

WESTERN RECORDER

Faith, Hope and Love, these three

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The London Baptist tells of a remarkable incident. Francis Huntrods and his wife Mary were born on the same day, married on their birthday, had 12 children, and died, both of them, on the 80th anniversary of their birth. One survived the other five hours.

The Canadian Baptist says the late elections indicate that the power of the Roman Catholic church in France is steadily waning. The anti-clerical majority is greater and more influential than before. In the last year one hundred Catholic priests left the church; and there are now 1,900 Protestant ministers in France.

King Edward consented to use at his coronation a Bible to be presented by the British and Foreign Bible Society. But the Archbishop of Canterbury interfered and said no Bible must be used that did not contain the Apocrypha. As the Bible Society never prints that in their Bibles, and would not violate their rule, another Bible had to be secured.

New England seems destined to be filled with foreigners, especially the French Canadians. Nashua, N. H., has 25,000 inhabitants, and of these half are Canadians, and a good part of the other half are foreigners of other nationalities. But if the French Canadians have large families and the Americans small ones or none at all, what can be done about it?

We are glad to know that local option is winning its way in some of the states. In Connecticut the returns of the elections for this year show 94 towns dry and 74 wet, a gain of three for local option. In Massachusetts the record is better still, with 125 dry towns out of 175. In New York State there are 285 towns free from liquor, a gain of 23 in three years.

Mr. J. Brown, in an interesting letter in the London Baptist, tells an incident which occurred to a friend of his. A high church Episcopal preacher went to the house and asked the Baptist mother if her children had been baptized, and she replied they had not. "Then," said he, "they will go to hell." Her only reply was to point to the door and ask, "Do you see that door?" He saw it and left.

The Edinburgh Daily News, a secular paper, says: "For some time past it has been plain that the Higher Critics were not to have it all their own way. Deeper reflection is making it clear that the importation of German theories of the Bible into Scottish theological circles was a huge blunder on the part of Robertson Smith. He was much too quick in assuming that the views of Wellhausen would stand the test of time. That test they certainly have not stood."

Does the Soul of the Christian at Death Go Directly to Heaven?

BY REV. A. G. DIXON, D.D.

Death is a sleep. The body becomes unconscious while the soul is refreshed and invigorated.

As one lies down to sleep at night expecting to awake in the morning, so we may lie down to die expecting that the body which loses consciousness shall awake to life in the morning of the resurrection. Jesus said to his disciples, "Our friend Lazarus is fallen asleep, but I go that I may wake him out of the sleep." So our Lord will one glad day say to the angels in Heaven: "Our friends on earth have fallen asleep. Let us go and wake them out of their sleep. Take your trumpet, Gabriel, and sound it above every cemetery." I see grassy mounds circled with flowers heaving and marble shafts tumbling. It is waking sleepers throwing off their covering. From beneath these grassy mounds and tumbling shafts the bodies of saints are rising, roused from their sleep by the touch of God.

Whether there be dreams or not, the waking of the bodies of the righteous and the wicked is as certain as their sleeping. "The hour is coming," said Jesus, "in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Daniel the prophet saw through the future ages this day of awakening when he wrote, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt." To Jesus the death of the body was only a sleep. When he said, "The maid is not dead but asleep," the mourners laughed him to scorn. They knew that she was dead, and death to them was a hopeless finality, but to Jesus raising the dead was as easy as waking out of a sleep. And so with Jesus at all times the impossible is as easy as the commonplace. The death of our friends is to us now a hopeless finality, but to Jesus, raising the dead was as easy as waking out of a sleep. When he pleases he will say, "Arise," and their bodies will come forth.

It is plain, however, that the soul does not sleep with the body in the grave. Such a prospect is horrible in its repulsiveness. That the thinking, loving, worshipping part of us, though unconscious, should be compelled to remain chained in darkness to the decaying body, is, to say the least, incongruous. And yet there are some who persist in believing and teaching this gruesome doctrine.

For the body death is sleep, but for the soul it is a "departure." Just before Stephen fell asleep he looked up and said, "Lord Jesus, receive my spirit." Death was a yielding up of the soul to Jesus. And this prayer of Stephen was the echo of the words of Jesus on the Cross, "Father, into thy hands I commend my spirit." Jesus and Stephen were going out of their bodies. Our Lord, took another with him, as we learn from his words to the penitent thief, "This day thou shalt be with me in Paradise."

It was said of Lazarus, "The beggar died and was carried by the angels to Abraham's bosom." His body with its sores was left at the rich man's gate, while his real self, of which the body was the worn-out, cast-off clothing, went to the fellowship of Abraham. And angels were his body guard and guides. Do not be surprised, therefore, if your loved ones, while dying, tell you that they see

bright forms about the bed. As the veil of flesh is drawn aside, the eyes of the soul catch a glimpse of the spirit-world into which it is entering.

Salomon clearly defined physical death when he wrote: "Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it." The body falls: the spirit rises. Like informed us that when Jesus raised the little maid to life "her spirit came again." The soul is not dependent upon the body for existence. The body is only the tent in which it lives, until death shall release it and send it to a better home. Paul gives us the contrast between the two houses in 2 Cor. 5:1: "We know that if our earthly house of this tabernacle be dissolved, we have a building of God and a house not made with hands eternal in the heavens." Death is a change of residence. We leave the earthly tent that has fallen to pieces, and enter the eternal house. "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

It is evident, therefore, that while death is a sleep for the body, it is rather an awaking for the soul. The important question remains to be answered: Where goes the soul at death? It goes to be with Jesus Christ. Our Lord said to the converted malefactor, "To-day thou shalt be with me."

They were together when these words were spoken, and it is a precious fact that we may have Jesus with us in our sorrows and joys. An old Scotchman while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. If I die, I will be with Jesus, and if I live, Jesus will be with me." Jesus is always, "Immanuel, God with us." But to be with him in glory is more than having him with us in our sicknesses and sorrows. Paul defined life as being at home in the body, while we are absent from the Lord, and death as being from the body, while we are present with the Lord.

Paul was conscious of two opposing forces, one drawing him toward death, the other drawing him toward the duties and burdens of life. "I am in a strait betwixt two, having a desire to depart and be with Christ. Nevertheless, to abide in the flesh is more needful for you." He was willing to die, for he was anxious again to see the glorified Christ, whom he saw on the way to Damascus, and he was willing to live, because he believed that the church on earth needed his services. His life purpose was not to seek happiness or promotion for himself, but to do all the good he could. The people who want to die that they may escape the burden of responsibility are not in the Pauline line of apostolic consecration.

