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Faith, Hope and Love, These Three.

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There is far too much of this preaching of "altruism," as they call it, these days. Men cannot be saved by being good to their fellow-men. Men cannot be happy by being good to their fellow-men. God must come first.

PRINCIPAL SIMMONS, in an address at Mansfield College, warned his hearers against what he called "intellectual alcoholism," that is, the habit of taking nips of magazines, novels, books, &c. There is no doubt much injury to the intellect in these days caused by lack of thoroughness.

DR. O. E. KACHEN, in the *Examiner*, quotes from a Professor in the Baptist Theological Seminary in Chicago this sentence: "Here Elijah crossed the river to die, like Moses, somewhere in yonder mountains." It is not necessary to add that Dr. Kachen is very far from agreeing with the Professor. What next?

The Methodists of England in their recent Conference dwell upon the decline in the Sunday-schools. There was a decrease during the year of 950 teachers and 1,080 scholars. They said a similar decrease was observed in the other denominations. What was the cause and what the remedy were the questions considered.

DR. JOSEPH PARKER says of the old Scotch preachers: "Solemn, pious men they were, who entered the pulpit with the consciousness that they had a message from God to their fellow men, and that it must be delivered with tearful faithfulness. Their preaching was a veritable pleading with men as ambassadors of their Saviour-King."

The *London Baptist* quotes from a writer who had frequently heard the great Whitfield: "Mr. Whitfield looked as if he were pleading with the people to escape from a danger he saw, but they could not. He seemed to throw his whole soul into the perils of his hearers." We fear too many sermons are preached in these days from which no one would gather that any in the congregation are in deadly peril.

The Southern Presbyterian General Assembly appointed three men to write a pastoral letter to their people upon the steady decline in the candidates for the ministry. They say in the letter that the cause of the decline is due to a low tone of piety, that temporal interests absorb attention, church discipline is relaxed and family religion decays. This is a sad picture, and the saddest part of it is its accurate description of a state of affairs which is not confined to the Presbyterians.

Christ's Prisoners.

BY REV. THEODORE L. OUTLER, D.D.

These two words, when read together, sound like a singular pair of bedfellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. But in the apostolic days imprisonment often was a badge of honor. The chiefest of the apostles when he wrote a letter to his Colossian friend, Philemon, signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's fetters—a prisoner, not for evil doing but for well-doing. His manacles are badges of honor; and while his scarred body is bound, his soul is rejoicing as Christ's freed-man from the yoke of sin, and there is not a happier man in Rome.

The essence of imprisonment is to be confined to one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants and yet are prisoners. They are *shut-ins* without their own consent. Some of them are unable to get into God's house on the Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long, weary years. During my pastorate I used to visit, year after year, a lovely and cultured young lady who knew nothing of the out-door world except the glimpse she got from her bedroom window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the "Everlasting Arm." She never uttered to me one syllable of discontent during the whole fourteen or fifteen years of her imprisonment in that sick chamber! When I read to her some cheering passage from God's Book, or gave her a sip of honey from that inexhaustible honey-comb, a joyous smile passed over her face which was sadly distorted by long disease, as if she were saying, "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "oft times resorted to," it was that in which this bright, sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

Just why it is that the all-wise and loving Master permits some of his choicest servants to be laid aside from all active service, and to be tortured often by sharp bodily pains, I can no more understand than I can understand why he permitted the brilliant and beloved Dr. Babcock to cut the cord of his own precious life under a sudden stroke of delirium. It is the frequent *permissio pro videns* of God that put the hardest strain on my faith. When every voice is so needed to teach and to preach his Gospel, why does he doom so many to silence? When every hand is needed in his service, why does he allow so many of his soldiers to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is that the Christian life is a school for the promotion of that vitally important thing—*Christly character*. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christians. It is not those whom he hates, but those whom he loves that he often chasteneth. The Master sits as a refiner beside the furnace of affliction. He heats it until the metal melts, and the dross of selfishness and impatience and unbelief runs off. He often keeps his silver in the furnace till he can see his own face reflected in the clear metal of the heart as

in a mirror. Then the affliction is doing its appointed work, and Jesus has "made the vessel unto his own honour." During my pastoral experience, I have discovered some of the most attractive and well-ripened Christian characters belonged to those who were confirmed invalids or who had been schooled by intense bodily sufferings. Perhaps when such reach Heaven they may be more than content that in this world they were among the Lord's *shut-ins*.

Another truth must not be overlooked. The prisoners of Jesus Christ may be among the most useful of his servants—I mean useful to others. Paul did some of his very best work when a prisoner. A jailer locked him up at Philippi; but in a few hours he had that very jailer at his feet crying out, "What must I do to be saved?" At Rome he preached the Gospel to those around him until there were many converts in Cæsar's household. He wrote seven of his inspired epistles while he was Nero's captive—one of them is the letter to Philippi which is the especial epistle of gratitude for divine mercies and of exultant joy under sharp afflictions. As canary birds sometimes sing when their cages are covered to prevent it, so this old hero, when caged at Rome, furnished to the world some most sublime melodies of faith and victorious courage. I need not remind my readers of the case of John Bunyan, who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford jail.

Miss Charlotte Elliott composed that wonderful hymn, "Just as I am, without one plea," and some others of her exquisite songs of the soul, while she was imprisoned in a sick chamber. Several years ago the wife of my beloved friend, Charles H. Spurgeon, took me into what she called her "workshop." Although her ill-health did not allow her to attend her husband's church, she spent much of her time during the week in sending off volumes of commentaries and other helps in Bible study to poor ministers and "village preachers;" and she told me that she had sent off thousands of volumes on that beneficent errand! An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the impatient, or consolations to the troubled—and these she sent through the post or by a special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus, and vocal with the inspirations of his Spirit.

The Average Christian.

BY REV. F. W. BYDER, D.D.

"Neither can they prove the things whereof they now accuse me."—Acts 24:13.

In every community, usually in every congregation, there are those who hold aloof from our faith on account of the inconsistent lives of those who profess it. I suspect some of you have that feeling. Generally speaking, it is also, on your part, a purely personal affair. You have had unfortunate business relations with a deacon or a Sunday-school superintendent, in which you did not get—as you meant to—the best and of the bargain; or you have found a Christian neighbor socially disagreeable; or you have fished up some scolding gossip and have jumped to the discreditable conclusion that the churches are composed of rather poor stock. I will not stop to quarrel with you about that. All I desire to do is to point out the lameness of your logic and to save you from the pernicious conse-

quences of bad reasoning. For, mark you, I am not now defending Christianity, but Christians. Neither Christianity nor Christ needs defending. Christ, certainly, does not need any defence, and Christianity needs it only in those particulars of its history or creed which are clearly recognized as broad and fatal departures from the spirit and teaching of Christ. Christianity calls for apology in so far only as it has ceased to be Christian. There is, therefore, no connection between the opinion you may carry concerning certain church members and the judgment you pronounce upon Christianity or Christ. The premise has no relation to the conclusion. The *salvus* by which you leap lightly from one to the other belongs in the category of politics, rather than logic. Cast into the form of a syllogism, your argument runs into a bare and utter fallacy. The figure will stand like this: (a) I have found that certain persons are morally unsound or dishonest; (b) these persons profess to be Christians; ergo, Christianity is false and has no claim on my faith and duty.

The merest tyro in the art of ratiocination will see that this reasoning is false, whatever may be said of the facts on which it pretends to base itself. The only conclusion deducible from these premises is that some who attempt, or profess to attempt, the Christian life fall sadly short of its ideal. By the way, how does that excuse you from emulating that ideal? Or how does it prove that Christ is an impostor? Or how does it demonstrate that the system of religion called Christianity is a delusion and a fraud? And I should feel that I was offering an insult to your reason if I did not assert that you know, as surely as any further illumination can make you know, that your relations to Christianity and your obligations to Christ are not affected in the least by any opinion you may have formed as to the fraudulence of the average Christian profession. Should every church member turn out to be a truculent knave, the Gospel would still remain the sole power of God unto salvation, and Christ the only name under heaven whereby we must be saved. Still further, you know that if you should adopt the precepts of our Christian faith as your rule of daily living, and take the personal Christ to be your example and Saviour, you could not fail to become a nobler and a better man. On what ground do you excuse yourself from taking immediate steps to become a nobler and a better man? On the ground that some one else who tried, or pretended to try, to become a nobler or a better man, has failed? I would not suggest such an affront to your intelligence if you had not first proposed it; for your argument comes to just that. Because some one has bungled the experiment, you decline to attempt the experiment! Because another has made shipwreck of faith, you feel justified in making shipwreck without faith! In short, your course of reasoning casts suspicion on your sincerity or your intelligence. Either your views of the average Christian are a mere mask, or else you do not perceive the naked fallacy on which they rest. And I earnestly advise you to reconsider the whole matter from top to bottom, to see if it is worth while for an accountable and rational being to risk his future on such a venture as that.—Watchman.

I do believe that a common man's work is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

"Lord, Teach us to Pray."

BY J. D. MURPHY.

How often we have need to come with this prayer for ourselves and, while prayer is one of the simplest things, made so by the teaching of Christ, yet we have greatly mystified it. I would submit the following observations in the endeavor to learn "how to pray."

1. There are only two instances given in the Word of God which show the one reason why God answers prayer. One of these is where the man went to his friend at midnight and asked him for "three loaves" (Luke 11:5-8). The other is where the widow plead with the judge: "avenge me of my adversary" (Luke 18:1-8).

In one case it was a matter of "friendship"; in the other a matter of "vengeance." In both cases the answer arises out of the man himself. "I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." "Yet because this widow troubleth me, I will avenge her." The continued asking in one case and the continued coming in the other case throws the whole matter upon the man in the house and the judge on the bench. Each one finds in himself the reason for answering. Not because he is a friend, not because she is a widow, but "lest by her continual coming she weary me." Within himself and on his own account, he says I will.

"Will not God avenge His own elect," etc.? Here is the whole doctrine of prayer. Further, it shows us that this whole matter of prayer arises out of the relation of the parties. The man would not go to a "judge" for "bread"; the widow would not go to a "friend" to be "avenged." Christ taught His disciples to pray to their "Father" because they ask a favor. But when he taught that "men," yes, "all men," ought "always to pray," He illustrates by the case of a "judge," because men come as sinners—as one might plead against an "enemy." It was with such cases a judge had to do. Men do not come to God as their "Father," for they know that He is not, because they know that they are not His children. Hence, when they pray, "God be merciful to me a sinner," they appeal to Him as one who has to do with sin. The disciple comes as a "son that asks bread of one who is a father"—one who has to do with favors.

Jesus recognizes this difference in relationship when He prayed for his disciples. Speaking of His disciples, He says, "Holy Father." Speaking of the world, He said, "O righteous Father," "A holy God to keep His disciples," "A righteous God to deal with sinners" (John 17:11; 26).

Herein, then, we have the entire doctrine of prayer. It arises out of our relationship to Him. As sinners, we appeal to Him as one who deals out justice. As His children, we appeal to Him as one who deals out favors. Not because He is almighty and therefore able, but because He is a Father and therefore willing. There are many facts and circumstances entering into our subject just here, but in the above we have given the one prevailing principle from whence comes the prayer and why the answer.

Charleston, Mo.

No Children.

BY SHELL SMITH.

Looking over my daily paper just before Christmas, I saw, among the advertisements, this announcement: "Furnished rooms to rent over the store of Nathan Notion for families without children."

Nathan deals in toys. He has dolls and hobby horses, and all sorts of nice things such as the little ones love and expect to get at this gift-giving season. But Nathan don't want any children in his furnished rooms, though they are fitted up for housekeeping. Children are a nuisance; and yet if there were no chil-

dren, there would be no demand for toys, and Nathan would have to go out of business. Such is the inconsistency of human nature.

