his death. They went in the morning after the Sabbath to embalm him. They were all persuaded that he had really died. Blessed be the living Christ! Here our living hopes take their foundation. If he had not died, we must have died forever. The more assured we are of his death, the more assured we feel of the life of all who are in him.

But, my brothers, he is not dead. Some years ago, some one, wishing to mock our holy faith, brought out a handbill which was plastered everywhere—"Can you trust in a dead man?" Our answer would have been, "No; no one can trust in a man who is dead." But it was known by those who printed the bill that they were misrepresenting our faith. Jesus is no longer dead. He arose again the third day. We have sure and infallible proofs of it. It is an historical fact, better proved than almost any other which is commonly received as historical, that he did really rise again from the grave. He arose no more to die. He has gone out of the land of tears and death. He has gone into the region of immortality. He sits at the right hand of God, even the Father, and he reigns there forever. We love him that died, but we rejoice that he who died is not dead, but ever liveth to make intercession for us.

I. Well, first of all, the death of Christ has produced a posterity. We do not read here that the Lord Christ has followers. That would be true; but the text prefers to say he has a seed. We

read just now that the Lord Jesus has disciples. That would be distinctly true; but the text does not so read. It says, "He shall see his seed." Why his seed? Why because every one who is a true follower or disciple of Christ, has been born by a new birth from him into the position of disciple. There is no knowing Christ except through the new birth. We are naturally sold under sin, and we cannot discern the spiritual and real Christ until we have a spirit created within us by the new birth, of which he said, "Ye must be born again." This is the gate of entrance into discipleship. None can be written in the roll of followers of Christ unless they are also written in the register of the family of God—"this and that man was born there." Other men can get disciples for themselves by the means that are usual for such ends; but all the disciples of Christ are produced by miracle. They are all disciplined by being newly-created, Jesus, as he looks upon them all, can say, "Behold I make all things new." They all come into the world, of which he is King, by being born into it. There is no other way into the first world but by birth; and there is no other way into the second world, wherein dwelleth righteousness, but by birth, and that birth is strictly connected with the pangs of the Saviour's passion, "when thou shalt make his soul an offering for sin, he shall see his seed." See, then, the reason why we have here the remarkable expression—"his seed."

Let me put it to you, beloved hearers. Do you know anything about this divine life? There are multitudes of religious people, very religious people; but they are as dead as door nails. Multitudes of religious persons are like wax-works, well-proportioned, and you might mistake them by candle-light for life; but in the light of God you would soon discover that there is a mighty difference, for the best that human skill can do is a poor imitation of real life. You, dear hearer, dressed in the garments of family religion, and adorned with the jewels of moral virtues, may be nothing beyond "a child of nature finely dressed, but not the living child." God's living children may not seem to be quite so handsome, nor so charmingly arrayed as you are, and in their own esteem they may not be worthy to consort with you; but there is a solemn difference between the living child and the dead child, however you may try to conceal it. Righteous men know themselves to be sinners; sinners believe themselves to be righteous men. There is more truth in the fear of the first than there can be in the faith of the second; for the faith of the second is founded on a falsehood. Beloved, we become, I say again, the followers of Christ by being made partakers of his life, and unless his life be in us, we may say what we will about Christ, and profess what we like about following him; but we are not in the secret. We are out of the spiritual world altogether—that world of which he is the Head, the Creator, the Lord. You see why the word "seed" is used. We come to him by birth: we are partakers of his life.

Furthermore, believers in our Lord are said to be his seed because they are like him. I wish that I could say this with less need to qualify it; but the man who really believes in Jesus, and in whom the divine life is strong and powerful, is like to Jesus,

and especially like to Jesus in this—that, as the Christ consecrated himself wholly to God's service and glory, so has this believer done; and as the Christ founded his success on being dead and buried, surrendering honour, and comfort, and life itself, for his work, so should the true believer be willing to give up anything and everything, that he may achieve his life purpose, and bring glory to God. "As he is, so are we in this world"—that is, we are pent upon the glory of God; filled with love to men, and anxious for their salvation, that God may be glorified thereby. You know best, brothers and sisters, whether this is true of you; but if we have not the Spirit of Christ, we are none of his.

Now, beloved, this is all through his death. We are made his seed through his death. Why through his death principally? Why, because it was by reason of his death for us that the Father could come and deal with us, and the Spirit could breathe upon us, and new-create us. There was no dealing with us by a just God until the atoning Sacrifice had rolled away the stone that blocked the way, namely, the necessity that sin should be punished. Christ having died for us, we came into another relation to justice, and it became possible for us to be regenerated, and brought into the household of God. Beloved, I think that you know, in your own experience, that it was his death that really operated most upon you in the matter of your your conversion. I hear a great talk about the example of Christ having great effect upon ungodly men; but I do not believe it, and certainly have never seen it. It has great effect upon men when they are born again, and are saved from the wrath to come, and are full of gratitude on this account; but before that happens, we have known men admire the conduct of Christ, and even write books about the beauty of his character, while, at the same time, they have denied his Godhead. Thus they have rejected him in his essential character, and there has been no effect produced upon their conduct by their cold admiration of his life. But when a man comes to see that he is pardoned and saved through the death of Jesus, he is moved to gratitude, and then to love. "We love him because he first loved us." That love which he displayed in his death has touched the mainspring of our being, and moved us with a passion to which we were strangers before; and, because of this, we hate the sins that once were sweet, and turn with all our hearts to the obedience that once was so unpleasant. There is more effect in faith in the blood of Christ to change the human character than in every other consideration. The cross once seen, sin is crucified: the passion of the Master once apprehended as being endured for us, we then feel we are not our own, but are bought with a price. This perception of redeeming love, in the death of our Lord Jesus, makes all the difference: this prepares us for a higher and a better life than we have ever known before. It is his death that does it.

And now, beloved, if by his death we have become his seed (and I think I speak at this time to many who can truly say they hope that it is so with them), then let us consider the fact for a minute. We are his seed. They speak of the seed-royal. What shall I say of the seed of

Christ? Believe, you may be a poor person, living in an obscure lane, but you are of the imperial house. You are ignorant and unlettered, it may be, and your name will never shine in the roll of science, but he who is the divine Wisdom owes you as one of his seed. It may be that you are sick: even now your head is aching, your heart is faint; you feel that by-and-by you will die. Ah, well! but you are of his seed who died, and rose, and is gone into glory. You are of the seed of him "who hath immortality." You may put away your crowns, ye kings and emperors—earth, yellow earth, hammered and decorated with other sparkling bits of soil—you may put them all away, as altogether outdone in value! We have crowns infinitely more precious, and we belong to a royal house transcendently more glorious than any of yours.

But then it follows, if we are thus of a seed, that we ought to be united, and love each other more and more. Christian people, you ought to have a clanlike feeling! It is very delightful at Christmas time, or perhaps at some other time in the year, for all the family to meet; and though your name be "Smith" or "Brown," yet you feel there is some importance in your name, when all your clan have met together. It may be a name that is very common, or very obscure; but, somehow, you feel quite great on that day when all the members of the family have joined to keep united holiday. Your love to one another gathers warmth, as the glowing coals are drawn together. So may it be in your heart towards all those that belong to Christ! You are of the blood royal of heaven. You are neither a Guelph nor a Hohenzollern, but you are a Christian; and that is a greater name than all. He has a seed—even he whom, unseen, we see this night adore. My inmost soul glories in the Head of my clan—in him of the pierced hands, and the nailed feet, who wears for his princely star the lance-mark in his side! Oh, how blessedly bright is he! How transcendently glorious are the nail-prints! We adore him in the infinite majesty of his unutterable love. Thus much on our first point.

II. Now, my second point is, that posterity of his remains. Our Lord always has a seed. That seems to me to be clear from the indefiniteness of the text. It does not say that he shall see his seed for so long, and then no longer; but it stands as a prophecy fulfilled, always fulfilling, and always to be fulfilled: "He shall see his seed." Christ will always have a seed to see. His church, then, will never die out while the world standeth; and throughout eternity that seed must still exist in the endless state; for world without end our Lord Jesus shall see his seed.

I notice that the word is in the plural, "He shall see his seeds," as though some were truly his seed, and yet for a time, at least, differed from the rest. Our Lord said of those not yet converted, "Other sheep I have which are not of this fold: them also I must bring;" and again, "Neither pray I for these alone, but for them also, which shall believe on me through their word." Christ will see generation after generation of those redeemed by his blood who shall be born into his family, and shall call him blessed. Instead of the fathers shall be the children, whom he will make princes in all the earth. The Septuagint reads it, "He shall see a long-lived seed." Though

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I do not think that the version is correct, it shows that still it was thought and believed that the Messiah would have a perpetual seed. Certainly it is so. Beloved, if it had been possible to destroy the church of God on earth, it would have been destroyed long ago. The malice of hell has done all that it could do to destroy the seed of Christ—the seed that sprang from his death. Standing in the Colosseum at Rome, I could not, as I looked around on the ruins of that vast house of sin, but praise God that the church of God existed, though the Colosseum is in ruins. Any one standing there, when the thousands upon thousands gazed their eyes with the sufferings of Christians, would have said, "Christianity will die out, but the Colosseum, so firmly built, will stand to the end of time;" but lo, the Colosseum is a ruin, and the church of God more firm, more strong, more glorious than ever! Only read the story of the persecutions under Nero, and under Diocletian, in the olden times, and you will wonder that Christianity survived the cruel blows. Every form of torture which devils could invent was inflicted upon Christian men and women. Not here and there, but everywhere, they were hunted down and persecuted. It makes one thrill with horror as he reads of women tossed on the horns of bulls, or set in red-hot iron chairs; and men smeared with honey to be stung to death by wasps, or dragged at the heels of wild horses, or exposed to savage beasts in the amphitheatres. But I will say no more about it. The gallant vessel of the church ploughed the red waves of a crimson sea, her prow scarlet with gore, but the ship itself was the better for its washing, and sailed all the more gallantly because of boisterous winds. As to our own country, read the story of persecutions here. You will have enough if you only read Foxe's "Book of Martyrs." I wish that every house had in it a large-typed copy of the "Book of Martyrs." Well do I recollect, as a child, how many hours, how many days, I spent looking at the pictures in an old-fashioned "Book of Martyrs" and wondering how the men of God suffered, as they did, so bravely. I recollect how I used to turn to that boy of Brentford, who was first beaten with rods and afterward tied to the stake, cheerfully to burn for Christ's sake. I am reminded, by the effect which it had upon my mind, of what was said of a certain ancient church in this city of London which was greatly persecuted. Many, many years ago a number of persons were noticed to be going toward Smithfield early one morning, and somebody said, "Whither are you going?" "We are going to Smithfield." "What for?" "To see our pastor burnt." "Well, but what in the name of goodness do you want to see him burnt for? What can be the good of it?" They answered, "We go to see him burn that we may learn the way." Oh, but that was grand! To learn the way! Then the rank and file of the followers of Jesus learned the way to suffer and die as the leaders of the church set the example. Yet the church in England was not destroyed by persecution, but it became more mighty than ever because of the opposition of its foes.

