

WESTERN RECORDER

Faith, Hope and Love, these three.

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Those that are bound for heaven must be willing to swim against the stream, and must not do as the most do, but as the best do.

God's world is perfect. In it are no accidents, no contingencies. God's ministrations are perfect, absolutely perfect. The law of the Lord is perfect.

UNBELIEF, or distrust of God, is a sin that is its own punishment. Those that do not trust God are continually vexing themselves. The world's mourners are more than God's, and the sorrow of the world worketh death.

THE angels are active spirits, continually ascending and descending; they rest not, day nor night, from service, according to the parts assigned them. They ascend to give account of what they have done and to receive orders, and then descend to execute the orders they have received. Thus we should always abound in the work of the Lord, that we may do it as the angels do it.

A METHODIST layman has protested with much earnestness and force against the Romish aping seen in the recent Conference at Newton, England. He said twenty young priests had dressed themselves to resemble Catholic priests. It is a hopeful sign when the laymen rouse them to resist all Catholic innovations. Too often they are recreant to their duty to God in this thing.

PROF. WILLIAM W. WILLIAMS, of Ohio Wesleyan University, is the latest writer on baptism, and has a bran new theory. He owns up that "almost all the great exegetes from the days of Chrysostom down have declared that the word 'baptizo' here (in Rom. 6:4-6) shows by allusion, that, in Paul's conception, baptism was by immersion." He is amazed at this, and thinks it is due to the prejudice and "ignorance" of all the great exegetes!

PROF. WILLIAMS is Professor of Greek in the Wesleyan, and his knowledge of the language draws his admission from him: "The claim sometimes put forth by ill-informed theologians that in the clause the word baptizo sometimes means sprinkle, or anything else than immerse, is erroneous and misleading." In this he agrees, it seems, with all the great but prejudiced and ignorant exegetes. His theory is that outside of the New Testament the Greek word invariably means "immerse," but in the New Testament it means merely "initiate." We suppose, then, baptism might be any of the various rites of initiation, and no water at all be used.

The Religious Crisis at the North.

BY A NORTHERN PASTOR.

Perhaps every period of human history, in which man are alive and at work, is a crisis. John, in his Epistle, says, "Little children, it is the last hour." Now is the world's crisis. When Jesus poured out his soul unto death, the world entered upon its prolonged crisis. "But he, when he had offered one sacrifice for sins forever, sat down at the right hand of God; from henceforth expecting till his enemies be made the foot-stool of his feet." The expectant Christ, seated in the heavens, is conducting the interests of his Kingdom through a crisis. The whole creation is groaning and travailing in pain together (or, "with us") until now." And if the Book of Revelation is a delineation of the church's career on earth, the crisis will continue to the end of time. But there are acute moments in our world-history, when the stress is heavy upon us. Standing in the midst of an unbroken crisis, we call the moments crises, because they are pre-eminently such.

Please bear me no grudge for speaking of religion at the North as being in a crisis; for when I speak of the North I disclaim all intention of provoking prejudice by comparison. My heart is free from sectionalism. But I understand the condition of things at the North well enough to speak with truthful accuracy; and it is a considerable part of Christian education to know how the Kingdom of Christ is faring among men: to know how men are preparing the highway in the desert of this world for our King, or how they are obstructing his progress in making a holy conquest over the world.

My readers will also understand that there is a patient, believing and prayerful company of men and women throughout the North to whom all the interests of Christ's Kingdom are very dear; so that we are mindful of that counter-current of influence which meets the apparently irresistible current of irreligion. The simplicity of faith meets the intricacies of unbelief.

THE COMMERCIAL SPIRIT OF THE NORTH SUBORDINATES EVERYTHING TO ITS OWN INTERESTS.

Speaking generally, you cannot understand Northern life without keeping this fact in mind. The very thing which has made the North famous and strong and rich has proven to be a snare. Money-getting is a prime necessity, even though family, friends and religion are sacrificed. Marriage is becoming more and more a business transaction, a fact which makes the awful tragedy of divorces a commonplace occurrence, and involves society in great disorder. And religion itself becomes subordinate to money-getting. It is not at all uncommon to meet people who are living in open violation of some explicit command of God's Word, who yet defend their conduct on the ground that it is thus they must secure a livelihood. The Lord's Day, especially in the great cities, is desecrated in every way. The one consideration which the managers of the Pan-American Exposition held firmly and finally in mind, when they discussed the wisdom of closing the place on Sunday, was, will it pay to open the Exposition? It was a commercial spirit, and nothing else, that settled the question.

Now, I want you to stop and ask yourself this question: What is the effect upon religion of that commercialism which holds complete sway over the popular mind? If you voluntarily make religion secondary to any one thing, it becomes practically impossible to save it, in your

case, from lapsing into the fifth or tenth place, and finally passing out of sight. That is a fact of experience, too familiar to need proof, yet too hard for slow spirits to imbibe.

The question of money in church activity has climbed to the supreme place. I am not foolish enough to say that a church can get along without money; neither am I foolish enough to suppose that it can get along with money alone. But I do maintain that money is far less essential to church activity than religion is. Christianity began without money. Its Founder was too poor to own a home. The early Christians had no endowed schools, no fine churches; they lacked these auxiliaries on which we now set so much value. We have fallen into artificiality in religious work, by placing externals in the foreground. Vast sums of money are put into buildings where smaller amounts would answer the purpose. The preacher is degraded quite generally by having a money value put on him. He must pass as "a \$2,000 man," or "a \$1,500 man," or "a \$5,000 man." This is an insult to the God who calls men into the ministry. If Paul were alive, what would be the commercial value set on him?

In addition to all this, pastorates are frequently contingent upon a preacher's ability to raise money. Many a preacher faces a nightmare in the form of a failing treasury, which means that his work is done, in many cases. Somehow the preacher is held responsible for church deficits. I knew a minister in the State of Illinois who was serving a church that had some small debts for which he was in no sense responsible; one of the "influential members" of the church brought these little debts to the attention of the minister as criticisms upon his work. The minister went to work to raise the money, and was succeeding well, when he discovered that this carping hypocrite was only trying to drive him away; for he really was unfavorable to the minister's raising the money. It is a good thing for a preacher to be able to raise money; but his chief business lies in another direction.

Luxury is one of the severest tests of Christianity. The chrysoes are bidding for wealth; and, as a rule, they get luxury, with wealth. Some congregations are dominated by a spirit of luxury. The people are self-satisfied, worldly, richly dressed, proud, heartless. You can get no "pull" on their consciences. This kind of a church simply kills religion, by driving the Spirit of God away. Evangelical religion can thrive only where there is a moral seriousness, or where it can produce moral seriousness.

Great strikes which are nearly always in progress somewhere at the North tend to make infidels out of men. The strikers themselves usually view their employers with hatred; and this is altogether unfavorable to religion. And the employers are tempted to be inhuman. The social state at the North is dark in the extreme. Talk about the "Southern problem," the North to-day is confronted by problems too great for any brain to compass. A rich aristocracy dominates society, an aristocracy inspiring cringing fear in the middle class, and provoking curses from the poverty-stricken. The rich live like princes, fed on the best that earth can produce, wrap in silks and furs; while the poor in the crowded city suffer in dirt. The horses and dogs of the rich fare better than the children of the poor. These conditions are against religion, and help to increase the distress of the times.

A declining faith in the supernatural is gaining wide currency. I know nothing more terrible than this. I know that God is testing this generation by with-

holding those striking providences which border on the miraculous. Iniquity is on the increase, and the faith of many is failing. Most of the great cities are controlled by the liquor element. American life never saw such degradation of woman as is witnessed nightly by ten times as many people at the theatres as attend upon worship. We are losing sight of God; the supernatural is vanishing from our faith. How long can pure religion live where men have lost faith in the supernatural?

There is a widespread tendency to destroy faith in our religious standards. A certain sort of madness has seized the men who have appointed themselves religious teachers. I am sure God did not appoint them. I refer to men who are busy overthrowing faith in the Bible. If they succeed, we drop into ruin. There is no doubt about it. If you have the *Journal of Theology*, published at the University of Chicago, just read Prof. Bacon's article on the autobiography of Jesus. Prof. Bacon is a teacher at Yale. Why that journal is called a journal of theology, I do not know; it ought to be called the journal of skepticism. But the miserable business of this whole matter is: Men are encouraged to make these attacks on the Bible. If you destroy faith in the Bible, where is your standard? Who will decide what the truth is? It is nonsense to appeal to the merely human as a standard in religious truth. *It is the Bible or nothing.* If it goes, religion goes. And yet we stand like a lot of sheep and see these wolves in sheep's clothing tear the flock of Christ to pieces, and we call it "investigation."

Yes; the North is in a religious crisis, in the full sense of that word; and earnest men are deeply conscious of it. God alone can meet the issue, and I believe he will. I am deeply persuaded that his word cannot fail; but how about all these that are going down to perdition? Can a man be saved without religion?

A Subtle Temptation.

A subtle temptation of educated people is to attach an exaggerated importance to common ideas as a basis of happiness and fellowship. Frequently children who have enjoyed the best educational advantages, on returning home find that they have intellectually grown away from their fathers and mothers and other members of their families. Unless there is great care unhappiness ensues on both sides; but the care is chiefly to be taken by those who have had the best opportunities. You cannot have everything in this world, and if intellectual sympathies are denied with those who are nearest, there is a vast realm of common ideas, experiences, and aspirations that may be freely shared. Those who have enjoyed peculiar advantages, instead of using them to widen the breach between their less fortunate kindred, should use them to lessen it. A sure indication of a mean and narrow nature is the inability to form good relations with other people on a common human basis. No one ever stood, intellectually and spiritually, so far above his intimate friends as did our Lord, and yet how natural and wholesome his relationship with them was. A good deal is said to-day about following Christ. One way of following him that is often overlooked is not to suffer our attainments to isolate us from those who are nearest to us.—Selected.

When you get in a tight place and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.

"Total Depravity" in Our Day.

BY THOS. A. T. HANNA, D.D.

Among the many interesting things portrayed among the decorations of the ancient Egyptian tombs, much attention has been given to the outline figures representing various foreign races known to the Egyptians. It has been thought that in these could still be identified the chief types of humanity as we behold it in our time: the Asian, the Negro, and others; and that the thousands of years that have passed since these tombs were adorned, have not much changed the general appearance of these races. Some even think they can identify the Hebrew type as we know it, with some pictures or monuments of her antiquity.

Years ago, when many Jews were changing their names for social reasons, the most famous man of their number said scornfully: "They may change their names, but they cannot change their noses!" Certain racial features, that is to say, like the character of the hair, the nose, the facial angle, have been found to persist through unknown ages, "under the drums and trappings of [many] conquests," and to endure under every mutation of empire.

The same is true in regard to the great features of human sin. It can easily be shown that the hearts of men are entirely unchanged, after the many ages in which that heart has had opportunity to display its true inwardness. A writer in Scribner's Magazine has lately done a service in this respect, a service perhaps entirely undesigned on his part, and therefore all the more suitable for our purpose. He has furnished a series of articles describing the facts of the African slave trade; he has not spent much of his time in moralizing, but has dealt mostly in matters of fact. The men who, for the sake of money, embarked in this trade, were mostly of the most highly civilized nations, "the heirs of all the ages, in the foremost files of time"—the nations that claim to hold the vanguard of the human race. Let anyone read these articles,—we ought to have nerve to read the things which our fellow creatures have had to endure—and see the cold, callous and plainly diabolical cruelty of these traders, their demonic recklessness of the sufferings of their fellow beings, and remember that one passion only, or chiefly, moved them—the love of money. Then consider that these horrors have continued almost down to our own time, and would be going on now, but for circumstances over which the traders had no control. Thus is the heart of man, when it is left to its own greed.

What the hearts of men in our day are, when they are inflamed by prejudice, may be learned by the events in China. It is set in a clear light by the conduct of the Chinese to the missionaries, and to the native converts, and to foreigners in general. And it is set in a light about as clear by the conduct of the foreign forces in China toward the poor, helpless peasantry, and the women, and even the ill-fated babies of that unhappy empire. The deeds of the Duke of Alva in the Netherlands, or of Pizarro in Peru, find themselves in good company at the opening of the twentieth century, and the "Spanish Fry" in Antwerp can have hung opposite to it, as a companion picture, the European Fry in Peking.

The Jew-baiting that is now passing like a contagious disease from one Continental nation to another is a proof of the unchanged nature of the human heart. "Scratch a Russian, and you find a Tartar"—that sounds clever; but we may almost say, "Scratch an Aryan, and you find a tyrant." How utterly swollen men become, even down to our day, with the pride of race! One of the poets savagely joked by translating *Oedipus Tyrannos*, "Swallowfoot the Tyrant." Well, the Anglo-Saxon races are playing "Swallow-foot the Tyrant" during these latter years. The ancient Athenians, in autochthonous pride, imagined the languages of other nations to be mere babblings, and the inhabitants only fit to be lumped under the name of barbarians. Such is the prejudice, now, of the Gentiles toward the Jews.

The Roman grandees who used the "vile cash" which he had "erring from the hard hands of peasants" in the provinces, to hire bravos and gladiators, doubtless thought himself vastly above the gladiator in moral character; but we, in looking back through history, count him quite as depraved as his hirings. So we may conclude in regard to our own day.

"Men change their sky, but not their minds, by passing o'er the sea." Neither has the human race changed its heart, or its nature, by a transit down through the centuries.

Any one who wishes to study the theological doctrine of total depravity—up to date—can do no better than to read the first chapter of Paul's letter to the Christians at Rome, and, for a commentary on it, read the metropolitan journals.

Notes and Notions.

BY SENEK SMITH.

BALLAST.

I was reading in one of the daily papers the other day of a ship that capsized at sea. As soon as she got outside of the harbor, and into the waves of the open ocean, she rocked and rolled until she finally rolled over, was filled with water and went down. They said that she had not ballast enough to steady her. She was chartered to make a quick voyage to a distant port, and bring a return cargo to the port from which she sailed. The captain wanted to take no more dead weight than was absolutely necessary. But in his impatience of delay, and anxiety not to be overburdened, he did not take enough, and hence the catastrophe.

Now, ballast, as my readers can see by consulting the dictionary, means "just load enough." It is a compound of two Saxon words, "bars" and "last"—"a load"; i. e., a bare load, or barely a load. The idea is that a certain amount of loading is indispensable to the steadiness of a ship on the ocean. A ship is made as buoyant as possible in order to carry as much freight as it can safely. But when empty it is too light to sail well. No ship attempts to cross the ocean without either heavy freight or ballast in its hold. The ship I was reading about was top-heavy—the weight below the water line was not sufficient to balance that above it.

As I read the account of that shipwreck, I thought how like it are many of the human wrecks that we see all around us. A young man is impatient to enter upon his life voyage. He dreams of brilliant success if he can only reach a certain position. He is told to wait, to study, to think, to secure right principles, to take in ballast enough to keep him steady amid all the perils he must encounter. But he calls his advisers old fogies. He doesn't want ballast, but speed. He rushes into society. He rushes into business. He rushes into politics. He shouts, as he spreads his sails, "Hurrah for Young America." But in a few years we find him capsized. He was overcome by temptation. He began with a social glass, and in due time became a drunkard. Or he began by determining to get rich, honestly if he could, but rich at all hazards. He borrowed the trust funds in his hands, to speculate with. He meant to return them. But he lost them. He became a defaulter, an embezzler, and finally a convict. Or he attended the primaries, and by activity in politics secured an office. He found that his position gave him opportunities for petty speculation. He improved those opportunities until he became "a hoodler." His career of official corruption sent him to state's prison or to Canada.

The great defect in our system of education is the want of thorough moral training. Our young people are smart; they are ambitious; they want to learn what will help them to secure social position or wealth. But they don't realize that all permanent success must be built on character. The first thing in true culture is to fix and settle principles, just as a builder secures a firm foundation before he puts up his palace or his warehouse. And the taller the intended edi-

fice, the deeper must the foundation be laid.

But to return to the illustration of the sea-going ship. What is the ballast for a young man or woman to take on board before leaving the harbor?

IT IS THE BIBLE.

God has given it to us for that purpose. In the thirty-seventh Psalm man is represented, not as a voyager, but as a traveler. He is walking in steep and slippery ways. But David says if "the law of his God is in his heart, none of his steps shall slide." That law gives steadiness, moral equilibrium. It enables us to go safely amid the perils of the land or of the sea. Paul had a great deal of confidence in Timothy. He placed him in charge of the church at Ephesus when he was so young that some people might be tempted to despise his youth. (1 Tim. 4:12.) And he tells us why he trusted him so. He wrote, in his second Epistle: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Yes, the Scriptures made Timothy what he was; and they have the same power to-day.

When I was a child my mother, like Timothy's mother Eunice, believed in the Scriptures as the best book for the young. She not only had me to read to her at least one chapter a day, but she encouraged me to commit to memory passages of special interest. I knew a score of Psalms by heart, and such chapters in the New Testament as 1 Cor. 8, before I was ten years old. After I was fourteen, I was seldom at home. I was a thousand miles away, and among strangers, when my mother died. I lived for years in an atmosphere of temptation. Young-America-like, I rushed into society, into business, into politics. Why was I not shipwrecked in those stormy waters, as so many of my comrades were? Not because I was by nature or by human culture any better than they, but because I had been ballasted for the voyage in the harbor of home. Oh, if I could reach the ear of every mother in the land, I would say to her: "Be sure that the Word of God is in the heart of your child before you send it out into the world."

Some of my readers have no doubt seen the story of the cabin boy whom the sailors tried to teach to drink and swear when he came on board. They wanted him to be like themselves. But he had been brought up by a pious mother, and had promised her that he would be faithful to her teachings. So when the jolly tars teased him or coaxed him or threatened him, he always had a Bible verse ready for them, such as "My son, if sinners entice thee, consent thou not." At length one of the older sailors said to the rest: "Shipmates, you might as well give up. You can't do anything with that boy, for he is

CHOCK FULL OF BIBLE."

When a bottle is chock full of water, you can't pour oil into it. The best way for us to resist temptation is to leave no room for it in our hearts. And the best way for us to fortify our children against the evil that is in the world is to have their memories and their affections preoccupied with the truth of God and the love of Christ. I wish that we could go back in our homes and our Sunday-schools to the old idea of memorizing the Word of God. There never was a time when nobler ships went out from the home harbor than to-day. Oh that they were all well ballasted for the voyage of life!—Ex.