There is no age since Cain was a baby when there was so much thought and time and money expended to please the children, and yet there are husbands and wives who don't want children of their own; and there are multitudes, both of the married and unmarried, who look upon boys and girls as annoyances to be endured, instead of taking them up in their arms and blessing them as the Savior did. But the Christian, when he sees the little ones in his home or in the street, thinks of the babe in the manger, and feels that Christ has glorified childhood. He remembers that Jesus said: "Of such is the kingdom of heaven." This would be a joyless world if there were no children in it, and we had better learn to love them here, for there will be a great many of them in heaven.

But I do not wonder that those who rent furnished houses or rooms don't want children in them. The children of those who are homeless, who drift about from place to place, can not be well trained. I sometimes think that no man ought to get married until he has a home of his own. The tenement house children present one of the most difficult problems of the age. As a rule, their parents don't take them to church, or teach them to read the Bible and to pray. They are too busy earning their daily bread to attend to the mental and moral culture of their little ones, and the poor, neglected children become the street gamins of our crowded cities. Our mission Sunday-schools are doing something for them, but what they need is homes.

At the other extreme of our social life, the fathers are immersed in business, and the mothers in society. The children are left to the care of servants. They are petted and pampered, but not trained. They grow up selfish and willful. They have splendid homes, but there is in them no atmosphere of love—no nurture and admonition of the Lord. What can the church do for these pampered ones and daughters of the wealthy? Here is a problem as difficult of solution as that in regard to the children of the poor and homeless.

If the majority of the children of today are to grow up in the slums, or in the homes of luxury where there is no fear of God, the prospects of our country are dark indeed! The hopes of freedom and humanity for the coming generation rest upon the home training of the young. The true mothers of our land are doing far more than the politicians to shape the destinies of the republic. They need divine wisdom. And he who loves the infants, and has placed them in their arms as he placed the babe of Bethlehem in the arms of Mary, will help them if they look to him. He has given us a rule that is brief, but comprehensive. The two words "nurture" and "admonition" cover the whole field of parental duty. Children are tender-hearted and sensitive. They need to be cherished, comforted, dealt with gently and lovingly, and yet they need to be taught early to obey, to do right, to care for others and to fear God. The combination of nurture and admonition will insure filial affection and fidelity. The material placed in the hands of fathers and mothers is plastic, and they can mold it aright if they will. But they must remember that they were children once. They must try to sympathize with their little ones, and have great patience with them and great charity for them.

A teacher, to test the tact of mothers in dealing with their children, sent out this story to a number of them:

"Jennie had a beautiful new box of paints; and in the afternoon, while her mother was gone, she painted all the chairs in the parlor, so as to make them look nice for her mother. When her mother came home, Jennie ran to meet her, and said: 'Oh, mamma, come and see how pretty I have made the parlor,' but her mamma took her paints away and sent her to bed. If you had been her mother, what would you have done or said to Jennie?"

Many thought that the mother was right, because it was wrong for Jennie to

paint the chairs; but some ventured to suggest that the child meant and hoped to please her mother, and should not have been punished, though she should have been admonished. A wise and loving mother will deal with her children as she prays and hopes that God will deal with her. When we try to please him, even if we blunder sadly, he blesses us. He looks less at what we do, than at the spirit by which we are animated.—Journal and Messenger.

Manifestations Under Conviction of Sin.

Conviction of sin, not merely of mind, but of heart, is the first step in a Christian experience. Just how such a conviction comes, we will not attempt to explain. From the examples found in the Bible, we can know at least some of the means which are used in bringing men into such a state. Something of the extraordinary was used in many instances, as found in the Bible, such as in the cases of Saul and the Philippian jailer. But on the day of Pentecost, after the people heard the Word of God, as preached by Peter, "they were pricked in their heart." In general, the Lord uses his Word in connection with his providences and the labors of his people.

What a revelation it is to a man to look into his own heart; and to see and realize his own sin! When Isaiah "saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple," the seraphims "cried one to another, holy, holy, holy is the Lord of hosts; the whole earth is full of his glory;" he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." When he saw himself in contrast with God, he was made to realize the exceeding sinfulness of his own sin. The magnitude and blackness of his sin filled his soul with such anguish that he could but cry: "Woe is me! for I am undone." The people must have felt a similar anguish under the preaching of Peter when their eyes were turned within and they saw the depths of their sin.

In former years we have seen similar manifestations under the conviction of sin. A giddy Episcopalian girl went to a Baptist church one day, and the pastor preached on the new birth. Her inner self was revealed to her. She went to her boarding place and shut herself up in her room, and there she plead with God for his mercy all the afternoon. When called to tea, she refused to go. She wept the briny tears of sorrow and despair. Her sin grew in magnitude, and she became more desperate every hour. It was a bitter night, for it was night indeed to her soul. Between midnight and day she cried out in her anguish, "O God, have mercy! do have mercy upon my soul!" Her cries awoke the family. A consecrated girl of the home ran to her bed-side and found that she had wept until her eyes were swollen and that she was prostrated with grief. When the penitent girl observed, the presence of her friend, she exclaimed, "Do pray for me, Mary, I am such a sinner!" But Mary first told her of Jesus and his love; then she prayed with her, and the blessedness of sins forgiven was realized and peace filled her soul.

We do not mean to discredit the professed conversion of those who have made no demonstration under the conviction of sin. But we do believe that it would be helpful to us all to study the manifestations by those under conviction of sin, as revealed in the Word of God. Not only these, but those we have observed in our own generation. We need to study more and talk more about our Christian experiences and the experiences of others of former years. It will bring us closer to the cross, and then there will be no need to grieve:

"Where is the blessedness I knew
When I first saw the Lord?
Where is the rest's refreshing view
Of Jesus and His Word?"

For the vision of our dying Lord and the blessedness of sins forgiven would be realized.—Christian Index.

A Famous Prescription.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person! But how did you know that was what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—California Christian Advocate.

Take Things as they Come.

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from troubles? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the Cross.—Louise Heywood.

Borrow the Lord can use us in his service, we must have close individual dealing with himself. He always will have to do in secret with that soul that he intends to use in blessing others.

There is no excellence without great labor.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 8.

JACOB AT BETHEL.

Gen. 28:10-22.

Morro Text—"Surely the Lord is in this place."—Gen. 28:16.

Rebecca's guilty conscience naturally made her timid. Conscience doth make cowards of us all. Her had good cause for anger at the way he had been treated by his mother and his brother. It shows his affection for his old father that he resolved to seek no vengeance till Isaac had died. The whole course of God's treatment of Jacob is an illustration of the words of Paul, "that the purposes of God according to election might stand." It was from no merit in the tricky, deceitful man himself. It was of God's free grace.

"And Jacob went out from Beersheba and went toward Haran."—Beersheba is on the extreme south of Palestine. Isaac made his home there during his life. Haran was 450 miles away. He went out alone, sent by his mother to seek a wife among her kindred. Rebecca knew that Esau did not cherish resentment. She thought her favorite son could return safely after a short absence. But she never saw him again.

"And he lighted upon a certain place."—The place, the Hebrew has it. The place chosen by God. Why Jacob did not enter Las, the town which was afterwards called Bethel, it is useless to conjecture. It is probably because the gates were closed; it may be because, a lone stranger, he was fearful of violence, or because he did not wish to enter a heathen town. Jacob had come about fifty-five miles.

"And he took of the stones of that place, and put them for his pillows."—A thing often done in Syria to this day. There was no hardship to him in sleeping thus in the open air—as a shepherd he was probably accustomed to spending the night so. The hardships were his loneliness among hostile strangers, his going away from his home—and Jacob was a home-lover—uncertain when he should return, or what his reception would be in the place to which he was going. He was "harrassed, alone, poor, undefended, with a long and dangerous journey before him, among hostile tribes, and with an uneasy conscience."

Before he went to sleep he cried to God, as we learn from his own words twenty-eight years afterwards (chap. 35:3). And God answered his prayer gloriously.

"And he dreamed, and behold a ladder set up on the earth, and the top reached to heaven."—God frequently appeared to the patriarchs in visions of the night. The vision was of a mighty stairway, instead of what we mean by a ladder. The only thing which reaches from earth to heaven is the glorious staircase of the Lord. Without that there would be no visits of angels, and no voice of God making gracious promises to his guilty creatures. It is because Christ died that the angels serve and Jehovah guards his people. Outside of Christ our God is a consuming fire. And as God and the angels

Difficult Digestion

That is dyspepsia. It makes life miserable. Its sufferers not because they eat ill, but simply because they eat. They know they are irritable and fretful; but they cannot be otherwise. They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffiness, headache, heartburn and what not. The effective remedy, proved by permanent cures of thousands of severe cases, is **Hood's Sarsaparille**. Hood's Pills are the best cathartic.

come down to us along the pathway, so our faith and our prayers go up through Christ alone. We can never praise as we ought the glories of his grace that there is a ladder from earth to heaven, and not a great gulf fixed between.

"And, behold, the Lord stood above it."—"Governing and controlling all, the centre and object of." The promise had been made to Abraham, and from among all his sons to the son of Sarah. Now God tells Jacob the promise descends to him through the younger son Isaac. "The land whereon thou liest, to thee will I give it, and to thy seed."—The earth is God's, and he gives the lands to whom he pleases.

"And thy seed shall be as the dust of the earth."—This to a poor houseless, friendless man lying asleep on the mountain side. The promise was threefold, of the land, of the number of his descendants, and, greatest by far, of the Christ in whom all the families of the earth are blessed. "It would not be difficult to show that Jacob's descendants have been the very 'salt of the earth' in all ages. Kings and chronicles show that they were bad enough under the later monarchies, but, bad as they were, they were the best the world had then. When held captive in Babylon and Persia, they became a fountain of moral health and intellectual vigor."—Dougherty.

"And, behold, I am with thee, and will keep thee."—Jacob's character was such that great promises for the future did not touch him as they did his grandfather, a far greater man than Jacob. God adds a promise for present safety to a man naturally timid. Jacob is not journeying alone. Jehovah is with him, guarding him. He shall return again in safety to the promised land. This promise of God holds good to-day for all of Jacob's spiritual seed. God is with every one of his chosen as surely as he was with Jacob.

"Surely the Lord is in this place; and I knew it not."—Jacob probably did not expect any manifestation of God's presence except where the altars of worship were. He certainly did not look for a direct revelation here. There is no more important thing to be learned than that God is always with us, that his life rests on each one of us at every moment of our lives as truly as if each one was the only creature in the universe.

"And he was afraid."—Because he felt his own guilt. Guilty man always trembles in the presence of holiness. "How dreadful is this place."—How solemn and awful. Let teachers impress upon their scholars the need of solemnity, of feeling God's presence when they go up to the house. "This is none other than the house of God."—The Most High dwelleth not in houses made with hands, and any place where he manifests himself is his house. "This is the gate of heaven."—Referring to the ladder of his vision.

"He took the stones that he had put for his pillows, and set it up

for a pillar."—As a memorial to mark the spot that he might know it again. "And poured oil upon the top of it."—To consecrate it. Oil was the symbol of dedication to holy uses.

"And he called the name of the place Bethel."—Which means house of God. There was a city not far off which the Canaanites named Las, but which, after Joshua's conquest, was called Bethel.

"If God will be with me."—The "if" does not express doubt, but means "since," rather. Jacob's request is a modest one—only for food and raiment, and to return to his father's house. His love of home and his deep affection for those whom he loved were among the best traits of this faulty character. "Then shall the Lord be my God."—He will serve him only, having no idol, keeping himself from the superstitions of those around him.

"And this stone which I have set for a pillar shall be God's house."—He would erect an altar there and sacrifice on it. "And I will surely give a tenth unto thee."—This was an acknowledgment that the whole was God's property, and thus the possession and enjoyment of the rest was sanctified. In Genesis 14:20 we have an instance of Abraham's giving tithes to Melchisedek. Here we have one of several proofs that the duty of giving one-tenth to God was recognized before the giving of the law.—Speaker's Commentary.

"Lays is the time to serve the Lord." But that does not mean the few dying moments of a life of sin; it means the hours and days when you are at your best, and can render the greatest service. To every man according to his work. Who can suppose the penitent thief to receive the same heavenly reward as the Apostle Paul or John?