Since then there have been laborious attempts to destroy the church of Christ by error. One hundred years or so, throughout the most of our dissenting churches, a sort of Unitarianism

was triumphant. The essential doctrines of the Gospel were omitted, the pith of it was taken away, the marrow was torn out of its bones. The Church of England was asleep too, and everywhere it seemed as if there was a kind of orthodox heterodoxy that did not believe anything in particular, and did not hold that there was a doctrine worth anybody's living for or dying for, but that all religious teaching should be like a nose of wax, that you might shape which ever way you liked. It looked as if the living church of God would be extinguished altogether; but it was not so, for God did not stamp his foot, and from all parts of the country men like Whitefield came to the front, and hundreds of others, might men of valor, proclaimed the Gospel with unusual power, and away went the bats and the owls back to their proper dwelling place. The same mischievous experiment is being tried now, and there will be the same result, for the living Christ is still to the front. The King is not off the ground yet: the battle will be won by his armies. Jehovah has declared his decree. "Yet have I set my king upon my holy hill of Zion." Our Lord shall see his seed on the conquering hand yet.

Worldliness has gone a long way to destroy the church of God. I judge it to be the worst canker-worm that assails us. Persons come into the church with a profession which they never carry out. Have we not all around us persons who say that they are Christians and are not, but do lie? And many who, we hope, are Christians, are but very poverty-stricken specimens of the race, with little love, little zeal (indeed, they are afraid to be too zealous), little searching of the Word, little prayer, little consecration, little communion with God. They are enough to kill all hope of better things. The Lord have mercy upon his poor church when she comes to be neither cold nor hot, so that he is ready to spue her out of his mouth! Yet, still the lukewarm can be heated; the cause is not dead. "He shall see his seed." Take it as a standing miracle that there are any godly people on the face of the earth, for there would not be one were it not for the exertion of miraculous power. Christianity is not a natural growth: it is constantly a divine creation. Christian life needs to have daily the baptism of the Holy Ghost. The church must perpetually receive fresh light and life from above, or else it would die; but still stands the promise, "He shall see his seed." While sun and moon endure there shall be a people who follow the Lamb, and even though they be so few that Elias might say, "I, only I, am left, and they seek my life to take it away." God will reserve to himself thousands that have not bowed the knee to Baal.

III. And now I am to wind up with this third thought: This posterity is always under the immediate eye of Christ. "He shall see his seed." Oh, I like this, "He shall see his seed!" He sees them when they are first born anew. I keep looking out from this pulpit for that small portion of them that may be born in this place; and there are many watchful brethren and sisters here who try to speak to all that come into the place in whom there are movements of the Spirit. If there is an anxious soul they seek to find him out: We cannot see them all, but he shall see his seed. Sometimes it is a question

whether they are his seed or not—a very great question with themselves, but none with him; he sees his seed. Some are seeking; they have hardly found; they are longing; they have scarcely realized the way of faith. Ah, well, he sees your first desires, your humble breathings, your lowly hopes, your trembling approaches. He sees you. There is not a child of his born in any out-of-the-way place but what he perceives him at once. The first living cry, the first living tear, he observes. "He shall see his seed." What a mercy to have such a Watcher! We poor earthly pastors are of small use; but this great Shepherd and Bishop of souls, with an eye that never misses a single new-born lamb of grace—what a mercy to have such a Shepherd to look after the whole flock! "He shall see his seed."

Yes, and ever afterward, wherever his seed may wander, he still sees them. Some of you, perhaps, have lived long in England, but you are contemplating going far away—to Australia or America. You wonder whether you will meet with any friend who will help you spiritually. Do not fear. "He shall see his seed." "Rivers unknown to song are not unknown to God." And if you should have to dwell quite alone in the bush, and have no Christian acquaintance, still go direct to the Son of God, for "He shall see his seed." The eye of Christ is never off from the eye of faith. If you look to him, rest you well assured that he looks to you.

The beauty of it is, that this look of Christ, whereby he sees his seed, is one of intense delight. I cannot preach upon that most precious topic, but I wish you to think it over: it is a divine pleasure to the Lord Jesus to look at you: it is promised him as a reward for his death.

But what a seed he will have to see in the morning! I am not yet an old man, as some suppose from the many years of my ministry, but I am often looking forward to that blessed morning, when all the sacred seed shall meet around the throne. I believe the Christ will come in to see all his beloved purchased ones; and he will search to see whether we are all there. Then shall the sheep pass again under the hand of him that telleth them, and he will count them, for he knows whom he bought with his blood, and he will see that they are there in full tale. I think that I hear the reading of the register, the muster-roll. Will you be there to answer to your name? Dear friends, all the Lord's seed will be there—all that were born into his house with a new birth. They shall answer, "Ay, ay, ay, we are here; we are here!" Oh, but the joy we shall have in being there—the delight in beholding his face; yet, if all our joys are put together they will not equal the joy that he will have when he finds them all there for whom he shed his blood—all whom the Father gave him—all who gave themselves to him—all who were born of his seed—not one lost! "Of all whom thou hast given me, I have lost none." Oh, the joy, the delight of our Well-beloved in that day! Then shall he see his seed!

Thus have I talked with you in a very poor and feeble way, as far as my speech is concerned; but the doctrine is not feeble, the Gospel is not poor. O you that are the seed of Christ, go out and magnify him by your lives! Be worthy of your high calling. Show the nobility of

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your pedigree by the magnanimity of your lives. And, you that are not among his seed, see where you are! What can you do? All that you can do will bring you no further: you must be born again; and this is the work of the Spirit of God. The Spirit of God works the new birth in his own way, but he works according to the Gospel. What is the Gospel? "He that believeth and is baptized shall be saved." I give you the Gospel without mutilating it, just as I got it in the Gospel by Mark. "He that believeth and is baptized shall be saved." Obey the precept, and the promise is yours. God help you to believe in the Lord Jesus, and so to have eternal life! The moment you believe in Jesus Christ you are born again. May he, by his Holy Spirit, seal the message with his blessing to every one in this house, for his own name's sake! Amen.

HIS BEST HELPER.
"Which sort of a person is most helpful to you?" asked one minister of another. "I mean to you personally and individually."
His friend looked puzzled, and the questioner went on: "Is it the man who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you, and stimulates you to write convincing, stirring sermons?"
"If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either of those men that helps the most. It's the man who may or may not agree with my views, but who cares enough about my sermons to come to church on a stormy Sunday when most people stay at home. He's my best helper."
Am I such a helper?

What is life when wanting love,
Night without a morning?
Love's the cloudless summer's sun,
Nature gay adorning.
—Robert Burns.

The best sign that a man believes anything is not his repetition of its formula, but his impregnation with its spirit.

EDITORIAL.

Some one has said: "Would you be troubled? look within; would you be distracted? look around; would you be restless? look above." The writer to the Editor puts it better: "Looking unto Jesus." In our race to glory many difficulties arise and impede our progress. To meet these successfully, fixing our eyes upon Jesus, "the Author and Finisher of our faith," will encourage and strengthen us in the race.

If we look at our unworthiness and failures we will become discouraged. Our sins and failures are many and very humiliating. No honest and sincere Christian can but be conscious of his imperfections and infirmities. To fix the eyes upon these will dishearten us, and thus despondency will wait as for God's service. If we look at our successes in religious life, we will soon become inflated with pride and self-confidence, thus retarding us in our spiritual development. "Pride goeth before a fall." If we regard our "frames and feelings," we will often be filled with doubts and fears. These are sometimes joyous and at other times sad. They are chargeable, often resulting from our physical condition. Such views will render us unhappy and inefficient.

Looking away from self and "unto Jesus," we will recognize Him as our Righteousness. We know that in order to salvation we must possess a perfect righteousness. In Him alone we find such; ours is sadly defective. Looking to His perfect life of obedience and atoning death, and recognizing Him as our Substitute, will drive away all doubts of our eternal salvation. We are "kept by the power of God, through faith, unto salvation ready to be revealed." Such looking will give us perfect assurance. Looking to Him, we shall be guided into religious truth. He says: "I will guide you with mine eye." To be thus guided it is necessary that our eyes shall be fixed upon His eye. Regarding Him in His office as our Advocate, we will, when we sin, hasten to confession to be forgiven, knowing that the Word says: "If we confess our sins he is faithful and just to forgive us." Looking to Him as our Forerunner will keep us with eyes ever upon our heavenly home. He has gone before us to prepare a place for us. We are ignorant of what awaits us in the future only as He reveals it to us. Seeing Him as our older Brother, we rejoice in the fact that we are joint-heirs with Him. What riches are His in the heavenly world! We shall share in His glory. The inheritance is beautiful beyond our present conception, and as we behold Him in all His relations to us our rapture increases.