Christ's Workmanship.

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

The first time I saw Cologne Cathedral—nearly half a century ago—it presented a stumpy appearance, for the towers had not yet been built. The next time I saw it, the scaffolding on which the builders were busy were rather a disfigurement. But a few years since, when I beheld the completed towers, lifting their snow-white spires into the sunlight, I felt that the old Rhine had now no such magnificent object in all its course from the Alpine mountains to the sea.

This is a bit of a parable of the way in which the Master constructs a Christian. The Bible describes true Christians as "Christ's workmanship created anew unto good works." If any sharp critic should look over a company of church-members gathered at a communion-table, he might say, "Well, if these are Christ's workmanship, they are imperfect specimens, as I can testify from personal acquaintance with some of them." Very true; but if that same critic wished to select a piano, he would not go into a manufactory where its different parts were being put together; he would go into the saleroom and see the finished instruments. This world is only a workshop for the fashioning of Christian character. "Ye are Christ's building," said the great apostle; the towers were not up yet. "Not as though I had already attained, either were already perfect," was that same apostle's honest confession; the scaffolding was still standing, and the Master's work on that heart and life was still incomplete.

When sharp criticisms are leveled at any company of sincere Christians, the critic must consider what materials the Master had to work on, in poor, fallen human nature, disfigured and defaced by sin. He would have to take into account the special weaknesses and wickednesses to which many of that company were naturally inclined. One had had hereditary infirmities. Another had, from his cradle, a violent temper, which requires, even yet, the constant drenchings of divine grace to put out its angry flames. "Before I was converted," said a distinguished minister to me, "I wonder how any one could live in the same house with me." Brother A—was plagued with unruly sensual passions; Sister B—with envy and consciousness; Deacon C—had to contend with natural indolence, and Elder D—with a constitutional covetousness made worse by a stingy parentage. Every one of these had to encounter the evil atmosphere of a "world lying in the Wicked One." Yet out of such materials Christ Jesus has had to rear what shall become in due time a temple of the Lord! Verily, my dear friends, you and I had better confess that the best part of us is what our patient Master has already made, and the worst part of us is what remaining selfishness and unbelief would not let him make.

Christian character-building is like cathedral building—a gradual process: "First the blade, then the ear, and then the full corn in the ear." The first act of saving faith joins the new convert to Jesus, and then to that foundation must be added the courage, the meekness, the patience and the godliness which are the evidences of growth in grace. Let no new beginner be discouraged. Oaks do not grow like asparagus. A strong and solid godly character is not finished in a year. Some poor punice-stone has to be thrown out, and bad timber rejected. It required the Master-workman sixty years to complete such a character as the heroic missionary Livingstone, and more than three score and ten to finish the fruitful fallow of such a life as the late William E. Dodge, or that of the eminent Christian jurist, the late Justice Strong. Every year in a true Christian's life—be it long or short—ought to witness positive advance in "good works." "Am I growing?" is the question for every one of us to ask. How do I look in the eye of a watchful world? If the scaffolding is up, is there any genuine building work going on behind it? Do not imagine that what you call faults and small sins are of no account. Nothing is small that makes or mends the character which the world is watching here, and which we must present on the great searching Day of Judgment. Nothing must be scribbled or alighted; we are often great sinners in what we wrongly think to be but little things.

Finally, let no Christian who is striving after the Bible-pattern fear that he is seeking his salvation by good works. "By grace are ye saved," is the divine side of the process. "Every man shall be judged according to his work," is our side.—American Messenger.

Questions Answered.

BY SENEX.

"A member of the church at A. came to the conclusion that he was not converted when he was baptized and united with them, so he goes to the church at B. tells his story, and asks for baptism, believing he is now converted, is received to membership and baptized into their fellowship. He now stands as a member of both churches. How can the case be disposed of?"

In the first place, the brother was very ignorant of very persons, or, instead of another church and pastor with his trouble of conscience about his baptism, he would have gone to his own church, told them his story, and if he were baptized again, have been baptized there. In the second place, the church at B. was very ignorant of very persons, or they would have received or baptized the member of another church without first having conference with that church respecting so unusual a proceeding. They should have sent the man back to his own church.

The church at A. should see the brother, as his name is still on their book, to appear before them and explain such a disorderly course of proceeding on his part, and afterwards ask for a letter in regular order with which to unite with the church at B. If he refused to respond, he could be excommunicated.

"A certain Association talks of dividing on account of the wide extent of its territory. One of the ablest voters by a majority in favor of the division, but a strong minority of the church was opposed to division. When the church came to appoint messengers to the Association, it was voted not to send any of the minority who voted against the division. Was this action of the church right and according to Baptist polity?"

No; it was not right. Just no fair. It was denying a right and a privilege to a certain part of the church on account of an opinion which they entertained on a business question, on which they differed from the opinion of their brethren. The church should have been fairly represented. A majority of the majority of them should have been from a majority of the voters, and a minority from the minority of the voters on the division.

A brother asks, "What difference does it make, from a Baptist standpoint, how one is baptized?" He adds that he believes immersion is the exact obedience to Christ's command. Very well; that settles the question, then, and answers his inquiry. It is the difference between obedience to the law, as declared by the Law-giver—the only Law-giver—and something else which somebody else, not a lawgiver, has proposed as a substitute. The brother says baptism does not save any one. Certainly not, unless it be the baptism of Christians who have not been immersed, or Christians He does. And many of such are no doubt more devout and godly persons, and more useful, too, than very many who have been baptized. All that may be admitted, but it does not touch this question. Many persons have been educated to believe, and do believe, that sprinkling is Scriptural baptism equally with immersion. How they can believe it, I do not see, but they do believe it, and their conscience is at rest. They sin, but they will be forgiven because they sin ignorantly.

But when they come to see and understand that immersion is what the Lord commanded, then if they refuse or neglect exact obedience to his command, I do not see how they can be sincere and honest Christians. Did not the Lord say, "That servant that knew his master's will and did it not, shall be beaten with many stripes?"

It also makes a difference in other respects how one is baptized. Baptism is not only the answer of a good conscience, but it is a witness and a testimony to all observers of the great vital doctrines of the Gospel. Nothing but immersion symbolizes and testifies to Christ's death and resurrection for our sins, and our justification. Nothing but immersion certifies to our union with the Christ in dying to the world and rising to a new life in him. Every substitute for baptism teaches a falsehood, or, at least, fails to teach the truth. Our Lord chose the sign of discipleship wisely. He knew that he had chosen the best sign that could be should teach. The two ordinances condemn and declare the heart of the whole Gospel in picture language, in object lessons. And it would be no more disastrous to pervert the words he spoke, than the ordinances he instituted.

A sister sends me a clipping from a secular paper and asks what I think of it. The clipping states that on Sunday morning and again at night the Baptist church was crowded to witness the performance of "Children's Day." It says: "There were about two or three dozen little tots," and "every one" was pleased with the results. She wishes to know whether I think the fact of children's day a progressive improvement upon the preaching of the Word. For the preaching hour was both given to that exhibition. The content and by far the most satisfactory explanation of that affair is that the secular paper stated what was not true. It is so much better to be honest and to state the facts as they are, than to believe that a Baptist church would allow such a thing.

But I very much fear, from incidents of which I have heard, that the secular paper was right. In that case it is hard to know where to begin one's condemnation, or how to find courteous words strong enough to express righteous indignation. Baptists believe in a call to the ministry. They carefully examine the men who occupy their pulpits in order to be sure that they are sound and have been called to preach. Yet before children are put up to preach on Sunday! Baptists have always held, it is true, that it is the privilege and the duty of brethren who have not been called to devote their lives to preaching the Gospel, to tell their experience, exhort sinners to repentance, and to edify their brethren in the faith. That which makes the prayer-meetings, the meetings which show the spiritual life of the church, so important and so precious to the saints, are the exhortations and experiences of the saints.

But, observe, while Baptists have always maintained this right and duty of laymen, it has been only the regenerated who were to speak. They have never expected the unconverted to edify the church. It is the brethren who speak, not sinners, though those sinners be the most eloquent and learned of men. Yet, have unconverted children were put up to speak Sunday!

There is nothing more plainly forbidden, and in more forcible language, than the speaking of women in public meetings. They were not even to ask a question, no matter what the informant is regard to their duty, or the meaning of the Scriptures which they wished. After telling the Corinthians that the women kept silence in all the other churches, and administering a cutting rebuke (1 Cor. 14:35), Paul asserts that the Lord Jesus had given the command while he was on earth, and adds the most terrible words in all the Bible: "But if any man does not know this, God does not know him."

The extract sent me by the sister does not say that any little girls took part in this public speaking in God's house of worship, on His day. Let us hope, at any rate, that the command to obey is not only boys' realm. Otherwise the teachers and parents, the pastor and superintendent, need to study and pray over what the Lord said to those who cause one of these little ones to offend.

You may call it a program or an order of service or anything you choose, but that does not alter the fact that anything which tells what times to sing, what Scriptures to read, much more what to say, is a ritual. A robe by any other name is still a robe. And if Baptists have had any characteristic through the ages, it has been a sturdy opposition to ritualism, in place in which to allow ritualism in any shape to make its appearance is among the children. Do not train the little ones up for the ritualistic sects. Let our Lord's warning to those who cause little ones to offend suffice to guard the children of Baptists from all such things. They obeyed thus far, the God of heaven is of this sin. Because reverencing and obeying God is by far the most important thing; and it is that for which those who are truly regenerated care supremely. But it is also an evil thing for the children themselves. And any money which can be raised by leading children to dishonor God, is worse than paying the price of a dog into the treasury under the old Dispensation.

I have seldom been more delighted than I was, some years ago, by a resolution passed by the Woman's Society at the Northern Baptist Convention. The resolution was introduced by Southern lady, Mrs. Dr. Kerr Taylor, whose husband was preaching to a church in the North. But it was passed unanimously, to the great honor of our Northern Baptist sisters be it said. I have kept a copy in my library, and every now and then, when I get a new series, I read it, and it refreshes and gives courage for the future. The ladies are not able to control the Societies who are eager to get money, no matter what the effect on those who take part. But these representatives gathered in their great annual meeting, surely had much influence in their home money which can be raised by leading children to dishonor God, is worse than paying the price of a dog into the treasury under the old Dispensation.

The great need of the Church of God to-day—in all its branches—is the reassertion with holy fervor from its pulpits of the profound spiritual essentials for which the church stands; and the appropriation and enjoyment on the part of the people of the church generally of those things they need to gain that inevitable multitude of the children who are ever crowding about the Great Physician of souls, and to teach, if only the beam of his garment, in order that they may be made spiritually whole. It was the Divine Master himself who said, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."—New York Christian Advocate.

Shall We Reverse the Ancient Order?

BY REV. F. C. McONNELL, D.D.

We hear so much lately about how the boards shall reach the churches, one sometimes wonders how the churches will reach the boards. Are we not in danger of reversing the original order of things? The natural, Scriptural method is that the churches shall create and manipulate the boards, whereas it seems we are coming pretty generally to think that the boards are created to manipulate the churches.

It is an easy transition from the one course to the other. The boards which have the conduct of our missions are composed of men who are deeply interested in the program of the work, and who are brought face to face with conditions that intensify their interest and arouse their alarm, while the individual churches are less apt to realize the general state of things, and are more apt to content themselves in comparative indifference.

Our motto, that rings with the energy of a great purpose, is itself in danger of degenerating into a mere slogan. The movement to "directly combine" the forces of the churches, and in the prosecution of so noble a purpose there will hardly arise the necessary caution that we do not undertake to elaborate, compound and dilute.

In conversation lately it was suggested that it might be better to wait the movement of the churches, when it was promptly replied that such a course would set back the mission work many years. Should this be true, it is not at all certain that its result would be ultimately harmful.

We often hear it said on the platforms of our general meetings and in the public prints, that something must be done to reach indifferent pastors. It may be granted that many pastors are far short of what they ought to be, and to this indictment we might all plead guilty. Still, is it wise to have our general meetings set out to reach the indifferent pastors? If point of fact the pastor has the primal responsibility, and might it not be well to leave them to realize it themselves? Is it not barely possible that any pastor who recognizes himself as one whom we are trying to reach will resent it, and, therefore, may not the best result be reached by the good pastor?

It was said repeatedly at Hot Springs that something is dreadfully wrong about our system; else in these fifty years we should have advanced with greater rapidity. Those who made this observation seemed to think that the fault lay in our failing to have organization enough to reach each association, pastor, church and individual member. May it not be that we have pressed the reaching process with too great concern? Any one who has thoughtfully observed the effects of our work must have learned that we do not always make the most of our resources in reaching our people. There is a certain "letting go" of things which we get some more money while the pressure is on, but reaction will follow, and the last state will be worse than the first.

You may laugh down Baptist independence; but you cannot laugh away the fact that human nature, whether it be Baptist sinners or some other kind, are not driven in religious growth.

If it were possible to wait, the very best thing that could happen would be to let every church realize its duty to give the Gospel to the world without outside pressure, and let the churches reach each other. It is true, as has been said, that there are so many thousands who are doing nothing, we would not be much worried in the loss that would be sustained. Those that give willingly and somewhat liberally would not do less than they are now doing, and a few years of waiting would let us reach those who would surpass all the concepts that it is possible to muster into surmise.

Our mission work is suffering from the loss of the volunteer spirit of giving, and the farther we press our people away from that spirit, the worse it will grow. With our eloquence which is so often so eloquent, and with the old and Scriptural principle of voluntarism, "Macedonia was ready a year ago" may be rung out in distinctness, and our noble boards may well employ themselves in telling us "who has been ready," how many are waiting on us, and how many we are doing, information will quicken the spirit of missions; but organization never made life. You may increase the power, by gear, up to the point of proper connection, and all after that will consume force rather than multiply power.

No man shall ever accuse me of disloyalty to our board, though I thus speak. I stand for the churches, and I devote to the churches who are serving us in this capacity. I pray for them, and I work with them to the best of my ability, and, therefore, can say these things without the possibility of being thought in opposition to them. God bless the men who give us much valuable time to this work for nothing. As many hearts as right-hearted men upon the secretaries of the boards, who are in labor more abundant than any of us for the coming of the Master's kingdom!—Religious Herald.

Doing a little good is better than doing no good. The best chance we have of doing good is even better than doing a little good. For every one of us has opportunity of doing good every day of our lives. Therefore let us do good as we have opportunity, and let us watch for opportunities. Our power to find opportunities, and to meet them, will grow with the confidence of them do a great deal of good.—Sunday School Times.

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

BOOKS. YOUNG SPENCERS, by Mary Fielding Kalor. 12mo, illustrated, cloth. Philadelphia: The Union Press. Price \$1. This is a story for children. Its characters are not "goody-goody" children, such as are often found in books designed to teach moral or religious truths, but are real, live, frolicsome, and, at times, troublesome—just the kind of children that are growing up every day now—yet good lessons are brought out by their follies that and in disaster, their forgiveness that comes low, and anxiety to parents, their thoughtlessness that results in pain. It is a book your child will read and enjoy, and will urge his or her friends to read it.

MAGAZINES. The September issue of The New England Magazine comes in colonial blue and white, and marks a new departure in its honorable history. Hereafter its editorial offices are to be New York, and while still pleasing and satisfying its own long-held constituency, its scope is to be broadened and a national interest aroused. The varied contents of this number, much of it by authors of widest reputation, show the purpose of the editor put into effect. Crowded with readable articles, stories, and verses, printed on coated paper throughout, so that the numerous illustrations can be placed in their proper relation to the text. The New England Magazine will hold its own with any of the popular magazines of the day. The following are the contents for September: The Triumph of the American Idea, A. H. Ford; Whitplainsville (a poem), Madison Cawwin; The Reincarnation of Smith (a story), Bret Hart; Poet, Wakeful at the Dawn (a poem), Russell H. Laines; Maximite: The United States Government's New Explosive, Hudson Maxim; September (a poem), Charles Hanson Town; Why the Yankee Yacht Has Won, Capt. "Hank" Hafl; Gordon's Daughter (a story), Frances Wilson; What the Cities are Doing for the Children of the Poor, Chas. Loring Brace; The American Girl (a poem), Charlotte Becker; Washington and Greene Correspondence: The House of Moffet (a story), Joe Lincoln; To the Flag (a poem), William Tyler Olcott; Sun Spots and the Weather Forecast, Waldon Fawcett; The "Robin Hood of Vermont," John Wright Buckham; His Debt of Honor (a story), D. H. Falmadge; American Heroes: Lieut. Com. Roger, Theodore Waters. American Company, 8 Park Square, Boston, Mass.

Eastman Johnson's picture, "The New England Paddler," engraved by Henry Wolf, one of the finest specimens of American wood engraving, forms the cover of the September number of the Ledger Monthly. It has a decorative border by Lowenheim, in which the Golden Rod furnishes the motive. "Grandfather's Good Time," by Lyman Burton, is a quaint story of how an old lady spent a week at the Pan-American Exposition, and is most exquisitely illustrated by the well-known artist, Mr. F. A. Carter. The September number has all the new and current fashions, articles on "Embroidered Hangings," "The Cultivation of Phytology," "The Village Library," "The Laundry," "Thoughts Afloat on the Life of a Young Girl," "Youth and Home Department," "World's Progress," "Correspondence and Half-Minute Talks," etc. Robert Bonner's Sons, Publishers, Ledger Building, New York.

The International Monthly for September, while holding unwaveringly to its main idea of authoritative and original essays from the best minds of the time, offers its readers a list of contents that will prove unusually attractive and popular. "The Historic Place of Mr. Wendell Phillips," by Lyman Burton; "Joseph La Conte, Josiah Royce," Art and Artists, John La Farge; "Diplomatic Life in Feking," Elizabeth von Heyking; "The Laughter of Savages," James Sully; "The Popular Drama in Brittany," Anatole Le Braz; "English Painting and French," Kenyon Cox; "The Basin of the Amazon Society," F. W. Williams. The magazine is published at Burlington, Vt., at 400 a year.