HARD TO PLEASE.

Regarding My Morning Tea.

"Oh how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off. Then the question was, what should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

About two years ago we struck upon Postum Food Coffee, and have never been without it since. We have seven children. Our baby now eighteen months old would not take milk, so we tried Postum and found she liked it and it agreed with her perfectly. She is today, and has been, one of the healthiest babies in the State. I use about two-thirds Postum and one third milk and a teaspoon of sugar, and put it in to her bottle. If you could have seen her eyes sparkle and hear her say "good" to-day when I gave it to her, you would believe me that she likes it.

If I was mother of an infant's home, every child would be raised on Postum. Many of my friends say, "You are looking so well!" I reply, "I am well; I drink Postum Food Coffee. I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee."

I am writing this letter because I want to tell you how much good the Postum has done us, but if you know how I shrink from publicity, you would not publish this letter,—at least not over my name.—Milford, Ohio.

EDITORIAL CORRESPONDENCE.

A new railroad has been built to Cripple Creek. It runs in connection with the Denver & Rio Grande, and goes direct—minus its curves—from Colorado Springs to Cripple Creek. It winds up and around first the foot hills and then the mountains, opening vistas of surpassing beauty and visions of sublimity which beggar description. In the windings the passenger sees the same mountains from various directions, and he gets the full effect of their beauty and grandeur. By all means go to Cripple Creek over the direct line from Colorado Springs.

Cripple Creek is a rich mining camp. They call a dozen towns in the vicinity the Cripple Creek camp. The city itself has some 15,000 people, while Victor, Goldfield, &c., &c., are just over their respective hills. In the aggregate the population is some 75,000. Many of the famous mines are here—the Gold Coin, the Portland, the Independence, the Jacob Pot, the Elkton, the Wild Horse, &c., &c., &c. Mr. Warren Woods and his sons, F. B. and H. E., are leaders in the development of this region, and they have large interests. Victor is virtually their city. Their Gold Coin mine is the best equipped of any, and they take the best care of their miners, furnishing them gymnasium, reading-room, bath-house, &c., &c. The writer and his party were allowed to go down into the Wild Horse mine, belonging to the Woodces, and to see the rich shoot of ore recently uncovered there. Some of this ore assayed over \$60,000 to the ton. When it is remembered that ore assaying \$5 a ton is paying ore, the richness of this find can be estimated. Such ore is worth \$20 a pound as it comes out of the mine. There was not a great quantity of this richest ore, and it had been taken out before our arrival, but we saw the shoot and were given samples of ore assaying \$6,000 a ton, or \$3 a pound.

We went into the tunnels of different levels and saw how the ore was worked out. One readily sees how all the ore in a mountain can be taken out.

All around this region the sides of the mountains look like pepper boxes, on account of the holes dug in them in search for veins with ore. Most of these holes were dug in vain, but on all sides are great mines where the digging was not in vain, and where great wealth is being taken from the earth! Oh! that men were as eager to find truth as they are to find gold!

Among the things in Colorado not to be overlooked is the Cave of the Winds near Colorado Springs. If you are fond of walking and climbing you can reach it on foot, but if you prefer riding, there is a pleasant carriage road to the very mouth of the cave. The special attractions are the wonderful delicacy and rare coloring of the natural tracery, as well as the stalactites and stalagmites, which are actually musical—a sort of natural organ, on which tunes can be played. The notes are rich and full. The wonders of this cave will richly repay the tourist for the time and expense involved in a visit.

We walked on our visit. We mingled with other pedestrians and got out of the way of those who rode in carriages, and who looked at us with that peculiar expression which riders often wear toward walkers. A good many rode on donkeys, and these showed no sign of regarding themselves as superior to the

walkers. The antics of these donkeys, and the alarm of the riders, and of the mammae of the children thus riding, added to our entertainment, by the way. And as we climb our horse widens and the view becomes more inspiring. It is better to leave the road and climb the trail, stopping at intervals to sit on the benches provided for rest and for viewing the scenery. Yes, walking is better, and it is cheaper.

The Baptist cause in Colorado is in good condition, the trouble being that Baptists are not numerous enough. The writer supplied the pulpit of the First church, Denver, for two Sundays. This is a strong body. Dr. Geo. B. Vosburgh is the loved and honored pastor, whose labors have been greatly blessed. Dr. W. T. Jordan, the Rev. Joshua Gravitt and the other Baptist pastors in Denver are doing fine service. Pastor Forward, in Pueblo, and Pastor Franklin, in Leadville, went from Kentucky, and they are doing fine work. The Rev. Wm. Shelton, Jr., who also went from Kentucky, is in Denver in the interest of the college for young ladies at Liberty, Mo. Dr. Harl, at Canon City, exerts a blessed influence, and is doing much good. The Rev. Arthur Willatt is another Kentuckian doing good service in Colorado. We were sorry to learn that his health has not been very good this summer. Editor Asa Whittan, at Boulder, has enlarged and improved the Rocky Mountain Baptist, which is a staunch advocate of truth and righteousness.

Sincerely,
T. T. KATOR.
Colorado Springs, Col.

A COMMON CRUELTY.

If accused of cruelty in daily life, we should probably resent it indignantly, yet every time a person inflicts an evil mood upon his household or upon his fellow-workers, he is treating them cruelly. Most of us are guilty, at times, and we never stop to think that our innocent victims are utterly defenseless. Consider how quickly all members of the family suffer when one brings his depression to the breakfast table; how easily good spirits are quenched by one person's moroseness; how readily an atmosphere of nervousness, of ill nature, of physical pain makes itself felt when there is no effort at self-control! Even a sulky maid in the kitchen can bring discomfort to the whole household. No one has a right to inflict his bad feelings upon others, and we realize this when we are the victims. But if we have not slept well, or if we have a headache after a wearisome day, or if some business matter has gone wrong, where is our own cheerfulness? Our own shortcomings should help us to make crosses for other people's tempers, but our sufferings should teach us the cruelty of self-indulgence.—Congregationalist.

Some church-members have their roots on one side of the church wall, and their boughs all hang over and drop the fruit on the world's side. It is not only a question of where your roots are, but where the boughs hang and the apples fall. We want not to need to look into the church roll to find out whether a man is a Christian or not.—T. L. Ouyler.

You cannot dream yourselves into a character. You must hammer and forge one for yourself.—Freuda.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

AUGUST.

- 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., 13 miles from Somerset, Sept. 3.
- Central—Starr's Creek church, September 3.
- Rockcastle—Freedom church, September 3.
- Bay's Fork—Bethlehem church near Scottsville, Sept. 4.
- Greenup—Barrett's Creek church, Sept. 4.
- Long Han—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.
- Sulphur—Hillsboro church, Sept. 11.
- Warren—Oedar Bluff, Sept. 11.
- Boone's Creek—Powell's Valley, Sept. 10.
- Boonsville—Hindman, Sept. 13.
- Greenville—Campton, Sept. 13.
- Stoeton'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.
- Leadmark—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—Charry Hill church, Oct. 8.
- North Bend—Union, October 8.
- Union—Butler, October 8.
- West Kentsley—Mt. Carmel, October 8.
- Enterprise—Flat Gap, October 11.
- Mt. Zion—Buffalo church, Oct. 11.
- North Concord—Atenas church, October 11.
- Upper Cumberland—Harlan, October 11.
- West Union—Oliver church, October 12.
- Ohio Valley—Bethel church, Henderson county, Oct. 22.
- Concord—Salem, Oct. 22.
- Blood River—Locust Grove church, near Murray, Oct. 22.
- Graves County—Mt. Oliver church, Oct. 22.
- Goose Creek—No minute.
- South Concord—No minute.

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

J. K. NUNNELLY, Secretary.

OUR AUSTRALIAN LETTER.

Australia has recently been attracting more attention than usual; so as the royal and political visitors pass away to America, religious leaders come above the horizon. Other denominations have their special celebrations. The Presbyterian churches have federated into one, and are being congratulated by deputations from the Established Church of Scotland and the United Free Church. Methodists complete their fiasco next year, and are bringing out Hugh Price

Hughes and others. New Zealand is celebrating its jubilee, and it is in this connection that Baptists are coming to the fore. John G. Greenbrough, of Leicester, is coming eastward; Charles Williams, of Accorington, is coming westward; Dr. Lorimer is being urged to come southward and give a taste of American quality. We do not often have the veterans of the two old worlds here in the newest. Baptists have only MacLaren and Olifford to remember, both from Britain; and while we shall welcome the two English leaders, we shall look yet more earnestly for representatives of the land where Baptists have won their way and impressed their doctrines right into the constitution.

There are very few Regular Baptists here. A tiny knot of Particular Anti-mission brethren would probably be classed by you as Hardshell. They will not acknowledge the great mass here, and style us the "wealthy body of General Baptists," a description under which we hardly know ourselves. Out, however, in the nascent West Australia there is a little association based on close communion, and refusing as yet any fellowship with churches permitting communion to the unbaptized. Recent efforts have been made to restore inter-communion on the spot, but have failed. Both sections, however, transfer to and from churches at a distance, of any shade. Most Baptist churches here, while offering baptism for pastor, officers and members, yet allow all who love the Lord Jesus to sit at his table, but treat them as guests only, and grant them no church rights. The South Australian churches very generally open membership to such people.

The Rev. Silas Mead, who is largely responsible for this South Australian attitude, is returning from London, where he has done excellent service in training missionaries at Harley House, and will replace his son-in-law at Perth, West Australia, while Mr. Wilson goes to Scotland to the great meetings projected by the Baptist Union of Great Britain. The Rev. Dr. Cecil Mead, inheriting his father's grace, gifts and mission zeal, is now arousing the churches to support the East Bengal mission with renewed energy. We only support some 37 missionaries there at present, and some eight millions of people are entirely dependent on us for the Gospel.

For our Home Missions, we are still in a stage that is passed in much of America. There are many parts where the population is hardly one to the square mile; there are valleys where a missionary has fenced settlers who have never seen a preacher for three years; there are nomadic bands of drovers and shearers; there are mining camps; there are wandering aborigines all over the center, west and north. The task of dealing with these is very great. Bavarian missionaries and Moravians have been working among the aboriginal black fellows, but Baptists in the west and north are now grappling with the problem.

In the more settled southeast we are so far advanced that we have our fortnightly paper steadily increasing in interest and circulation under a combination of editors, without any one head, and responsible to five different Unions. The training these editors receive in patience and long-suffering ought to give them high rank in the kingdom.

The problem of the city church down town is already upon us.

In Sydney the mother church has been invited to consider transferring its home and energies to a suburb, but has not yet decided. In Melbourne the First church died thirty years ago; the Third church has a splendid building, able to hold 800, and only gathers about fifty; the Second church, under a brilliant young Englishman, descendant of Carey, of Serampore, has abundant success, but is cramped in a rather dingy and old-fashioned building. The suburban churches have the future with them. One under a young Canadian celebrated its anniversary the other day contributing over \$3,000 to enlarge the school building, and even so cannot afford to build enough.

W. T. WHITLEY.

THE PRINTER'S TAKE.

BY OBADIAH OLDSCHOOL.

Many years ago I was, for a few months, the night editor on a daily paper. The forms were locked up between two and three o'clock a. m. At nine o'clock we began to get our Associated Press dispatches, and about midnight they came thick and fast. The night train brought us the morning papers from Chicago and St. Louis, which were delivered by special messengers. These I had to look over rapidly, and clip from them their latest news. All of this matter we had to get into type as fast as possible, and hence I could not give any item that was longer than a stickful to any one compositor. I therefore divided the dispatches, and the clippings into "takes" of from half a dozen to a dozen lines each. These takes were lettered, and each compositor put his on the galley under the letter corresponding to that on the take. In this way the several fractions of the articles were brought together again, and the proof-reader could see to it that the matter was in order for "the making up." But what did each of the typesetters know of the news which he helped to compose? He had only from a quarter to a tenth of a dispatch or a clipping; just enough to let them know that something noteworthy had happened, but how or why he could not tell. He could only grasp at what preceded or followed his take. He had no time to go to the case of his fellow-workers and read their takes. All was hurry. The press was waiting. The folders were waiting. The mailing clerks and carriers were waiting. He was tired; and sleepy. He could only get through his night work as fast as possible, and hurry home.