Reader, ever fix your eyes upon Him if you are a Christian, for He is all in all to you. What shall we do in His honor?

"What equal honors shall we bring To thee, O Lord, our God, the Lamb, When all the notes that angels sing Are far inferior to thy name?"

At the recent session of the Baptist Union in England, Mr. Tritton gave the story of what he called the shortest sermon on record, though it was equalled in brevity by Sidney Smith's—or was it Dean Swift's?—sermon on taking a collection for the poor.

Mr. Tritton did not give the preacher's name, which we regret.

In Gustavus Adolphus' army there was a force of 5,000 Englishmen, men of prayer who feared God and who had gone to help the great Swede fight the battle of Protestantism against the mighty power of Spain and Austria. They had come to the plain of Lutzen, and were facing the foe. The great battle was fought the next day. They heard that a celebrated preacher was within reach, and nothing would content them but that he should come to preach for them. A drumhead was brought for a pulpit. It was evening, the enemy were close by, and the battle might begin at any moment. The preacher mounted the drumhead, and this was his sermon: "My brethren, there is the enemy, there is our God—pray." That was all. But how he prayed! How those sturdy soldiers who, on the eve of battle wished to hear a sermon, prayed. Is it surprising that the next day they won a great victory?

QUARTETTS choirs come in for much criticism, and we fear that it is sometimes criticism which they deserve. But some quartettes are godly Christians, only desirous of doing God service by leading the congregation in singing his praises. A writer in the *Harvard and Presbyter* tells an interesting incident of the effective way in which such a choir rebuked a preacher. He was a visitor, and had been requested to preach, and he took for his subject the "Fatherhood of God."

Throughout the sermon he combated the evangelical view, and represented God as the Father and nothing else, of saint and sinner equally. There was nothing of sin, of the need of a Saviour, of the vicarious atonement. One would not have known from one word which he said that man was a fallen creature, or that there was a Lamb of God slain for the sins of his people.

After the sermon was ended, the choir arose and sang with distinctness and feeling the hymn: "I lay my sins on Jesus, The spotless Lamb of God." The effect on the congregation was great. Whether the preacher was benefited by it is not known. However it may be with some quartettes, those four Christians were true to their responsibility to God.

After a sermon in which there has been no reference whatever to man's fallen state, his need of God's forgiveness, and the way of forgiveness through faith in the blood of the Lamb, it would be a blessed thing if a godly choir would sing [with the spirit and the understanding that hymn which has been the means of the conversion of more souls than any other uninspired words— "Show pity, Lord, O Lord, forgive, Let a repentant rebel live."

Two paragraphs were inadvertently separated. One appeared, and the other which was necessary to complete the sense was omitted. We give both now, as the subject is one of interest to those of us whose faith in Genesis has not been disturbed by the "widely advertised discovery which overthrew Moses:

"One of the things which has been most industriously used against Genesis, has been the discovery of a gold mine in Calaveras county, Cal., in 1866, and was accepted by many geologists as establishing the great antiquity

of man. Defenders of Genesis have had that skull hurled at them on all occasions. "It now turns out that R. C. Scribner, who kept a store near the mine, took an old Indian skull, went to the bottom of the shaft and buried it in the gravel as a joke on the miners. When he found the skull made such a stir in the scientific world, he decided to let the joke be on the scientists. But he confessed the joke in confidence to W. H. Dyer, who is now at liberty to tell it. And the scientists who found differences between it and modern skulls are left in the lurch."

The command "to pray without ceasing," is one which has often led Christians to wonder as to the possibility of obedience to it in this life. One thing is evident: It cannot mean spending long hours on the knees, nor withdrawing from the world to live in hermit caves in order to give oneself up to prayer. A friend was once talking to Stonewall Jackson about constant prayer. He replied: "I never raise a cup of water to my lips without lifting up my heart to God in thanks and prayer for the water of life. Then when we take our meals there is the blessing on the food. Whenever I drop a letter in the post office I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I break the seal of a letter I stop to ask God to prepare me for its contents and make it a messenger of good. And when I go to my class-room and await the arrangement of the cadets in their places, that is my time to intercede with God for them."

That is the best example of praying without ceasing which we have ever known. Jackson did not neglect his closet and his meditation upon God. But his devotion when in his closet was but a small part of his religious life. No better man ever lived than he, yet he could pray without ceasing. For God was in all his thoughts, and he never lost the sense of His presence.

We must not forget that praying without ceasing is a command. It is not advice, though God's advice would be a command to all his children. It is a direct command, and therefore obedience to it is the duty of every one of us who is named by the name of Christ. Are we obeying this command? If not, what answer shall we make in the last great day for our disobedience?

In an exchange, a Presbyterian in speaking of Baptists and Presbyterians says "we ought not to allow a little water to separate us." According to his own admission, then the only thing which separates him from the Baptists is a little water.

We agree with him that they ought not to allow a little water to separate them from the Baptists. Then why do the Presbyterians not join us? What good reason can they give for refusing to do so? They are especially given to praising "union," and so the interpretation of our Lord's prayer "that they may be one" as meaning that all Christians ought to belong to "one great organization called 'The Church.'" Why, then, as according to this writer's admission only a little water separates us, and it is wrong to separate about a little water, do they not join the Baptists?

If ever the time comes that Baptists think the only thing

which separates them from Presbyterians, Methodists or even Catholics is a little water, they will be ready to unite with them. We will cheerfully use a bathtub in a jail, a pond, a baptistry, a river or an ocean. We acknowledge the regularity of baptism in any of these. So that the Lord's command is obeyed, and a believer is buried with him in baptism, the amount of water does not concern us in the least.

Now there is liberality for you. But the Presbyterian is so narrow that he, according to his own admission, will let a little water keep him from the Baptists and that blessed "union" of which we hear so much.

Dr. Buckley says that in the last sixty years three hundred ministers have been expelled or forced to withdraw from the Methodist ministry on doctrinal grounds.

Dr. Buckley never makes a statement of fact unless he has thoroughly investigated the matter. Therefore we know this statement is accurate, surprising as it is. It speaks both ill and well for the Methodists. It is ill that they have been so careless in admitting men to the ministry, and that they have ignored the commands of the Holy Spirit in regard to novices, and laying hands suddenly on men.

On the other hand, it speaks well for them that they had the firmness and the love of truth as they see it to cause them to act in such cases. No doubt some of these men were fine speakers and could "draw," but they were forced to go to their own places among the Unitarians, Episcopalians, or whatever their places may have been. It speaks well for any denomination in these Laodicean days when it believes that the truth it holds is precious, and will not afford the enemies of that truth a platform upon which to attack it.

We find this sentence in one of our best Baptist papers: "Now if dear Saint Paul had known Miss —, I don't think he would have written that about women keeping silent in meeting."

How could a writer who in his heart believes in the inspiration of Scriptures have written such a sentence as that? The flippancy of it is wicked, the theology of it worse.

If Paul wrote by inspiration, his words are the words of the Holy Spirit. And being God, the Holy Spirit knew that the lady in question would live, and know just what she would be. His commands were not given in ignorance of the future, which was as much an open book to Him as the past was. The writer would not have dared to write the above sentence using the name of the Holy Spirit instead of that of Paul. And yet, if he did indeed believe the Bible was inspired, he believes it was the Holy Spirit who gave the command.

Can we wonder that the Bible is said to be losing its hold on the consciences of men when it is treated thus, from pure thoughtlessness and a desire to be "smart" in our best papers? Where can we expect to find its words treated reverently as if they are in truth the words of God?

California had a clause in the constitution taxing church property. In the last election an amendment to the constitution was carried changing that. We believe California was the only state which taxed church property.

A donor in Western Ohio, who is not willing that his or her name shall be known, sent \$250 to the Congregational Sunday-school and Publishing Society for its missionary work. May his tribute increase and may many of his relatives be Baptists.

One of the very best of our exchanges in every respect is the *N. Y. Christian Account*. We were thereupon amazed beyond measure when we read in it a story by James Bookman in which a minister and his wife are represented as praying for the dead. What next?

Character tells even with those who have none. A Baptist doesn't want to be alone. Some men were longing near and one scooped at the deceased as a hypocrite. The others answered: "He went in because he had legitimate business there," not that they knew, but that they had faith in him. He went in on an errand of mercy to a inmate of the house.

A New York paper gives an incident which shows how the professors are over-crowded. A firm advertised for an office boy. Among the applicants were six men, the oldest about thirty-five years old. They were lawyers who had been admitted to the bar, but had so little practice they were willing to take a boy's place to receive a boy's wages.

An English paper tells a story of a remote parish where the vicar was quite dead. A brother minister preached for him one day, and was shocked to hear the clerk in the *To Do* say: "That art the Queen of glory, O Christ." Being questioned, the clerk said that William Fourth died, the vicar's father had told him to substitute "Queen" for "King" wherever it appeared in the prayer-book.

Editorial Varieties

A writer in the *Boston Transcript* tells of heat in older days worse than any we have felt so far this summer. In the year 1660 rivers in Europe ran dry under the heat of the sun, and all the cattle and sheep perished. Men and animals venturing into the sun in 1660 fell down dying, their throats parched to a stender. In 1786, in France, men were cooked in the sun, and not a soul ventured out from 13 till 4.

In a beautiful story in the *Congregationalist*, the heroine, aged 81, speaks these words of wisdom: "I hope you will be sure not to worry as you work. I think God gives up things much through those who worry. For they who worry must needs take things in their own hands, else they would not worry; and God lets them go until they learn better than to take things out of his hands."