Mr. Cleveland's next contribution to The Saturday Evening Post, of Philadelphia, will be an extremely readable paper, in which he sings the praises of his favorite sport. The Reflections of a Fisherman shows very pleasantly the mental "nonofficial" side of the former President.

TRAIN yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by the chance to learn from sorrow sympathy.—G. B. Merriam.

OVER IN VERMONT.

The fall campaign for righteousness opens in the Old Dominion with vigor and hopefulness. Factors generally are home from vacations, members are back from mountains and seas, and the armies of the Lord are getting in trim for larger conquests.

In this immediate vicinity Rev. A. J. Ramsey, formerly of Paris, Ky., has taken charge of the Berkley-avenue church, and is happy and hopeful. Rev. W. D. King, lately of Accomac county, has become pastor at West Norfolk, and sees victory ahead of him. Rev. J. T. Hiddick, of Spargen Memorial, is pressing his new house of worship to completion, while Rev. E. E. Dudley, of Central-avenue, hopes to occupy the lecture-room of a handsome new structure in a few weeks.

On the Portsmouth side Dr. Garrett has gotten the foundation of the new Court street house finished, and reports the general work in fine condition. Dr. Fisher, the Roanoke correspondent, is quite happy. Dr. Owen anticipates a prosperous opening for the Ryland Institute. At Freemason-street the association work, which is the second of the current pastorate, closed last Sunday with more than a hundred additions and something less than \$2,000 raised for all purposes. Other brethren see the work of the Lord prospering in their hands and are bright and resolute.

Farther up the State the same hopefulness prevails. Dr. Jamez of the Roanoke Female College, opens with his rooms filled; Dr. Nelson, of the Richmond Woman's College, has a delightful prospect, and Richmond College, for which special efforts have been made this summer, ought not to have less than 800 pupils.

Probably the chief work before us at this time is the raising of \$75,000 for Richmond College to meet Mr. Rockefeller's offer of \$25,000. Dr. W. E. Hatcher, who is a born leader of men, has been urged into this great work. He is President of the Board of Trustees of Richmond College, President of the Board of Trustees of the Woman's College, President of the Board of Trustees of Fork Union Academy, President of the Orphanage Corporation, President of the Education Board, chairman of the Committee on Co-ordination and a member of various other boards and committees; and from this vantage ground he will mightily rally the hosts to add another hundred thousand to the endowment of our leading institution of learning. The college now has nearly a million dollars' worth of assets, and a new hundred thousand will fully round out that handsome sum.

In the hill country, Roanoke mourns over the departure of F. T. Hale to Owenboro; but, with a Kentucky wife and memories of a pastorate in Danville, how could he do otherwise? He and Kentucky both know what they are getting, and he leaves a spotless name in the Old Dominion, and bears with him the affections of many.

And Lynchburg grieves for the departure of McConnell to take up the work of the lamented Kerfoot, and yet there is comfort in the thought that he is probably the best living man for the place. So the Committee on Nominations thought at Louisville two years ago last May; and it will be recalled that he might have gone into the work at that time but for the unfortunate nervousness of some brethren

General Debility

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

Hood's Sarsaparilla

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

HOOD'S PILLS FOR CONSTIPATION.

who magnified their knowledge of the case. It is exceedingly pleasant to know that Dr. Fichner now approves of the committee's nominee, and will give him the heartiest co-operation and the benefit of his wide experience. And it is confidently believed that Dr. McConnell will have the co-operation of the brotherhood generally, and that he will direct the affairs of the Board in such a way as to bring its work into distinctness before the denomination, and give it a broad, patriotic, non-sectional, non-partisan administration. "All things come to him who waits."

J. J. TAYLOR,

Norfolk, Va.

THE HARDHELLS AND FAITH-HEALERS—WHICH IS WHICH?

BY J. J. POSTER.

What is meant by Hardshells is that sect of religionists that believe in man doing nothing for the good of his soul. That God does it all. They reject the use of all instrumentality, and just sit and wait for something to be done for them. This sect, in some parts, are known as the "anti-means party." They do not preach for the conversion of sinners, nor put forth any effort to bring about their conversion. All they do is to simply believe that the sinner will be saved regardless of the use of any means.

The Faith Healers or Christian Scientists are devoted to the salvation of the body, so far as they admit that there is such a thing as a human body. They reject all means in saving the body from pain and death. They only believe, they lazily sit down, rejecting all remedies, and expect God to do all that is done without any co-operative effort on their part. If a man has a broken limb they believe that God will set it and make it whole without the assistance of any doctor. In this they are like the Hardshells. The only difference is, that the Faith Healers profess to have God cure the body without the use of means, and the Hardshells expect God to heal the soul and save the sinner without the use of means. The Christian Scientists hold that, really, there is no such a thing as sin, and that material bodies are only an imagination, they do not really exist. All is mind or spirit, and that sin and matter have no relation to spirit or mind. All that is necessary is to believe there is no sin or suffering, and that gives salvation.

The Hardshells hold that, from the beginning, God had an elect, and that they were saved from the beginning. That really no man who is a child of God was ever lost. That there is no real salvation that takes place with any one, for it always existed. That God does not want any one to help him in what he has already done. It is vain to preach the Gospel to save a people who were saved before the foundation of the world. So they put forth no effort to save any one, except just believe that God has

done it, and that is all. It would be a good thing for these sects to combine, and then they would take in the whole man, soul and body. Mexico, Mo.

WARREN COUNTY ASSOCIATION.

This body met with Cedar Bluff Baptist church, about thirteen miles south of Bowling Green.

The introductory sermon was preached by the popular and successful pastor of the First church of Bowling Green. The sermon was well received, and gave a spiritual uplift to the meeting.

Rev. B. F. Page is pastor of Cedar Bluff church. He is a good preacher and a man of affairs. He was chosen moderator, and Bro. Collins was chosen clerk. Banker J. Whit. Potter, one of Kentucky's leading laymen, was re-elected treasurer.

The churches were well represented and the attendance was large and orderly. There were no booths, and the messengers came to attend to business and the people came to hear the Gospel.

The increase in membership was far above the average, and the increase in missionary contributions exceeded last year by over \$300. The increase of Pastor Lunsford's church was \$170, making for the church a total contribution to missions of over \$1,500.

Bro. Payne takes charge of Smith's Grove church October 1. This is one of the best churches in the association.

Pastor E. H. Brookshier, under whose ministry the Second church of Bowling Green, a neat brick house of worship, has been completed, was present. Rev. I. W. Bruner, now a resident of Bowling Green, was on hand, also Rev. T. M. Jackson and Bro. Howerton, of Russellville. We missed from the meeting Pastors Benton, Kaykendall, Waters and Ham. Editor W. H. Smith, of the Liberty Baptist, contributed much to the interest of the meeting. Pastor Hunt was present and took a deep interest in the proceedings.

On the morning of the second day, in company with Bro. F. N. Downer, Bro. Bow, our Corresponding Secretary, arrived. Knowing that he attended Boone's Creek and Sulphur Fork Associations on Tuesday and Wednesday, we were surprised to see him so far south on Thursday morning. The tension of that Bow is very great, and we fear the strain is too much, and more than he can long endure, but his soul is on fire and his zeal knows no bounds for the mission cause. His address thrilled the audience, and we trust it will result in enlarged contributions to all of our missionary enterprises.

In company with Deacon J. W. Smith I enjoyed the hospitality of Bro. Frank Ragland. The provisions on the ground were abundant, and served in Old Kentucky style, to the satisfaction of all. W. P. H.

Love to Christ is the best incentive to action, the best antidote to idleness. It adorns the labors which it animates, and hallows the friendships which it overshadows. It is the smell of the ivory wardrobe, the precious perfume of the believer's character, the fragrant mystery which only lingers round those souls which have been to a better clime. Its operation is most marvelous; for when there is enough of it, it makes the timid bold and the slothful diligent. It puts eloquence into the stammer-

ing tongue, and energy into the withered arm, and ingenuity into the dull, lethargic brain. It takes possession of the soul, and a joyous lustre beams in languid eyes, and wings of new obedience sprout from lazy, leaden feet. Love to Christ is the soul's true heroism, which courts gigantic feats, which selects the heaviest loads and the hardest toils, and smiles at death till the king of terrors smiles again.—Hamilton.

MORE BOXES OF GOLD.

And Many Greenbacks.

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

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

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

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

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

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

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

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

Decision will be made between October 30th and November 10th, 1901, by three judges, non-members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 30 next best writers, a \$3 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 326 persons.

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

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

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

SULPHUR FORK ASSOCIATION.

The seventy-sixth annual session of the Sulphur Fork Association met with the Hillsboro Baptist church, the venerable Dr. D. N. Porter in the moderator's chair.

The reading of the letters from some twenty-five churches showed increased additions to the churches over last year, and a slight increase to the great cause of missions.

Our association believes "missions to be missions," and makes no distinction in kind, so that the report of the Secretary of our District Board brings before the body the general question.

After several local brethren spoke, Dr. Bow was introduced to our people for the first time since his being State Secretary, and to say that he made a fine impression is to put it mildly. On all hands evidences of the fine impression he made were had. I believe his speech, backed by the speech of the editor of the Recorder, will mean much for missions during the coming months. The churches of our association are being aroused upon the question of missions, and it is the opinion of your scribe that better evidences of it will be seen next year in substantial increase in funds.

The introductory sermon by Bro. J. B. Tharp on Jude 8d verse, and the annual sermon by Bro. J. T. Thompson on the question of "Missions" were up to the high-water mark—a stranger dropping in would know for a certainty that he was in a Baptist meeting by the certain ring which these and other brethren gave to Baptist principles.

On the second day the report on Temperance, Education, Denominational Literature and Orphan's Home aroused considerable discussion, and the evident interest which the laymen took in the questions, and the undivided attention of a full house, made the writer feel that the District Association had a sphere of usefulness, a statement which I did not always believe. Real genuine, enthusiastic interest was had, however, at the seventy-sixth session of the Sulphur Fork Association, and great good was done.

We were glad for the presence of the editor of the Recorder, Bro. Cleaton, of the Argus; Dr. Bow, our beloved Secretary; Bro. Agee, Prof. Nana, of Shalbyville, and Bro. Powers, moderator of Long Run Association, and other visiting brethren. All of these brethren added much to the good results of our coming together.

Like Long Run Association, we, too, have a venerable patriarch as our presiding officer in the person of Dr. D. N. Porter, who for the past twenty years has so ably presided over the body.

Two enthusiastic young laymen—Mr. Wilson Orabb and J. W. Morris—were elected respectively clerk and assistant clerk.

On the whole the session was one of the best in the history of the association, and the hospitality of the Hillsboro brethren and sisters was unexcelled.

Fraternally,
H. W. VINAM.

"Is this a fast train?" asked the traveling man of the porter. "Of course it is," was the reply.

"I thought so; would you mind my getting out to see what it is fast to?"

The reward of good works is like dates, sweet and ripening late.—Talmud.

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DISTRICT ASSOCIATIONS.
Place and Time of Meeting, 1902.

- SEPTEMBER.**
 Simpson—New Salem church, Sept. 17.
 East Lynn—Mt. Washington church, Sept. 18.
 Salem—West Mt. Spring church, Sept. 18.
 Freedom—Cave Spring church, S. p. 30.
 Irvine—Blanton's Flat church, Sept. 30.
 Second North Concord—Rife's Creek church, Sept. 30.
 South Union—Wolfe Creek church, Sept. 31.
 Edmonson—Silent Grove church, Sept. 25.
 Landmark—Drowning Creek church, Sept. 25.
 Severn's Valley—Nolynn church, Sept. 25.

- OCTOBER.**
 East Union—Old Poplar Creek Ch., Oct. 1.
 White's Run—Bramblett church, Oct. 1.
 Goshen—Hopewell church, Oct. 2.
 Ten Mile—New Bethel church, Oct. 2.
 Laurel River—Laurel River church, Oct. 4.
 Owen—Elk Lick church, Oct. 8.
 Little Bethel—Cherry Hill church, Oct. 8.
 North Bend—Union, October 8.
 Union—Buster, October 9.
 West Kentucky—Mt. Carmel, October 9.
 Enterprise—Flat Gap, October 11.
 Mt. Zion—Buffalo church, Oct. 11.
 North Concord—Atemas church, October 11.
 Upper Cumberland—Harlan, October 11.
 West Union—Olivet church, October 16.
 Ohio Valley—Bethel church, Henderson county, Oct. 22.
 Concord—Salem, Oct. 22.
 Blood River—Loans Grove church, near Murray, Oct. 22.
 Graves County—Mt. Olivet church, Oct. 20.
 Geese Creek—No minute.
 South Concord—No minute.

If changes or corrections are needed please write to the paper.
J. K. NUNNELLEY,
Secretary.

LYNN ASSOCIATION.

This body met at Keck's Creek church, in Hart county, September 4.
 The introductory sermon, preached by Bro. J. B. Hutcherson, from John 12:28, was a good sermon, and will do much good. He showed that the up-lifted Christ is the only hope of the world. The one way to draw the world is to hold up Christ. The duty of all who love him, to hold up Christ to the world that the world may be drawn to him.
 In the absence of the former moderator, the association was called to order by former Secretary H. W. Ramsey and organized with Bro. J. R. Haakia as temporary chairman.
 Letters from almost all the churches were present, and showed some progress in some things during the year. Bro. J. R. Haakia was chosen moderator and Bro. E. W. Ramsey secretary. Immediately after organization the body was led in special prayer for Bro. W. L. Ramsey, who served for many years as secretary of this body, but for

many month has been sorely afflicted.

The afternoon session was opened with prayer by Bro. R. H. Miller.

Among the visitors present were Bro. W. L. Coakley and W. L. Pierce, from Russell's Creek Association; R. O. Kimble, Severn's Valley Association; H. Yeach, Goshen Association; J. P. Brooks, J. B. Lawson, E. D. Ennis and T. J. Helm, Liberty Association, and W. T. Gaddie, Walnut Valley, Kas. Bro. T. J. Hutcherson came from East Lynn.

Bro. J. B. Brooks made an appeal for help for the new church at Bonnieville, and Bro. R. O. Kimble preached in the grove.

The reports on Foreign, Home and State Missions were good, and were discussed jointly by Bro. Bowles, Brown, Terhune, Highbough, Kimble, Jones, Hodges and others. The speeches were all on the right line, and the outlook seems good. The State work especially came in for a fair share of interest, and the representative of the State Board received a royal welcome.

The Orphans' Home came in for its usual share of interest, while the Ministers' Aid got more than usual interest, with a promise of greater interest from the churches during the year.

A forward movement was taken in planning for missionary meetings to be held on the fifth Sundays with the District Board meetings the coming year. All things counted, this was a good and profitable meeting, notwithstanding the picnic feature is to be deplored. The immense crowds are a useless nuisance, and some plan ought to be devised to control it, or get rid of it.

Bro. J. B. Hutcherson and W. E. Walsh were elected to represent the body in the General Association, and Bro. T. J. Brown the Southern Baptist Convention, while Bro. R. A. Cave will preach the introductory sermon when the body meets with the Union church September, 1902.

PANSON.

PASTY FOOD.

The Commonly Used.

The use of pasty cereals is not advisable. A physician says, "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition.

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressing, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

Science owes its development to students attending to intimations overlooked by the general-ity.—Bishop Butler.

FROM GERMANY.

Since coming to Germany I have been very much interested in the "Loose from Rome" movement across the border in Austria. It has assumed such proportions as to receive considerable attention in the daily press. I have noticed the matter mentioned in your columns, and so have gotten together some matter that I hope will be of interest to your readers.

On May 18 there appeared in the *Vossische Zeitung*, one of the most influential newspapers of Germany, a leading editorial from which I take some sentences which will indicate the views of a conservative political paper which is a friend of the people, but no friend to Rome. "At present considerable attention is being attracted by that movement in the German provinces of Austria which is designated by the cry 'Loose from Rome.' Beyond question the first impulse to this movement did not lie in the domain of religion. In its beginnings it was much less against the dogmas which the Catholic church, as a religious communion, preaches, than against the un-German attitude which the Catholic church, as a political power, took up. Of course one cannot look into the heart of each one of the thousands who in the last few months have gone out of the Catholic church of Austria, but in general outline the matter is somewhat as follows: In every religious communion there are some members who cling with full conviction to its teachings and usages; there are others who remain in it only because they were born in it. . . . The Catholic press has a peculiar name for these members, *taufstein* (font) Catholics. Many of those who have joined the 'Loose from Rome' movement belong to this class. . . . Up to the present they have had no ground for change strong enough to send them from the church in which they were born. They were lukewarm Catholics, but they cling to the German public schools with a strong love. Now they see that the champions of the Catholic church in Austria take up a political position unfriendly to German interests, and that is leading them to renounce the Catholic church. . . . The Germans have begun to see their born enemies in the clergy."

This is the view of a German, and is to be judged as such. Moreover, they are the words of a man who is accustomed to judge movements from the political standpoint, and this is to be remembered. Beyond question he does not give due weight to the religious side of the movement. This is shown by the fact that the movement is not confined to the Germans. The papers tell of an out-door meeting a week ago composed of 40,000 Slavs, assembled to protest against the assumptions of the clergy. The number is probably greatly exaggerated, but even this shows its importance. But the movement has an important political side. The clerical party, as such, is composed largely of Poles and Czechs. If now the Germans go over to the evangelicals and a religious division is added to the already overstrained relations of the two races, it may rattle Austria in twain. There is here fear of just that result. But the day of persecution in the interest of political unity is past for Austria, and the genuinely religious motives will have opportunity to do their work. Over much of this same ground the Anabaptists and other evangelicals of the six-

teenth Century were haunted to their death, but out of the "mother church" itself comes this movement, which seems to be a spontaneous movement of the Spirit of the Lord among the people. With regard to the success and proportions of the movement in Vienna, the capital of Austria, and one of the strongholds of Romanism, I have some figures taken from governmental sources. According to these figures there was a clear gain in Vienna of 2,004 adult persons for the evangelicals in the period from March, 1898, to April, 1901. The majority of these were men. Perhaps in most cases husband and wife went together, and so this represents a total loss of 8,000 to 10,000, when the children are counted as they are in both the Roman and evangelical churches. These figures for Vienna show something of the strength of the movement which covers a good portion of Austria. It is going on without uproar and without leaders, but making steady and important progress.