"Yes, yes, I see now just how

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it was." As I recall that scene in the composing room, away back in the fifties, it seems to me a sort of microcosm—a picture in miniature of human life. God is preparing a biography of every individual, and a history of the age in which we live. Each of us working on those books that the world will read in the light of the judgment day. But we know "only in part" in regard even to ourselves. We are so interwoven with others in daily intercourse and in reciprocal influence that we can not fall just what we ourselves are doing, and just how what we try to do affects in various directions the character and destiny of others and the spirit of the age. We have our "takes," which the Editor of the books gives us, and our only business is to be faithful as compositors, to follow copy, to set up what is given. We are not responsible, absolutely, even for our own lives, but only for fidelity in the little duties that come with every hour. Why, then, should we wonder and worry? Why ask anxiously, "What does this mean? How can I reconcile this trial with the wisdom and goodness of God? When we read the completed book we shall see how "the takes" that troubled us harmonize with others equally mysterious, and all unite in a chapter which illustrates the truth of all truths—that "God is love." What is true in regard to our individual lives is true also of the age in which we live. We are all doing something every day, either consciously or unconsciously, either willingly or unwillingly, to pro-

mote God's great purpose in the history of the race. We are all composing paragraphs of whose full meaning we can know very little in this life. But the divine Editor will bring all these paragraphs together in due time, and though we know not now we shall know hereafter. What we regard as the merest trifles may be the hinges on which shall turn great events.

The trouble with many of us is that we are not satisfied with being compositors, we want to be editors. We want to compose the matter and get the paper up instead of setting our little takes and leaving the higher responsibilities to abler hands. Our age abounds in theorists, who think that they know just how society should be reconstructed and how the world should be governed. They have no faith in Providence, because God's ways are not their ways. They are not satisfied with doing their individual duty, they want to tell everybody else what to do. They are as conceited as that silly naturalist who told Agassiz that if God had consulted him when he made the fishes he could have given him some valuable suggestions. When such men read the books before the throne they will learn how foolish their wisdom was.—Interior.

Be patient with every one, but above all with yourself. I mean do not be disturbed because of your imperfections, and always rise up bravely from a fall.—Francis de Sales.

SUBSCRIBER FOR THE RECORDER.

EDITORIAL

In the prophecy of Obadiah there is the strange statement: "And the houses of Jacob shall possess their possessions." Do not those who have possessions always possess them? It seems natural to say that they do, and yet many do not. A man may be, law possess a gold mine, and yet be a poor man because he does not really possess the mine. He may be ignorant that beneath the sterile soil of his land there exists gold of untold value. When he learns of its existence he may enter upon its enjoyment, or "possess his possessions." It is thus often in the spiritual world. Many of God's children possess in Christ untold spiritual wealth, and yet do not enjoy it, because of ignorance they do not really "possess their possessions." While inconceivably rich in Christ they live a life of spiritual poverty. What are some of these possessions of Christians often not possessed by them or enjoyed? The phrase simply means enjoying one's possessions. One of them is a present salvation. Now every follower in Christ is in possession of a complete salvation, or eternal life, as the Word of God abundantly teaches. John says: "He that believeth on the Son hath everlasting life" (John 3:36). Jesus says: "Verily, verily, I say unto you, he that believeth my word and believeth him that sent me hath everlasting life" (John 5:24). Thus it is taught all through the New Testament, yet many believers have no assurance; they live in doubt, hence are weak and discouraged. Few of the fruits of the Spirit are developed in them because of this ignorance.

Another of these possessions is spiritual power for all their needs. That God in Christ has made full provision for victory over sin, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins" (1 John 2:1, 2). Most Christians, and to say, lead a life of defeat instead of victory, yet Christ is able to cause them to triumph always. Victory is assured to every Christian who will claim it in Christ. This is not that we will never sin, but that the blood of Christ, moment by moment, cleanseth us as we are in conscious contact with it by faith. John says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). We will not live a staler but a cleansed life. This is the privilege and duty of every child of God.

Again, we have, if we will take it, perfect peace in view of death. We must all die: "It is

appointed unto man once to die." Every one naturally fears to die. Now in Christ there is provision made against this fear. It is written: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Many of his children yet live in dread all their lives when they need not. They may and ought to draw upon Christ by faith and triumph over this fear. Christians, you are rich in possessions, but do you possess or enjoy them? You may and ought, since this honors God your Saviour. Reach forth the hand of faith and take them.

The revelations which the papers in England have been making in regard to the salaries of the clergy of the established church are startling. These clerics are paid by taxes collected from everybody. Spurgeon once read in his pulpit his receipt for the tax he had paid to support the Episcopal preacher who preached to a handful of people.

But the agricultural interests have been declining, owing in great degree to the steady drift of the population to the cities, an evil which is seen in all the countries of Europe, and in the United States as well. Consequently the tithes have decreased.

As their preachers have been supported by taxes, the members of the State church have given nothing to their support, and are not inclined to do more than the law forces them to do. As a consequence, many of their preachers who have no private means find it difficult to get bread for themselves.

There are fourteen thousand benefices in the established church. Three hundred pastors receive a yearly income of less than \$250; 7,000 receive less than \$450 a year; and even these small salaries are decreasing; 1,500 others receive \$500 per year.

The Nonconformists make a much better showing. They have the same tax to pay for the Episcopal preachers as the Episcopalians themselves pay; and besides they support their own pastors voluntarily. Yet are their pastors better paid, and this although the noblemen who are the wealthy men in the agricultural districts, are, almost without exception, members of the established church, or are Catholics.

Some of the causes of this state of affairs are patent. It does not do in this world to remove from men their rightful responsibilities. The Episcopalians ought to support their own pastors, and putting their support upon the tax-payers injures the members thus relieved from their duty.

They are born members of the state church, and sprinkled when they are babies. This fills the churches with unconverted persons. The Nonconformists all require a profession of religion for entrance into church-fellowship. Frequently the churches make a mistake, and unconverted persons find their way into their fellowship. But an honest effort to receive only the regenerated certainly makes a wide difference from a denomination which considers every one as born into its fold.

Unconverted persons in any church, having in their hearts no love for God, will not give for

the support of the Gospel unless it is entirely convenient or they can be seen of men in their giving. After they have used all the money of which they are God's stewards for their own pleasure, any pennies that may be left the cause can have.

The voluntary system is not only the Scriptural one, but it has proven itself to be the best in practice. This men ought to have known without experiment. God's way is most effective in the accomplishment of the designed ends. The way He bids us give will not only benefit the character of his people, but, in the long run, will best provide the necessary means.

PASTOR SALLIER, of Paris, the well known leader among the Protestants, has published a most interesting account of the state of affairs in his beloved France. There has been a reaction religiously, and that reaction has greatly favored the Catholics. The rebound has been from secularism. Education has been as completely secularized as have the public schools in some of the cities in this country. God, and their obligations to Him, have been sedulously excluded from the schools. Duty to their families, their country and their neighbors has been taught on the modern lines of "altruism," with religion designedly omitted.

This secularization of education has gone on long enough now for the results to appear. And these results were alarming. Crime has greatly increased, and the worst feature is the greatest increase in youthful crime. Only the fear of some god can control the tiger in human nature, as the history of the race shows.

Intemperance has grown rapidly worse. Pastor Sallier says: "A new demon, unknown to this country fifty years ago, alcoholism, has made its appearance, and is making greater havoc among us than among most of European nations." There are other evils, but the increase of crime and of drunkenness are the chief. The French people attribute these evils to the secular education. They see that God cannot be left out of human life. As a consequence, "the Catholic churches were never so well attended, never were the pilgrimages so numerous, never was the exchequer of the church so overflowing with the offerings of the rich and the poor."

He says that in many parts of France Protestantism is unknown, and the people turn then to the Catholics as the only religion of which they know anything. It is a blessed thing for France that her people feel the need of religion. It is a sad thing that in the hour of their awakening, the Catholic Church is the only one they know.

But Protestantism is flourishing in those parts of the country where it is known. In the last two or three years more than two hundred of the most learned priests have left the Catholics and the greater part of them have joined the Protestants. Also glad news comes from the preachers at work through the country. There are many conversions under their preaching.

It would seem that a glad day is before France. What a power for good that union of identical minds can be in the world, if a large proportion of them were evangelized Christians. There was never a fold which seemed more white to the harvest than France does. And we hope the Baptists will be foremost in the good work of aiding that people to turn to their God.

The people of this country owe France their lasting gratitude for her help given to Washington in the darkest hour of his fighting. Under God we owe our free Republic to France. There has never been such an opportunity before in which our people could show the love and gratitude they feel to that country. By aiding the Baptists, a noble but small body of men, by money to support the preaching of the Gospel and to distribute Bibles, we can return some of the debt we owe to France. And what is far more, we can show our love to God and our desire for the salvation of souls.

The *Yezo* is a Japanese magazine which ranks high. A recent issue has an article on "Western Civilization," in which the writer says: "Think of the moral Occident, that conquers at Armenia and Macedonia massacres; spends millions in crushing and stamping out two little republics fighting for mere independence; gives over the streets of its great cities after nightfall to the unquestioned rule of the 'demi monde' is forever trying to bully weaker nations into ceding portions of their territory of which the raving, all-knowing, hard-drinking, preaching, racing Kaiser Wilhelm II. is the truest type."

As we read this arraignment of a Japanese scholar, what remains for us but shame and confusion of face? Nay, is it not for us to repeat and follow the teachings of the Lord ere His day of vengeance comes? One thrust of this writer's rapier cuts us in this country with especial keenness: "Japan does not lynch even the vilest of leaders, nor has she ever once burned a murderer at the stake."

In a sermon in London on a recent Sabbath, Dr. Lorimer said that Paul lays great stress on spirituality. In effect he says to the Galatians: "Will you leave the spiritual and be content with forms?" History repeats itself, and he went into American churches and found responsive readings, pieces of music that lacked devotion, and repetitions of the Ten Commandments and of creeds. The general effect of these things, he said, was an "impoverishment of the service." Yet Baptist preachers dress up their worship with three Roman tags and call it enriching the service.

All Louisville is in gala attire this week to welcome the convalescence of the Knights Templar. And it seems from the streets that all Kentucky and the surrounding states had come in to welcome the visitors. The electric lights on the principal streets were worth coming to see if there had been nothing else.

The arch at Fourth and Broadway, and the Court of Honor at Sixth and Jefferson would not have done discredit to the World's Fair buildings in Chicago. Altogether, we people in Louisville feel proud of our visitors, and just a little proud of ourselves also.

WHAT NEXT? A new "church" has been started in Chicago, which city is a hotbed of ideas. This is the "Church of Man," and the originator call their religious ideology, to distinguish it from theology. The pastor says: "The Church of Man stands for the uplifting and glorification of man, not God." He will find that the only way to uplift man is to glorify God.

Editorial Varieties

Received, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

The Interior says that President Faneuil of Brown University recommends substituting for the Bible in the public schools, the moral maxims of the heathen Marcus Aurelius. Surely there must be a mistake about this.

The Chinese indulge in betting surmises. The Chinese court, in its communication to the house committee to consider reform, said: "Copy the westerner. Their books are all good. Those of the Chinese are all bad." The content of the alleged troops gives the sting to these bitter words.

The London Times and Freeman, speaking of the growth of Baptists in the United States, says: "The events to us in the learning are no sequence of the history, or the social states the character, but in keeping to the one everlasting Gospel, and to the novel virtues of doctrine than in other men."

The N. Y. Christian Advocate says a choir-leader approached a minister on an important day and said that the extra music would take fifty-five minutes, and he could only give twenty minutes for his sermon. The minister refused to permit all the psalter and the deacons had effected a compromise with the choir.