Our Lord said to the man who was dying at his side, "To-day thou shalt be with me in Paradise." Paradise is a word of Persian origin which means a garden. We can see in it the bloom of flowers, while we hear the song of birds and the flowing of fountains. The word "Etem" in the second chapter of Genesis is translated Paradise in the Septuagint. The Garden of delights which the serpent entered has been restored, and no serpent will enter it again. This word paradise occurs in two other places. In a vision Paul "was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter" (2 Cor. 12:4). It is clear from this Scripture that in paradise there is to be a larger revelation than any we have had or could endure here. The poet who wrote, "To die is landing on some distant shore—Where billows never be, nor tempests roar," had a misconception of Paradise.

That shore may be free from storms, but it certainly is not "silent." Its language conveys truth too sacred to attempt to express to those who know only the coarse words of earth. A few days of conversation with Moses, Paul and John will doubtless teach us more than we can learn here in a life time.

In Rev. 2:7 the word "Paradise" occurs again: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." In other words, when the soul enters Paradise, instead of falling asleep, which means life at its lowest, it receives more abundant life.

All these symbols and facts exclude the idea of purgatory. In the garden of delights there is no fire to cleanse or consume. "Blessed are the dead who die in the Lord from henceforth." Death begins the life of blessedness. Paradise is doubtless not the final abode of the saved, where the glorified soul united to the glorified body shall live forever. But it is not a plan of preparation for heaven. The preparation must be made on earth, and the preparation that admits the soul to paradise will admit the soul to heaven. Paradise seems to be the place of waiting where the spirits of the departed will remain with Jesus until he shall return to earth for their glorified bodies. "For them that sleep with Jesus will God bring with him."

"To die is gain." There is certainly no gain in losing consciousness in the grave, nor in going to purgatory. Paul declared that to depart and be with Christ is far better than remaining in the body. For the soul to fall asleep and lie down in a bed of decaying matter cannot be far better than living and serving God in ever so imperfect a manner. Be it remembered that Jesus is not in the grave. He came out on the third day. If we would find him we must seek him not among the dead but the living. He is the God of the living. He is with the living Abraham, Isaac and Jacob in Paradise and not with their dead bodies in the earth.

When Paul said, "The time of my departure is at hand," he used a word which carries with it the idea of lifting anchor, spreading sail and going out of the landlocked harbor into the open sea. To him death was not contraction but expansion. No sailing into harbor and casting anchor as many of our hymns declare, but sailing out of harbor into the ocean of larger sphere and greater opportunities. The poets who have pictured death as a deep valley, or a skeleton with a scythe in his bony fingers, have not seen the bright side of dying as Paul saw it. Southey thinks that only the miserable can welcome death:

"Death to the happy thou art terrible,
But how the wretched love to think of thee:
O thou true comforter: the friend of all
Who have no friend beside."

And Dryden shows that he is shivering with dread when he writes—

"I wish to die, yet dare not death endure;
Detest the Medicine, yet desire the cure.
Oh! that I'd courage but to meet my fate.
That short, dark passage to a future state."

It is recorded of an ancient that his powers of vision were so extraordinary that he could distinctly see the fleet of the Carthaginians enter the harbor of Carthage, while he stood himself at Lilybæum, in Sicily. A man seeing across an ocean, and able to tell of objects so far off! He could feast his vision on what others saw not. Even thus does faith now stand at its Lilybæum and see that which is obscure to our natural vision.—A. A. Bonar.



More About the Anabaptists.

BY R. H. CARROLL, JR.

The German Anabaptists are of profound interest to the Baptists of the South. Anything that throws light on their manners, customs, practices or beliefs, coming from contemporary sources, whether of their own writings, the criticisms of their enemies, or the records of the courts in which they were tried, should be both eagerly and carefully studied.

On account of the Anabaptist outrages at Muenster, the name is a stench in the nostrils of orthodox Germans and even the University professors who lecture on them are confined in their knowledge to the ten year period culminating at Muenster. One of the Berlin professors who annually lectures on Anabaptists was totally ignorant of some of the vital positions of so prominent an Anabaptist as Dr. Balthasar Hubmter.

One of the oldest German Universities, that at Leipzig, was founded by the professors and students who left the University of Prague in a body, when it was captured by the teachings of the Hussites who held in many points the same doctrines that came to characterize the Anabaptists. So the atmosphere has never been favorable to an impartial consideration on the part of Germans of teachings which they felt contained the very essence of unpatriotism, if not of treason itself. I have long felt that if we were to really know much about the Anabaptists, the investigations must be made by American Baptist students. So it was a source of profound gratification to me to learn a year ago that Dr. McGlothlin of the Seminary would study Anabaptist history while in Berlin. His labors have been largely confined to Anabaptist affairs in one canton in Switzerland, but he has discovered much valuable literature on the subject, and has at his own expense purchased copies of it wherever they could be obtained and brings quite a mass of material for study back with him to the United States.

I do not propose in this article to review his thesis on which he obtained from the University here the degree of "Ph.D.," *"cum Laude."* That will, doubtless, be reviewed by those who are competent for the task, but I thought it would be of interest to your readers to have some simple extracts from books that cannot be brought to the United States and which have never to my knowledge been quoted. The credit for the discovery of the literature and the translation of it belongs to Dr. McGlothlin, but the opinions expressed on it are my own.

I. Sample Anabaptist Arguments.

Two pamphlets of Friedrich Heuber. The place and date are not given, possibly because it was not safe; even the name of the publisher is omitted, but what internal evidence there is would seem to make the date about 1590. The first is entitled:

"A Fundamental Sincere Exposition of the 63rd Psalm against the Old and the New Pope." By the new Pope, he means Luther. He suggests the following as some means of identifying the true church. It must be the one

- Which has the smaller party;
- Which suffers more persecution;
- Which shows the most brotherly love;
- Which can boast more in the cross of Christ.

It will be seen that the first condition discriminates against infant baptism, the second against a state church, the third against coldness and universality, and the fourth in favor of converting and reforming power in individual lives.