An exchange says: "Judging by the number of articles which have been sent us in the last three months, by the vote of various ministerial associations, requesting us to publish them, our denomination greatly needs a review. The shortest of the articles would fill all the pages of the paper and the longest fifteen." Yet, whenever the Baptists have started a reviewer, it has failed. Men like to write long articles, it seems, but are not willing to read them.

We think the drawing lots for homesteads in the newly-opened reservation in Indian Territory was a great improvement on the old ruck and scramble. It is a false misrepresentation to call this casting lots a "lottery." There were 11,000 homesteads of 160 acres each, and 11,000 persons applied for them. It was also a wise decision to forbid the selling of the land drawn for a long time to come. This will keep it out of the hands of speculators.

In the convention of the Y. F. B. O. U. in Cincinnati, one of the speakers said that if England should withdraw from India the most conspicuous evidence of her occupancy would be the pitiful wretched population of that island. The United States cannot throw the first stone at her. In view of the number of saloons opened in Manila, and the number of barrels of liquor shipped to the Philippines.

Rev. R. F. Horton has been preaching in London for twenty-one years. He says there is less worship of God than there was twenty years ago, and he sees the Sabbath slipping away. "Disrespectfully the people were," he says, "not to be thought on as ornaments and the frivolous of life;" and he insists that the bulk of the people "are not aiming at anything except their own brute comfort." Surely Dr. Horton's liver must be out of order.

The Catholics and Episcopals among the Episcopalians are trying hard to have changed the oath which Queen Victoria took at her coronation, which has been taken by the sovereigns since the Protestant succession was established. The Methodists in their Conference have protested unanimously against the change and the Baptists, Congregationalists and Presbyterians will so doubt do the same.

One of the best of our ministers went home to glory when Mrs. G. F. Feltner, of Muskegon, Ill., died. We received the news which has come from him for so many years before his subscription expired. Including \$25. He had been a member of our church since his family, saying that, after he had written the note, he had died suddenly from heart disease which had troubled him for three years. He was seventy-five years old, and for many years had been a true soldier of Jesus Christ.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. B. FROST, Corresponding Sec'y.

Have you seen a copy of KING 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. Use teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in King Words makes it rank very high among papers of its kind. The children pay it the highest possible compliment. Instead of glancing through it and then throwing it down, they have seen that they will read it down, and have read it through."

Another says: "My mother always tells me to be sure and bring her a copy of King Words."

BAPTIST SUNDAY-SCHOOL BOARDS, 87 NORTH CHERRY STREET, RICHMOND, TENN.

All Periodicals were changed and much improved with January issues.

PRICE LIST PER QUARTER.

The Teacher Advanced Quarterly for Young People's Prayer Meetings Primary Quarterly The Young People's Prayer Meetings Leaflet The Young People's Prayer Meetings Leaflet (enlarged to 8 pages) King Words (monthly) King Words (quarterly) Bible Lesson Pictures Picture Lesson Cards

B. Y. P. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c; single copy, 7c; two or more to north address, 5c. each.

likely be inaugurated on the pastor's return, and I feel that a glorious meeting may be looked for."

Bro. Eugene May, clerk of Greenup Association, writes: "In the notice of association for the coming year it is to be held with Barnett's Creek church. It should be Barnett's Creek church, near Grayson, Ky. Cannot some of you be with us this year?"

Pastor Geo. W. Shepherd writes: "On the first day of August we closed a very successful meeting of six days duration at Mt. Tabor. Bro. Preston Blake, of the First church, Lexington, did the preaching in a most powerful way. The church was greatly strengthened and converted. We all thank God and the good people of the congregation for the service of Bro. Blake that did us so much good. I have resigned my work at Otah Orchard and Mt. Tabor and accepted the call extended me by the inland-street Baptist church, Cincinnati, Tenn., to begin work September 15th."

Pastor D. H. Howerton writes: "Just closed a very successful meeting with my church at Rocky Hill. There were 19 conversions, 23 baptisms, 4 additions by letter and 1 by relation, making in all 36 added to the church. Four men and all their families who were old members of other churches joined the church. Bro. C. C. Daves, of Bethel, did the preaching and the edifying of God's people and to the conviction of the sinner. The church and community were greatly benefited. The next week the business houses closed for the day service. Two came to us from the Methodists. To the Lord be the glory."

Bro. Otis Carter writes: "For the benefit of those who may attend the Lynn Association, which meets at Knox Creek church on Saturday, I wish to state that the best way to reach the place is by going to Manfordville, 13 miles south on the main line of the L & N road. From Manfordville the route is across the county about 15 miles. Beginning on Sept. 2nd we will engage in a protracted service with the people at Manfordville. The writer and pastor will have the assistance of Bro. J. P. Brooks, who has just closed a meeting with the Bethel Springs church, where he baptized 75 or 80 converts."

Bro. H. C. Hopewell writes: "I have just closed a 13 days' meeting at Caney Mound, Union county. Considering the circumstances, we had a glorious meeting. There were some 15 in the community who had

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

Nearly everybody knows that charcoal is the most effective and permanent 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 a natural, innocent and impurities always present in the stomach and intestine and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous foods. 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 tartar.

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 such lozenges will soon bring a man improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it, 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 the stomach and bowels, and to clear 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 in some cases a patent preparation yet I believe I get more relief from Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

professed a hope in Christ in former years, but had drifted away from their church and were in a very bad moral condition. These were all reclaimed except one. A Campbellite had preached to some of them that there was no hope for them. We had 24 additions, 21 by experience and baptism. Among them was one Roman Catholic, four Campbellites and two trial Methodists, who told us they had never been regenerated. We did all the preaching. We declared the whole counsel of God, favoring no man's error. We followed the methods of Jesus Christ, resorting to modern clapnet. The Holy Spirit did the rest. To God be all the glory."

Bro. F. Y. Howard, renewing his subscription, writes from Niagara: "We have had a very precious meeting of 21 days, conducted by Bro. E. T. Vincent and G. W. Carter. We had 18 additions, 17 by baptism. Organized a Sunday-school and prayer-meeting missions. Also raised \$12.85 for district missions."

Bro. E. T. Vincent writes: "We closed a 15-days' meeting at old Lone Run church on Friday night. It was one of the best meetings the church has had for years. The church is greatly built up and 45 additions to its membership, 38 by baptism, 5 by letter and 1 restored. Bro. U. E. Thomas did the preaching with great power. Bro. Thomas is one of our best preachers. He endeared himself to the hearts of the church and pastor."

Pastor Mahoney, of Pleasantville, has been called, and will accept, at Bark's Branch.

Bro. W. H. Dawson, of Thraxton, was released from an ill and plethoric condition. He is just recovering from a spell of typhoid fever.

OTHER STATES.

Bro. J. W. O'Hara writes from Columbus, Ala.: "I have been engaged here for three weeks in meetings at Rembert, Myrtlewood and Bethel churches. Fifty-two have been baptized into the fellowship of these churches and 19 otherwise. Many were converted who had been baptized in other churches of various denominations. In all of the work there was evidence of the Spirit working in great convicting power. There was no excitement, but a determined and deliberate intention to do the preaching message of the Saviour. The prayer-meetings were doubled in strength, and in general a great uplift in all the churches. I have several weeks in meetings still. Pray for me, that I may declare the whole counsel of God and win many souls for him."

Bro. R. A. Kimbrough writes from Shelbyville, Tenn.: "I spent a week with Bro. M. J. Derrick at Kosuth, Miss., in a meeting, with 10 additions, 6 for baptism, as visible results. Bro. J. C. H. is having good success. Large crowds. House full morning and evening. On last Sunday night had seven professions of faith, six of whom joined the church. We baptized two also at the morning meeting, and one joined by letter. No special services."

In a private letter, Bro. W. T. Amis, who is still supplying for Pastor J. B. Moody at Mt. Spring, Ark., writes: "We are having good success. Large crowds. House full morning and evening. On last Sunday night had seven professions of faith, six of whom joined the church. We baptized two also at the morning meeting, and one joined by letter. No special services."

The Mount Moriah church, Pratt City, Ala., was destroyed in a storm which swept over the county. Pastor P. H. Hughes and his brave band of faithful brethren are doing their best to give the \$3,000 necessary to rebuild it, and their brethren through the South will be all the readier to help them, because they are building so modest a house and because their need comes from a dispensation of Providence.

Pastor R. E. White, Leakeville, N. C., has accepted a call to Barton Heights church, Richmond, Va.

Prof. Wm. L. Foubes, of Roxboro, N. C., has been elected Associate Professor of Latin in Richmond College, Va.

Pastor W. N. Flanders, of Ruffin, N. C., has just closed a great meeting, with over 40 professions, Bro. F. N. Day, of Winson, assisting.

Pastor L. E. Finney writes from Jonesville, Ark.: "It is with rejoicing gratitude to God that I report a great meeting in progress here. Bro. L. D. Lamkin is preaching powerful sermons, and already 55 professions of faith have been made and 15 have joined the church. Members will join outside of the meeting. The meeting will continue through this week, and we are expecting great things of the Lord."



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Bro. H. H. Hulien, pastor at Jeffersonville, Ind., has announced his acceptance of a call from the church at Shelbyville, Ind. The church at Shelbyville is one of the strong Baptist churches in that state.