What next? In a speech at West Kensington, England, in an advertisement to sell five pews, one of the "advantages" spoken of was that "the contribution box is not passed to them." One would like to know why this difference was made in the case of these pews. One can see no reason why they were not the same which had been accepted by sinners.

The Christian Register, speaking of the defects which beset the ministers of our Northern brethren, asks these questions: "Is one man the great emphasis laid upon intellect which touch but a small part of the members rather than upon the strength which includes them all? Or is not godliness declining?"

Dr. G. K. Chesterton says that "Deposits in the name of the Government, at any rate for the present, are a sort of confidence simply professionals to fight for them, professionals to share for them, and a professional to rule them." That is only true, but the puzzling thing is, why is it true? Upon what characteristic in our human nature does it depend?

The letters of these modern Albanians are always seeking something new to the "reformation of the church," a sort of big ecclesiastical Trust. These men would do more good in the world if they would let other Christians alone for awhile and confine their attention to the conversion of souls. We hope no Baptist will have anything to do with the "ecclesiastical Trust."

Rev. C. S. Williams, of Platts, one of our grand Old Guard, sends his subscription. He has taken the Recorder for 42 years, and has also gotten twenty pounds of steel in the last year, for twenty years, with steel untempered and brittle of body. This summer has been the going home of quite a number of our Old Guard. But there are a large number living to pray for the paper they have loved so long.

We have been greatly rejoiced to hear reports of the wonderful revival in Japan. But the small advice are disappointing. It seems that in the union meeting which was held last year, the Rev. Mr. ... We know we will be little that signing of cards in meetings held by evangelists in this country means. We shall be very sorry if such devotion for exciting numbers are transferred to the foreign field.

A lady read in a paper the following advertisement: "A gentleman who was cured of drinking, smoking and going out of nights, going to the mass and gambling, and was also getting twenty pounds of steel in three years, will sell the secret to any respectable person for half a crown. If no cash, money returned." The lady said she had a crown and received the following: "I was cured of all the bad habits mentioned by an abundant remembrance of three years in her majesty's prison."

Mr. O'Hall has shown himself the truest man of the generation, unless he has a much greater one created by God and man. He has taken his life in his hands when he says: "The Anglo-Saxon man is the most righteous product of modern times, and destined to be the most ghastly failure of the century. I hate the woman who becomes a public or private. I hate the lady lawyer, the lady physician, the lady member of the board of health."

The Washington A. L. Bulletin gives this high tribute to the deceased President: "The apostrophe was never so hearty or so genuine as when Wm. L. Williams, unexpecting before the young man he loved the funeral preacher of addresses to participate in some religious act as well as in the solemnity of mourning."

The veterinarian of the clan said of President Wilson: "He never ever left his office without feeling better for having been there." Virgilus has noted many cases of whom she is justly proud. Among the greatest of these was William L. Williams.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Geo. W. Clark preached on "Sent from God," and on "Who is the unredeemed Philistine, that he should defy the armies of the living God!"

Highland—Pastor Davis preached on "Reward," and on "Shield." One received by letter.

Chestnut street—Pastor Weaver preached on "Created, redeemed, justified and glorified," and on "Reward and shield."

East—Bro. J. G. Bow preached at both hours.

Twenty-sixth and Market.—Bro. Reed preached on "Gross," and on "The new creature."

Thirty-six and Grand.—Pastor Bolder preached in the evening.

Southgate-st.—Pastor McFarland preached on "The Lord is my shepherd," and Bro. Sims preached at night on "The tears of Jesus."

East Mead—Pastor Cooper preached on "Christ's prayer," and on "Death."

Jacob.—Addition—Pastor Whitnugill preached.

Clifton—Pastor Foster preached.

Elk Creek—Pastor Carter preached, and reports a good meeting. Many additions to the church.

Highland Park—Pastor McLendon preached in the morning and Bro. Broun at night.

Franklin street.—Pastor Jenkins preached at both hours.

McFerran Memorial—Pastor Hamilton preached on "The master Christian," and on "Christ and the law."

Point—Pastor Ray preached. One under washcare.

Campbellville—Pastor Montgomery preached.

Oakdale—Pastor Hill preached on "Little sins," and on "Christ weeping over Jerusalem."

THE LEVI.

Pastor W. J. Law writes from Edmondson: "I have just closed a very successful meeting at Society Hill, Metcalf county, with quite a number of professions and the church very much revived. I am doing all I can for the Kingdom. It is such a great privilege for Baptists. I wish you success."

Pastor W. V. Harrell writes: "Sunday night, August 18 we closed a very interesting meeting with New Bethel church, Breckinridge county. Meeting continued 11 days; 11 were added to the church by baptism, 3 restored and 1 returned. All the necessary letters can be obtained. Had no ministerial aid till the last week of the meeting, when Bro. Z. Farrell came to our assistance and remained to the close. Bro. Farrell rendered quite efficient service."

Pastor C. Norris writes: "I have just closed a meeting with the Shady Grove church, Trigg county. Meeting continued 18 days. I did the preaching, except two sermons by Bro. S. Sumner. Nine professed conversion, 10 were baptized, and church revived and strengthened. This is the eighth year we have served this church as pastor, doing the preaching in at least four of the meetings, last year being one of them, in which we had 16 professed conversions. To God be the glory."

Pastor H. C. Roberts writes: "I closed a meeting with the church at Three Creek, seven miles northeast of Mayfield, on the 5th inst. There were 15 additions, 50 for baptism, and we think there are more to follow. Bro. J. H. Saline was with me and did a very good meeting and endeared himself to the people. This was, in many respects, a remarkable meeting. There were as many as 13 conversions in a day, and nearly all the converts were grown people. Many of those baptized were fathers and mothers. The meetings were held mornings and afternoons, there being no night meetings. The Holy Spirit manifested his power at every meeting of the people at the Lord's house."

Pastor J. J. Wilcox writes: "We have just closed a meeting of twelve days at the Shady Grove church, and was very impressive from first to last by the forceful demonstration of God's presence with us in the convulsing and converting power of the Holy Spirit. Our meeting resulted in 31 additions, 47 by experience and

baptism, 1 by letter and 3 restored to Salem church, and 1 by experience and baptism into Buck Grove church, this one being the youngest daughter of my brother, J. C. Wilcox, who amidst his great affliction is enabled to rejoice in seeing all his children won to Christ. Our church was greatly revived. On the last day of our meeting I asked all that would promise to erect a altar of prayer in their homes and take a leading part in the prayer-meeting to stand up, and all present stood. We feel greatly encouraged, and have hopes that we shall take a step in advance in all church work in the future. Quite a number professed faith in Christ during the meeting that have not united with the church, so we are still looking for others to come out soon and go with us. In the number that joined there were about 17 from the Sunday-school, 1 from the Methodists and 1 from the Catholics. We had the assistance of Bro. R. C. Kimble, of Elizabethtown, who was with us 11 days. He was faithful and true in the discharge of his duty, and his presence was a great help to us. He was earnest presentation of the truth. Bro. Kimble caused us all to renew our love for him, and we can truly say he is a workman that needeth not to be ashamed."

Bro. H. B. Taylor, clerk writes from Russellville: "In your list of Associations please change the date of Blood River Association from Oct. 25 to Oct. 28."

Pastor Z. W. Pigg writes: "We have just closed a meeting with the Vine Run church, in which Bro. P. G. Smith, student of the Bible Seminary, did the preaching. The attendance was good. The people listened attentively as our brother preached Jesus Christ as the only yet all-sufficient Saviour. There were only two accessions to the church by experience and baptism, yet we feel the meeting was very helpful to the church."

Pastor Geo. C. Cases writes: "We have an ideal revival at Lebanon Junction—continuous. Three conversions Sunday and three additions by letter, and three baptized at prayer-meeting Wednesday night. Satan is making a hard fight, but he is learning that God's people mean business, and that business is to serve the Lord, and they follow their various occupations to pay expenses while they remain in the city. We are praying that our gracious meeting may run up to the judgment morning. Pray for us."

Pastor H. E. White writes: "Last March I commenced my pastorate with Friendship church, at Harrod Station on the Lexington & Fordville R. R. This is a very small church, but seems to be what its name indicates. They are indeed a friendly little band, and are up to date with their finances, and I think progressing well in spirituality. At the July meeting we received 10 for baptism, 2 of them from the Presbyterians. The outlook for this little church is hopeful. On August 8th closed a meeting of 18 days at Hanging Rock church, Grayson county, in which the pastor, J. R. Ward, was assisted by Bro. N. L. Lynch and the writer. It was one of the most gracious revivals I ever witnessed, the attendance of Christians large, and all were greatly revived. The unconverted portion of the congregation was very small, consequently no many conversions, yet the gathering was good, 10 received for baptism. To God be all the glory."

OTHER STATES.

Pastor Henry D. Allen writes from Wylie's Mill, Chester county, E. C.: "We have just closed an eight days' meeting with Harmony church. The Lord blessed us abundantly. The membership was greatly revived. Fourteen were received by experience and baptism, 5 by letter, and 1 by restoration. Bro. D. F. Crockett assisted us, and preached with great power and earnestness. He won the hearts of all by the simplicity with which he presented the Gospel."

Pastor J. S. Campbell, of Evergreen, La., assisted Pastor E. O. Harrell and the Hebrew church at New Orleans in a meeting. There were 15 additions to the church. The church at Big Ome, La., I. M. Brian pastor, was assisted by J. S. Campbell in a meeting. Three additions. Some ten or five who will unite with Baptist churches profess hope in the Saviour. A young man in a prayer-meeting was appointed to attend the annual conference, as the church discovered herself in need of Gospel discipline.

The new church at Hollandale, Minn., has been set apart for the worship of God.

The church at Union, W. Va., has been greatly revived and 26 members added by baptism.

The new church house at Simmons Grove, Tenn., has been set apart for the worship of God.

The meetings in Cisco, Texas, resulted in 24 additions to the church, 18 by baptism and 16 by letter.

The church at Blackwell, Okla., has had a great spiritual awakening. Thirty-five were received for baptism and 18 by letter and restoration.

About 30 additions by baptism is the result of the meeting at Abbeville, S. C.

The Washington church, S. C., has set apart its new house for the worship of God.

The Gleed, S. C., church has set apart its new house for the worship of God.

The Fall Branch, Tenn., church has recently had a good meeting. Fourteen were baptized.

The meeting at Cleburne, Texas, with Bro. J. A. Hendricks pastor, was closed. Eighteen were received for baptism, two by letter and one by restoration.

The new house at Snow Hill, Col. Co. Tex., has been set apart for the worship of God. Under the faithful administration of Bro. J. B. Willbanks, the house was built.

Bro. George A. Thompson has closed a meeting at Newport, Va. resulting in eighty-six professions and reclamations. The meetings were held in what was once the Baptist church, but now Lutheran. In Bro. Thompson's report to the Herald, he does not say whether or not he has joined the church of Christ, but he says he has.

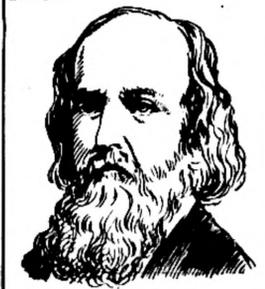
Thirteen were added to the Cedar

For Well People.

As Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right, and to do this it is not necessary to diet or to follow set rule or bill of fare. Such pampering simply make a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wischoff gives pretty good advice on this subject, he says: "I feel 65 years old, and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating lean steaks or digesting any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Sturtz's Dyspepsia Tablets after each meal, and I attribute my robust health of a man of my age to the regular daily use of Sturtz's Tablets."

"My physician first advised me to use them, because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestive, peptone and bile salts, and after using them a few weeks I have never ceased to thank him for his advice."

"I honestly believe the habit of taking Sturtz's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and alling and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best, most agreeable and reliable, need is Sturtz's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California, and in Great Britain and Australia are rapidly pushing their way into the popular mind. All druggists sell Sturtz's Dyspepsia Tablets, full sized packages at 50 cents, and for a weak stomach a fifty cent package will often do fifty dollars' worth of good.