There seems to be a general movement against Catholicism over much of Europe. The German papers tell almost daily of riots against the clergy in various parts of Spain; but recently a somewhat stringent law was passed in France aimed at the religious orders. To some extent the Catholics seem to be losing ground in the German empire. According to official figures for 1900 the Catholics had a clear loss of 308 to the State church in the city of Berlin. I have no means of knowing what proportion of the growth of the Baptists, Methodists and other denominations came from the Catholics, but have no doubt that it was considerable. When the children of the various families are considered this loss is not insignificant. In England alone do the Catholics seem to be making gains. The work of the Reformation was there very imperfect from the first, and it seems to be falling to pieces. The High churchmen seem to be increasing in numbers, and at the same time becoming more thoroughly Catholicized in doctrines and practices.

If these German Baptists were strong enough to do so, it looks as if the time was ripe for planting the Baptist banner firmly in Austria through their ministrations. In default of that, American Baptists might take up the work. But the harvest is so great and the workers so few! How shall we man the fields already occupied, not to speak of opening others?

W. J. MCGLOTHLIN,
Berlin, Aug. 31.

REJOICE WITH TREMBLING.

The second Psalm is regarded by all commentators as Messianic. It announces the great love-gift of God. It proclaims, like the angels to the shepherds of Bethlehem, "good tidings of great joy." No wonder, then, that the inspired psalmist calls upon us to rejoice. But he adds "with trembling" (see verse 11). Why should we tremble when we rejoice? We have a similar union of seeming contrasts in the 97th and 99th Psalms. In the former we read: "The Lord reigneth; let the earth rejoice." In the latter, "The Lord reigneth; let the people tremble." In Hebrew 12:21, we are told that when God met Moses on Mt. Sinai, to make all his goodness pass before him (Ex. 28:19), and to proclaim himself "The Lord God merciful and gracious" (Ex. 24:6), "so terrible was the sight that Moses did exceedingly fear and quake"

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(Heb. 12:21). And Paul, in Philippians 2:12 exhorts us to work out our salvation "with fear and trembling," just because God, the God of love, the God who gave his only begotten Son to be our Saviour, "worketh in us both to will and to do."

Here let me quote a few sentences from eminent students and expounders of the Word:

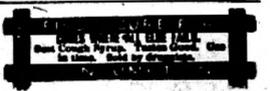
"Without commotion and trembling and quaking there is no revelation from God. To the elect he is at the same time the pardoner and avenger of sin. Let the heart tremble and the conscience be aroused. Fear the avenger and love the God of mercy."

"Their rejoicing lest it should turn into security and pride is to be with trembling, trembling with reverence and self-discipline, for God is a consuming fire."—Daleitch.

"There must ever be a holy fear mixed with the Christian's joy. This is a sacred compound, yielding a sweet smell, and we must see to it that we burn no other upon the altar. Fear without joy is torment, and joy without holy fear would be presumption."—Matthew Henry.

There are two ideas suggested by this union of joy and trembling: First, the realized presence of a being so high and holy as the Lord, even when he comes to bless us, is a severe strain upon our finite faculties. The holy awe of the Spirit affects every nerve in the body. The psalmist tells us that the earth trembles when God looks upon it. (See Psalms 104:32.) The man who can think of God in the infinity of his perfections, and not tremble, is petrified in his moral nature; he has lost the normal sensibility of humanity, for even the heathen fear and tremble before their idols.

Second, the highest joy is often a severe tax upon our physical powers. See how the mother trembles and even weeps when her long-lost child is restored to her. We read of an Athenian father who, when his three sons brought the wreaths that they had won in the arena, and placed them on his head, fell dead in their arms. A good man writes that when he realized that his sins were forgiven, he was so overwhelmed that for some moments he was breathless, and his heart seemed paralyzed.—Harold and Presbyter.



CONGREGATIONAL SINGING.

"Let the people praise thee, O God; let all the people praise thee." Psalm 77.

Let all the people join to raise, With one accord, the voices of praise. To God alone be glory given, For joys of earth, for hope of heaven.

When to thy house, Lord, we repair, We blend the voices of praise and prayer.

These shall arise, like odours sweet, Around thy gracious mercy-seat.

All nature joins with one accord To praise the wisdom of the Lord. Sun, moon, and stars sing as if by thine.

"The hand that made us is divine."

To praise thy name, Lord, we aspire, And through the way of the altar; But cease to take our little part, And sing with voice, as well as heart.

Old men and matrons rise and sing The lasting honors of our King; Young men and maidens join to tell Our Saviour has done all things well.

The children's voices clear and sweet, Mingle around the mercy-seat. Thus all the congregation raise The universal voice of praise.

But if we still our silence keep, And praise as though we were asleep, The stones for very shame will rise, And send their praises to the skies.

N. in London Baptist.

OUR PULPIT.

THE ESSENCE OF SIMPLICITY.

BY G. H. SPURGEON.

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him?" John 9:35, 36.

This text is from the story of the blind man to whom Jesus had given sight. His narrative of the cure provoked the anger of the Jews and their rulers; and, as the man could not be brought to see with them that one who had opened his eyes could also be a bad man, they cast him out of their assembly, and by that act signified to him that he would be, or already was, cast out of the Jewish church, set aside from the synagogue, and made the victim of the greater excommunication. This was one of the most fearful calamities that could befall a Jew, and I do not doubt but what the man considered it to be so. Now, it is not at all likely that any person here is feeling the same trouble, but many may be suffering from something similar. It may be that you have excommunicated yourselves. Within the court of your own bosom conscience has held a solemn court, and pronounced upon you a sentence which continually rings in your ears. You scarcely dare mingle with those who assemble in the house of God, for you feel yourselves unworthy to be among them. Up till lately you were upon the best of terms with yourselves, and reckoned that all was right with God. You hoped that you stood on as good a footing, at any rate, as other men, and perhaps were somewhat better than many second ones; but now a process of self-punishment has come over your mind—practices have been seen to be seriously evil which before were regarded as trifles, and sin itself has worn another aspect than any which it bore in former times. Does such a person stand here this morning? Then let me assure him that his state of mind is well-known to me, for I knew its horrors by the space of many months together. I, too, felt that I was out of

from the congregation of the hopeful, and must not hope for mercy from God. I dared not lift so much as mine eyes towards heaven, but complained to the Lord as Jonah did—"I am shut out of thy sight." Hence with brotherly sympathy I speak to any man who reckons himself a castaway, shut out from the house of the Lord.

The run of our discourse this morning being solemnly practical, we shall, in the most distinct manner, lay down and define the matter in hand. With thee, my anxious friend, the greatest and weightiest business that can concern thee is that thou find salvation. Thou hast it not at present, thy conscience tells thee that; and though thou art well aware that thou must obtain it, or be forever lost, yet thou hast as yet but small prospect of ever finding it. Thou hast sinned, and punishment awaits thee; neither canst thou escape! The point above all points with thee is that thou be saved, and if thou be really awakened thou desirest to be saved from sin as well as from its punishment; thou wouldst not only escape from the consequences of doing wrong, but from the propensity to do wrong; from the constant power and defilement of past sin, and from the tendency to sin again. Thou desirest also to be forgiven, and by forgiveness to be set clear from the anger of a justly offended God, and to be rendered acceptable to the Most High; and if thou be in thy right mind thou desirest that all this should be done really and truly, not in pretence or fiction, but in deed and in truth. God forbid that thou shouldst ever be content with the name of being saved, with an external and professional salvation of outward rites and ceremonies, while your heart remains unpurified and your nature uncleaned. In some other departments we may be deceived and not be very great losers, but in soul matters we must make all things sure; for if we are deceived there, it is all over with us indeed.

Now the matter which I must press upon you is this. If you are ever to be saved, God has declared that salvation must come to you as a gift of his grace, as an act of his free favour, and can only be received by you through your believing in his Son. As Christ consoled the man in the temple by saying to him, "Dost thou believe on the Son of God?" so to-day there is no consolation, much less salvation for thee, except through believing in God's own Son. A hundred times have you heard the story of God's only begotten Son, who is the lover of men's souls; but we must tell it you yet again. God will not save men on the ground of their merits; indeed, if they have any merits they do not require saving. If God owes you anything, produce the account and you shall have it. If there be any obligation on God's part towards you, say what they are, and if they can be proved to exist, God will never give you less than you can justly claim. Alas! my friend, if you are lodged where you deserve to be, where will it be but in the pit of hell? It were well for you, then, to have done with all claims and demands. God will only save you as a guilty person who deserves to be destroyed, but whom he saves because he chooses to save him—because he resolves to manifest in him the abundance of his mercy.

"By grace are ye saved," is

the immutable purpose of heaven, and it is further decreed that this grace shall be received by men through the channel of faith, and by that channel only. God will save only those who trust in his Son. Jesus Christ the Lord came into this world and took upon himself our nature, as we taught you last Sabbath day, and being found in fashion as a man, he took the transgressor's place; the transgressions of his people were numbered upon him, imputed to him, charged to his account, and he suffered for them as if they had been his own sins. He was scourged, tormented, crucified and slain; the stripes he bore were the chastisements due to human sin, and the death he endured was the death threatened to transgressors; and now, whosoever will trust in Jesus shall participate in the result of all the Redeemer's substitutionary agonies, and the case shall stand thus—the sufferings of Christ shall be instead of the believer's suffering, and the merits of Christ shall be instead of the obedience which man ought to have rendered. Faith in Jesus makes us righteous through the righteousness of another; it causes us to be accepted in the beloved, perfect in Christ Jesus. As by the first Adam we fell, so by the second Adam we rise again. Now the way to partake in the benefits of the death of the Lord Jesus is simply by believing in him. Here let it be understood that believing in Jesus is not a mysterious and complex action. It does not require a week to explain what faith is. Faith believes what God has revealed concerning Christ, and it therefore trusts in Christ as the divinely-appointed Saviour. I believe that Jesus was God's Son, that God sent him into the world to save sinners, that to do so he became a substitute to justice for all those who trust him, and, as I trust him, I know, that he was my substitute, and that I am clear before God. Since Jesus died for me, God's justice cannot put me to eternal death for whom Jesus my substitute has died; God's wrath cannot demand a second time the debt which has already been fully paid on my behalf. The rationale of the whole thing is as plain as possible, and whoever in this world, old or young, Jew or Gentile, literate or illiterate, rich or poor, debauched or moral, will trust in Jesus shall be saved—may be saved the moment he does so; but whosoever of woman born refuses to trust in Jesus is condemned already, because he hath not believed on the Son of God.

"But still, as to the future," says one; "I might go back to my old sins. I cannot trust myself, I have made some reformations before, and they have been but poor ventures; my ship has gone out to sea and foundered in the first gale; I cannot expect with such temptations as will await me, that I shall bear up and enter heaven." Now, what has the question of believing in Jesus to do with thy good resolutions, or thy miserable failures? Whosoever trusts Christ shall be saved. If thou be lost trusting him in the future, God's word will not be true. The question is, Canst thou trust Christ? and that turns on that other, "is he worthy to be trusted?" No other question can be admitted for a single moment. The case is something like that of a man in yonder sea; his ship is wrecked; he is breaking to pieces; her decks have been swept; he barely retains his hold on a floating spar. See! the life-boat comes up close to his side, and is ready

to take him on board. Now, if there be a question in that man's mind about getting into that life-boat in order to be saved, the only rational one that I can conceive is "Will the boat carry me to shore? Is she sea-worthy? Will she outlive the breakers? Can she reach the land safely?" You cannot conceive the poor fellow's saying, "I quiver too much with ague to be rescued by that boat," or "The sea has washed the last rag from off my back, the boat will not suit me," or "Another time I may be wrecked on the coast of Africa, and there may be a life-boat." No, no. Man alive, there is the boat! Is she sea-worthy? That is the question. If so, get into her. If Christ be not worth trusting, do not trust him; and if he be worthy of all confidence, then have done with idle questions and cast yourself upon him.

Still, we will keep to this point—Jesus is worth trusting, worthy of the sinner's unwavering faith. He is worth trusting, O sinner, because first of all he on whom thou art bidden to rely this day by the command of the Gospel, is God himself. Thou hast offended God, and it is God who came into the world to save sinners. Against Christ thy sins were launched as arrows from a bow, but he against whom those bolts were shot has come in the fulness of his power and the infinity of his mercy to save them that believe. Canst thou not trust thyself in almighty hands—almighty to save? Is anything impossible with God? An angel could not save thee, but surely God himself can? How canst thou limit the Holy one of Israel? How canst thou set bounds to boundless love, or limits to limitless grace? If Jesus were man and not God, unbelief would have good excuse; but if the Saviour be divine, where can distrust find a cloak for itself?

Then, mark, the Lord Jesus Christ has actually done all that is necessary for him to do for the salvation of all who trust him. Whatever was demanded by the justice of God as a recompense for the injured honor of the law he has rendered. The equivalent for all the sufferings of all the elect in hell forever Christ has suffered to the utmost; everything that was necessary that God might be just, and yet the justifier of him that believeth, Christ has endured. The cup of vengeance is not full, and to be drained; it is empty, and turned bottom upwards, Jesus has drunk it dry. The labors needful for our redemption, superlatively greater than the labors of Hercules, have all been accomplished. Christ has gone into the grave, has gone out of the grave, and gone up to his glory. He has entered heaven because his work is done; and now he sits down at the right hand of the Father in the posture of rest and honor, because he has perfected forever all those who put their trust in him. Now, soul, how canst thou refuse to believe in Jesus? To me the argument seems impossible to be resisted. If it be so, that Christ hath died, the just for the unjust, and that all who trust him shall be saved, I will also trust him, and I shall find peace through his blood.

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself by now and then finding a smooth pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me. — Sir Isaac Newton.

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A FEW FACTS RESPECTING THE ENGLISH BAPTISTS.

BY REV. E. O. WHITE.

In the RECORDER some time ago appeared a very interesting list of Welsh Baptist ministers of the period of 1641-1730. Readers of the RECORDER may like to see a list of English Baptist ministers of the period 1641-1840, one hundred years previous to the much-discussed year 1841. The list could easily be increased. The names selected are those of ministers who stand high in the Baptist roll of honor.

We learn much of the principles and practices of the English Baptists of the period 1641-40 from their persecutors. In 1648 Bishop Latimer says: "Anabaptists do now obstinately affirm that baptism should be practiced in the fields, as the Apostles did." He surely means, they went "in the fields" to the ponds and rivers, to immerse "as the Apostles did." For the act of sprinkling or pouring, a basin in the house would suffice. The good Bishop further says: "The Anabaptists baptize anew." Evidently he was complaining that the infants dipped in the church by the bishops, were redipped, when they had come to years of discretion and believed in Christ, by the Anabaptist pastors. Latimer also tells us that Anabaptists are very numerous in the realm of England; he knew of "500 in one town."

Honest Thomas Fuller, D.D., the Episcopal church historian of Queen's College, Cambridge, chaplain to the royal family, says: "These Anabaptists, in the main, are but Donatists new-dipt." Does not the learned historian mean that, whatever other features there may be of difference between the old Donatists and the modern Anabaptists, they were alike and one in that they both dipt all who joined their communion. It is hard to believe that an historian of such eminence would trifle with words of such definite meaning.

The scholarly Fuller knew the practices of the Donatists of the fourth century equally well with Gibbon, Dupin, Mosheim, Long, Claud, Lardner and others, who tell us that the Donatists "re-immersed all persons coming from other communions." "These Anabaptists," of the 16th and 17th centuries, are but "Donatists" of the 4th century.

In 1678 the great divine, John Ma, of Oxford University, says: "The word baptisms cometh of the Greek, and is as much as to say in English, dipping or drowning." In explaining Acts 19, he says: "Did not the Anabaptists of our days take the foundation of their baptizing from this?" Then at great length he discusses the dipping of believers in the Apostles' time, and the re-dipping of "the Anabaptists of our days." No modern Baptist could be more positive in his inference of the ground of faith and practice than this 16th century Episcopal university scholar. The apostles of the 1st century re-dipt all believers who had been dipt in an un-Christian manner; the Anabaptists of the 16th and 17th centuries followed the apostles' example in this respect.

The foregoing witnesses to the practice of our forefathers in the act of baptism are entitled to our utmost credence. They are all men of high repute, they lived at the period, they were dwelling in the realm of England.

1641.—Pastor Warburton, Hill

Cliffe, Cheshire; a member of an ancient county Lollard family, with large landed estates; died 1594.

1645.—Henry Hart, pastor Feverham, Kent; committed to the King's Bench Prison, London, with other Baptists.

1648.—Humphrey Middleton, pastor Bocking Essex; a martyr, to the faith, burnt at Canterbury, July 19, 1655.

1650.—Pastor Denby, Maidstone, Kent; a martyr, burnt at Uxbridge, Middlesex.

1695.—Thomas Slater Leyton, pastor Hill Cliffe; died 1602.

1600.—John Knott, pastor Eythorne, Kent. One singular fact of this Baptist church is that all the pastors from 1600 to 1780 were the same name, John Knott. Baptists, had a church at Eythorne as early as the year 1547. We get glimpses in history of their meetings in 1552. The church numbered 30 members in 1624. At the end of the 19th century, after 358 years, the church numbers 200 members, with a Sunday-school of 450 scholars.

1606.—John Smyth, vicar of jainsborough, renounced the Established church and embraced Baptist principles. On the subject of baptism he says: "True baptism is of new creatures—of new born babes in Christ. False baptism is of infants born after the flesh." Pedobaptists are fond of calling John Smyth the "Father of English Baptists."

1612.—Thomas Helwisse, a colleague of John Smyth, formed a Baptist church in London. The labors of Helwisse, Norton and other disciples of John Smyth ultimately led to the formation of the denomination of the General Baptists.

1614.—Leonard Busher, a citizen of London, a minister acquainted with the Greek text of the New Testament. In 1614 he wrote that Christ "commanded" those who "willingly and gladly received the word of salvation, to be baptized in water, that is, dipped for dead in the water."

1616.—Pastor Hubbard, Deadman's Place, Southwark. This congregation endured great persecution. He and the famous John Canne were pastors for six years until 1622. Pastor Hubbard died in 1621, and John Canne fled to Amsterdam in the year 1622. After a banishment in Holland of 17 years, he became pastor of this church a second time in 1639.