Pastor C. W. Darden writes from Barnesville, Ga.: "Rejoice with us, for the Lord has done great things for us whosoever we are glad. On the 15th of July, Bro. J. A. Wray, pastor at Millidgeville, came to assist me in a meeting. He did all the preaching, and never did man tell the story of Jesus and His love with more earnestness and power. The Holy Spirit was with us from the beginning, and verily was the Scripture fulfilled that 'not by might, nor by power, but by my Spirit, saith the Lord.' Bro. Wray, uses no methods, but simply preaches Jesus Christ and him crucified. He reasons with men of temperance, righteousness, and of the judgment to come. Happy is the pastor who, after planting, laboring and watering, can have such a brother to help him gather in the harvest. We received into the church 51 members, 38 of these by baptism. There were some to join other churches. We thank God and take courage, to whom be all the glory. Amen."

A church has been constituted at Mt. Juliet, Tenn.

NOTES FROM LEXINGTON, KY.

Upper-street church is in a prosperous condition. We had three additions last Sunday and one the Sunday before. Our church led the Elkhorn Association (which has just met) in increase of members last year. We had 78 additions, a net gain of 64. We also showed a good increase in contributions over last year. I am not sure, however, that we led the association in increase of contributions.

I spent my vacation of six weeks in Chicago; preached one Sunday evening at Sable-avenue church for Dr. Christian, a Christian in a fine church, and his people are very fond of him. I supplied one Sunday each at Batavia and the First church of Elgin, Ill. I don't think I have ever preached to a more responsive and appreciative audience than I found in the North.

Blake is spending his vacation at his old home in Virginia. Blake and the First church are happy over their report of a good year's work.

Owen at the Fifth-street, is getting the work well in hand. He is arranging for a revival meeting soon. Hargison has not yet accepted work, and is still making Lexington his home.

Elkhorn Association meets next with David's Fork church, about one mile from Lexington. Success to the Recordian. Fraternally, Wm. D. Nowlin.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Geo. W. Clarke preached on "Christ the Bread of Life," and on "Influence." One received by letter. Young people have completed the study of the "Christian Armor," and will now begin the study of the "Christian Virtues."

Broadway—Bro. Cox, of Mobile, preached an able sermon on "Thou shalt call his name Jesus."

McFerran Memorial—Pastor Hamilton preached on "Unto you therefore which believe he is an honor and on 'The fall of man.'" Two joined by letter.

East—Bro. Christian, former pastor, preached to large congregations on "Help and courage," and on "The art of making friends." Two baptized by Pastor Felix.

Franklin-street—Pastor Jenkins preached on "To live in Christ," and on "I came not to call the righteous, but sinners to repentance." Closed a fine meeting with Pastor Cates and people at Elk Creek. Bro. Cates has under God, done a splendid work. People are glad and the numbers are rising. Seventeen received, 13 by baptism and 4 by letter.

Logan-st.—Pastor Traylor preached on "Forever with God," and on "Jesus seeking admittance."

Highland Park—Pastor McLondon preached on "Jesus the world's Conqueror," and on "The perfectness of God's way." Congratulations good.

Clifton—Pastor Foster preached on "The elect remnant," and on "The man of sorrows."

Parkland—Pastor Taylor preached on "Feeding the flock of God," and on "What think ye of Christ?" One received by letter.

Oakdale—Pastor Hill preached in the morning on Ex. 14:18, 15, and Bro. A. H. Dorrin, at night on "Prepare to meet thy God." Congratulations good.

Twenty-sixth and Market.—Bro. Reed preached on 1 Cor. 16:5-8, and on Gen. 18:17.

East Mead—Pastor Cooper preached on "The perfectness of Christ to the believer," and on "Small sins."

German—Brother J. P. Scraggs preached in the morning on "Behold I make all things new."

The Point—Pastor Ray preached on Gen. 18:1 and on Matt. 14:8. Good day.

Bro. C. W. Daniel, of Pine Bluff, Ark., was present and conducted the devotional exercises.

German Baptist Highland Mission—Bro. E. M. von Miller, who was confined for three weeks with typhoid malaria fever, has resumed his work again. He preached in German in "The City of Refuge" (Nam. 25:15), and in the evening he preached in English on "The friendship of Christ." He also spoke to the Sunday-school at 2100 F. M. Bro. von Miller lacks a great good deal of strength yet to be him again, and he was a great strength on him to speak so often on Sunday. May the Lord restore his strength fully.

THE STATE.

Bro. C. E. Bodes, clerk, writes that the Daviess County Association at its recent session, passed the following resolution, and asked us to publish it:

WHEREAS, Mr. W. D. Cox is operating as a Baptist evangelist; and WHEREAS, He was a great strength on him to speak so often on Sunday. May the Lord restore his strength fully.

association, and there is manifest confusion in the public mind as to his relation to the association; therefore

Resolved, That Rev. W. D. Cox has not the endorsement of this association or its Mission Board in his work:

Bro. Fred D. Hale writes from Owensboro: "At the Third church August 18, my brother, P. T. Hale, of Calvary church, Roanoke, Va., preached a very large congregation, and met the officials and other leading members of the church in the afternoon for a frank talk over the situation. At the night service he formally accepted the call to the pastorate, and will preach his first sermon the first Sunday in September."

Pastor W. E. Powers writes: "The church at Mt. Vernon, Shelby county, has enjoyed a great refreshing from the Lord. Our meeting began the fourth Sunday in July and closed the second Sunday in August. Bro. J. B. Wilson, of Winchester, came to my assistance on Monday and did most of the preaching. The church and pastor would not have exchanged him for any other man. God bless Bro. Wilson, and give us many more just like him. Results: Church in better condition than I ever saw it. 37 added to the church, 3 restored, 24 baptized and one awaits baptism. Bless the Lord."

Bro. Joseph Jacobs writes from Henderson: "I drop you a few lines to let you know about our work at Henderson, a fine meeting town on the L. & N. & St. L. railroad, seven miles east of this city. I had just taken charge of the work there when Bro. Farrar moved his tent from here to Baskett for a two-weeks' meeting. I am now able to judge of the meeting, as several weeks have passed. As a result of the meeting, I have baptized thirty in Green river, and during the meeting sixteen were received by restoration, letter, etc. Several made good, clear professions of faith in Jesus Christ who have not yet united with us. The then resident membership was at least doubled and the church greatly revived. Bro. Farrar also accomplished the arduous work of raising \$150 and paying off the indebtedness of our church house and lot. We have a clear title now, and will dedicate the church Saturday before the first Sunday in October, of which more later. Immediately after the meeting the members started a weekly prayer-meeting in Jesus Christ who have not yet united with us. The then resident membership was at least doubled and the church greatly revived. Bro. Farrar also accomplished the arduous work of raising \$150 and paying off the indebtedness of our church house and lot. We have a clear title now, and will dedicate the church Saturday before the first Sunday in October, of which more later.

Several of the young men who made profession during the meeting have been praying in public and taking an active part in the prayer-meetings. Judging by the last business meeting, the church is going to take much more interest in her business affairs than most churches of this size. I baptized a whole household of five, and that proves infant baptism (?). The youngest one was about 18 or 14. Bro. Farrar was here from Baskett to Niagara, where I understand he has just closed a good meeting."

Bro. L. A. Henaley is assisting Pastor A. Lusby in a meeting with his church at Moxley. At the close of this meeting Bro. Lusby will assist Bro. Henaley at London.

Bro. T. E. Rieby writes from Princeton: "I have just returned from a fine meeting at Union county, which I am serving during Pastor W. B. Brooks' absence at a watering place with his sick wife. Had a full house and enough outside to more than fill it again. Better order I never witnessed, and it is truly to see the love of Jesus Christ in the hearts of the people. Without a known exception the entire membership is devoted to the pastor, and he has the entire confidence of outsiders. With such advantages, it would seem that continued prosperity is sure to follow. We expect to see some of our revival services, which will

Children's Corner.

KLONDIKE GOLD.

As Tommy said afterward, it was all owing to Mrs. O'Brien. She called to him as he was passing her door on his way home from work. "Here, Tommy," she said, "take this up to your sister. I was bakin' custards, an', thinks I, maybe that poor, sick baby cnd eat some." And she handed Tommy a tray covered with a newspaper. "There's one for you, too," she added.

"Oh, thank you, Mrs. O'Brien; but is the baby worse? What did the doctor say?"

"He says it's the country air she's needin', and that's all. Now, don't be worryin' yer mamma about it, whin ye go up. Come down an' see me, if you want to talk." When Tommy was out of hearing, she continued to herself: "Country air, indeed! Sure, it's anybody cnd tell that! If the doctor 'ad write a prescription to cure the poverty, it 'ud be more help to thim. Wid his father out of work an' his mother takin' care of the sick baby, it's Tommy's money they're livin' on, an' him only an' errant bye! If they get enough to eat, they're lucky, let alone country air!"

Meanwhile Tommy had climbed the stairs to the tiny flat that was now their home. His father was there, tired out from his day's search for work. His mother was sitting by the bed where the little girl lay, her face flushed with fever. Tommy took the paper from the tray, uncovering two cups of custard and a little pile of cookies. He thought any one, sick or well, could eat such tempting dainties; but the baby, after tasting the custard, pushed it away, saying, "Water! I'm so thirsty!"

"She's been like that all day," said the mother. "Eat yours, Tommy."

So Tommy ate the custard, and wrapping the cookies in the newspaper, went out to the back porch to share with Laddie, his dog. When the cookies were disposed of, Tommy sat down on a box with Laddie at his feet, and began to read the paper. He soon became interested in this paragraph:

"Off for Alaska.—The steam schooner California sailed yesterday afternoon for Dyer and Skagway. A hastily-built structure partly covers her main deck and contains a number of small state-rooms. On top of this are the life-boats; but, as they are filled with mats of grain and surrounded by lumber and piles of hay, they would not be of much use in an emergency. A few horses and donkeys and many dogs found accommodations on the after part of the main deck. The California carried about 100 passengers, each of whom hopes to return with a fortune. The

schooner was delayed two hours on account of the large quantity of freight. Some of the dogs were purchased for good prices at the wharf, and soon added their howls to those of their companions on board. Their owners expect them to be useful for hauling light sleds over the frozen passes which lead to the Klondike."