BORDEN'S EAGLE BRAND
CONDENSED MILK
40 YEARS THE WORLD'S FAVORITE
SEND FOR "BABIES' FOOD" MATHEAS
BORDEN'S CONDENSED MILK CO. NEW YORK

Grove church in West Va. and twenty-one to the Mount Lewis church as the result of recent meetings.

There were 14 professions of religion and nine additions to the fellowship of the Riverside church, Va., as the result of a meeting held by Bro. H. W. Bellamy.

A meeting in the Greenbrier church, Tenn., resulted in 37 professions of religion. Forty-two were added to the fellowship of the church, 9 by letter, 27 by baptism and 6 others approved for baptism.

At Ebenezer church, Memphis Association, Tenn., Pastor J. W. Mount baptized 4, 3 of them being young men.

A meeting in the Iron City church, Tenn., a little church of only 9 members, closed with 10 additions by experience and baptism.

Pastor C. V. Hale, of Tennessee, has held meetings in his 4 churches. Sixteen were added to Mt. Lebanon church, Marshall county; 6 to Mt. Pleasant, Rutherford county; 3 to Prairie Plains, Coffee county, and 3 to Union Ridge church.

Seventeen have been baptized, three stand approved for baptism and 3 were received by letter as the result of a meeting in the Shiloh church, Calhoun Co., Miss.

The First church at Tyler, Texas, has just closed a gracious meeting, with 30 additions to the church. Bro. E. L. Antony, of Cameron, Texas, did the preaching.

In September, 1900, Mt Zion Baptist church, of Oberlin, Ohio, (colored) was without a pastor and extended a call to Bro. Cal. Manning Williams, at that time engaged in the evangelistic and chalk talk work throughout a number of states. The call was accepted, and he entered his work with good recommendations of previous years of work. He served about two months when he took seriously ill. January 1st the church granted him three months' vacation for his benefit. Since that time Rev. Williams has not made his appearance in Oberlin. The church has been in a state of jeopardy since that time, spiritually and financially. We have used all of the means possible for a church to use to secure his presence in person, which have proven fruitless. The church has done its part as a Christian body of believers. To further vindicate righteousness and the profession of our church, we have declared our pulpits vacant.

By order of the church,
T. A. BOWEN, Clerk,
DEACON CALVIN REED,
DEACON HAMILTON MATHIS,
DEACON DICKERSON.

DEAR RECORDER:—The Central Committee expect to hold a woman's missionary meeting during Long Run Association, on the second day, Thursday, Sept. 13th, at 3 P. M. The country churches are requested to send delegates and bring a report of the missionary cause in their churches. We hope to have Miss Annie Armstrong with us during our meeting, and we sincerely trust all the sisters will avail themselves of the great treat of hearing her. This is quite an honor to have the Corresponding Secretary of the Woman's Missionary Union visit our Association.

Mrs. Belle Morrison.

DURING the last three years our Foreign Board has sent out about 50 new missionaries. Just now there is urgent need for men in Brazil, China and Africa. Very few preachers are applying to be sent out. Is not the trouble with the churches? Let us pray for a revival in missions. Let all our people call to God.

When you told that a Roman was sentenced to be scourged for any crime, a bundle of rods bound by a cord with many knots was brought into the presence of the convict. The executioner had to loosen the knots one by one, so that the prisoner might have an opportunity to repent. For the same reason God generally delays the infliction of punishment on the guilty.—Ex.

SOUTH DISTRICT ASSOCIATION.

This body met with Doctor's Fork church, Boyle county. Bro. R. H. Fox, clerk of the association, will report the proceedings. The attendance was large, and the dinner on the ground was abundant. The order was good in the business meeting and at the preaching stand. Dr. Gray, President of Georgetown College, was cordially welcomed and, as usual, he made a speech that thrilled his hearers and aroused enthusiasm in favor of education and Georgetown College. The afternoon of the second day was devoted to the celebration of the Centennial of Doctor's Fork church.

CAMPBELL COUNTY ASSOCIATION
Convened with the Licking Valley church, twelve miles from Newport. Bro. C. J. Bagby was chosen moderator and Bro. W. M. Ware was elected clerk. The churches were well represented by messengers, and the pastors of the churches were on hand.

Dr. Bow was on hand and made one of his great speeches on missions. Dr. J. J. Rucker ably presented the cause of temperance and made an able address on education. The interest of the Western Recorder was looked after the first day by Bro. B. F. Swindler, pastor of Madison-avenue church, Covington.

I reached the association on the second day and greatly enjoyed meeting old friends. I found the Western Recorder's strongly entrenched in the affections of the brethren.

W. P. H.
DON'T WORRY—TRY IT THIS WEEK
Let no day pass without personal secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and branding over ailments or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon your brethren. Do this, not affectively, but sincerely as unto the Lord.

Guard well the door of your lips, that no unchaste word, just or story, no slander or cutting remarks, no irreverent or untruthful statements, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and, it may be, this day will determine how his coming will find us, as it must to thousands.—Our Hope.

THE ANNUAL STATE E. Y. P. U. Convention will be held with Lagrange church, October 23, 24 and 25. The leading topic will be "Soul Winning."

The visiting friends that wish to attend Salem Association will please bear in mind that West Big Spring church will furnish conveyance from Vine Grove station, on the I. C. R. R., Wednesday morning, Sept. 18th, to the church at Big Spring. All invited to attend."

There are great truths, which every honest heart may be assured of. There is such a thing as a serene, immovable conviction. Faith is a deep want of the soul. We have facilities for the spiritual, as truly as for the outward world. God, the foundation of all existence, may become to the mind the most real of all beings.—Channing.

FAMILY CIRCLE.

STORIES FOR YOUTH AND ALL.

THE GOLDEN SIDE.

BY CHARLES MACKAY.

There is many a road in the road of life... The heart is green and the flowers are bright... The wint'rs storm prevails... The sun comes out and the clouds are lifted...

THE AMBITIOUS YOUNG PREACHER.

BY TERENCE CHIPMAN.

He was a member of the senior class in the seminary... He had decided in his own mind what he intended to do... He was a beautiful Jane morning... The young ladies were at their best...

ry, satisfied that he had made a good impression, and would wait for the day to call... The clerk was authorized to write to Mr. Kelway... 'B---, April 1, 189... 'TO THE REV. HENRY KELWAY: 'Dear Sir and Brother: We, the members of the church of the Redeemer in the city of B---, desire you to become our pastor...

parments, I find that they have been those who began with a man's path... 'I am delighted with your success... 'Your loving Mother.'... 'I am not strong enough to stand the work and strain of such a church... 'The Gallia started on the tenth of June, with Mr. Kelway and his wife among the passengers...

spoken many times for other churches... 'I was reduced in flesh from 154 pounds to about ten pounds in eighteen months... 'I doctored with our home physicians for two years with no benefit... 'I wrote Dr. Pierce regarding my case, and received a prompt reply, free... 'I endured nearly four years of suffering... 'I was reduced in flesh from 154 pounds to about ten pounds in eighteen months...

Advertisement for Dr. Pierce's Compound Extract of Smart-Weed and some of his 'Pellets'. Includes illustrations of a woman and a child, and a testimonial from a woman from Buffalo, N.Y. Also includes a Southern Railway schedule table for Louisville Division and St. Louis - St. Louis Division.

rushed to assist him. A doctor happened to be present and gave the necessary assistance.

He started; it was only a fainting spell, caused by being ailing away. His nervous system was very low. He must take a long rest. The church of the Redeemer was closed that night. Mrs. Kelway told the doctor that Mr. Kelway had been worrying over the church, and for the last three months he had made it a habit to take several grains of quinine before he went to preach. In a hurry to-day he forgot it. Kelway recovered sufficiently to leave on Saturday for Saratoga, the baths, the carefully guarded rest. After four months he was again in the pulpit of the church of the Redeemer, shin and pale.

Much sympathy was given to the young pastor, even by those who opposed his coming to that church. They felt his human sympathy should be given to mortals. After six months' struggle he again gave up the work.

He was taken to the parsonage to die—youth, handsome, vigorous, but the silver threads were weaving away. The candles had been burning at both ends, and his light was well-nigh gone out. His chum, Paul, came to see him, and as he looked on the face of that once robust form, saw those sunken eyes and cheeks, he was like a child.

Kelway, with scalding tears flowing down his face, said, with a dying voice: "Chum, four years ago I was thought strong enough for most any work. I am sorry, I am very sorry, I did not hearken to you."

Taking Paul's hand, he continued: "O, had I taken your advice! I have blundered. I had so many sick visits to make, so many fashionable dinners, so many weddings, and so many calls outside that often when Saturday came I would not be prepared to do my Sabbath work. Many a Saturday night I have burned midnight oil, and have given my eyelids no slumber, and even gone to church on eight grains of quinine." Here he paused, and his chum wiped the sweat from his brow while he said: "I am very weak. I know I must die soon. I have one request to make: I am near crossing the bar. Soon the silver shroud will break. Tell dear old Professor Wisnehead I have not forgotten him, and his unkind. Tell him to tell the boys not to let their ambition burn as mine has done." After a long pause and a brief prayer, invoking Heaven's light to direct him through the valley, Paul left with a heavy heart.

Just as the April showers were falling, and God's arch of beauty and promise encircled the heavens, Henry Kelway, the young, ambitious preacher, kissed his mother a last good-bye. At the seminary old Professor Wisnehead gave his address to the young ministers, whose better judgment was often overruled by their youthful ambition. He said: "Take a lesson from one of my boys; Henry Kelway, who, when dying, felt he had made a mistake in doing more in youth than he was able." Then he turned to the visitors who came to see the graduation exercises, and said: "If you belong to a large church and desire a minister, experience and with burning ambition for fame may be your destruction. Take an old man's advice:

"Wisely and slowly; They stumble that run fast." —Christian Advocate.

Of the last days of the republic, President Woolsey says: It was then that Seneca, a man better skilled in writing than in acting morally, could say that no woman was now unmarried of divorce, since certain illustrious and noble ladies counted their years, not by number of consorts, but of husbands. The moral disease had reached the vials, and was incurable. As Rome rose to her greatness by severity of family life, so she fell into ruins by laxity just at that point. Rome is a most interesting study for us Americans, because her vices, greed for gold, prodigality, a coarse material civilization, convey in the family, as manifested by corrupt, unwholesome and by divorce, are increasing among us.

For Debilitated Men, Herzford's Acid Phosphate. Dr. J. R. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Recovers the vitality.

Sensations for the Recreant.

Children's Corner.

HER BEST BIRTHDAY PARTY.

BY OLLIE M. STONE.

"O mamma! Where have you been? I've hunted everywhere for you!" said Bessie Prentiss. And, without waiting for an answer, she went on: "I've been up in Aunt Millie's room, talking about her Sunday-school class in the mission school. She is planning to take them all into the country for a day, and she's afraid that that will be their only chance to see the country all summer, they are so poor. Isn't it too bad? And, mamma, I thought about my birthday party. Couldn't I have them come out here, instead of having the girls I was planning to invite? Could I have them, mamma—could I?" "Certainly, Bessie. It is your party, and you can have the ones you want," replied Mrs. Prentiss.

"There's just eleven of them, and they are about my age. But what could I do to make them have a good time?"

Mrs. Prentiss thought a few moments, and then said:

"You must send them their tickets on the electric. Then we will have an omnibus bring them from the station. That will give them two long rides. We will set the table in the garden and have a nice dinner for them. Then there's the beach, and the flowers, and—"

"O mamma! I 'most know they'll have a good time!" interrupted Bessie. "I must run up and tell Aunt Millie about it." And away she went.

The Prentisses had a beautiful summer home, where they came early and lingered late, and Bessie was their only child.

The girls were invited, the tickets sent, and everything in readiness for the party. The night before, Bessie could hardly sleep for thinking of the next day, and hoping it would be pleasant. She awoke to find it as perfect a day as if made on purpose for her party.