1626.—Thomas Brewer, pastor Ashford, Kent; imprisoned 14 years for holding Baptist principles, he enduring great suffering to maintain Baptist principles.

1627.—John Tombes, B.D., born 1608. At the age of 21 he was chosen catechetical lecturer at Magdalene Hall, Oxford University. In 1627 he had been led in the course of his lectures to doubt "Scriptural authority for the baptism of infants." He printed a statement of his views on baptism in 1646. He disputed with Richard Baxter on believers' immersion. The great Presbyterian bears honorable testimony to his worth, talents and learning. Tombes wrote a number of books on the subject of baptism.

1633.—John Spilbury, pastor Broad-street, Wapping, London; a Particular Baptist church—open communion. He was "a man of excellent spirit and great moderation." In 1636 and 1641 there were many accessions to this church from the Pedobaptist church of Henry Jessey.

1690.—Hansard Knollys renounced his Episcopal ordination and embraced Baptist principles in 1693. This pious and venerable

divine was born at Cawkwell, Lincolnshire 1598. Ordained by the Bishop of Peterborough 1639. Upon embracing Baptist principles in 1636, he left England for the New England States. After five years' active work in spreading the Baptist faith in the colonies, he returned to England, 1641. He baptized Henry Jessey, the pastor of a Pedobaptist church of great influence in London, 1645. At the age of 93 this grand old Baptist died, Sept. 19, 1691.

1638.—Samuel Howe, pastor Deadman's Place, Southwark; a man of considerable natural ability, warmly praised by Roger Williams and John Goodwin, author of "The Sufficiency of the Spirit's Teaching." He was denied Christian burial, excommunicated by the ecclesiastical authorities, and was interred in the highway.

1638.—William Kiffin, minister of Devonshire Square church, London, a member of Henry Jessey's Congregational church, London. Embraced Baptist principles and joined John Spilbury's Baptist church 1638; pastor of a Strict Baptist church, 1640; signed "On-fession of the Seven Churches, 1641; challenged John Bunyan and Henry Jessey upon the subject of "Open Communion"; died 1701.

1639.—Paul Hobson, minister Crouch'd Friars church, London; chaplain Eaton College; captain in Cromwell's army; author of a treatise against baptizing children.

1640.—Benjamin Coxe, M.A., son of the Bishop of Ely, one of the compilers of English Church Liturgy in 1649; educated at Oxford University; embraced Baptist principles, 1640; minister Baptist church, Bedford, 1641; disputed with Richard Baxter at Conventry on the subject of baptism; signed the Confession of the Seven Churches, 1644.

1640.—Francis Cornwell, A.M., educated at Cambridge University. Embraced Baptist principles 1640. Baptized by Pastor William Jeffrey, Sevenoaks, 1643.

1640.—John Canne, "a baptized man," pastor at Deadman's Place, London, 1622—a second time in 1639. In 1640 we went down to Bristol and formed the Broadway Baptist church. Canne was the author of many works. He labored for 20 years—1617-47—on his valuable Reference Bible. He died in 1667. This great man deserves to be inscribed high up on the Baptist Honor Roll.

1640.—Wm. Jeffrey, Besell's Green, Kent, an evangelist of great success. He was the pioneer of many churches in the county of Kent. Many of his converts were men of great power in the Baptist denomination.

1641.—Edward Barber, Spital, Bishopgate street, London. Cast in prison in 1640 for preaching against infant baptism. Published "A Small Treatise of Baptism" 1641. A book which in these latter years has been the innocent occasion of much discussion. It is a book every young Baptist would do well to read.

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Psalterial Hymns, Music (boards) \$1.50
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Baptist Book Concern, Louisville, Ky.

EDITORIAL.

The Commonwealth recently expressed a view which is all too prevalent. It advises Christians that while being cautious about accepting the doctrine of evolution, not to oppose it, lest the blunder of opposing the Copernican system of astronomy be repeated. After all, evolution may be true, &c., &c., &c.

Now if we will substitute Christian Science or theosophy for evolution in the above position, it will be equally applicable to the situation. Advocates of new views do not like to be opposed, and if they can only persuade the other side to do as the Commonwealth and others advise, then the field will be clear to them, and they can have their own way. And this is just what the seer seeks. Suppose we should say of Christian Science, as the Commonwealth says of evolution: "Let us consider, let us hear the witnesses; let us sift the testimony; and if then may possibly be that we may keep ourselves from being placed in the condition of antagonism to that which may be demonstrated as true. Time will tell. Meanwhile let the church hold a position of firm and thoughtful confidence. Let it neither hurry to adopt nor hasten to condemn, but move onward in its practical work, believing that He who has promised to guide us into all truth will do this."

The plain English of this is: Let us put an interrogation point to "the faith once for all delivered to the saints," and cease to contend for it. Let us quietly wait and allow the advocates of error to propagate their views unheeded, while we "hold a position of firm and thoughtful confidence," "believing that He who has promised to guide us into all truth will do this." This is just the opposite of the way the Bible teaches us to do, and the opposite of the way the prophets, apostles and martyrs did.

Paul at Athens did not "hold a position of firm and thoughtful confidence," and decline to oppose the errors of the Athenians because he dreaded "being placed in the position of antagonism to that which may be demonstrated to be true." He did not stop and reason—"Let me take care how I oppose the doctrines of Zeno and Athens, because it may turn out that they are right. Let me rather hear the witnesses, let me sift the testimony, and wait, believing that He who has promised to guide us into all truth will do this." If a missionary to China should act in such fashion, he would have no converts. A Unitarian missionary to Japan did substantially that, and he became a Buddhist.

Nay, verily, the note of the church must be "yea, verily, and amen." The trumpet must give no uncertain sound. Let us stand squarely for what we believe to be the truth, and in love let us "contend earnestly for the faith once for all delivered to the saints."

If it be asked—Suppose it turn out that you are wrong—what then? Is it not better to avoid opposing what you believe to be wrong, but which may turn out to be right?

To this we answer, unhesitatingly, that it is better to actively oppose what you mistakenly suppose to be wrong, as did Saul of Tarsus, than to be complacent toward what you regard as error, as was Gamaliel. Advocating

what we believe to be right in the fear of God, is the way to get right. Saul was converted and Gamaliel was not. A man cannot advocate the truth too strongly nor maintain it too earnestly, though he may do it in a wrong spirit.

And, if Christianity has not been proved true in these 19 centuries, it will not be proved true in our day. There is no room for any interrogation mark in the case. The truth of Christianity is a settled question, and the churches should have not the slightest doubt on the subject. A hesitating, doubtful church will make no headway against the world, the flesh and the devil. A preacher who is not sure the Bible is true, who waits to see what will come to light, and who does not oppose heresy lest that heresy should after all turn out to be true, such a preacher had as well vacate the pulpit, for all the good he will do.

Whatever other papers may do, the Western Recorder proposes to "contend earnestly for the faith once for all delivered to the saints," and in love to oppose whatever makes against that faith.

The death of President McKinley, after the prevalence of the general belief that he would recover, was almost as great a shock to the country as was his wounding the week previous. Whatever was lacking in the general resolve that the anarchists must be suppressed, was herein supplied. Had the President recovered, the people in their joy might have come to lightly esteem the attack upon him; but now there is no danger they will not appreciate its enormity.

Here is the third President assassinated within less than forty years, and this case is the worst of the three. When Booth struck down Lincoln the war was ending in the defeat of the South, and Booth felt he was avenging his section in slaying the man who was chiefly responsible for that defeat. Whenever people are defeated, they are likely to cherish a special spite at the man whom they regard as the chief agent in their overthrow. It was Booth's intense sectional feeling that prompted his deed.

When Guiteau shot Garfield, the partisan feeling between the factions of the Republican party was at its height. Conkling and Platt had resigned and retired in defeat, and Garfield was regarded as chiefly responsible. Guiteau declared himself a "stalwart Republican," and shot down the President because of this intense partisan spite.

But neither sectional nor partisan spite had anything to do with the assassination of President McKinley. The miscreant in this case would as soon have had a Democrat from Georgia as President as a Republican from Ohio, or a free silver anti-expansionist as a gold standard expansionist. The assassin struck simply and in cold blood at the President of the United States, and would have struck with equal readiness at any man who held that position. This miscreant and those he represents are resolved that there shall be no president, and they are determined to kill any and every man who occupies that position.

Herein is the gravity of the affair. It is not that the country has lost an eminent and a loved public servant; but that we have in our land an unknown number of people banded together on the basis of murdering those in au-

thority. And they are so desperate they are willing to die themselves to accomplish their purpose. They do not seek by argument to convince the people that all government is wrong, but they swear they will kill those who hold the reins of government.

What to do about it, is the question; and to this question our ablest statesmen should address themselves. Certainly we can enforce what laws we have, and certainly we can pass other laws that will be effective. The assassin declared that he was incited to his crime by reading a book and hearing a lecture by an anarchist woman. Certainly we can stop the publication and circulation of such books and the delivery of such lectures. Certainly we can prevent anarchist public meetings and processions and can prevent anarchist propaganda. We can make it a felony to avow anarchist sentiments.

This will involve no violation of liberty. Liberty does not mean the right to kill anybody one pleases, or the right to advocate murder.

All hearts go out in tenderest sympathy toward the stricken widow of our deceased President, and they pray that God will comfort and sustain her. And all hearts look to President Roosevelt with bright hope that he will wisely use the great power and responsibility now committed to him. There is every reason to expect that he will make a good President.

Dr. JOHN E. WHITE recently urged in our columns increasing the salaries of our Corresponding Secretaries, especially that of the Secretary of our Home Mission Board. Dr. White gave as a reason that the present salary is inadequate to the proper support of the Secretary, that Dr. Kerfoot was obliged to draw upon his private resources in order to support his family while serving as Secretary.

Dr. H. R. Bernard also, recently in our columns, opposed any such increase, arguing that the present salary is enough, and that good men can be had at that figure.

Various other brethren have spoken in various papers on the same subject, and generally they have opposed any increase. Since no one wishes any wasteful extravagance, and no one wishes that the Secretary shall not have an adequate support, it becomes us to consider how the question should be settled.

What is the principle on which the amount paid a secretary should be determined? We think it is the same principle that determines what should be paid to a pastor or to a missionary—viz., what is needed to keep him at his best. A half-starved pastor is an inefficient pastor. A pastor who is care-worn because his family is but half supported, is robbed of much of his power. Conditions vary, and this should be recognized. In some circumstances less is needed than in others; but whatever is needed for the pastor's highest efficiency ought to be furnished.

But who is to decide? Shall the pastor receive all he would like to have? He may have extravagant ideas, he may be lacking in thrift and may be wasteful—shall he, therefore, decide? So may the brethren be covetous and lacking in liberality, and shall they decide?

Yes, both pastor and people are parties to the decision, but the principle on which the decision should rest, is his highest efficiency. Shall the church pay the pastor all they can possibly

raise for him? One church can pay \$50,000 a year, and shall they pay their pastor such a salary as that? Another church cannot raise \$100 a year, and shall their pastor receive no more than that? The principle, we insist, is the pastor's highest efficiency. If a very wealthy church paid their pastor \$50,000 a year; it might make him luxurious and effeminate; and he might take bronchitis, &c. And it is one function of our Home and State Boards to supplement the salaries of good pastors where the fields are hopeful and the support is inadequate. So the ability of the church is not what should determine the salary. The Baptists of the South are able to pay their Secretaries a million dollars a year each. The income of Southern Baptists is, in round numbers, \$400,000,000 a year. So after paying their three Secretaries \$1,000,000 a year each, the Baptists of the South would have \$397,000,000 left for other purposes. No, the ability of the Baptists to pay is not the principle on which secretaries' or pastor's salaries are to be determined. They should receive just what is needed for their highest efficiency.

It will not do to say that if one man will not take a given salary to be Secretary, another will do so. We cannot offer our secretarieships to the lowest bidder. What church would call a man for pastor because he agreed to take less than the present pastor receives? We all have higher ideas than that of religious service. Those whom we call to such service should be supported in the way that will make them most efficient. This is the principle on which the matter of salaries of Christian workers of all sorts should rest. If our brethren generally will bear this in mind, it will greatly help to solve the problem. There need to be a saying that Baptists thought two things were necessary to make a good preacher, viz., poverty and grace; and they would see to the poverty, if only the Lord would give the grace.

We certainly can all agree on this proposition—Let the secretaries be paid just what is needed for their highest efficiency. Certainly Dr. White will not ask more, and as certainly Dr. Bernard will not call for less. Let an honest effort be made to ascertain what amount this will require.

It is proposed by Japan that all nations unite in a war of extermination against rats. Scientific men have been consulted, and they say the rat serves no useful purpose in the world, while he does harm in many ways. One special harm laid at his door is the propagation of the bubonic plague. The proposition meets with favor at Washington and other capitals, and it is not unlikely that mankind will declare systematic and united warfare against rats.

The Baptist Book Concern has just published another edition of Jonathan Edwards' famous sermon: "Sinners in the Hands of an Angry God." The preaching of this sermon was the beginning of the greatest revival America has ever known. The price is 5 cts. a copy, or \$2.50 a hundred. Get a hundred copies and distribute them. Now is an opportune time.

BROTHERS tell us that they never heard finer missionary speeches than those Dr. Bow is making at the associations. The writer recently heard him twice, and was greatly delighted.

Editorial Varieties

Kenyon College gave last year the degree of LL.D. to some worthy man. This year the Senator gave \$25,000 to Kenyon College.

The British Baptists have secured \$21,775 for their Twentieth Century Fund. Why haven't American Baptists done something of the same sort?

The introduction of fuel oil into general use promises to revolutionize the whole fuel question. Oil railroads expect to save \$5,000,000 a year by substituting oil for coal.

In France they have had a Congress of Poins. Of course, that is the order of the day now to have congresses of everything and people have the same rights as other people.

The Supreme Court of Tennessee decided (two judges dissenting) that women cannot practice law in that state, lawyers being considered officers of the court, and the constitution forbidding women to hold

We are deeply pained to learn that Dr. A. W. McGab, Director of the First Baptist Church of Waco, Texas, has had a stroke of paralysis. He is one of our brightest, strongest and most effective preachers. We hope his recovery will be speedy and complete.

Dr. Guiteau Rogers recently at Stratford, England, spoke of those orthodoxy men who take a verge from the Psalms "and tell thee of the greatness of the First British Church of Waco, Texas, has had a stroke of paralysis. He is one of our brightest, strongest and most effective preachers. We hope his recovery will be speedy and complete.

The Forty-second Volunteer Infantry has been in 80% engagement and killed 1,700 and wounded 350 Filipinos. Generally many more are wounded than killed. Why in this case do the kill-die so greatly outnumber the wounded? An explanation is in order.

In his recent address in Chicago, Mr. John D. Rockefeller called for three cheers for Andrew Carnegie as the man "who had given away more money than any living man." Mr. Rockefeller has given away a great deal, and he is a richer man than Mr. Carnegie. It is thus entirely within Mr. Rockefeller's power to be himself the one "who has given away more money than any living man." We hope he will attain that distinction.

It is proposed to publish the "Love Letters of a Lion." We would rather see the love letters of a thoroughly truthful man. Love letters, even from sensible people, are often silly and their silliness is manifest to all except the writer and the writer, whose lackadaisicalness blinds their eyes. A thoroughly sensible love letter would be interesting, but it might not be a real love letter.

Prof. Triggs, of the University of Chicago, has pronounced our Christian hymns as all doggerel except one which he admits contains a few poems, viz., "Lead kindly light." He exalts Walt Whitman, as a poet far above Longfellow, Lowell, Bryant and our other poets. Prof. Triggs has simply made an exhibition of himself. Other things are taught in the University of Chicago beside higher criticism and evolution.

Dr. Harper prophesied that before the new century is over the University of Chicago will have an endowment of fifty million dollars. It were better to have less money and more of some other things. At its recent commencement this University conferred the only two D.D.'s it has ever conferred on Prof. W. H. Clark, of Osgood University, and Prof. W. H. Clark, of Osgood University. We wonder if this institution will ever honor a man who believes in the Bible as the fathers believed in it.

Some American biologists are trying to breed a sort of fish that have no bones. In eating fish, bones are an inconvenience, and yet in getting through the water fish find the bones quite useful. What can be done toward eliminating bones by special culture can only be determined by experiment. This, however, will prove nothing in regard to evolution. By special culture a great many varieties of pigeons have been produced, but when they are left to themselves—a. e. "natural selection"—rather than to human selection—they invariably revert to the original rock pigeon. Thus the improved variety is less fitted for the struggle for existence than the original type. So if they get boneless fish, one can eat them on the table without giving any endorsement to the doctrine of evolution.

An honored brother writes to ask whether we endorse a recent article in our columns. We supposed it was unconvincingly understood that the Brethren in not responsible for the opinions of any of our writers. We simply allow the brethren to handle their own columns within the limits of good Baptist journalism. We have to reject many articles for various reasons, and ever and anon a brother complains that we do not allow "free discussion" in our columns. Then when an article appears with which a brother does not agree, he asks us to account for allowing it to appear. And so it goes. Let it be fully understood that within the limits of good Baptist journalism we are glad to have the brethren express their views in our columns, but we do not thereby become responsible for the views they express.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

MY DOLLY'S ASLEEP.

BY MARGARET B. SANGSTER.

"My dolly's asleep," the wee bit maid sat on the doorstep and cheerily played. The skies above her were dark with a frown. The rain fell fast o'er the dismal town. It dripped her cheek and dripped from her hair. But the little mother did not care. And the father's mother to look at her. As she sat on the doorstep and did not stir. A light of love in her happy face. And dolly close in her fond embrace. But what do you children, with dolls to spare, Beautiful dolls with golden hair, Dolls whose eyes and curls their eyes. And look so gentle and sure and wise. Suppose was the dolly this wee bit maid Cradled and cuddled as there she played? You needn't be sorry. I tell you true The child was contented the whole day through. Though her doll was only a bottle, found In an ash heap in the wet, cold ground. Fanny and love had joined together. And the dear little heart was as light as a feather. Though the wild wind blew and the wet rain fell, Her dolly and she were happy and well. —Youth's Companion.

THE SUCCESSOR.

BY CORA S. DAY.