His next division aims to show why the Lutheran church is not the true church. It stands higher in the world;

It screams about the blood of Christ, but persecutes at the same time;

Its preaching does not reform the lives of the people; they preach "down the wind." The lives of the preachers are not examples to the flock, they are willfully silent about known truth. Luther is repeatedly called the new Pope. He says: "How can the Lutheran church be the Christian congregation, since it does not hold to Christian order and command-

ments. Separation from the world, the ban, brotherly chastisement... etc. Nor do they allow one who has gifts and revelations to speak freely before the people for their improvement," etc. In this paragraph much of the pith and gist of Anabaptist teaching is contained. They considered the fundamental "order" to be violated by infant baptism which precluded the possibility of the individual obeying the commandments. Separation from the world was their hobby and the rock on which they went down. They were thoroughly familiar with the quotation that friendship of the world is enmity toward God, but did not seem to understand Christ's command to "Render under Cæsar the things that are Cæsar's." There is no sorer or better established fact than that their unreasonable attitude toward the civil government destroyed their influence and power. "The Ban" was exclusion which was only on the rarest occasions exercised by the Lutherans and then never on moral grounds. The "punishment or chastisement" of brotherly love was a minor form of rebuke and discipline used among the Anabaptists. (We find it in early times used among the Baptists of America; it seems to be Biblical and it is a pity that it has died out and left excommunication as the only form of church discipline among us.) "Gifts and revelations" were a claim of direct inspiration as in Apostolic times. Some of the Wesleyans and the Quakers, notably John Fox, made the same claim in England. The right, however, of the private individual to speak out openly before the congregation was not dependent on his having received a revelation.

The second pamphlet was entitled: "A New Disputation—Question and Answer between Preacher and Täufer [old spelling, now only spelt with one f; literally immerser] concerning Preaching, the Lord's Supper, Baptism and the True Christian Church." It is in dialogue form and, as before, there is no date. Extract from the Täuflers Argument.

"We do not go with thee to preaching and the Lord's Supper because you hold that a man should hold God and Christ's command and will and are the first to transgress it in infant baptism, a thing which you cannot defend either by Scripture or reason. [This looks remarkably like close communion because of difference in baptism, though the point of controversy here is the subject rather than the mode.]

"Against the wall of the clear testimony of the New Testament your shot have no more effect than snowballs. Everywhere in Scripture first comes teaching, then faith, then the baptism of grown-up people who understand the doctrine and can confess their faith. Your planting does not gain deep roots and so will soon be rooted up. I challenge you to bring forward a single passage in the New Testament where it is clearly and expressly said that Christ, or Paul, or Peter, anywhere, baptized children or commanded them to be baptized; a single passage where the words child and baptism stand together. Through an old custom you are willing to transgress the commands of God and Christ." ... "You do not hold Christian order in your congregation, neither brotherly chastisement nor the Ban. You neither accept members nor exclude them. You make no difference or separation among men, but 'break bread' with every man. Likewise if anybody in your congregation receives a revelation or finds a mistake or anything offensive in the sermon, he is not allowed publicly to oppose it according to Christian order as is found in 1st Cor. Chap. 14. [The reader will remember that the Bible was not at this time divided into verses.] And because you can not oppose it with the Scriptures you call in the civil power." ... "There is not a single Christian among you, you can't name one.... you should inquire at the Lord's Supper as to purity of membership so that nobody looks at his neighbor through his fingers."

Everywhere in the Anabaptist writings is to be found the emphasis laid on the immorality tolerated by the Lutherans. A state church is a corrupt church; infant baptism breaks down the barrier between the church and the world and so destroys the church. Every harlot, adul-

terer, thief, liar, murderer is a member of the church.

Personally, I believe heartily that the question of believer's baptism is the question of the standing or falling church. When a church has accepted infant baptism and become a national church, its apostasy is so complete as to destroy it as a church. It may hold to the revelation and inspiration of the Bible and the incarnation, resurrection and divinity of Jesus Christ, as the orthodox Lutherans do, although with nothing like the fervor and vigor of the Roman Catholics, but it is no longer a church in the New Testament sense of the word.

Mr. Worldlyman's Letter to Preachers.

Don't preach first principles all the time. It may be a good sermon, old-fashioned, not up to the times. It is what the people do not care to hear. This humdrum of "faith, repentance and baptism, and add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity," is old, and sounds like fault finding. We are none of us perfect, but we do not want to be told of it all the time. We are doing as well as we can, living about as well as most folks, and our church is as good as anybody's for all that I can see, and I don't know that it is any better. We can read about those things in the Bible if we want to. Give us something new and startling that will please and draw the crowd.

Our preachers must not be, nor teach their congregations that they are to be, a peculiar people; but they must be like other folks. Just to think, the idea of being a peculiar people, a holy nation, a chosen generation, called out of darkness into light; a people of God, having obtained mercy, and abstaining from worldly lust which was against the soul; speaking and living honestly, endeavoring to glorify God in our bodies and spirits, which are his. How absurd! How far behind the spirit of the age, and the aspirations of the present time. How old-foggy it looks and sounds. Why, the preacher of to day must have some theatrical get-up about him. He must strike attitudes in his pulpit, instead of sin and spiritual wickedness in high places; use a few high-sounding words and phrases, such as, "We must be in touch all along the line"; "The Fatherhood of God and the brotherhood of man."

Tell people something that interests them. If they hear a passage repeated that seems to justify them in something they want to do, it pleases them. "Does it not say in the Bible there is a time to dance?" Get very much interested in anything that seems to favor them in the way they desire to go. Tell some witty stories to cause a laugh, and you will take. Touch very lightly on Bible teachings and Bible principles, especially the teachings of Christ through his apostles. Talk about higher criticism and an educated ministry; and when you were in college; preach about this great universe, sun, moon and stars; come down to earth once in a while, and talk about the wonderful inventions of men—what great things they are doing in these days of steam, telegraph, telephone and electricity.

This is a great world and we are a great people. The Bible is a great book; wonderful, considering the age in which it was gotten up, but is hardly up to the times. Criticize it as the teachings of men, and when you find anything that does not just correspond with your views, just say: "Paul was an old bachelor and did not like the women any way, or had dyspepsia, and did not know what was the matter with him. Peter got the blues, and James had the gout." Make it sound funny.

What were Peter, Paul, James or John compared with the men who occupy the pulpits at the present day? Can not the people go to Christ to-day without their instruction, Christ and the Spirit, not the gospel? Smile your best and cry, "Christ within!" These men are good;

no matter whether they have obeyed the gospel or not; they are honest and sincere, and it does not seem right to tell them they have not obeyed the Master. Preach a goodly-goodly kind of salvation that will please the people; leave the gospel of Christ and his salvation therein taught out of the question, and you may take the world, or at least the world may take you, in this case of interdenominationalism, singing: "The world for Christ, and Christ for the world, with the Christ left out."