"Mamma, would'n't you wear a gingham dress instead of a white one, so that the girls won't notice it so much? They are so poor!" she asked. And mamma approved.

All the morning Bessie was busy, and the last little bouquet was just finished and laid beside the plates when the omnibus came.

They were very poor, as Bessie had said, but they were neatly dressed, and they seemed almost bewildered as they looked around on the beautiful place where they had come.

It was almost noon when they arrived, and the plan was to serve dinner as soon as they came, so that they should be refreshed for the rest of the day. Bessie led the way to the garden, and, seating them at the table,

she pinned on each little girl the knot of flowers by her plate.

How pretty the table was! There was a little hum of delight when the girls saw it. Flowers and fruits were all the length of the table, with the birthday cake in the center.

A gentle breeze lifted the leaves of the trees that met overhead, and let little flocks of sunshine down on the girls' heads. Then the sunshine danced over their heads and up and down the table, and many a little girl who looked as if never in her life had she had enough to eat sat and watched the sunbeams.

And what a dinner it was,—so abundant and so delicious! Mamma and Aunt Millie served it, and how easy and pleasant they made it for everybody! The girls lingered long at the table, for they had never had just such a treat before.

After dinner, at the beach, they were almost wild with delight. And to those of them who had never seen the ocean, the pebbles and shells of the beach were so very pretty! They came back laden with them.

And such lovely games as they played—games that mamma and Aunt Millie had played when they were little girls, and that they had not thought of for years! Just before the omnibus came, Nora brought them strawberries and real cream.

The happiest day must end, and, when they went away, Bessie had a slice of birthday cake and a bunch of flowers for each one to carry home. As one of the girls took hers, she said:

"I'll carry these to my sister. She hasn't seen one flower this summer, 'cause she's lame, and can't go to the parks."

And another said: "I'll never forget this day, nor you neither—and thank you, too."

And the girls seemed to want Bessie to know how much the day had been to them, and she could not keep back her tears when the most quiet girl of all said:

"I don't see why you cared so much for me. You made me have the best time I ever had in

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all my life." When all were gone, Bessie went and sat by her mother in the hammock. She was very quiet for some minutes, and then she said:

"This has been the best birthday I've ever had, isn't it lovely to do for people who can't do anything for you in return?"

And mamma said: "That was the way Christ spent his whole life. Let us both try to be like him."

"I want to be, and I am trying," said Bessie softly.—Sunday-school Times.

"DON'T TELL HER."

One day, when auntie was out of the room, Charlie and Frankie tipped over a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie; "we will shut the door and run away; she'll never know who did it."

"But we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell; it's ever so much easier not to," said Charlie. "I'm going to tell her this very minute before it gets any harder," said brave little Frankie.

When he had found auntie and told her, she hastened to her room and wiped up the ink; and she put some safts of lemon on the ugly spot that it made on the carpet. "I'm so glad you told me at once," she said; "for, if it had dried in, it would have ruined my carpet and desk. Now I don't think it will show at all." —Selected.

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THE BAPTIST MINISTERS' MUTUAL BENEFIT ASSOCIATION.

The association is now in a very prosperous condition, and new members are joining almost daily. The association has been in existence for over sixteen months, and only three deaths, which is a very fine record indeed. Any Baptist preacher, not over sixty-five years of age and in reasonably good health, may become a member by sending \$2 to the Secretary and Treasurer, and, where not known, a paper of recommendation signed by three deacons. It is the purpose of the association to give the family of the deceased \$2,000, each member paying an assessment of \$3. The assessment will be reduced as the membership is increased. Preachers are the only beneficiaries, though churches and individuals may become benevolent patrons for the good they may do. This is not really an insurance association, but purely a benevolent, mutual benefit society, to care for the widows and orphans of our preachers. What church would object to giving \$2 to the family of a brother who has won himself out preaching the blessed Gospel of Christ? Every worthy Baptist preacher should become a member and assist in the good. It is a pleasure to give \$2 to the family of a brother preacher, a fellow-worker. Remember, any preacher not over sixty-five years of age may become a member by sending the undersigned \$2, together with a paper of recommendation signed by three deacons, etc.: Dr. R. O. Buckner, the manager of the great Buckner Orphan's Home, near Dallas, is the worthy President, and such men as Dr. J. B. Grassill, editor of the Baptist Standard, Dallas, Texas; Dr. G. W. Truett, pastor First church, Dallas, Texas; Dr. J. M. Carroll, Educational Commission, Waco, Texas; Dr. W. A. Wilson, President Baylor Female College, Belton, Texas; Dr. R. J. Williamson, Secretary Foreign Board, Richmond, Va., and a host of others too numerous to mention, are members. Dr. J. B. Gambrell, so well and favorably known to the brotherhood at large, in the last issue of his paper has the following editorial: "The matter deserves attention. This is one of the best, and one of the cheapest benevolent agencies we can possibly have. As to employing a Secretary, that became absolutely necessary, or the association would go to pieces by its own growth. The scores and hundreds of letters coming from all over the United States had to be answered, and the business put in shape and looked after, or else it would utterly break down. We believe there is great power for good in this agency, and for one we expect to stick to it. The association is like all benevolent agencies having a benevolent and a practical business. We cannot carry on benevolence without business. We hope sincerely that all the members will do what they are asked to do, get one new member, and let us push it. We especially hope that many churches will become benevolent patrons. No cheaper or better way of providing for ministers in their old age can be devised, and it ought to be a real pleasure for churches to do it. The Preachers' Association is an enterprise the whole country is looking to, and we cannot afford to become lax for the lack of proper attention." There are hundreds of preachers in Kentucky who ought to become members of the association.

Brother preacher, join and help us to help others. If you do not need the assistance for your own family—there are hundreds who do really need the help—join in with us and help us to help those who need it. To look after and care for the widows and orphans of our preachers is a very great work, and one that should receive our hearty co-operation. I shall be glad to hear from a large number of the Kentucky preachers. Please do not put the matter off. Delays are dangerous. A good brother wrote us some time since that he meant to become a member, but from some cause put it off—it is too late now. Hoping to hear from many, I am yours in Christ, W. O. LUTHER.

FIRST ANNUAL MEETING OF THE NEW TEXAS STATE CONVENTION.

While it is not the intention of the writer to discuss the questions that have divided Texas Baptists into two State Conventions so as to transfer the controversy to the columns of this paper, to let the readers have the news, he writes this. About one year ago some Texas Baptists organized a new Baptist State Convention. Inasmuch as both parties agree that, to say the least, whether churches compose Baptist associations, and do, or should, compose Baptist State Conventions, for me to state that the new convention is organized to maintain the doctrine that they are the constituents of these bodies, cannot transfer our painful controversy to your paper. The cause of the division is, not in the least, a question of missions, support of the ministry or of education. In these both bodies are fully agreed. This is all I can here say without the danger of our troubles being brought into this paper.

The new convention has recently held its first annual meeting after its organization. It is to cover the whole State; and, already, is represented from a very large proportion of the State. The Credential Committee reported two hundred and forty-four churches represented, and eighty visitors registering as endorsing the new convention, and who will give it their support. Owing to the out-of-the-way place where the meeting was held, and other inconveniences, the meeting being held in protracted meeting time, the meeting is believed to have been not near so large as it would have otherwise been, consequently not near fully representing its supporters. For example, the protracted meetings deprived the writer and a good number of others whom he heard express themselves as being unable to get out of meetings, from attending the convention. But, as it is, the convention was larger than that of not a few of the old States, such as Mississippi, Indiana, etc.

The reports to the convention showed more than \$5,000 had been raised for the convention work during the past eight months; that twenty missionaries had been employed by the Board, and that all of them had been fully paid, with a balance in the treasury. One hundred and seventy-five professions made and one hundred and thirty-two baptisms.

Jacksonville College, under the favor of the new convention, though but a little over two years old, reports a large roll of students, and the best of work. It owns very valuable property. President Vermillion is a college graduate, and also a gradu-

ate of the Rochester Theological Seminary.

"Humbly at his feet" and "Upward and onward" were the motto of the convention. For all purposes, at the convention, between \$5,000 and \$6,000 were raised, much of which was cash.

The new convention is nearly as large, as a whole, as to numbers and work, as that of Florida, Maine, Maryland, Vermont, West Virginia and Wisconsin. Already thus larger than the conventions of Arkansas, Colorado, Connecticut, Delaware, Indiana, Kansas, Nebraska, New Jersey, the Dakotas, Ohio and Rhode Island (thus, for example, the last Ohio report showed only about twenty missionaries, and that of Rhode Island only about eleven).

OHIO RIVER ASSOCIATION.

It was my pleasure to attend the Ohio River Association at Grand Rivers, August 21, 22 and 23. The attendance was large, and the interest manifested excellent. The introductory sermon was preached by Rev. R. A. Larue from Acts 14:27, and was a timely and well received discourse. The usual reports on Missions, Orphan's Home, Schools and Colleges, etc., received merited attention. That on Denominational Literature elicited lively discussion on account of attention being called to the fact that certain objectionable teachings had crept into some of our Sabbath-school periodicals. Baptists believe they have the truth as God's Word teaches it, and they are ever jealous of any encroachments upon its purity.

The reports on the various missions were all discussed together. Some of the speakers grew warm in their zeal for a more general interest in the cause of missions, and that, too, with good reason. It is indeed lamentable that so little concern is manifested in the way of contributions to a cause of such momentous importance. An illustration of what great things could be done by all giving just a little regularly and systematically, Judge J. P. Pearce, of Marion, Ky., related that the members of the infant class of his Sabbath-school contributed just a penny weekly during the year, and the result was \$7.67 for missions and \$7.67 for the Orphan's Home. Let all the members of every Sabbath-school do likewise, and the State will be revolutionized.

Hon. W. J. Clark's resolution, pledging all the ministers and messengers to efforts to stir up the churches to greater activity in the cause of missions during the ensuing year passed unanimously.

Rev. R. A. Larue's resolution pledging continuance in uncompromising opposition to open saloons and withholding support to any candidate for the State Legislature who will not pledge himself to legislate against open saloons in our State passed unanimously and with enthusiasm.

Altogether, this session of the Association exhibited a good degree of enthusiasm for all causes having claims upon Christian benevolence and Christian sympathy.

The entertainment was all that could be expected of Grand Rivers people, and this is saying it was all that any people anywhere could offer. These are choice people.

Among the ministers present I remember the names of J. N. Hall, of the American Baptist Flag; I. M. Wise, of Starling College; Prof. Wm. Harrison, of Bethel Female College; J. O.

Ferrall, of Ferrall's Boys' School; Geo. H. Cox, of the Ministers' Aid Society; H. E. Oleanen, of The Baptist Argus. Besides these, there were more than a dozen other ministers present, among them the venerable D. M. Green, in his eighty-second year, who preached a warm sermon, which stirred the hearts of all.

It was my pleasure to represent the old "stand by," the Western Recorder, and I inclose a nice check as the result. This is the people's choice among all our papers. J. N. Hall, of the Flag, with his usual candor, in a speech accorded the palm to the Recorder as the peer of any religious paper anywhere. T. E. RICHY.

FRANKLIN ASSOCIATION.

The Franklin Association met with the North Fork church at Switzer, August 21-22.

Dr. U. V. Williams, of Frankfort, was re-elected moderator. E. R. Jones, of Switzer, was re-elected clerk, with Crawford Lee, of Frankfort, assistant clerk.

The following visiting brethren were present: Dr. Gray, President of Georgetown College; Dr. Alderman, President of Bethel College; Dr. J. G. Bow, Rev. E. F. Wright, Rev. T. J. Stevenson, Rev. Paul Johns, Rev. J. E. Gwathkin, Rev. T. Warn Beagle, Dr. W. O. Taylor, of Indianapolis; Rev. T. J. Marksbury, Dr. E. H. Black, former moderator of Elkhorn Association.

There are sixteen churches in this association, and all were represented by letter and messengers except one.