"I'm so sorry," said Margaret Whitney, and in that one little sentence she voiced the sentiment of all who belonged to or attended Oakville church. It was a small country place, and the church and its congregation corresponded in size—both were small. But if the most valuable things come in small quantities, as is often asserted, this little church was a good illustration of the truth. It was thoroughly alive, it was thrifty, and was blessed with a pastor whose energy and zeal seemed ever seeking for more work and wider fields in which to exercise themselves. It was this desire and need of wider fields that brought the "sorry" condition to the little flock. A call came to the native young pastor inviting him to take charge of a large church in a near-by manufacturing town. He saw at once the larger field of work that awaited and needed him, and accepted, in spite of the protests of the people. "You'll find another who will fill in the place, perhaps better than I have done," he said when they spoke of their regret that he was to leave them. And then he added, with a look of solemn conviction in his face: "I am called. I must go," and they could not argue that. The first Sunday that saw a stranger in the pulpit was a shock to them all. Not only did they realize more keenly than before what they had lost, but when the candidate rose and stood before them to announce the opening hymn, their first feeling was one of disappointment in him. All that the recent pastor was, this man was not. He was old, but it was not so much age as over-work and ill-health that showed in his thin, furrowed face and stooping figure. His voice was weak and husky, and before the service was over cough took of weakened lungs that needed rest and watchful care. "I think it's mean," said Beesie Harris, walking home after service with a number of other girls; "the idea of sending us a man like that as a possible future pastor! It makes me feel queer just to look at him, and that voice and dreadful cough!" "Hush, Bees," interposed one of the girls in a rather shocked tone. "It's a shame to speak so about the poor man. I felt so sorry for him while he was preaching, he looked so feeble." "He does," joined in another girl. "I felt sorry for him too. I couldn't listen to the sermon or enjoy the service a bit, for I kept thinking all the time how hard it must be for him, when he is evidently worn out." "I should think a minister would retire when he got unable to do his work. We surely can't call such a

man to be our pastor," said Flora MacIntyre, severely. "Of course not. I suppose they think his first hope of getting him settled and off their hands. When they find we won't call him, maybe they will send us something better." said little May Clyde with a wise nod of her head. "I hope so," said Margaret decidedly as she opened the home gate and bade the rest good-bye. They did not mean to be harsh in their judgment—these bright, happy young people—Christians all and members of the church for which they were so anxious to secure a good pastor. They did not dream how cruel they were, in this summary disposal of the candidate. Would that they might have seen him that afternoon alone in his room, and could have heard the husky voice whisper: "I'm so glad, my dear Lord, thy will be done. If this be not the place for me, do thou lead me on." Surely they could not have hardened their hearts against the man who put his future so trustfully into his Lord's hands; and though he had seen in the faces of the people, in the eyes of their something that forbade him to hope that this might be the haven for which he longed, yet still trusted that God would provide for him. It seemed as if the young people had voiced the sentiment of the entire congregation. They pitied the broken-down old minister, but they were not willing to call him to the vacant pulpit. They wanted a man of strength and energy, not one who was so evidently worn out, with much previous serving. It was decided, before the mid-week prayer-meeting at which the vote was to be taken, that this candidate was not to be called. And then, on the very morning that that day came the letter that changed it all. It was from their former pastor, and in it the sentence they could almost hear the ring of his beloved voice. "I am more glad than I can express," it said, "to hear that poor old Rigdon has been sent to you; for there is this given to you an opportunity of a lifetime to do God's work in accepting this man for your pastor. His life has been as truly a martyrdom as was the death of any saint of old. He gave his life, when it was young, to home mission work, and he has been doing his noble work in the North and West work that only God can appreciate or reward. He lost his wife in a blizzard five years ago—she was going to meet him on his way home from a distant meeting and was lost in the storm; and his noble work has since carried on the work together. "The climate got hold of him at last, however, and he has come East, hoping to get a little church where he can support himself and daughter, and furnish his family health. He's a wonderful man, with a wonderful record in Heaven, I am sure, and as I said it is your opportunity, even more than his. I have no doubt what your decision will be." He had no doubt of their decision! It was the day before the letter came, but now it was all in such a different light that they hardly knew what to think. Not their benefit—not what would please them most—but their opportunity—the opportunity of a life time—to do God's work. The letter came to Elder Whitney, and he read it aloud to his family. Margaret's eyes were shining before he was through, and when he read the last sentence she sprang up excitedly. "I'm so ashamed of what I said to the girls last Sunday, about hoping they would send us a better man," she said. "I'm going to vote for this one and I hope every one else will too. May I tell the girls about the letter?" "Certainly. I'm afraid we were all inclined to think only of our own needs, and not of all the other people," said her father thoughtfully. Margaret made a very enthusiastic advocate, and before the evening meeting all the young people of the church and a good many of the older ones knew the story of the candidate and were enlisted on his behalf. More consciousness was aroused at the prayer-meeting when Elder Whitney rose and read the letter, and when the vote was taken after the meeting the result was unanimously in favor of the Rev. Mr. Nelson. It is quite needless to say that the call was accepted, after the minister had thanked God for this answer to his prayers and needs. They—the new pastor and his daughter—were soon settled in their new home and work. Daughter and pastor were united, with mutual sympathy and understanding, in keeping all burdens off the narrow, bent shoulders of the pastor. He was

careful in a way that he had never known in all his hard-working life, by the entire congregation; and it was all done in a way that made it seem the perfectly natural and proper way to treat a minister. In less than a year they had their reward. Under their care and kindness the pastor grew well and strong once more, and soon after they were called to a new church, where he became a real leader, and in his ringing tones and shining eyes they caught the thrill of that seal that had driven him on in the past, even to the gates of death. And never was the Oakville church in a stronger, healthier, more flourishing condition than it became under the charge of "the successor."—American Messenger. THE MODERN FLAT VERSUS SENTIMENT. BY KATE UPSON CLARK. During the last twenty years social conditions in America have changed so rapidly that we scarcely follow and estimate them. The enormous influx of population; the constant refinement of the art of living, until its daintiness overrules existence almost by a smothering incubus; the impossibility of drawing conclusions from any one class whose classes are so many and so different—all these considerations are confusing and bewildering. A vast army of respectable people in our cities have come to live, and will continue to live, in flat-land very large and expensive, of which there are and always will be few, but the five to ten-roomed flat, in which people of fair good income have to live in cities. And this vast army changes its abode, if not yearly, at least very often. George Eliot says: "A human life should be well rooted in some spot of a native land, where it may get the love of tender kinship for the face of the earth, for the laborer man goes forth to, for the sounds and accents which haunt it, for whatever gives that earth being a name and a home, a takable difference amidst the future widening of knowledge—a spot where the definiteness of early memories may be wrought with affection, and kindly acquaintance with all neighbors, even to dogs and cats, may become a sweet habit of the blood." Something like this sentiment is held by most of us. It is good, we feel, to dwell long enough in one spot to form what are called "local attachments." If this is impossible, it is well to have some thing or things about the place that seem to fasten us to it, some continuity and dignity to our, at best, rather in-consequential existence. What else so develops that tenderness of soul which is one of the chief differences between the savage and the thoughtful? One does not become fast to feel a place for the first time, piece of furniture, or the bits of lace which remind him of happy or sacred days, and recalls sweet or high emotions. These meditations are inspired by the fact that a settler in a tiny lady had been "married" from her old-fashioned home into a flat. She moved against her will and with the fullest indorsement of George Eliot's position, but a greatly reduced income made it necessary. Therefore she engaged a modest flat in a quiet, well-kept house, with one room, and began her peregrinations. Of course some of the furniture must be sold. There was no use in paying great storage bills, and the new home could not hold a quarter of the contents of the big house in which she had lived for so many of her years. In her dilemma she appealed to a casual acquaintance, who happened to be near at hand and who had had abundant experience. "This lady were about sixteen diamond rings on her two hands and had a couple of on her feet. Her shoulders were two feet broad and her waist was twenty-four inches round. She could tell you just what plays had been running in the New York theaters for the past ten years, and knew a great deal too much of the gossip and scandal of the city. She was just on the edge of 'society,' and, being distantly related to one of the 'great' families, knew many of the disagreeable secrets of certain well-married persons up town, and was able to give you the names of them. She called many of 'the four hundred,' in speaking of them, by their first names. Do you know that there is a large class of people like this—individuals who have a comparatively fashionable education, and are well-to-do, but whose lives are spent in the shadow of a man's shadow eye to making it show. They

have had education and travel enough to talk correctly and often brilliantly. They go to church enough to assume a certain respectability, yet they are utterly given over to mamma, and they spread cynicism and cynicism and mobbishness and sneer of everything that is simple and sweet and true wherever they go. They form a class of persons to be cultivated, but not the person to whom our "mover" appealed. "Why, send them to the auction-room, my dear! Of course, it jars the heart-strings a bit. You must expect that; but it is either the auction-room or the storage warehouse, and the auction-room is vastly cheaper." "But the only two sets of furniture that I can spare were my mother's. My mother and my father, both of them, died on the same day. I need not play in some lament because of the loss when I was a child. Then there are these three old bonnets. One of them has my wedding bouquet in it, and all sorts of dear old foolishness. Then there are the playthings of the boy that died—and, O, please don't say that I don't care as though I could possibly let go!" The poor "mover" fell to sobbing, and even the closely-veiled heart of her husband was touched, but she was inexcusable. "It's no use, but you must get up to do your best and make a clean breast of it. Flat-dwellers have to do just that. Marry! Haven't I been through with it all? It's a wrench, but sentiment and the flat are inseparable. You can't have both. In the change of the day only the best people are likely to go to the world and the outward—seems likely to get any consideration "in the shuffle." We can keep the diamond rings and the lace waists and the tender tiblets, and can still dangle around rich and influential people, while all that holds us to the simple, honest life of nature is sloughed off. There is apparently no room for sentiment in the modern flat; and ever and over so many of us have apparently got to live, move and have our being—chiefly move—in flats.—Congregationalist. EXTRAVAGANT SPEECH. A tendency toward gross exaggeration marks the common speech of many very good people who would be seriously offended if any one should accuse them of talking an untruth. "See young girls fall of the vivacity and headlessness of youth met in a street-car. They greeted each other with real school girl effusiveness, and one said to the other: "I never was so glad to see any one in my life!" "And I've just been dying to see you!" was the reply from the brilliant and blooming girl, who was certainly in the full flush of health at that moment. "How do you do, anyhow?" "Oh! I've a perfectly fearful cold!" "I've a perfectly fearful cold!" "I've nearly coughed and sneezed my head off!" "I know. It makes one feel so perfectly wretched. Mamma has a horrible cold." "We've been having a regular hospital here at home. Isn't it horribly cold to-day?" "Fearful! I thought I should perish before the car came along." "My feet are exactly like lumps of ice! I don't believe that they'll ever be warm again." "And I've only two weeks ago it was so horribly warm for the time of the year." "I know. I thought I should smother to death one day in school. Have you been skating since the cold weather set in?" "I've been skating a good many times. I went last night and got a fearful fall. I thought I should die." "You'd have died laughing if you'd seen the tumble I got one day last week. And that, too, when there were about a million people looking on, and I nearly died. I was so mortified." "Have you seen Mabel Reed lately?" "Not far ago. It's certainly two weeks, anyhow, since I saw her. I am sorry to see her." "She isn't. It seems like an eternity since I saw her. I'd give the world to see her. How frightful! How slow this car is going. I could go faster on my hands and knees." "So could I. I had to drag along so. I like to go like lightning." "And you're a good deal faster than an old girl talks when she speaks. It is not surprising too much to say that such exaggerations are unbecoming to the Christian character, and if for every time you hear that man shout out in the days of 'peppercorn' that a scandalous story will be for some who



The man who can hardly crawl, and has just strength to get through a day's work, has no strength left for family life. He wants to be quiet; to be alone, out of sight and sound of everybody. What a difference between such a man and the healthy, hearty man, who romps with his children and rides his laughing baby to "Banbury Cross." What makes the difference? Usually disease of the stomach, involving the entire digestive and nutritive system. Dr. Pierce's Golden Medical Discovery cures disease of the stomach and other organs of digestion and nutrition. When these diseases are cured the hindrance to the proper nourishment of the body is removed and strength comes back again. "I am happy to say I am getting to feel better," writes Mr. J. Anderson, of 774 West Division Street, Chicago, Ill. "I'm all I have taken six bottles of Dr. Pierce's Golden Medical Discovery and five vials of the little 'Pelle's.' They have done me worlds of good. 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Children's Corner.

WHAT A RAINY DAY TAUGHT HELEN.

BY NELLIE ALLEY.

Down came the rain with a steady patter, patter, as though it never meant to stop. The prospect was anything but pleasing to little Helen Worcester, as she stood with a gloomy face pressed against the window pane, watching two bedraggled sparrows hunting for seeds in the wet road.

Poor little Helen's face had grown darker and darker as she stood watching the raindrops, for it was Saturday, and she had planned to spend it all out of doors. Mamma had even promised her that she might have a luncheon under the apple tree with one of her little schoolmates. Now it was raining so hard that even if it should stop, which did not seem at all likely, it would be altogether too wet to go out to play. Dolls and all her games had lost their charm, and she was feeling so disconsolate that two big tears were just making their way down her cheeks, when mamma opened the door and came into the room.

"Why, Helen, dear, whatever is the matter? Is that mamma's sunbeam weeping?"

"I'm afraid I'm not a sunbeam at all to-day, mamma; this rain is so very disappointing, I really can't help crying."

"Do you think, dear, it will help matters to have rain in the house as well as out?"

"No, I suppose not, but there isn't anything to do, and it's so lonesome when it rains. I don't see why it had to rain to-day."

"Run and get mamma her mending basket, Helen, then bring your little chair over here by the window, and we'll see if a story will not relieve that lonesome feeling."

The mending basket was brought, and as she worked away on a big hole in Helen's stocking, mamma began her story:

"Oh dear, oh dear, what shall I do?" sighed the rose. "I am so thirsty I can hardly endure it. I have sent every rootlet just as far as I can after water, and now I have used it all up, I really am afraid I shall die. I love the sun, but oh, his beams are so hot they are withering me up," and she dropped her beautiful head in utter discouragement.

"And I," sighed the grass, "am nearly perishing too. My beautiful green dress is all turning a dirty brown and all for lack of a good bath. Oh, that the good south wind would send us some rain."

"Just think of me," moaned the pea-vine. "Here I have been doing my best to get my people's filed for the good folks in the house, but how can I when I've hardly strength enough left to

hold myself up? If the rain doesn't come soon, I shall die before I get half my work done."

"Alas," sighed the berry bush, "I, too, shall fail of my work if the rain doesn't help us speedily. How can anyone expect me to produce juicy berries if I have no water to put into them? Sunshine is all very well, but it won't do alone, and the children will be disappointed if I am not able to give them some berries."

"You people down there are not the only ones that are suffering," chirped the bird from the apple tree. "The ground is so dry that the worms have gone so deep I can't find a single one, and you can't imagine how hard I have to work to find enough to keep my family alive."

"If this is a complaint bureau, I'll enter my complaint," snorted the horse, poking his head over the fence. "It's so long since I've had a mouthful of fresh grass, I've almost forgotten how it tastes."

Just then up stole the south wind, and softly caressing these complaining children, whispered: "I know you are suffering, dears, but just be patient a little longer and I will do my best for you," and then she hurried away to find some clouds.

She worked so hard all night that when morning came the sky was covered with clouds, and as soon as they understood the situation they sent the rain drops down in a hurry to comfort these poor forlorn children of Mother Nature.

At the comforting touch of the rain drops, the drooping things began to revive; the rose began slowly to lift her beautiful head, the grass began to look green again, the pea-vine straightened itself, the berry bush began work at once, and the robin chirped his thanks as he flew down to pick up a big fat worm.

"Thank you, mamma," said Helen, looking up with a happy face. "I didn't know I was so selfish in not wanting it to rain when everything needed it so much. Now I am going to the window to see how happy things are growing, and oh, mamma, there is the robin pulling up a great, long worm. I'm so glad now that it's rainy, for, after all, I'll get the most benefit from it."

"Yes, dear, our Heavenly Father knew what was best, better than you did, and we can always trust Him, darling, to do the best thing for us even though we cannot see it at the time."—N. Y. Observer.

BY KEEPING AT IT.

BY MISS JULIA D. COWLES.

"Mamma, I just can't do these examples in fractions," said Fred Vinton one afternoon, as he bent over a big sheet of paper filled with figures.

"How long have you been studying fractions?" his mother asked.

"We began them this week," Fred answered, "but I am sure I never shall be able to understand

them."

"I will help you with a few examples," said Mrs. Vinton, "and then probably you can work those that your teacher has given you."

Fred made a place beside him for his mother, but his forehead did not lose its puckered appearance, although he worked perseveringly till his examples were at last all done. It was only the next day, as he was playing with Rover in the yard, that his mother heard him say:

"I don't believe I shall ever be able to teach Rover those tricks. It seems as though he never would learn, and yet I am sure he is as bright a dog as Charlie Kent's."

Mrs. Vinton did not appear to notice what Fred was saying, but she thought about it afterward, and remembered what he had said about his examples in fractions.

After school that same day, Fred was set to work at piling the wood which John had split. He had worked for perhaps fifteen minutes, when the wood slipped, and part of the pile came tumbling down.

"Oh, dear," exclaimed Fred, "I don't see how John piles this wood up so that it stays piled. I'm sure I can't."

Once more mamma happened to hear what Fred said, and this time she began thinking seriously, for she saw that Fred was forming a habit which would be sure to bring him trouble.

It was not long afterward when Fred came into the house, the wood was scarcely half piled, and sitting down upon the floor began to play jackstones.

He played away up through "fourteens" before he missed, and then he began at "ones" again to see if he could not play farther the next time before making a mistake.

"It seems to me that you can play jackstones pretty well," said Mrs. Vinton, stopping in her work to watch him.

Fred flashed a little at this bit of praise from his mother. "Yes," he said, "I play with the big boys at school and they won't let many of the boys in my room play because they miss so soon."

"I can remember when you couldn't catch 'ones,'" his mother said, "and it doesn't seem very long ago either."

"It wasn't long ago," Fred answered with a gay little laugh. "I learned pretty quick, I guess."

"How did you manage to do it?" Mrs. Vinton asked earnestly.