Postscript by Mr. Worldlyman's wife:— Don't believe a word he says. Such talk in the home has been the ruin of our children, and such talk in the pulpit would be the ruin of the church.—Herald and Presbyter.

The Supreme Message.

"Abide in Me, and I in you."—John 15:4.

The one message, the sum of all messages from Christ to man, is to the inner life. It is a message to the life, for all life is interior fact and power. It is the fountain reality from which the river of action flows. Christ came to give life and to save it and make it the pure source of every human value. He seemed to say, Make the life strong and valiant and content with its resources and appointments, and you have done the best for man. The message to the inner life is sung and narrated and prophesied in the Old Testament, and uttered with tender and absolute clearness in the word and sacrifice of Christ. "I in you" is the supreme and scriptural original revelation of religion. "I am the vine, ye are the branches;" "Ye are the temple of the living God;" "The kingdom of God is within you."

Life will make a new world. All things will become new to him who is a new man in Christ Jesus. A renewed soul becomes a creative power; it makes the old world new. Religion is the act of being vitalized by the great life, and sin is becoming devitalized. One can endure all things and do all things; no suffering or duty is too much if the soul be strong. This is the shame, the injury of sin, that it wastes the life. It diminishes the soul. Can it ever pay? Does paralysis pay? Does amnesia pay? Can partial suicide pay? There is no reward of sin; it is the evil that takes away the rewards of life. With Christ in the soul, life rises up and overflows all things. A man becomes master of his fate. Sin in the heart makes the world old; Christ in the heart makes all things new.—Charles M. Lamson.

OTHER "strange fire" is "offered before the Lord" in the way of so-called church days and holy days. I preached you a sermon on this subject last spring—a sermon that I suppose will be remembered when everything else that I have preached here has been forgotten. I have never been so glad of preaching any other sermon as that one. I felt in advance that there was some necessity for it, but did not dream how urgent was that necessity. The little taper held up that day disclosed a great mass of darkness. That sermon ought to have been preached here ten years ago. So-called church days and holy days cannot be consistently made a feature of New Testament religion. The question is not, "Is it a beautiful ceremony? Is it an impressive observance?" This is the question and the only question, "Has God commanded it?" Does the New Testament authorize it?" In the matter of church days, to this question there is but one answer possible: that an emphatic, No! and the doctrine of leaven days and Easter seasons and such as that, is expressed as "strange fire," soon or late to bring down upon those who practice it the bolt of the Almighty's wrath.—T. S. Hubert.

PRAYER is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.—Westminster Catechism.

At Athens in June.

BY REV. GEO. B. KAUFM, D. D.

What soul, quokened by some school-boy study of Grecian history, has not longed to see Athens? What Jerusalem is to the Christian and Mecca to the Mussulman, that, it has been said, Athens is to the student of history and art.

It was permitted me to achieve this pilgrimage, to attain this dream of years, at the close of this, to me, memorable year. "What so rare as a day in June?" But rare still is such a succession of days as I spent at this "shrine for pilgrim thoughts and pilgrim feet," between the middle and last of this first of the summer months. Then, if ever, came perfect days—in spite of the dust and mid-day heat of heated sun—beautiful days, classic days on classic sea and soil, days and nights full of ineffable dreamfulness, and of the unspoken influence of a wonderful past.

One winter month on the Nile, two of the spring in Palestine, and one in "Byria Proper"—Cairo, Jerusalem, Damascus, Baalbek, Beyrout and Constantinople—these was the order of my coming, and what a fitness I find there is in it!

It is a part of the precocious wisdom of childhood to keep the best for the last. It was, I trust, a wisdom better than that of childhood that kept the best for the last for me in this instance. Jerusalem, to the believing heart—for sacred associations—must ever be first; but apart from these, there is nothing in the world, I am sure, beyond Athens—unless it be Rome—which remains to be seen. The beauty of the delicious, of the majestic, of the sublime in Smyrna and Constantinople, I may well despair of describing. First and last, on the Mediterranean, the Gulf of Smyrna, and the Sea of Marmora and Ægina, on sea and gulf, mountain and island, there was to be seen every conceivable variety of view, of composition, prismatic or praeocopic-breasted, melting and mingling with a new effect every day and hour and instant, until I, for one, had exhausted adjectives and interjections, and, so often stood or sat in silent and adoring wonder, drinking it all in.

But, after all, the crowning thrill of enthusiasm was felt when at daylight on the morning of the 15th I caught sight of Attic Salamis, or, rather, after an hour's sail in the Saronic Gulf, in full view of the classic shores and mountains of Attica and the Peloponnesus, after straining my eyes for it all the morning. I caught my first glimpse of the great Acropolis, away off to the northeast! Soon every eye and glass was turned upon it, and the enthusiasm became general. No crowd of pilgrims seeing Jerusalem or Mecca for the first time, could have shown enthusiasm more genuine, even if it had been more demonstrative. Since then it is not too much to say, as another has put it, that, go where we would, and see what we might, that single point held all our eyes, which turned to it by night and day, drawn by the magnetism of its combined intellect and beauty, and more demonstrative, come, among and above all hills and mountains, all views, all historic and beautiful things, eye and heart, memory and imagination will turn toward that glorious height, that, for combining all riches of historic and artistic suggestion, Damascus, Athens alone, but all that I have seen of the whole world. I made my first ascent to it, as was fit for a Christian tourist, on the Lord's Day, after worshipping first at "St. Paul's Church," on "Philhellene Street," when I heard from really ancient lips, in my own language, a genuine Pauline Gospel; and after, at the same ancient feet that other hill, the Arceopagus, unmarked by any works of "art or man's device," but scarcely less illustrious than the first, by virtue of its undying memories, and still ringing echoes of that great voice which turned the minds of the heathen into the Christian, the priests of innumerable divinities, nameless, or named, to the knowledge of the one true God.

I climbed the steps that Paul climbed—the only steps leading up to the otherwise inaccessible summit, and stood where Paul stood, on the only bench, or standing-place for the speaker, on the great rock where the high criminal cent of Athens sat, when he arraigned before it,* and thought of him whose words and life for his Master, there and throughout the world since then, have, as has been said, and is now conceded by all, not only tried, but condemned as empty and unreal, or at best but shadows of a truth which he himself had not obtained, the religions and philosophies, the schools and sects, of the heathen world.