Tommy slipped down on the floor with his head against the dog's. "O, Laddie!" he said, "I wish I was big enough to go to Alaska and dig for gold. Just think. The gold's in the ground, and all you have to do is to dig it out, and it's yours! You could go, too, and drag it home on a sled. The paper says dogs do that. I wouldn't care how hard it was, if we could bring back money enough for the baby to go to the country and get well. I would do anything for that."

After a few minutes, the little boy gave Laddie such a hug that the dog whined a protest. "I have thought of a way, Laddie. I wonder if you will do it."

The dog's tail said, "Thump, thump!" on the floor for an answer.

"But you don't know what it is yet. Will you go alone? Will you let me sell you, and take the money for the baby?" Two tears rolled down Tommy's face, and Laddie licked them away. "O, I wish I hadn't thought of it!" And the tears came thick and fast. You are all mine, Laddie. If I can make up my mind to spare you, will you go?"

"Thump, thump!" said the tail again. Laddie was trying to cheer his little master, and did not know that Tommy understood him to assent to the plan.

Tommy thought about it all the evening, and after he had gone to bed. Before he fell asleep, he had decided that, as he could help in this way, he ought to do so. He dreamed that the Pacific Ocean was frozen over, and that he, rolled up in furs, was seated on a little sled, which Laddie was drawing over the ice up to Alaska.

They went faster and faster, the bells on Laddie's harness jingled louder and louder, and, just as the snow-covered mountains came in sight, Tommy woke up, to find that Mrs. O'Brien, in the lower flat, was ringing her breakfast bell.

Tommy had a holiday, and, saying he was going for a walk, he took the dog and went to the wharf, where he hoped to find a steamer sailing for Alaska. Sure enough, there was the crowd of people, the steamer with black smoke pouring out of the smoke-stack, men hurrying back and forth with boxes and bundles, and all the noise and excitement of an outgoing steamer. Tommy stood looking at it, and trying to decide what to do.

Soon a man came to him. "Is that dog for sale?" he asked.

"Yes, sir," said Tommy. "Let me see his feet."

Tommy lifted them, one after the other.

"That a good dog. Half of those barefooted ones on board will be worthless for travelling over ice and snow. This one has hair on his feet to protect him from the cold. I've been to Alaska before, and I know. How much do you want for him?"

Tommy said faintly, "Fifty dollars," and then trembled at his daring.

"Is he your own?" asked the man. "Why do you want to sell him?"

Before he knew it, Tommy was telling the story of the sick child, and the way he had thought of to help. The man asked his name and address, and wrote them in a book he took from his pocket. Then he gave Tommy three twenty-dollar gold pieces. "I dug the gold in the Klondike, and the money is fresh from the mint. Give the extra ten to the little girl," said he, and taking Laddie's strap, led him on board the steamer.

Soon the whistle blew, the ropes were cast off, and slowly the steamer swung away from the wharf. Not till then did Tommy realize that he never should see Laddie again, and he buried his face in his arms and sobbed; but so many in the crowd were weeping at parting from friends that no one paid any attention to Tommy.

Suddenly a shout was heard from those on board the steamer, answered almost immediately by the people on shore.

"It's a man!" exclaimed some one near Tommy.

"No, I tell you, it's a dog," said another.

Tommy raised his head, looked in the direction the man pointed, and saw Laddie in the water, swimming toward him!

The dog found a way to get up on the wharf, and ran to Tommy, keeping the crowd at a distance as he shook the water from his hair. The steamer went farther away, and the bewildered boy and the dripping dog stood together, watching her grow smaller, and finally disappear behind the point. Then, escaping from the many questions people were asking him, Tommy started for home, leading Laddie with one

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hand, and clasping the bright, new gold pieces in the other.

You see Laddie had not promised to go to Alaska, and when he found himself on the moving steamer and knew that Tommy was left on the wharf, it was more than his loving heart could endure. And, breaking loose from his new owner, he jumped overboard and swam ashore.

Tommy had to explain things, of course, as soon as he reached home. His father listened to the story and then said, "Well, Tommy, I don't know what to do. The man should have either the dog or the money; but if he has gone to the Klondike, and you don't even know his name, I don't see how we are to find him. I will think it over until to-morrow."

The next day, the problem was solved by a letter for Tommy. This is what he read:

"Mr. THOMAS JONES:
 "DEAR KID—You are down on your luck, and I am going to the Klondike, where I struck it rich last summer. So I want you to

take your dog back, as a present from me. A dog that left his heart behind him would be of no use in Alaska anyhow. Send the little girl to the country with the money.

"Yours for better times,
 "NUGGET JIM.
 "Mailed by the pilot.
 "Steamer Golden West, Pacific Ocean."

The little sister and the mother went to the country, where Tommy and his father soon followed; for the mother heard of work there for her husband. They live in a cottage with a pretty garden; the little girl is well and strong again; Tommy goes to school, and Laddie is the happiest dog for miles around.

When Tommy told Mrs. O'Brien, as he was bidding her good-bye, that it all came from her covering the custards with an old newspaper, she said:

"Will yese listen to the blarneyin' tongue of the bye! What had I to do wid it?"—MARY T. VAN DERBURGH, in Cassel's Little Folks.

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A QUESTION OF METHODS.

Two articles were published last spring which seem worthy of more attention than they have received. Both were the expressions of real conditions, and all pictures of real life offer valuable suggestions. Everything real in the world is worthy of careful attention, especially those realities which are less frequently brought to public notice. One of the articles was in the Atlantic Monthly for February, and was entitled "Confessions of a Minister's Wife." It was naturally anonymous. The other article was published in the New England Magazine for April, which was confessedly suggested by the first, and is entitled "Confessions of a Laywoman." The name signed is Marion Forbes, which we take to be a genuine name.

Both these Christian women refer with sincere perplexity to the too common poverty of our churches. The minister's wife calls it "a condition so common as to be almost a constant problem. Every one behind the scenes is conscious of general poverty. Churches are not only poor, but very generally encumbered with debt. A wealthy congregation does not alter the fact of chronic poverty. It is what the congregation gives, not the bank accounts of individual members, which constitutes ecclesiastical opulence."

In consequence of this she finds, as wife of a minister who has been pastor of several churches, that "church work, about which we talk piously, resolves itself usually into some scheme of money-getting. Festivals, fairs, concerts, suppers, distract attention and usurp higher interests. It is hardly necessary to state that when both minister and people are in mad search for dollars a truly devotional spirit cannot exist."

The laywoman finds the same difficulty. She has also been an active worker in several churches, and says: "Of the churches I have known, I suppose that at least seven out of eight have been engaged in a desperate and perennial struggle to meet running expenses; and this has not been in mission districts, but in flourishing towns of the West." She also finds the same expedients used for raising money: "The awful bazaar, the awful church dinner, the progressive supper, the broom drill and rummage sale follow each other with nerve-straining rapidity; and the summer vacation finds the woman whose toils have wiped out the deficit on the verge of nervous prostration."

Such expressions as these from Christian women who have freely given their time and strength to the work of the churches ought not to be passed by carelessly. We have been accustomed to hear church fairs and other methods of raising money condemned as not being in accordance with the Scriptural and spiritual principles of beneficence. Here we have supplied another argument. According to these writers, they use the strength of the best and most devoted workers in the church to the verge of exhaustion. Every power has about as much strength, and if the strength of the best members of the churches is used in these ways there is little left for higher religious work. As a matter of fact, we believe there is a general conviction among pastors and among the more intelligent and devoted members of our churches that these methods of raising money

are almost fatal to spiritual activity.

In this connection the laywoman makes a remark which we are inclined to quote: "I am one of those who believe that society in general has been fearfully overorganized in our day and generation, but I see nowhere the danger of machine methods to the very pith of the enterprise involved so clearly as in the case of the church."

We have called attention to this matter because we are convinced that there is a very wide conviction among the most devoted members of our churches in the same line with these writers, and if there is any truth whatever in the statements which they have made and in the convictions of these members, the matter is certainly worthy of the most careful attention by the pastors and members of all our churches. Certainly methods of raising funds which not only exhaust the time and strength of the best members, but at the same time effectually hinder and repress the spiritual advancement of our churches is a subject not to be lightly laid aside.—Watchman.

LONG RUN ASSOCIATION.

How to Get There.

Leave Louisville via Southern Railway at 7:45 A. M. for Shelbyville. I have arranged with the Bloomfield Railroad to wait for the Southern train at the crossing of the two roads near Shelbyville. If the trains are on time, the delegates will reach Normandy at 9:45, and all who notify Bro. J. H. Reid, Normandy, Ky., will be furnished transportation to the church (only a few minutes' drive) in time for the association to convene at 10 o'clock. The Bloomfield Railroad has agreed to run an extra train for the return trip, leaving Normandy at 4 P. M. on day of adjournment, delegates reaching Louisville at 8 o'clock.

WHAT TO BRING TO THE ASSOCIATION.

Along with good reports of the Lord's work, a God-honoring faith and a spirit of prayer, I most earnestly urge the delegates from each church to bring with-out fail the amount requested of them for the tent fund. I have seen as many of the churches and pastors as I possibly could and, besides, have written to every church in the association signifying the amount which we sincerely hope to receive.

After thorough investigation, we have placed the order for the tent and have a guarantee that it will be ready for use at the association.

Bro. J. P. Jenkins, who preaches the Gospel with great power, has just aided us in a gracious meeting. Bro. Lamoreux favored us with the Gospel in song, as few men can do. We are earnestly praying that the association may be a further means of the richest spiritual blessing to our church and people. Let us gather praying the Lord to make our meeting one of great spiritual power and blessing.