"Oh," said Fred, "I just kept pegging away every chance I got, and it wasn't but a day or two before I could do 'aves.'"

"Then there was no trick to learn or any magic moves to be acquired. It was only necessary that you should keep at it, in order to learn to play well?" Mrs. Vinton said in an enquiring tone.

"Yes," Fred replied, "that was just all there was to it."

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He is happiest, be he king or peasant, who finds peace in his home.—Goethe.

"Well, Fred," said Mrs. Vinton, "if you were to apply the same principle, don't you suppose it would work as well with other things as it did with jackstones?"

Fred looked a little surprised at the turn the conversation had taken. He didn't quite catch his mother's meaning.

"Don't you think that if you just keep 'pegging away,' you will soon learn to understand fractions; and if you keep on persevering, you will in time teach Rover those tricks you so much want him to learn, and—?"

But Fred had caught her meaning now, and he laughingly interrupted her to add:

"And if I keep on trying I will be able to pile wood so that the pile will stand up. Well, I shouldn't wonder, anyway I'll go and try," and in a moment more he was in the yard working with an energy which was bound to bring success.—Selected.

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JESUS FORGIVES THE WORSHIP OF MARY.

"As he spoke these things, a certain woman of the company lifted up her voice and said unto him, Blessed is the womb that bare thee and the paps which thou hast sucked. But he said, Yes, rather, blessed are they that hear the Word of God and keep it."—Luke 11:27-28.

This "certain woman," evidently was pleased with the teaching of Jesus recorded in the preceding verses, concerning "a kingdom divided against itself," "the stronger man overcoming the strong, the unclean spirit departing, &c." No doubt she thought to honor him by shouting glory to his mother; but Jesus showed her the mistake.

The thought with her, likely, was that so great a teacher as he must have a great mother. Usually great men are of great mothers; but this woman did not understand that he was the Son of God. She was, no doubt, a disciple, but she praised the flesh. The term "blessed" is used in worship, signifying the greatest pleasure in the soul. Hence, "Blessed be the God and Father of our Lord Jesus Christ" expresses great love in the soul to God. "Blessed is the womb that bare thee, and the paps which thou hast sucked" expresses great love to Mary.

But the wisdom and goodness of Jesus are derived from the Father, and not from Mary. "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."—John 14:10. "My doctrine is not mine, but his that sent me."—John 7:16. It is true Gabriel said to the virgin: "Blessed art thou among women" (Luke 1:28), because she was highly favored of God in being chosen to bear the Son of God. He did not say, Blessed art thou among Gods. That would have been blasphemy. "I am God and besides me there is none else." It is dishonoring God to worship any other being. If Jesus remained silent on that occasion, his silence might have been construed as an approval; but his answer is a rebuke as well as a correction: "Rather blessed are they that bear the Word of God and keep it." This shows that the woman's words were contrary to the Word of God. She had said something entirely different from the Word of God. Jesus' words signify that "they" who obey the Word of God are the "blessed," but he nowhere teaches that Mary is entitled to worship as God.

Some said to Jesus, "Behold thy mother and thy brethren without seek for thee," supposing that he felt a special concern for the kindred. "But he answered, Who is my mother or my brethren?" "And he looked round about on them which sat about him, and said, Behold my mother and my brethren." "For whosoever shall do the will of God, the same is my brother and my sister and mother."—Mark 8:33-35. This teaches that fleshly affinity is not regarded by Jesus, but relation to Divinity is above all.

Yet thousands regard Mary as an object of adoration, as if she were divine. We furnish specimens:

"O Holy Mary, Mother of God! as the body of thy blessed Son was for us extended on the cross, so may our desires be daily stretched out in his service, and our hearts wounded with compassion for his most bitter passion! And thou, O most blessed Virgin! graciously vouchsafe to

help us to accomplish the work of our salvation by thy powerful intercession. Amen." (Pocket Key of Heaven, p. 269.) Here Mary is regarded as mediator, while the Scriptures teach, "There is one Mediator between God and man, the man Christ Jesus" (1 Tim. 2:5).

Again, "O sacred Virgin, Tabernacle of the Holy Ghost! we beseech thee obtain by thy intercession that this most sweet comforter whom thy beloved Son sent down upon his Apostles, filling thereby with spiritual joy, may teach us in this world the true way of salvation," &c. Amen. (P. K. H., p. 284.) Mary here recognized as tabernacle, like a church. (See 1 Cor. 8:16.) If it were possible for Mary to direct as above, He would perhaps say, "Woman, what have I to do with thee?"

F. M. WELBORN.

BEER AND THE BODY.

The alarming growth of the use of beer among our people, and the spreading delusion among many who consider themselves temperate and sober that the encouragement of beer drinking is an effective way of promoting the cause of temperance and of aiding to stamp out the demon rum impelled the *Blade* to send a representative to a number of leading physicians of Toledo to obtain their opinions as to the real damage which indulgence in malt liquors does the victim of that form of intemperance.

Every one is not only a gentleman of the highest personal character, but is a physician whose professional abilities have been severely tested, and received the stamp of the highest indorsement by the public and their professional brethren. More skillful physicians are not to be found anywhere. We have not selected those of known temperance principles. What they say of beer is not colored by any feeling for or against temperance, but is the cold, bare experience of men of science, who know whereof they speak.

Toledo is essentially a beer drinking city. The German population is very large. Five of the largest breweries in the country are here. Probably more beer is drunk, in proportion to its population, than in any other city in the United States. The practice of these physicians is, therefore, largely among beer drinkers, and they have had abundant opportunities to know exactly its bearings on health and disease.

Everyone bears testimony that no man can drink beer safely, that it is an injury to any one who uses it in any quantity, and that its effect on the general health of the country has been even worse than that of whisky. The indictment they with one accord present against beer drinking is simply terrible.

The devilish crushing a man in his long winding arms, and sucking his blood from his mangled body, is not so frightful an assailant as this deadly but insidious enemy, which fastens itself upon its victim, and daily becomes more and more the wretched man's master, sapping his liver, rotting his kidneys, decaying his heart and arteries, destroying and starving his brain, checking his lungs and bronchia, loading his body with dropsical fluids and unwholesome fat, festering upon him rheumatism, erysipelas, and all manner of painful and disgusting diseases, and finally dragging him to his grave at a time when other men are in their prime of mental and bodily vigor.—From Christian Work.

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REPORT FOR WEEK ENDING SEP. 14.

Year	1900	1901	1902
Total value of new crop	100,000	110,000	120,000
To date	100,000	110,000	120,000
Balance new crop to date	100,000	110,000	120,000
original inspection	110,000	120,000	130,000

RECEIPTS.

Year	1900	1901	1902
Receipts this week	100	110	120
Percentage of receipts to amount raised	100	110	120
Receipts Jan 1 to date	1,000	1,100	1,200

THE MARKETS.

LIVE STOCK.

Report for week ending Sep. 14.

CATTLE.

Extra good export steers, 1,200 lbs	4 00	4 00
Good export, 1,200 lbs	3 75	3 75
Light weight, 1,200 lbs	3 50	3 50
Best butcher	3 25	3 25
Fair to good butchers	3 00	3 00
Common to medium butchers	2 75	2 75
Thin, rough steers, year cows and calves	2 50	2 50
Good to extra cows	2 25	2 25
Common to medium cows	2 00	2 00
Feeders	1 75	1 75
Spotters	1 50	1 50
Heifers	1 25	1 25
Year calves	1 00	1 00
Wet cows	80	80
Fair to good	75	75

RECEIPTS.

Wheat, green or mixed	4 00	4 00
Wheat, red	3 75	3 75
Common hogs	3 50	3 50
Medium hogs	3 25	3 25
Good hogs	3 00	3 00
Common lambs, short	2 75	2 75
Common lambs	2 50	2 50
Medium lambs	2 25	2 25
Good lambs	2 00	2 00
Wool and selections	15 00	15 00

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Wheat, green or mixed	4 00	4 00
Wheat, red	3 75	3 75
Common hogs	3 50	3 50
Medium hogs	3 25	3 25
Good hogs	3 00	3 00
Common lambs, short	2 75	2 75
Common lambs	2 50	2 50
Medium lambs	2 25	2 25
Good lambs	2 00	2 00
Wool and selections	15 00	15 00

In a letter from Rev. William Ritzmann, late pastor of the German Baptist church in Louisville, now pastor of Kankakee German Baptist church, we are delighted to learn that he has entered on his work with auspicious prospects of great usefulness. Bro. Ritzmann will be greatly missed in Kentucky, where he made hosts of friends in his heroic and successful efforts to raise \$10,000 to lift the debt on the German Baptist church of Louisville. The more the brethren of Illinois know him the better they will love him. That is our experience. May God be with him and bless his faithful labors in our fervent prayer.
W. F. H.

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FROM ANNESTON, ALA.

The most interesting and harmonious session of the Ochsoma County Baptist Association was held at Duke Baptist church, Duke, Ala., September 4-6. All of the 43 churches in the county, except one, were represented; most of them with better reports than usual.

The reports from the various churches show the Baptist cause to be in a healthy condition.

Nine years ago this association was organized with less than 8,000 members. We now have more than 4,500 members in a county of only 84,000 population. The 41 churches represented reported 508 baptisms during the associational year, viz.:

Table with 2 columns: Church Name and Baptisms. Includes: First church, Anniston (269), Parker Memorial (48), New Bethel (20), New Liberty (28), Mt. Gilead (18), Jacksonville (14), Ozona (14), Glen Addie (15), Harmony (11).

and so on down to one. Fourteen of the 41 churches reported no baptisms; also the same number reported nothing for missions, or benevolent objects of any kind. It is right interesting to note that the churches, as a rule, that do nothing for missions do nothing at home.

We contributed for all purposes about \$12,000. One-third of this amount was sent away from home.

In Anniston and Oxford we have six white Baptist churches with a membership of 1,802. Three years ago these churches had a membership of only 994.

Bro. C. S. Johnston, after a pastorate of three years, resigns our church at Oxford. This is a good, strong church, and with the proper development could be made one of the foremost churches in Alabama.

Ozona and Glen Addie are taking on a healthy and substantial growth, as well as a rapid one, under the wise leadership of Bro. A. A. Hutto. Bro. Hutto has been on this field hardly one year, but he has fully shown himself to be a wise and efficient leader of his people.

Bro. D. C. Robinson is pastor at Pine Grove, where he preaches twice a month. This little church has taken on new growth the past year, during which time they have shown a net gain of 30 members.

Bro. J. H. Foster, Jr., who has been the faithful and untiring pastor of Parker Memorial church for more than five years, had the most prosperous year, the last twelve months, of any year of his pastorate with this church. During the past year they made a net gain of 90 members and gave \$2,500 to missions and other benevolent objects. There is also more spirituality in this church than there is in many of our more wealthy churches.

The First church, of which the writer is pastor, has experienced a constant and rapid growth on all lines, the last year surpassing by far any other year in the history of the church. During the year we received for baptism 222, by letter 128 and restored 28. Total 501. We lost during the year 41 by letter, 12 by death and 10 by excommunication, giving us a net gain of 489.

When the present pastorate with this church began, June 12, 1899, there was a small band of 120 members of them. Since that time 770 have been welcomed into this church. The year previous to that time they gave \$8 to missions, the next year they gave \$220 to the same object, and during the past year they gave \$600. We hope to

increase our contributions to benevolent objects this incoming year a greater per cent. than we did last year, and that with the building of a new and larger church home on our hands. We give God all the honor and glory for his many wonderful and abundant blessings upon us and our city.

I am thankful to the Lord that I am now fully recovered from the light attack of fever which I had during July last, and am fully in my work again.

Years in the Master's work, JENNIE K. BARNARD.

BALTIMORE NOTES.

The pastors are all back at their posts, and all report good indications for the fall work. Only one church in the city is now vacant—the Immanuel—and they hope soon to settle a pastor, though from last accounts they are still at sea. They were disappointed that Rev. J. Harry Hanson, of Williamsport, Pa., could not see his way to accepting their call. This church presents one of the most difficult but one of the greatest opportunities in the city.

North-Avenue church began its fall work with her new pastor, Bro. T. Chaggett Skinner, who came from Berkley, Va. They called him without having ever laid eyes on him, and things bid fair to prove a match. Mr. Skinner has quite a reputation as a preacher, and he made a fine record in Virginia.

Our Baptist family was much shocked at the call to the home above of our sister, Mrs. Weston Bruner. Dr. Bruner had been ill with typhoid fever and she had nursed him; he got well enough to return to his work, but scarcely had he done so when he was telegraphed for, and in a little over a week Mr. Bruner went to heaven. The body was brought to Baltimore for burial, and it was a broken-hearted church that laid her to rest. She was a most indefatigable worker, doing much herself and inspiring still more, and the Lee-street people will surely miss her. Dr. Bruner returned immediately to his Kentucky home to watch by the bedside of his very ill daughter, Mary. Our hearts ache for our brother, but he knows God's heart.

An event of unusual interest to Baltimore Baptists, as well as to many other friends, was the leaving this month of Dr. and Mrs. F. S. Evans to go to China as missionaries. It was to some friends at the Convention in Louisville that Mr. Joshua Lovings made the remark: "Have you heard the good news? My daughter Nina is going to China as a missionary." No one knows what a trial it was for this devoted father to give up his oldest daughter, but his noble Christian heart appreciated the better. We bid them farewell in a tender and helpful service in the Eastern Truss church, and they sailed Sept. 9th. They have their little boy, just a year old, with them, and also Mrs. Evans' sister, Miss Martha Lovings, who will remain a year or so on a visit.

Baltimore is anticipating the services which Rev. Campbell Morgan is to hold here in October, with prayer and hope. All denominations will unite. Mr. Morgan's home is now in Baltimore, though he will not spend much time here, as his work will take him all over the country.

J. EDWIN WILSON.

One may smile and smile and be a villain.—Shakespeare.

THE COMING EPOCH OF FAITH.

BY REV. WM. ASHMORE, D.D.

Some of the well-known writers of our day dwell with enthusiastic hopefulness of a coming epoch of faith. In that hopefulness we all may share, though there will be divergence as to the conditions under which it will come, and the agencies that are to assist in its consummation.

The reasons for hopefulness given by certain of the writers referred to are not always such as inspire hopefulness in ourselves. For there is an immense difference between the world being educated up to the point where the credenda of "the faith" as they now stand will be accepted by it, and the shrinkage of these credenda to such a degree that the sceptical will have no difficulty in conceding them without at all abating their own scepticism.

It is not difficult to point out how this latter can take place. There are things in the Scriptures hard to be understood, as they themselves declare; there were things which Jesus had yet to tell his disciples, but they could not bear them then; there were things which, when he did say, offended them,—which they designated "hard sayings," and asked who could receive them; there were things which flesh and blood could not reveal to them, and which unenlightened human nature would be sure to reject unless it were taught of God.

It is evident that if these things—difficult of acceptance—could only be dropped out, or toned down, then these same doubters might be induced to receive what was left, and they themselves would be radiant with the prospect of "a new epoch of faith," only the proper designation of it should not be "a new epoch of faith," but an epoch of a new faith very different from the old one. That is about where we stand to-day in some respects. Some men do not like the doctrine of the divinity of Christ—such are the Unitarians. Some do not like the doctrine of a vicarious atonement; some do not like the doctrine of eternal punishment; some do not like the doctrine of the supernatural; some do not like the doctrine of a veritable hell and of a personal devil. Others again want to have included in a body of faith certain things agreeable to their own ideas; they like the idea of a future probation,—of a sort of continued inspiration of wise and suitable men;—they like the Scriptures made over in a measure to suit our modern ideas, and do not regard them as of final authority; they want the heathen religion taken into a moderate fraternity with the Christian religion, and have God recognized as efficiently promotive of them all under different circumstances.

It is because there is so much of this sort of thing in the air, and held in solution in current thought of the times, that the sanguine writers aforesaid are predicting a revival of faith or a "return of faith," as some put it. The question we now ask is, will it be a return to the faith of God's elect, or will it be a "rally round a newly-compounded faith, redolent of philosophy and rationalism, but not supported by the plain text of the Bible at all? Paul spoke of another Gospel, but which was not another Gospel. So there may be another faith which is not another faith.

Advertisement for Baptist Periodicals. Includes a graphic of a magnet attracting iron filings with the text 'AS THE MAGNET TO STEEL' and 'SO THE TRUTH TO THE HEART'. Below is a list of publications and prices: Quarterly (Advance, Intermediate, Primary), Monthly (Baptist Superintendent, Baptist Teacher), Lesson Leaflets (Bible, Intermediate, Primary), Home Department Supplies (Bible, Advance), Illustrated Papers (Young People, Signs and Facts, Our Little Ones, Young Worker), and Good Work (New). American Baptist Publication Society, Western House, 902 Olive Street, St. Louis, Mo.

It would be quite possible to pare off and trim down a summary of truth to be preached,—and make it so meagre and colorless that not only sceptics and agnostics, but even fellow spirits could subscribe to it. The latter believe that there is one God; they believe that Jesus was the Holy One of Israel; they believe that God would have all men to be saved, and therefore he is a good God, and they believe that there is a day of judgment. There is a certain sort of faith in all this, but there is no saving faith in it.—Watchman.

We are glad to report that the First church here has been doing a good work during the past year. In the early summer a large number of new members were received—50 during June. Our pastor, Rev. J. D. Jordan, D.D., has been away on a much deserved vacation of six weeks. During his absence the pulpit has been supplied by Rev. K. W. Cawthon, who was our supply last year under similar circumstances. Under his care the church has continued in its good work in the vacation period, and the ties which will bind pastor and people will be more quickly welded by the efforts of Bro. Cawthon.

Bro. Cawthon is a Gospel preacher, and his sermons, which are always clear and pointed, are delivered in a manner of earnestness indicative of a consecrated mind. He is a student at the Seminary and pastor at New Castle, Ky., and will return in a few days to his work. While we will be glad to welcome our pastor back, it is with regret that we will part with our brother who has occupied the pulpit during his absence. O. W. WESS, JR. Savannah, Ga.

The fog bell strikes only on occasion, but all the time and every night the light flashes out from the light-house; all the time and every night this light is flashed out from you if you are God's children. "Let your light so shine." Do not flash it; let it shine; just have it, and then let it shine. You cannot let it shine unless you have it, and if you have it, you cannot keep it from shining.—Lyman Abbott. Suggestions for the Recreant.