I ascended it just as the setting sun was robing Hymettus and Pentelion with the deeper colors of their far-famed hues of violet and rose and turning all the marvellous landscape into a dream of beauty—and oh! what an opportunity! The view from the summit of the Pnyx, and the shining Saronic Gulf, Salamis and the bay of Eleusis, and beyond were the transfused heights of Mounts Kithron, Megara and Aero-Corinth, looking now only like dim and incomprehensible masses of color, and stretching away to the far-reaching, scattered mountains of the Peloponnesus, where, in the southward the shen of the beautiful Saronic Gulf, with its streaks of burnished silver and gold and glowing amethyst; and historic Argolis and Salamis were in evidence. To the northwest, robed in deepest azure, was Farnes, to the north the majestic Parnassus, and to the nearer, crowned by no ancient ruin, but by the chapel and tower of St. George, that strange, abrupt, precipitous peak, rising 800 feet above and just outside of the city, known as Lycabettus.

*The Arceopagus exercised the right of inspection of all religious affairs in Athens.

bestus, while directly east lay the long, rocky range of Hymettus, famous not only for its honey, but always remarkable at sunset for its shimmer. These are the shaggy mountains from this hill of revelation. Neater, and clearly within this view, were the Arceopagus, the Temple of Theseus, the Monument of Philopappus. The remaining sixteen stupendous columns of the old Temple of Jupiter, and at our feet the Tower of the Winds, the shaggy monument of Laysiorates, the Odeon Herodotus, and the immense Dionysian Theatre. While on the heights, just at hand, were the Parthenon itself, "wonder of wonders," the Erechtheum, the Portico of the Carysides, the Temple of the Winged Victory, and the gate of gates, the Propylæa.

This first general view was, of course, a prelude and a stimulus to a closer study of it all in detail. I turned from it while the rosy color of its sunlit stones were fading from pink to grey, to study, to meditate, to dream over it, and to try to assort its wonders and make them give up their meaning. But what kaleidoscope of mixed and shifting associations was before the mind's eye! Who yet has fathomed the significance of it all! What genius, what artistic skill, what lusty and heroic and religious past are embodied and illustrated and adumbrated here! I looked at the stupendous Temple of Minerva in ruins, at the whole historic top and classic sides of this illustrious height and stronghold, literally straggling with ruins; and then I looked again at that bare hill yonder at its foot, which still bears the name of the god of war, but suggests that of another, and I thought again of him who from its proud heights proclaimed the true God and the coming of the Prince of Peace. When he was there the awful shrine of Minerva, the great god of the world, was still regnant, the Parthenon was in its glory, and on every hand he had seen, and could see, the innumerable temples and altars which made so true his description of the city, that it was wholly given to idolatry.

But how could I have seen the great god Pan, and "Bacchus," and "Jupiter," and "Minerva" were but names and memories, and here among thousands of other pilgrims drawn by curiosity or love of art to their ruined shrines, was one who represented the most powerful spirit of the world that embodied at once the spirit of liberty of the ancient Greeks and the spirit of the religion despised and rejected that day on Mars' Hill—the principles of which to-day constitute the very foundation of its free government and its distinguished institutions.

Well might such an one go down from those heights to think, to meditate, and to remember most worshipfully the God "ignorantly worshipped" that day, but "declared" by Paul to be "the God that made the world and all things therein, the Lord of heaven and earth, who hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; who is also the thought of as like unto gold, or silver, or stone, like earth, like wood, like brass, who commandeth all men now to repent and come to a knowledge of the truth through that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead. How real it all seems now, and how worthy of our study.

Let us pause awhile and ponder it as a whole before we descend to delve in the details. It will prepare us the better to appreciate, and the more surely keep us from being lost in.

THE DETAILS.

Where shall I begin? There should be no question. It has been well said any story of Athens must begin and end with the Parthenon. After all pictures and all descriptions beforehand, it was a revelation to me, as it has been to many another. I saw it, first and last, at almost all hours of the day, and under all the varying influences of an atmosphere unique and indescribable, which lends itself here to increase and intensify and glorify everything at which one looks. I saw it at sunrise, at sunset, and under the silver flood of a moon, now and then, as how worthy of study, day and under the wonderful transfusing haze of a day that set in peculiar glory after a prevailing north wind had filled the air with a fine, impalpable dust. I see it now as I sit at my window in the top story of the Hotel Herbin, a delightful English Pension, a few squares east of the King's Palace, and I shall see it, I am sure, scarcely less distinctly, henceforth, wherever I may be, or whatever else I may see. I shall not have the temerity to attempt any full description of it. It were easy to write down again the bare facts, to say that it is a temple, a temple of great ruined Doric temple, with ninety-eight columns, of which forty-six still stand; that it had in it about fifty life-sized statues, besides the colossal chryselephantine figure of Athena, which was thirty-nine feet high; and that pediment, now gone, was all teaming with marble figures in beautiful relief and brilliant coloring. But what it was, what it is, no measurements and no architectural descriptions can possibly convey. The figures still found here, even in their ruins, are full of life and movement and meaning. The fatality of the great eastern pillars, leaning slightly toward their chaste capitals, and converging as they rise, show the most perfect strength and delicacy of style, while the thought of the power to handle such enormous masses of stone sets me to wondering at the genius of the great master. The temple has been often realized and said before, the impression of the Parthenon is not of its details, nor of its size, nor of its shape. It is something immaterial. It is almost like a growth, a real creation. It is a part of the old tidal hill, a

part of the whole marvellous landscape of which it is the crown; and still more, a part of the fadeless glories of the Greece of the immortal poets, of the great artists of the old world. You cannot get the due impression, catch the spirit, or approximate the beauty and meaning of it all, without seeing it where it is, in its natural as well as its historic perspective, under the sky and in the atmosphere which overarch and surround and enfold and soften and glorify it, healing its wounds, hiding its heart-breaks and transfiguring it into itself.

Of course, one thinks—one is forced to think of its vicissitudes as a building. Partly sun-bleached, partly beaten down at first, it has since been in turn Christian church, Turkish mosque and, spare the thought, powder magazine! It has been robbed and marred alike by heathen, barbarian, Turk and Christian. But to-day the world has come to realize that it belongs to no special people, or country, or century, but to all lovers of history and art, to great, struggling, aspiring, God-seeking humanity. It stands to-day, as some one has said, and as one may say again most reverently after all its despoilings, as "a sort of marble crier, vigily, attracting, holding and deserving the admiration of the world." But it is time now for me to confess, what more than one has felt that he didn't half like to acknowledge, that there is something in Athens besides the Acropolis. My visit, limited by engagements in time, was necessarily brief—inclined to absurdity, some may think—of barely two weeks' duration. But some studies beforehand enabled me to make the best of that precious bit of time and opportunity. I gave up some hoped-for side excursions, to Marathon, and Argos, and Santum, and the ancient Thessalonian (Thessalonica) and Philippi, those ancient centres of Christian influence, so full of interest and attraction; and made up my mind to devote my attention chiefly to Athens—the eye and heart of Greece; but what an eye and what a heart, and what a mind!