Total contributions for all purposes show an increase over last year of \$776 65. Total contributions for missions show a decrease of \$60.42. The net increase in membership during the year is 62. The increase in the Sunday-school scholars is 40.

Place of meeting next year was referred to the Executive Board.

This is pronounced by all to be one of the most interesting sessions ever held by this body. The order maintained was almost perfect throughout, showing clearly that one of the most important things conducive to good order is to allow no wares of any kind to be sold on the grounds. E. H. J.

PROGRAMME.

The following is the programme of the Ministers and Members' Meeting of Goshen Association, to be held with Goshen church, Breckenridge county, Ky., commencing on Friday before the fifth Sunday in September, 1901, at 10 o'clock, A. M., and continuing Saturday and Sunday. The Mission Board will meet with said body on Saturday at one o'clock P. M.

- 1. Dates of Churches to their New Members.—A. V. Armstrong, J. B. Oldham.
2. Is faith the gift of God or simply the act of the Creature?—H. Veesh and J. Dugins.
3. Our obligations in carrying out the great Commission.—W. B. Rutledge.
4. The responsibilities, profits and pleasures of the Ministry.—J. D. Duncan and Wm. V. Harrell.
5. What is the complete mission of God's People?—J. N. Lynch.
6. The two Covenants.—Elder Stoneham.
7. Parable of the Tares.—I. O. Winchel and I. M. Washburn.

H. B. WHITE, Chairman of the Committee.

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THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 24. CATTLE. Extra good export steers, 1,200 lbs and up. Light shipping, 1,200 to 1,300 lbs. Best heifers. Fat to good butchers. Common to medium butchers. This, rough steers, poor cows and cowboys. Good to extra axon. Common to medium axon. Feeders. Butchers. Hogs. Veal calves. Mink cows—Chamo. Fat to good. SHEEP AND LAMBS. Good to extra shipping sheep. Fat to good. Common to medium. Butcher. Sheep and cowboys, per head. Best butcher lambs. Fat to good butcher lambs. Tail ends.

LEAF TOBACCO.

Report for week ending Aug. 24.

SALES WITH COMPARISONS. Following were the sales for the week and for year Aug. 24, with comparisons: Year 1901, 1,322, 130,734; Year 1900, 1,314, 134,208; Year 1900, 1,311, 117,20; Year 1900, 1,318, 75,320.

RECEIPTS.

Rejections this week. Percentage of rejections. To amount sales. Rejections Jan. 1 to date.

RECEIPTS.

Receipts this week. Receipts Jan. 1 to date.

WEEKLY—1900 CROP.

Truck, green or mixed. Truck, sound. Common legs. Medium legs. Good legs. Common leaf. Medium leaf. Good leaf. Fine and selections.

WEEKLY—1900 CROP.

Truck, green or mixed. Truck, sound. Common legs. Medium legs. Good legs. Common leaf. Medium leaf. Good leaf. Fine and selections.

Let not the word "yoke" frighten you; we must bear the weight, but God helps us to bear it. It is a burden that two must carry, and God shares it with us.—Feselon.

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Items of Interest.

NEWS THE WORLD OVER.

The Islander, the largest passenger vessel of the Canadian Pacific...

San Francisco has a novel device for adding the police in handling crowds at parades and public gatherings...

More people are overcome by what is commonly called "sunstroke" in buildings than in the open air...

Judge Simmons, of Fort Scott, Kansas, granted a woman a divorce. Hearing that she was going to marry the other man...

A party headed by Dr. G. L. Cole, of Los Angeles, have been exploring in New Mexico. In the twenty-five miles from El Paso to Espanola...

They found some cloth, woven in Spain; beautiful beads which reminded of pieces on being touched, pottery of great brilliancy and beauty...

The Hook Island Railroad and the Burlington have forbidden their employees to smoke cigarettes. President Purdy of the former says: "Experience has shown that the confirmed cigarette smoker is generally of no account..."

Some peculiar facts are being brought out by the 12th census concerning the counties, says the N. Y. Sun. For instance, the shortest name of a county is I, in Oklahoma, while the longest is DeKalb in Georgia...

The industrial and commercial papers of continental Europe are calling attention to the approaching competition of American corn oil. It is stated that this oil is greatly appreciated from an industrial point of view...

Within two years remarkable reefs of sand coral have been discovered near Blairbridge, on the Flint river, in Georgia. One reef so found consisted of some hundred, some of them more than thirty feet diameter...

The Woman's Missionary Union, Auxiliary to the Daviess County Baptist Association, met with the Walnut-street church at 8 P. M., August 12, with the President, Mrs. J. N. Kennedy, in the chair.

After devotional work, conducted by Mrs. E. Nall, the address of welcome was delivered by Miss M. L. Moberly. After the minutes for 1900 were read, the roll-call showed six churches having unions represented.

After which Rev. H. H. Mashburn made an address on the subject, "Woman's Work in Missions," which was received with much interest.

Mrs. Parrish presented the matter of an all-day meeting for September 2, when Miss Armstrong, of Baltimore, can be present and give much valuable information concerning mission work.

A motion was unanimously adopted to change the time of meeting for the "Union" so that the time would not conflict with the Daviess County Baptist Association.

The election of officers resulted as follows: Mrs. E. E. Oraley, President; Mrs. George Calhoun, First Vice-President; Mrs. Ed. Bark, Second Vice-President; Mrs. J. S. Mulligan, Third Vice-President; Mrs. G. W. Birk, Fourth Vice-President; Miss Susie Bell Griffin, Recording Secretary, and Miss Clyde Kigal, Corresponding Secretary.

Total amounts reported paid to the Union during the year, \$377.52. LELA F. OWLESY, Sec.

DEATHS.

For certain subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Insertion of notices of more than 100 words is charged at the rate of one cent a word for each word over 100.

HALL.

A tribute of respect to the memory of our departed brother and pastor, Rev. Thomas Hall, who was pastor of Bloomfield Baptist church, Bloomfield, Ky., for thirty years and a few months.

"Heaven, it pleased Almighty God to take from this earth our beloved pastor on July 18, 1901, about the hour of 1 o'clock P. M. We mourn for him not as those who have no hope, for he was a consecrated Christian gentleman, and we feel that his spirit is now mingling with the spirits of our dear departed dead. Bro. Hall was an excellent man, he was master of the languages, and, as Bro. J. A. Bark said in a brief remark at the funeral service, that it was seldom the case that so small a town as Bloomfield had the pleasure of listening to such a well educated and cultured a preacher as Bro. Hall was."

We deeply sympathize with his children in their affliction. Our prayer is that they may ever look heavenward, and to the Lamb of God who can and will bind up broken hearts, and look to God, the author and finisher of all things, for protection and guidance, and how that their earthly father is gone, that they have one more in heaven, and that they have one more in heaven, and we do pray that the God of love and peace be with them and with us always.

It was ordered by a motion, and seconded, that this be spread upon a page of the church book, a copy be sent to the bereaved family, and also to be sent to the Western Recorder for publication. This Saturday, August 18, 1901. W. VAUGHAN GRANT, S. T. WIGINGTON, Committee.

BATTON.

Margaret Ann Batton was born Nov. 25, 1822; died July 25, 1901. She professed religion and joined the church at Harrodsburg under the preaching of Elder William Wagoner. She afterwards remained her membership in Perryville. She was married to W. Batton Dec. 25, 1825. To them was born a son, who died in infancy. They raised five orphans who are members of a Baptist church. She was a true Christian, devoted companion and good neighbor.

My darling, how I miss you, No human tongue can tell; I'm lonely here without you— I know with you it is well. T. W. BATTON.

(See another page for additional obituaries)

CHRISTIAN UNION BY THE WAY OF DICKER.

BY A. L. VAIL, D.D.

Christian Union is always an attractive theme to the Christian mind. This is true, because in such union are joy and strength of the noblest quality. Hence appears the multiplicity of methods proposed for securing it. And even when some of these proposals become amusing we laugh at them sympathetically and with just as much respect as we can command, because they are so good in motive. At the same time we must insist on looking into things for ourselves a little and cultivating besides the prosaic sentiment of loyalty to our Lord, albeit in the delightful company of our dear brethren whose religious education in this department is not quite as perfect as our own—as we conceive.

A method of securing Christian Union that has attracted considerable attention in recent times is indicated in the caption to this article; not that any advocate of it has ever given it precisely that title, but that the term here proposed expresses my apprehension of it in its essence. The spirit from which it springs is in part at least superior. It is the spirit of concession that gives up something for the gratification of another. This way of seeking the promotion of union among Christians now and then ventures to express itself. It says in one form or another, "Now I will give up this to please you; what will you give up to please me?" This sort of proposition, when simmered down, always amounts to dickering, chaffering for small exchange. There is no intention to be offensive in the use of these terms, only to be expressive. As a rule, those who present this proposition propose to surrender only what is small in their own esteem, and that is dickering, trading in small things. Where, on the other hand, in rare cases, perhaps, the intention is to surrender something really important to the surrenderer, the justification of the term is found in the fact that the greatness of the thing surrendered belittles him who surrenders it, shows him up small in the supreme test of Christian character, that of the appreciation of truth and loyalty to it as precious to his Lord.

The essence of this plan of securing union is that of trade. The idea is to trade one truth for another, unless the trader designs to swindle, work off an error for a truth, which is assumed not to be the fact. The best that can be made out of it is that it is an honest trade. One Christian says to another: "See here, my brother, let's swap. I have a truth, or what I hold to be such, that I am willing to trade. Have you one of the same sort? If you have, set it out and let me look it over; perhaps you can strike a bargain; you abandon something that you believe to be the truth, I will do the same, and, presto, we will have Christian union! The thing is simple enough, if we only make a judicious selection of truths to trade."

The reader may smile, unless he has been in this business of dickering himself and is ashamed of it; and even then he may smile, that is his privilege, and in any event it is a wholesome thing for him to do. This dickering is intensely amusing in one very natural view of it. Revolve this view for a moment: in every such trade both traders get cheated. Each loses a truth and gains an error, according to his own estimate. Truth is deserted and de-

graded on both sides and error is exalted everywhere. This, indeed, is sorrowful for the truth. But in application to the traders mutually swindled, it is really funny. And on this comical side of it, it is intensely comical to see two grown up disciples of the "King of Truth" dickering on this plea. They remind the observer of two eminent citizens temporarily fallen into a mild and amiable insanity, who soberly exchange trinkets in the use of those forms and terms to which they have been accustomed in the large transactions of their sane life. This scene would be very sad, but for the assurance we have that the insanity is transient, resulting promptly from medicine administered for healing purposes, of which this is the incidental and harmless effect soon to pass away, and finally both of the unfortunates will through the process come to health physical and mental. Otherwise we would lament for our afflicted friends, but with this understanding we smile complacently and wish the play to continue as long as it is for the best effect finally on the health of our friends.

To illustrate these reflections with not very antiquated utterances of eminent Baptists would be easy, for some quite extraordinary proposals in trade of this sort have been advertised within the memory of those still living by brethren whom we all honor. But such illustration would hardly be kind, for some of them have already and happily recovered their reason and others are in a hopeful stage of convalescence. Philadelphia, Pa.

ATTENTION!

All the Baptist churches in Ohio county are earnestly requested to be represented at the Baptist church in Harford on September 26, 1901, at 10 o'clock A. M., to consider the propriety of organizing an Ohio County Baptist Association, and, if deemed proper, to effect the same. Please send your messengers instructed to enter the organization at once; if not, to counsel and assist. In order to have everything ready on the above date it will be necessary for you to decide this matter at your September meeting. Both Daviess County and Gasper River Associations were hearty in promising you letters for this purpose. Write to your association clerk at Wells or Greenville the day your church de-

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

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directing him to send the letter to me at Beaver Dam, Ky. Your immediate attention to this matter will mean great good to our Baptist cause in Ohio county. An interesting programme will be arranged for both Saturday and Sunday. E. W. CLOARLEY, Chairman Committee.

PRAYER is not monologue, but dialogue—God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that he will listen to mine. —Andrew Murray.

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