ANNOUNCEMENT.

By direction of the Home Mission Board of the Southern Baptist Convention, I beg to announce to the brotherhood the election of Rev. F. C. McConnell, D.D., to the office of Corresponding Secretary. Our brother was chosen heartily and unanimously. He has accepted the position tendered him, and will enter at once upon his duties. The Board congratulates itself on securing the services of a brother so widely known and beloved, and so thoroughly competent to meet the requirements of his high office. We ask for our new executive officer the sympathy, co-operation and prayers of all Southern Baptists.

I am also directed to acquaint the churches with the resignation of Rev. A. J. Diaz, M.D., for years past our indefatigable missionary in Havana, Cuba. While he will be no longer in the employ of the Board after the last day of November next, it is hoped that our brother will continue to be a great power for the maintenance of Baptist principles on his beloved island. It seems likely that he will continue in Christian work in Havana. Your brother, W. W. LANDRUM, President.

The morning paper tells us of the up-to-date public school. It is located in one of our western states where the attorney general has given a written opinion to the effect that it is contrary to the constitution of the school to open the daily routine with religious exercises. But the children do not feel like diving immediately into their books on first assembling, so they are permitted to sing something of their own choosing. As a result the superintendent found that the school was opened each day with "There'll be a hot time in the old town to-night." "All oons look alike to me," or "My lub she is a lady." A curious but not unnatural result of excluding the nobler emotions and sentiments from the curriculum. It would be a mighty poor religion which was no better than this.—Interior. BLANDER, the worst of poison, ever finds an easy entrance to ignoble minds.—Harvey.

If my name isn't on your lamp chimneys you have trouble with them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

ANNOUNCEMENT

GEMS OF SONG

For the Sunday-School. 288 PAGES. BY ISA D. BARKET and HUBERT F. MAIR.

71,000 CHILDREN are singing every Sunday from CARMINA FOR THE SUNDAY SCHOOL.

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HOTEL ALBERT. Corner of 12th Street and University Place.

Texas and Pacific Railway.

Items of Interest. NEWS THE WORLD OVER.

Gen. A. S. Burt is home on leave from the Philippines. He has been constant service there.

Items of Interest.

Gen. A. S. Burt is home on leave from the Philippines. He has been constant service there.

The old rumor that King Edward, of England, has a cancer in his throat is renewed.

What is Russia's little game in the French-Turkish imbroglio? The Sultan has refused to pay up, but he has been doing that for years.

The Russians in Pekin are telling the Chinese that Russia forced the German Empire to give up its demand for Korea.

The Greek Chambers are asked to vote a further credit of 10,000 drachmas to the diving operations for the recovery of the sculptures submerged off Olympos.

The increase in the population of France, which took place from 1896 to 1901 was more than one-third greater than that of the previous ten years.

Experience is a dear teacher. After ten years of experience, costing the people of Toledo over a million dollars in bonds and half a million more in interest, the city has learned its municipal natural gas plant.

India is starting in the face a third year of famine. More rain is the universal cry. The people are carrying water from the springs and tanks, trying to save the Indian corn and other early crops.

On the three hundredth anniversary of the death of Tycho Brahe, the famous astronomer, the Prague Town Council took up the idea to give it fresh burial.

We are all acquainted with the "stinging" bees and many have felt their power and are therefore prepared to welcome the report discovered on the head of Montezuma of several centuries of stinging bees.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. If they exceed a word for all over 100 words, there is a charge in advance.

MACKLIN. Mrs. Annie M. Macklin has entered into rest. She fell asleep in Jesus on Monday evening, June 8.

During the fifty years of her life Mrs. Macklin's home has been here in the native county of Franklin. The home of her parents, Mr. and Mrs. Hillary Bedford, was near the Forks of Elkhorn.

In the early days of her married life Mrs. Macklin became a true disciple of the Master. She was baptized by Rev. C. M. Lewis, D. D., and lived most useful member of Providence Baptist church.

Her going seems to be, and is, an irreplaceable loss to her home and church. Her rich are we all in our memories of her, and how much helped by her influence, which shall ever remain with us.

Mrs. Mary Alice Brown, widow of the late William Brown, deceased, of Mt. Eden, Spencer county, Ky., died at the residence of her son-in-law, Robert Donaldson, near Needmore, in Spencer county, Ky., September 1, 1901, aged 82 years.

In her young girlhood she made a profession of religion and became a member of Salem church, and subsequently united by letter with the Mt. Moriah Baptist church, at Mt. Eden, of which she remained a member until the time of her death.

She had been in delicate health for some years before she died, and, hence, her death was not entirely unexpected. The grim reaper, death, found her thoroughly prepared to meet him, and she passed away as calmly as one who wraps the drapery of his couch around him and lies down to pleasant dreams.

STOUT. Mrs. Mary Ann Stout, widow of David Stout, died August 24, 1901. She was born November 13, 1818. When fifteen years old she joined the First Baptist church, where she was a faithful member 44 years.

These Long Nights Can be comfortably spent

By reading some good books—such as you will find in this list. We have just received a new lot. They are nice cloth books, well bound, and worth 50 cents, which is the publisher's list price.

[A Lot of New Titles Just in.]

- Scop's Fables. Adventures of a Brownie.—Mulock. A Window in Thrums.—Harris. The Abbe Constantin.—Ludovic Helwary. A Change of Air.—Anthony Hope. Auld Licht Idylls.—J. M. Harris. The Autocrat of the Breakfast Table.—U. W. Holmes. Book of Golden Deeds.—Yonge. Hiltedale Homance.—Hawthorne. Hisek Rock.—Ralph Connor. Pease's Essays. Sweet Home.—Madyard Kipling. Rugged the Bonnie Brier Bush.—Ian MacLaren. The Great City.—A. Conan Doyle. Sam Sassy.—Anna Sewall. Robert Browning's Poems. Burns' Poems.—Robert Burns. Child's History of England.—Dickens. Child's Harold's Pilgrimage.—Lord Byron. Confessions of an English Opium Eater.—DeQuincey. The Coming Race.—Lord Lytton. Departmental Duties.—Rudyard Kipling. Dream Life.—D. G. Mitchell (1st. Mar. vol.). Domestic Missions.—Henry Drummond. DeKans's Short Stories. Drummond's Year Book. Hints of the Sun.—John Ruskin. Hesperus.—Longfellow. Elizabeth and Her German Garden. Faust.—Goethe. Favorite Poems. Holy Living.—Jeremy Taylor. Holy Dying.—Jeremy Taylor. Heroes and Hero Worship.—Carlyle. Hopes of Seven Gables.—Hawthorne. Humors.—Henry W. Longfellow. Half Hours with Great Authors. Half Hours with Great Story Tellers. In Memoriam.—Tennyson. In His Steps.—Charles M. Sheldon. Innocence.—Angusta Evans. The Life Thoughts of an Old Fellow.—Jerome K. Jerome. Idylls of the King.—Lord Tennyson. Little Sassy's Six Birthdays.—E. Prentiss. Little Sassy's Six Teachers.—E. Prentiss. Little Sassy's Six Servants.—E. Prentiss. Lady of the Lake.—Scott. Lamb's Tales from Shakespeare. Modern Painters.—Ruskin. Old Mansell's Secret.—E. Marritt. True and I.—G. W. Curtis. Poe's Poems. Phillip Brock's Address. Post and Topics.—Bernardin de St. Pierre. The Pleasures of Life.—Sir John Lubbock. The Princess and Maud.—Tennyson. Prince of the House of David.—J. H. Ingraham. Queen of the Air.—John Ruskin. Homolia, Vol. I.—George Millott. Homolia, Vol. II.—George Millott. Ruth and the Friends.—Dr. John Brown. Hesperus.—Dr. Samuel Johnson. Representative Men.—Ralph W. Emerson. Hamantha at Heratoga.—Josiah Allen's Wife.—Huskin. St. Mark's West.—Huskin. Horner Hesperus.—Thomas Carlyle. Lowell's Poems.—James Russell Lowell. Marmion.—Scott. Mornings in Florence.—John Ruskin. Mosaic from Old Mansell.—Nathaniel Hawthorne. The Scarlet Lighter.—Nathaniel Hawthorne. The Stock Minister.—M. R. Crockett. Sign of the Four.—Doyle. Story of an African Farm.—Olive Schreiner. Sbe's, All the World to Me.—Hall Gains. A Study in Scarlet.—A. Conan Doyle. Ten Nights in a Bar Room.—T. S. Arthur. Tennyson's Poems, Vol. I. Tennyson's Poems, Vol. II.—Lord Tennyson. The House of Seven Gables.—Maw Hains. The Sketch Book.—Irving. Treasure Island.—Stevenson. True, Told Tales.—Nathaniel Hawthorne. The Wide, Wide World, Vol. I. The Wide, Wide World, Vol. II.—Elizabeth Wetherell. Water Babies. Wonder Book.—Hawthorne. Whittier's Poems. Imitations of Shakespeare.—Thomas a Kempis. King of the Castle's Son.—Havergal. Kidnapped.—Robert L. Stevenson. Last of Ages.—Sir Edwin Arnold. Uge of Sassy of Ella.—Charles Lamb. Lorna Doone, Vol. I. Lorna Doone, Vol. II. Lalla Rookh.—Thomas Moore. Lucella.—Meredith. Marsebridge Hall.—Washington Irving. Natural Law in the Spiritual World.—Drummond. Paradise Lost.—John Milton. Past and Present.—Thomas Carlyle. Vanity Fair.—Thackeray.

Old Folks' Testament and Psalms

What could please your mother or any aged person more than one of these large-print books? Surely you'd never regret the money spent.

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Powder may be freely
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Items of Interest.

NEWS FROM THE WORLD OVER.

Johannes Von Miquel, the famous ex-Minister of Finance, did not long survive his fall from power. He was found dead in his bed at Fischbach, a victim of heart disease. He was a handsome, extraordinary ability and an earnest advocate of German unity even before Bismarck's conversion to the idea. From Minister of Finance he hoped to reach the Chancellery, but his lack of enthusiasm over the canal bill displeased the Emperor, and when his resignation was announced last spring, no one doubted that he had been driven from office. The shock seems to have been too great for his already enfeebled constitution.

Michael Morris, the First Baron Morris and Killinan, also one of the most eminent of Irish patriots, is dead. He enjoyed many Irish honors, was early made a Queen's Counsel, and from Solicitor General for Ireland was made Lord Chief Justice. He was knighted in 1881.

Advices from northern Labrador show that Arctic fogs continue to blockade the coast. Such a state of things was never known before within the memory of the colony, says a dispatch from St. John, N. F. The fog is very backward, indeed, it is the worst on record in the more northern parts. Thousands of fishermen are doomed to a poor return for the work of an arduous season. Numbers of bergs are floating southward past the straits of Belle Isle, forming a serious menace to ocean navigation.

Russia has taken possession of Manchuria, except the treaty port of Hsin-Chwang, which remains in the hands of the Chinese. It was with this port that the United States did a heavy business in cotton and machinery. As Russian protective tariff is enforced on all the commodities of the port, this trade is about destroyed. The United States, in view of their own high tariff, have said nothing to Russia, so far as appears.

The Grand Army of the Republic had their annual encampment at Cleveland, O. The attendance was very large, but the meeting was soon plunged into grief by the tragedy at Buffalo. They did little but pass resolutions of sympathy with their comrades. President McKinley, and other officers. Judge Eli Torrence, of Minneapolis, was unanimously elected Commander-in-Chief for the ensuing year. The business which would have come before them was referred to the Council of Administration.

The Lutheran says that Rev Gustav Flesch bought a mountain for \$14,000 which is full of granite, and that he has been offered \$200,000 for it by a syndicate, but he is holding it for more. Evidently the Lutheran has either been hoaxed, or by a printer's mistake, leaving out the decimal point the amount reported is one hundred times too large.

The strike of the draymen, longshoremen and stevedores in San Francisco and other coast towns in California is in progress. The union, mechanician, has lost thousands of dollars to farmers and merchants. Just what the men are striking for is doubtful; it seems not to be a question of wages, but rather the recognition of the unions. The laboring men will get a labor ticket in the fall this fall for the city and county offices.

"Friendly maneuvering," it seems, is as common to officers as hostile engagements. The German cruiser *Wacht*, while maneuvering in the Baltic, collided with the battleship *Bochen* and was sunk. She had an armored deck two inches thick and carried a crew of 195 men. It is not known

whether there was any loss of life. Just a short time ago an English cruiser was lost in like manner.

Labor in Colorado, Wyoming and New Mexico is so coarse that an immigration campaign is being inaugurated. Twenty thousand dollars is to be spent in advertising the advantages and possibilities of these States. Exhibits are to be made at all expeditions. Traveling men are to be sent far and wide collecting literature describing the country and offering special inducements to home-owners and to laborers. The Canadian Government agents, in this way, have secured the settlement of between 2,000 and 3,000 people in the Northwest Territory.

Dr. Guthrie, an authority on military surgery fifty years ago, was a kindly man, although somewhat brusque in manner. Mr. Joseph Fayer says: "I was his house surgeon, and we got on very well together. One day, when we were going through the woods with a large following of distinguished visitors, foreign surgeons and distinguished visitors, we stopped by the bedside of an interesting case, when Guthrie found fault with the dresser for something he had done or left undone. The student ventured to reply, and Guthrie said: 'I dare say you think you're a remarkably clever fellow, don't you?' 'No, sir,' said the youth, earnestly, 'I don't.' 'But you are, though,' said Guthrie, and passed on."

CENTRAL ASSOCIATION AND MISSIONS.

In the WESTERN RECORDER of September 12 there is a very good report of the proceedings of Central Association. But in this report it may be thought that not enough is said about the work of the association for missions. Bro. Stallings says, "Some of the churches showed a splendid increase in contributions for missions, while others fell far below what they did last year." This is a small association, comprising eleven churches, with a total membership of about 1,400. We certainly have no more important work than our support of the great cause of missions, and it may seem that we should have a full report as possible upon what our churches have done for this cause. I have not before me the figures presented in the letters from the churches to the association at its recent session, but think the total contributions for missions will show about \$400. Of this amount Lebanon gave about \$300, beside her contributions to other benevolent objects. It need not be thought that, because Lebanon gave as much as all the other churches of the association combined, this money came without effort. We have an efficient committee, the Woman's Mission Society assists; the Sunday-school gives to missions, many of our members read about missions and we all give something. I hope our churches will begin at once to make plans for the new year, and that every one will report next year an advance on past giving to missions.

A. O. GRAVES.

THERE is to be an Inter-State Fair in Louisville, September 28 to October 5, which promises to be an occasion of wide interest. The announcements furnished us offer many interesting features, and the exhibits, including some from Canada, will, no doubt, be very fine. Large crowds will gather from all parts of Kentucky, and from other States, particularly on the special days announced. Kentucky Day is September 28, and Tennessee Day is September 27, for example. Some of the managers anticipate an attendance of 200,000 on Kentucky Day.

We have not been furnished with a programme for this Fair, but we hope it will be kept free from the objectionable features that have marred so many of the county fairs in this and other States. We trust everything will be done "decently and in order." We are aware of the temptation to the managers to allow the introduction of features an enlightened conscience must condemn, in order to draw the public, and, alas, often objectionable things do "draw." We will rejoice in all this Fair may do to build up the commerce of the States co-operating, and to promote the real interests of our fair city, and will lament if they do anything objectionable.

The railroads give reduced rates, and place tickets on sale September 28 to 27 and September 30 to October 4, with October 7 as the return limit. We will be glad to see our friends, who may be in attendance, at the Baptist Book Concern and Western Recorder office, 642 Fourth avenue.

REQUESTS BY J. G. BOW, Cor. Sec.

To Clerks of Associations:—Please mail me two copies of minutes of your Association as early as possible.

To District Boards:—Please notify me of the time and place of your regular meeting. Please send all moneys for all missions to the Corresponding Secretary.

To Pastors:—Won't you please try to have every member of your churches to contribute regularly and systematically to missions? Much must necessarily depend on the pastors.

To all Baptist Preachers:—If your name, or the name or address of any other Kentucky Baptist minister is omitted or incorrect in minutes of last General Association, please inform me.

To the Woman's Societies:—Please help us to sustain the work at Theodore Harris Institute at Pineville, the only school owned and controlled by the State Board of Missions. Remember we cannot use the mission funds for this work.

To all Pastors and Churches:—Don't forget or neglect the Church Building Fund. It is essential to our success at many points.

To Everybody:—Please contribute to and pray for the great mission cause. Jesus commands us to preach the Gospel in all the world, and says, "If ye love me, keep my commandments."

We call special attention to the advertisement of Messrs. Bourse & Bond. They are fine young men, good friends of ours, who have just started a new house. Any of our readers desiring goods in their line will do well to patronize them. They will send by mail or express the best goods at the lowest figures. They are no young men of high character, and we cordially commend them. Fishermen and hunters can here get all the equipment they desire of the latest and best sort.

In talking of things you have heard, name the year author always—George Washington.

THE DUTY OF BEING CHEERFUL.

It may be that some enthusiastic and laborious German statistician has already accumulated figures bearing upon the question of length of life and its relation to the enjoyment thereof; if so, we are unacquainted with his results, and yet have a very decided notion that people who enjoy life, cheerful people, are also those to whom longest life is given. Commemorate though this sounds, there is no truth more commonly ignored in actual everyday existence. "O yes, of course, worry shortens life, and the contented people live to be old," we are all ready to say, and yet how many people recognize the duty of cheerfulness?

Most persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case, and there is many a man who is at present a weary burden to his relatives, miserable through the caring care of some bodily ailment, perhaps, or some worldly misfortune, who, if he had grown up into the idea to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. Thackeray truly remarked that the world is for such of us much as we show ourselves to the world. If we face it with a cheerful acceptance, we find the world fairly full of cheerful people glad to see us. If we sneer at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days and the general justice of nature's arrangement provides that his early departure should entail no long regrets.

On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habits fall, and a half smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of Wisdom."—The Lancet.

A MAN cannot be two without ceasing to be one; a Christian cannot subdivide himself among many interests without, subtracting himself from some one interest.—A. J. Gordon.

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