GEO. O. CATS.

Rev. W. A. Williams, D.D., who was President of Franklin College fourteen years, and gave it the most successful administration it ever had, has accepted the presidency of Hopedale College, and the outlook is very encouraging.

This devil is but God's master deceiver, to teach us to handle our weapons.

SHELBY COUNTY ASSOCIATION.

The 30th annual session of this body convened with Mt. Moriah church at Mt. Eden, Thursday, August 16th, at 10 o'clock, A. M. In the absence of the moderator, the association was called to order by moderator pro tem B. J. Davis.

After devotional services conducted by Bro. Earl D. Sims, the introductory sermon was preached by Dr. Henry McDonald. It was an inspiring sermon. Letters from the churches were read by Drs. J. G. Bow and A. F. Baker.

The moderator, Bro. John A. Middleton, whom we all delight to honor, had arrived and was unanimously re-elected moderator. Bro. John T. Doyle was also unanimously re-elected clerk. The reports from the churches were good, and in many respects encouraging.

The two days' session was attended by great crowds of people. Several sermons were preached each day to overflow congregations at a nearby church.

We were glad to see so great a number of visiting brethren present, many of whom added very greatly to the interest and efficiency of the meetings by their able, earnest addresses.

Among the visitors present were Dr. B. D. Gray, President Georgetown College; Edmund Harrison, President Bethel Female College at Hopkinsville; W. P. Harvey, President Baptist Book Concern, Louisville; J. G. Bow, Corresponding Secretary of our State Board of Missions, all of whom added greatly to the interest of the occasion by their addresses. Bro. H. H. Hibbs, representing Williamsburg Institute, also favored us with two splendid addresses; as did Bro. Yohannon, our Perian brother, Bro. E. Gwatin, of Troy, O., and W. J. Bolin, of Mt. Sterling, and Bro. J. E. Gwatin of the Baptist Argus, Bro. O. W. Daniel, of Arkansas, and last, but not least, the ever-welcome Miss Mary Hollingsworth, representing the Orphans' Home. The Home has a warm place in all our hearts.

Yes, and this reminds me, Bro. George H. Cox, of Owenboro, was present representing the Old Ministers' Aid Society, and right well did he do it.

This association meets next year with the Olay Village church, where it held its first session in 1872.

This church led all the other churches in amounts contributed to missions and Orphans' Home. Rev. B. J. Davis, the pastor of Olay Village church, was chosen as messenger to the Southern Baptist Convention.

The hospitality of the Mt. Eden people was most generous and bounteous and well up to the old Kentucky standard.

B. J. D.

DEAR RECORDER:

The long drought has been broken this week, but it interfered with a gracious revival we are having at Woodland church. I am assisting Elder W. E. Hunter. We had nine professions on yesterday and eight were received for baptism.

Dr. G. M. Savage aided me in a meeting last week. Our church was revived and every one was delighted with the able sermons of Dr. Savage. I held a meeting recently for Dr. Savage at Sealsburg and also for Bro. J. A. McChall at McCollough's Chapel in Dyer county.

Next Sunday I begin a meeting at Chestnut Bluff, aided by Elder J. H. Wright. On August 24th, Dr. T. T.

Eaton will begin a meeting for me at Elm church, near Halle, Tenn. This is a large country church and we are expecting many visitors from different portions of West Tennessee to hear Dr. Eaton's series of sermons. A cordial invitation is extended to all to come. We anticipate a great meeting. May the Spirit's power be manifest in saving many souls.

Dr. Thomas S. Potts will assist me in a meeting at Salem, near Henning, Tenn., beginning the second Sunday in September.

W. D. FOWELL, Halle, Tenn., Aug. 16, 1901.

GENERAL ASSOCIATION.

The General Association of Baptists in Kentucky will meet with the Baptist church at London, June 11, 1902. It is the business of this association to promote the interests of State, Home and Foreign Missions; of Bible and book colportage and denominational literature; of the cause of education, in Sunday-schools, literary and theological institutions of learning and of the benevolent institutions of the denomination. During the year the work is entrusted to the Executive Board, Louisville, Dr. J. G. Bow, Secretary. This year we are requested to raise \$10,000 for State Missions and \$5,000 for Sunday-school and colportage work. The Foreign Mission Board, Richmond, Va., Dr. R. J. Willingham, Secretary, asks for \$20,000, and for several of our best pastors to go to the foreign field. The Home Board, Atlanta, Ga., asks for \$15,000. The Sunday-school Board, Nashville, Tenn., Dr. J. M. Frost, Secretary, wants to place its literature in every Baptist Sunday-school in the State.

The General Association is interested also in establishing and assisting Baptist academies in Eastern Kentucky as feeders for our colleges.

Every Baptist church in Kentucky is entitled to one messenger, and an additional messenger for each 200 members in excess of 100. Each District Association is entitled to one messenger and one additional for every 500 of the membership of the association.

We appeal to the moderators of associations, and to every Baptist pastor, to see that the association and churches appoint their best men (Acts 6:3) to help in the great work.

London is 156 miles southeast of Louisville, on the Louisville & Nashville railroad, and two daily trains running each way; 97 miles southeast of Lexington, and 141 miles from Elizabethtown. Let us rally to the work and accomplish all that is planned, and come to London with thanksgiving. Let us unite in effort and prayer and make this "the greatest association in spiritual power ever held in Kentucky. Fraternally yours, Wm. B. MCGARITY, Pastor.

J. G. Bow, Cor. Sec. State Mission Board, London, Ky.

To the churches at Armageddon, Fairview, Elkton, Galsburg, Allianceville, Mt. Tabor, Mt. Zion, Pembroke and Treadon:

DEAR BROTHERS—At its recent session the Baptist Association adopted the following:

"This association recommends and urges that the churches send all their contributions to missions and Orphans' Home to the treasurer of the circle in which they are located."

I have been chosen treasurer of Circle No. 2, of which you

are a member. It is the desire of your president, Bro. Dickinson, and myself to make ours the banner circle of the association. Won't you help us?

Send all your contributions to the Orphans' Home and missions to me at Treadon, designating your mission contributions if you wish. If not designated the association's division is as follows: Foreign 25 per cent., Home 25 per cent., State 20 per cent., District 20 per cent. and Sunday-school and colportage 10 per cent. If you send boxes to Orphans' Home or the Home Board, report the amount to me, designating it as such.

Please begin your contributions through this channel at once, as our year begins August 1. Praying God's richest blessings upon you all, I am your servant for Christ's sake, J. R. MILLIKEN, Treasurer, Treadon, Ky.

THE MARKETS.

WHEAT MARKET. Report for week ending Aug. 17.

Table with columns for wheat grades (No. 1, No. 2, etc.) and prices per bushel. Includes sub-sections for 'CATTLE' and 'HOGS'.

Table with columns for various market items and prices. Includes sub-sections for 'SHEEP AND LAMBS' and 'PORK'.

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Items of Interest.

NEWS THE WORLD OVER.

Francisco Oring, the greatest astronomer Italy has had, died in Rome on the eighty-second year. His studies, like that of Parnell, show that the moral force of public opinion is yet powerful. Oring married an adventuress during his wife's life time, and this adventuress was involved in the Roman Bank scandal to such a way as to make it impossible for him to be free from suspicion. He was forced to retire from his place as Prime Minister, and departed without being deposed.

General McArthur has made his annual report of the damage in the Philippine Islands. He does not agree with General Fred Grant in his estimate of Agatnana, but thinks his capture was the great event of the year. He has no faith in any prospect of affection from the Filipinos. He says an army and well-organized navy will be needed there for a long time to come, and to treat in other instruments will be "to put in jeopardy the entire future of American possessions in the archipelago." Recently the General is not named on the Taft Commission.

Haron Adell Erik Nordenstam, the Swedish Arctic explorer and naturalist, is dead. As a lad, he served more for practical than theoretical learning, and this colored his whole life. In 1875 Nordenstam turned his attention to Siberian exploration and the year following introduced the first mercurian by sea to Siberia. Three expeditions made him hopeful of accomplishing the Northwest Passage, and in 1890 he started in the Vega, which was the first vessel to double the most northern point of the Old World.

Two of the prizes created under the will of the eminent engineer and chemist, the late Alfred Nobel, have been awarded. Prof. Finsen, of Denmark, is honored for his discoveries in connection with the cure of light in the treatment of lupus, and Prof. Faville for his successful and valuable researches in nutrition.

A use for the depleted wire grass of Wisconsin marshes has been discovered. It is being harvested and made into binding twine and door mats. About 1,000 men are employed in the factories using the grass. The twine gives satisfaction and is cheap. Factories for making rug, matting, carpet lining, bagging and five kinds from the grass are being erected.

A great mass of shale-rock fell from a cliff above a party of miners, being escaped instant death. They were at Noble Rock, on the Canadian side, of Niagara Falls and all were more or less severely injured.

It is now in order for Prof. G. Ray Lankester to rise and explain himself. Mr. Harry Johnston has found two new and strange creatures in the forests of Uganda, both unknown to naturalists. One, a national resembling a horsemule griffin, and the other a griffin with five horns. Prof. Lankester, in explaining this to the London Times, said the latter is the product of a curious linguistic illusion. Mr. Harry had spoken of a "griffin with five horns" and this phrase in repetition had been converted into "griffin a five-horned." An ingenious way to explain the five horns. Mr. Harry Johnston presently replies in the professor, however, and informs him that the discovery is a double one and that specimens of both animals—"one horned" and "five horned"—are now in London.

Emboldened by its success in having the police seize a whole edition of the Irish World, which was contrary to law, the Irish government of England undertook a similar high-handed measure with the Daily Mail of London. The War Office command of the regular news agencies not to supply the paper, whereupon the Daily Mail brought out, and the War Office was forced to yield.