Soon I had my bearings and a competent guide, as I needed him, and I made my way from point to point, bristling with interest and suggestion. The weather, June as it was, was, for the most part, delightful, clear, cool for summer, well-nigh perfect, and by going early and late, and resting in the heat of the day, I took advantage of every minute of the time. I climbed not only the house-top of my lofty hotel time and again, but every considerable height in the city and its vicinity, witnessing sunrise and sunset, and getting, from every possible point of view, until I felt that I had made it all my own as I had never done in any other instance in so short a time—of the landscape, at least, I was "monarch of all I surveyed."

I visited the famous old Stadium, with seats for 60,000 people, now made new again of Pentelic marble by the munificence of a rich, patriotic Greek of Alexandria, still, in a true sense, the very Stadium laid out by Laysioratus, three hundred years before Christ for the Panathenian Games. The thing of which I saw the Games as now being revived and celebrated on this historic spot with enthusiasm, American youth carrying off the palm of victory in many a contest!

I was fascinated before the Charagic Monument, "Laysiorates"—a small, circular marble building with six Corinthian columns and a convex roof of one slab, growing into a flower of the acanthus, built to hold the tripod which Laysiorates won in the Dionysian Games, the most ancient monument known of the time of the great Greek philosopher, who sat and walked about the great, splendid Theatre of Dionysus, which was built upon to the sky with marble seats for thirty thousand people! As I gazed on the whole arrangement, still traceable—the stage, the tiers, the circling thousand of seats, those of the lowest row marked by inscriptions, perfect and solid, chosen seats for the priests of Bacchus, of Jupiter, of Mars, of Ceres, of Vulcan; and, behind them, the throne for the Emperor, beautifully carved, of classic shape, and how it set me pondering and wondering, and how my bright young Athenian returned to the rest of all in religion—Hellenised but thoroughly intelligible English, and with intense enthusiasm—of the days when Æschylus and Sophocles and Euripides and Aristophanes brought out right here before entranced and applauding crowds of Athenians—lovers of new things in art as in religion—their immortal plays!

But I must hasten to abbreviate, for how much else I saw! There, near the Theatre of Dionysus, at the foot of the Acropolis on the south, was the Odeon of Herod Atticus erected in the middle of the second century, and which was splendidly embellished and equipped with seats for 5,000 people, arranged in semi-circular tiers, the two theatres furnishing the models for the like structures of the famous cities of the Decapolis in Palestine, whose ruins we see to-day.

There, the oldest remnant, the sixteen colossal columns of the old Temple of Jupiter, reminding me of Baalbek, beautiful Corinthian columns, standing there in stately majesty, thirteen together in one group, three to themselves farther West, and one lying prostrate in the ground, where for half a century it has lain, unbroken except in the separation of its component sections. What speaking witnesses they are of the past glory of a past religion! The prostrate column, it is said, was blown down in 1863, in a great storm; and a story worth repeating is told of the result. It was a fair day, the rest of the population were left standing. A little ant, we are assured, taking advantage of a small opening in the cement between the pedestal and the

*The Olympian Games were celebrated here in 1868. Americans took 15 prizes.

base, worked its way in, and by extending the branching corridors of its nest, gradually broke up the mortar which had held it up so long, until, weakened at the foundation and unable to resist the violence of this storm, it fell! What ages of time had failed to do, what earthquake and the fury of the winds could not accomplish alone, was wrought at last to the bitter end by this least of all the powers in the world—the burrowing of a little ant!

I saw the two famous rivers, the Ilissus, a mere ruddy, dry brook, and the Cephissus, a very small stream surely to have such a world-wide fame! I drove through the old Bazaar, and over the whole length of "the lace way," that led from the Acropolis to Eleusis, and along which the great festival processions moved, and through "Harmes Street" and "E. I. I. Street," and "Byron Street," and "Solon Street," and "Homer Street," etc., etc., not to speak of walks innumerable about the city and its picturesque vicinity. I visited the grave of Cimon, the "prison of Socrates," the Academy of Plato, the ancient Agora, the Colonna, with its undying memories of Sophocles, and Oedipus, the Tower of the Winds, built the century before Christ, to hold a water clock and a sundial with its illustrious reliefs, almost perfect still, representing the winds from every quarter with marvellous ingenuity and skill and appropriate symbolism; the Temple of Theseus, the most beautiful and unbroken temple in all Greece, with its splendid Doric columns and wonderfully spirited relief, telling the story of the labors of Hercules on one part and of Theseus on the two sides; and, last but not least, the celebrated "Street of the Tombs," the description of the details of which, seen here and in the Museum, might well be voluminous. My guide pointed out the remains of the famous Dipylon, the principal entrance into old Athens, through which Paul passed on his way to the Acropolis, through which also went the road to Eleusis, the home of Æschylus and the shrines of the highest and boldest of all heathen worship, the shrine of Demeter by the Athenæum, and Pythagoras, the grave of the wife of the younger Alcibiades, the noted hound and bull, two nobly carved animals of heroic size, the monument to the "Two Sisters," beautifully preserved, the noted monument of Demosthenes (which is said to have furnished the model for the statues and pictures of St. George), which through twenty-two hundred years still shows in perfection the marble figure of the warrior on horseback striking down his enemies in the Corinthian war.

But, after all, I am inclined to think with another who has beautifully suggested that the old wonder and beauty live longer really, with their depth of feeling, in the smaller reliefs, where the one thought of infinite pathos and patience stands clear in every feature of each face, and in every attitude of every figure the thought of the farwell, with little dream, perhaps, of the inner meaning of the word which is constantly and everywhere occurring, the *Naios*, which means "hall" and "farewell," with its element of hope—just love breaking the heart with hopelessness, and love nerving the heart with courage—a dream, a suggestion, a shadow of the illuminated patience, the transfused sorrow, of the Christian *farewell*.