What is really going on in China, we cannot find out from the newspapers. The "missionaries" who have been doing nothing as industriously for so long as each heavy expense to China were said to have arrived. Hanks has retired to England, and this had ended the deadlock. But now the report is that the English minister has refused to sign and things are at a standstill again. Meanwhile the Tsin Chai-Lai rising is growing. General Orford, the Russian general, who was responsible for the murder of thousands of Chinese, has retreated outside.

There have been a number of bank and stock failures in Germany when a "desirable exception" has been granted and a crisis has been reached. There have been so many suicides among the bankers that one prominent insurance company in this country has lost business.

The Dutchman had given the most remarkable exhibition of speed ever made by an Atlantic liner. Her run was made over a distance of 1,011 miles in 11 days, 11 hours, 5 minutes, an average speed of 22 1/2 knots per hour. On several occasions the Dutchman signalled by the wireless system and obtained a reply.

A TRIBUTE TO DR. THOMAS HALL.

Dr. Thomas Hall was born in Charleston, S. C., in 1838. He entered West Point in 1857, and was graduated with honor in 1861. Though reared an Episcopalian, he was converted to Christ under the ministry of the distinguished Richard Fuller. While reading the New Testament in Greek he was led to adopt Baptist principles, and finally was baptized by Dr. James Outburt, of Washington, D. C.

In 1864 he was ordained to the ministry at Anderson, S. C., and, five years later, coming to Kentucky, he succeeded Dr. William Vaughan as the honored pastor of Bloomfield Baptist church. Here he served with fidelity and efficiency until his death.

For sixteen years New Hope and Mill Creek churches enjoyed his pastoral labors. He also preached to Chaplin Fork for four years. The members of these churches were warmly attached to their pastor, and he also loved them with devout affection. As the wise and able moderator of Nelson Association for twenty-eight years, he did a noble work for God. In fact, a good degree of success attended his labors wherever he wrought. He was a modest, pious, humble Christian gentleman—a warm-hearted and genial companion, a ripe scholar of wide reading, a thoroughly sound theologian, an able preacher of the Gospel. His many virtues and his amiable character gained for him the just admiration and the high esteem of all who knew him well.

His Christian experience was full of joy, his faith in Christ was strong indeed, and his hope grew brighter as the end approached. He will be greatly missed by a large circle of appreciative friends who extend their deep sympathy to the bereaved family. J. A. BOORS, Taylorville, Ky.

DR. HALEY'S REQUEST OF PREGACHER'S.

While Dr. Haley was asking preachers as to their practices, and that of their churches, as to dancing, card-playing, etc., of church members, it does seem to me that he should have taken the lead by stating what is the position of himself and the churches of which he has been pastor, and of which he is now pastor!

As to myself, much of my life has been spent in the pastorate on which the Lord's blessings have rested. At the beginning of my ministry my practice was: Got the church to arraign the offender before it and exclude, if no confession. Later in my ministry: First see, reason with, pray with, give literature to the offender, showing the evils of the act or acts, urge the offender to take time to think, read and pray over the offense. If he or she then stops the offense I endeavor to keep it from ever coming before the church unless the offender feels to voluntarily bring it before the church him or herself. I find this the better course. Reasoning and haste have driven thoughtless young people from our churches; the other extreme of paying no particular attention to these offenses, load-down the church with ungodliness, and ruining the offenders. Not long ago, on invitation of a rich church in another State, I visited it with a view to becoming its pastor. It had a fine parsonage and paid a good salary, but finding dancing and card-playing in it, I plainly told the Committee on Pastor my position as to these evils. As I expected,

though the church was well pleased with me, this defeated my call, for which I have not cried. W. A. JARREL, Station A, Dallas, Tex.

DAVIES COUNTY ASSOCIATION.

I left Louisville over the L. H. & St. Louis R. R. last Monday evening a week ago, and on arrival in Owensboro was met by Dr. Fred D. Hale, and kindly conducted by him to the Baptist College for Young Ladies, presided over by President F. Stimpson McCall and his noble wife. I attended Davies County Association two days and greatly enjoyed mingling with the brethren. Pastor Mashburn of Walnut-street church, Owensboro, gives the proceedings elsewhere in this issue.

SHELBY COUNTY ASSOCIATION.

I reached Louisville from Owensboro early Thursday morning and took an L. S. train for Shelbyville, where I secured a surrey from Bro. Clarence Brown's livery stable and, in company with Brethren Geo. Cox and Pastor Hibbs of Williamsburg and Financial Secretary of Williamsburg Institute, drove twelve miles to Mt. Eden and for two days attended Shelby County Association. Bro. Davis has furnished the proceedings in another column of this paper.

KENTUCKY GENERAL ASSOCIATION OF COLORED BAPTISTS.

This body convened with the colored Baptist church at Versailles. I attended the forenoon and afternoon sessions on Saturday. The attendance was large. Elder Frank of the Fifth-street Baptist church was moderator, and he had all he could do to hold down the brethren, as so many wanted to be heard at the same time. The usual amendments were offered and many points of order were raised, and even the previous question was often called for. The year's work was a large advance on former years, much credit being due to Elder Frank and his zealous co-laborers. Our colored brethren are making commendable headway. It was my pleasure in Versailles to meet and talk to Brother Richard Gray and he was with me at this meeting, where we were honored with invitations to address the brethren, and this we did in brief speeches. I also met Brother Cleaveland, of Versailles church.

ESTILL SPRINGS.

I called at the office of the Louisville & Atlantic Railroad in Versailles and found the manager, Mr. C. M. Browning, genial and obliging. He is deservedly popular with all who know him. Traveling over the scenic L. & A. railroad, I reached the springs Saturday night, where my wife and son, Allen, are spending some time. This famous Kentucky resort has had a prosperous season. Had there been hotel room I am told that the number of guests would have been double what it has been. The capacity is from 200 to 250. Mr. W. R. Thomas is the right man to have as manager, and Mr. George T. Stephens is the popular book-keeper.

Here I met my old schoolmate, Col. John G. Reese, and his wife, of Glenview; Mr. and Mrs. A. Selvin, long residents of Louisville. Mr. S. is the engineer of the L. & A. railroad, and he is expanding the line to Beattyville. Dennis Chestnut and wife, of Danville, had just left. I also met Miss Adams, of the First Baptist church, Lexington.

I greatly enjoyed my short stay of a day and a half and two night, and I can recommend Estill Springs as a most pleasant place to rest, and the medicinal waters and beautiful scenery are popular attractions. W. F. H.

NO MAN can ever rise above that at which he aims.—A. A. Hodge.

The Executive Board of the Baptist General Convention, Indian Territory, to the Home Board of the Southern Baptist Convention, and the American Baptist Home Mission Society, (Greetings:)

DEAR BROTHERN:—

Feeling profoundly the importance of enlarging our missionary work in the Indian Territory so as to include the "fullblood" Indians of the five civilized tribes in whose country we are living, and who are so sadly in need of help, we have determined to undertake the task, being led thereto by the Holy Spirit, as we believe.

At the very threshold of this work we are confronted with the fact that the work we have already taken from the hands of the two bodies which merged into the formation of our present General Convention, has absorbed all the funds at our command, and consequently we are forced to look to the enlargement of our funds, or let this great demand for our help continue to go unheeded at our very doors. In this great extremity we respectfully call upon you for further help in this work, and beg to request you to make as large an appropriation for this work as you may think wise to do, in addition to that which you have already made, on the same general plan and in the same ratio of your former appropriation, we pledging our convention to do our part in same ratio.

If you cannot do anything for the remainder of this year (which we hope you may be able to do) we hope you will be able to arrange to help us take up this work (so sadly neglected in the past) with the beginning of next year, October 1.

By order of the Executive Board in session. J. C. STALOW, President.

W. P. BLAKE, Rec. Sec. South McAlester, I. T., Aug. 16.

THE news of the death of Dr. Wm. Henry Strickland came as a shock, although he had not been in good health for some time. He was thought to be better, and was sitting by his wife while she read the Baptist papers to him, when the sad came. Dr. Strickland was widely known through the South, and many brethren will join in sympathy with the sorrow of his family.

CHILDLIKENESS is the loftiest attainment, the deepest strength, the highest charm, of Christian character. The soul which has arrived at it has not merely entered the door of the kingdom of heaven, he has not merely the germs of all development in him, and in his hand the key and clew to all advance, but he is far on his way into its deepest heart—he is there. Childlikeness is a blot and a flaw, and shuts a man out of life's

Triennial Conclave.

Louisville, Ky.
August 27, 28, 29, 30.

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Commander: Samuel P. Kim, U.S.N. U.S.N.
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Best Breakfast Flour	1.00
Best Family Flour	1.00
Best Corn Meal	1.00
Best Sugar	1.00
Best Coffee	1.00
Best Tea	1.00
Best Rice	1.00
Best Beans	1.00
Best Peas	1.00
Best Lentils	1.00
Best Apples	1.00
Best Oranges	1.00
Best Lemons	1.00
Best Raisins	1.00
Best Currants	1.00
Best Grapes	1.00
Best Strawberries	1.00
Best Raspberries	1.00
Best Blackberries	1.00
Best Blueberries	1.00
Best Raspberries	1.00
Best Blackberries	1.00
Best Blueberries	1.00

Write for our prices, our detailed quantity price card, and our terms for cash and credit.

W. C. COLVILLE & Co., Louisville, Ky.

FRUIT JARS

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best things in every realm. No higher praise can be given to any man than to say that he is childlike. Hardly a sower thing can be said than that he is childlike. Yet it can be said of most people, and the other—God forgive and help us!—can be said of few.—Sel.

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