The clasped hands, the giving of the treasure—how to his servant, the gift of a widow by a dying mother to her little child to distract his grief—it is all so true to nature, the same the world over, in all ages; all so tender with the mystery of death, all so full of human feeling; that we turn from it with a new sense that it is one with the very best of whom the ruins and remains of Athens, as we see them to-day, were once full of tender reality, tender and glorious in the days of their first speaking splendor.

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.

THE LITTLE GREEN GOD. By Caroline Atwater Mason, author of "The Lily of France." Published by Fleming H. Revell & Co. Price 75c.

This is a story of a returned missionary from India known in the book as Rev. Titus Fletcher, a man of singular devotion and marked ability. During his time of furlough, while visiting the home of a former classmate, who had become the pastor of a fashionable church, the missionary is greatly shocked to find the wife and daughters of the minister's home and other Christians, customary attendants on lectures on Hindutism by a woman devoted to the occult and abominable science. Whatever may be the explanation, the story is timely, for there is a fad for studying Hindutism in America, and this little work should be the means of bringing some people to their senses.

(See additional literary on another page.)

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 11.

THE DEATH OF MOSES.

Deuteronomy 34:1-12.

Morro Texr—"The Lord spake unto Moses face to face."—Ex 33:11.

Nearly a year had passed since the sin of Moses, as recorded in the last lesson. It had been one of the busiest years of his long life. Moses had led the people from Kadesh round the country of the Edomites into the territory of Og and Sihon, which had been conquered and given to the tribe of Ruben, Gad and half of Manasseh. Twice had the people murmured and rebelled and been sorely punished, once when God sent the deadly serpents among them, and when they were led into idolatry through the cunning advice of Balaam to the Moabites, and 24,000 perished in the plague.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah"—Pisgah is the name of the range, of which Nebo is the highest peak. "And the Lord showed him all the land of Gilead, unto Dan."—The Dan in Perea, whose exact site is not now known (Gen. 14:14). The other Dan was not in the land of Gilead. "And all Naphtali"—Naphtali was in the north, Ephraim, Manasseh and Judah in the central portion of the holy land. "Unto the utmost sea"—the Mediterranean.

Verse 8—The south is Negeb or the pasture land towards the Arabian desert, extending almost to Kadesh, and Zoar was in the southeastern portion. Although Moses' eyes were no dimmed, and in spite of all which is said of the clearness of the air, his vision must have been miraculously enlarged to enable him to see thus the whole of the promised land.

"I have caused thee to see it with thine eyes, but thou shalt not go over thither."—That was the punishment for Moses' sin, that he should not enter the promised land. And it was a sore punishment. All men whose hearts are much set upon a great work earnestly desire to be enabled to complete it. It was 80 years since Moses had given himself to this work of delivering Israel from Egypt and guiding them into the promised land, and now at the very end, when victory was assured, he must surrender the leadership.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."—Were words ever written grander in their simplicity and depth and pathos? In the land of Moab, not in Canaan. "The servant of the Lord."—Moses was great in all the ways which man count greatness, a great warrior, ruler, statesman, law-giver, poet and historian.

Yet when he dies, his one title to enduring glory is that he was the "servant of the Lord." And Paul, who alone of all the race ranks with him in greatness, delighted to call himself the "servant of Jesus Christ." "According to the word of the Lord."—Literally translated that is "at the mouth of the Lord," and the Jewish rabbis have a tradition

Catarrh

Is a constitutional disease. It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs, disturbs the stomach. It is always radically and permanently cured by the blood-purifying, alterative and tonic action of

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit.

Hood's Pills are the best cathartic.

that it was "at the kiss of the Lord," God's breath upon the lips of his servants calling the soul away from the body. The tradition is beautiful, but the probable meaning is that of our version.

Moses' sin was forgiven him, but even at his prayer the penalty was not removed. Moses did not die what we call a "natural death," for he had no disease, and was strong and vigorous. Death is at once an appointment according to natural law, and a penalty according to moral law, and Moses died here according to moral law, and as a consequence of his sin.—Pentecost. It would not be well even for a Moses, and far less for inferior Christians that they should escape all suffering for sin. The forgiveness of sin does not carry with it the remission of all physical penalties and consequences. Dr. Edgar has well said: "If in praying for pardon we escaped all physical consequences of our sin, the result would be that the physical escape would be more sought upon than the spiritual." Even when God forgives us, he takes vengeance on our inventions (Ps. 92:8).

"And he buried him in a valley in the land of Moab."—Never was a man so honored in his death. He died alone with God; and in truth so does every human being. No matter how many stand around the death-bed, no friend can go with the soul into the valley. Saint and sinner alike die alone with God, but with what an awful difference! To the one he is a loving father, welcoming his child to the mansion prepared for him; to the other he is a consuming fire. "But no man knoweth of his sepulchre unto this day"—which was true when Joshua or Eleazar or some inspired writer, added this last chapter, and is true still. Jude 9 adds to the wonders of this burial. Whether Satan wished the body of Moses to cause the children of Israel to worship it as they afterwards did the brazen serpent, or whether Satan tried to keep Michael from taking the body to heaven that Moses might appear in his resurrection body on the Mount of Transfiguration, or whether it was on some other occasion we do not know. The general impression is that Satan tried to prevent the resurrection of the body before the transfiguration. If this is true it is another strong proof (of which there are many) against the Swedenborgian theory of a "spiritual" body which escapes with the soul at death, and is the only body which arises.

Outside the life of Christ there is nothing in Scripture more touching in its tenderness than God's answer to Moses' prayer to be allowed to enter the promised land (Deut. 3:23-26), "I speak no more unto me of this matter." It is as if God could not bear to hear his dearly loved servant plead for a thing he would not grant. We all know how hard it is to hear a dear one ask earnestly for what cannot be granted, and it is as if the Almighty could

not bear to hear Moses plead in vain.

But the prayer was granted after all. Fourteen hundred years after Moses stood in the midst of that land his foot in life never trod, and spoke to Jesus of the decess he should accomplish at Jerusalem. It was a grander answer than Moses could have imagined as he pleaded with God. And there is a blessed comfort to us in this answer. Our prayers are not lost when we die. They may be gloriously answered when we are in heaven. Leave them with God.

"And the children of Israel wept for Moses in the plains of Moab thirty days."—And well they might, for they nor the world would ever look upon his like again. It is to be hoped that among their tears were many of remorse for the way they had treated their great leader. And we can well believe there was genuine repentance in their grief, because we are told in the next verse that they hearkened unto Joshua. "And there arose unto a prophet since in Israel like unto Moses, whom the Lord knew face to face."—And there has been none since save that prophet like unto him, but infinitely greater than he, the Lord Jesus.

Stanley tells us that no modern word seems exactly to correspond to that which our translators have rendered the "meekness of men." It means, rather, "heedless of self, enduring." Dr. Smith has well said, "All that is told of Moses indicates a withdrawal of himself, a preference of the cause of the nation to his own interests." And the secret of his power was simply his nearness to God. We may not be capable of reaching that nearness, but there is not one of us who might not live far nearer to God than we do.

Lives in Christ and you are in the suburbs of heaven. There is but a thin wall between you and the land of praises. Ye are within one hour's sailing of the shore of the new Canaan.—Rutherford.

AN OLD WAR.

Pretty Near This to Stop.

Wouldn't it make your friend mad to tell her she was in reality a drunkard, but many women are drunkards unconsciously from the use of coffee, which wrecks their nervous systems, and they seem unable to reform. A lady in Philadelphia, Pa. was very badly affected by coffee, causing her to have nervous prostration, and she finally woke up to the fact that she was in reality a coffee drunkard. Her doctor had told her that she must give up coffee, but she seemed unable to do it.

One day she read an advertisement about Postum Food Coffee and thought she would give it a trial. She says:—"Coffee had such a strong hold on me, that at first I did not make it all Postum, but added a tablespoonful of coffee. After a while I quit putting coffee in at all, and soon found I felt much better. Continued use stopped my headaches and biliousness, and I soon noticed that my nervousness had evidently left me for good. Now I would not use anything else, and the smell of coffee makes me sick.

I am using your Grape-Nut's also, and think it a wonderful food. I lately cured an attack of indigestion by eating nothing but Grape-Nuts and drinking Postum for two weeks and now I can eat solid food and feel no distress." Name given by Postum Co., Battle Creek, Mich.

DEAR RECORDER—At the meeting of state's Creek Association, at Gilead church, the Ladies' Missionary Union, auxiliary to the Southern Baptist Convention, which are connected with the churches of the association, also held a meeting. And a most delightful meeting it was, although the number attending from the societies was not very large.

The Ladies' Missionary Union of Hays' Fork church, King-ton, reported 13 members; the Union of Waco church reported 14 members, and the Union of the Richmond church reported 23. Richmond church has a Sunbeam Band of 19 members. The Boards of the Southern Baptist Convention and their work were discussed in an interesting way. Secretary R. J. Willingham had sent a letter to the Unions which was read and his suggestions were carefully considered. A letter from Secretary McConnell, of the Home Board, greatly rejoiced all hearts. It told of the great work which the Lord has enabled the Board to accomplish in the last year. Such cheering news makes Baptists thank God and take courage.

Several letters from missionaries were read and enjoyed. It is hard for us who live in states into which few foreigners come to realize the vast work which their rush to our shores call for. It is only when vivid pictures of things as they are in such cities as Baltimore are brought before our eyes that we begin to understand the danger to ourselves and our children unless those myriads are brought to Christ.

What is needed on the foreign field is also made clearer to us by such facts as were given in the letter of Mrs. Neilson, wife of a missionary in Brazil. She said there are only two churches along the valley of the Amazon, and these are 1,000 miles apart. We hope our Board will soon be able to send a large reinforcement to the little band at work in the great country of Brazil.

TATE'S CREEK ASSOCIATION

Met recently with Gilead church, Madison county. Rsv. Richard French, of Winchester, will furnish a report of the proceedings. A. D. Cochran was re-elected moderator, and W. T. Phirigo was chosen clerk. The attendance was large, and the hospitality was in regular Kentucky style.

The writer was complimented by being chosen to preach the introductory sermon on the subject of "A Century of Baptist Achievements in Kentucky."

The outlook at Tate's Creek is encouraging, and we confidently hope for more liberal contributions to all denominational enterprises.

BAPTIST ASSOCIATION met on August 28-29 with Bethel church, Mercer county. Bro. J. Waller Abbott will furnish a report of the proceedings. Prof. Horace V. Bell was re-elected moderator, and Bro. Hawkins was re-elected clerk. The crowd was large and orderly, and the discussions of the various missions and education were stimulating. There was no arrangement for dinner on the ground for the first day, but there were many with their baskets, and Sister Lucy Barria, the wife of Deacon E. Leonard Barria, hunted and found the writer, and he did not want for dinner. The next day everybody had their baskets, and old-fashioned Kentucky hospitality abounded.

BAPTIST ASSOCIATION.

This association held its 70th session with Bethel Baptist church, in Mercer county, Ky. on Thursday and Friday, August 28-29, 1902.

All the churches in the association were represented by both letter and messenger. Prof. H. V. Bell, of Lawrenceburg, was re-elected moderator, and J. H. Hawkins, of Salvia, was elected clerk.

Seven of the churches did nothing at all last year for missions. Lawrenceburg and Salvia gave more than all the other churches.

All the pastors in the association were present except Bro. W. D. Moore, who was engaged in a series of meetings.

The visiting brethren were W. P. Harvey, of the Western Recorder; Cleaton, of the Argus; J. G. B. W., Corresponding Secretary; Prof. D. E. Fagle, of Georgetown; G. W. Young, of the State Temperance Committee; Geo. H. Cox, of the Ministers' Aid Society; Miss Mary Hollingsworth, representing the Orphans' Home.

The reports on State, Home and Foreign Missions were read and, after being ably discussed by Bro. Bow, Harvey, Cleaton, Amis and Tandy, adopted. While the reports were not very encouraging, I believe Baptist Association will endeavor to do more for missions than for many years past.

The report on Temperance was read and, at the request of the moderator, Dr. Young made a very urgent appeal to Christians of all denominations to help forward this great work. Pledges to the amount of \$34 were made by the association to help in this work.

There was good order and attention throughout the entire session.

Although the association was held in almost the poorest part of the county, yet the hospitality of these good people is unsurpassed.

The following collections and pledges were made: The whole amount contributed for missions was \$127.95. Ministers' Aid \$33.97, Orphans' Home \$64.15, collections taken at association \$10.78, pledges for next year \$90.50, pledges for temperance work \$34. Total \$354.60.

The association will meet next year at Salvia, on Thursday and Friday after the fourth Sunday in August, 1903.

J. W. ABBOTT.

RELIGION is no more possible without prayer than poetry without language, or music without atmosphere. In the dumb heart it invariably dies, and wherever it lives it is in the habitual faith that, as we "give good gifts unto our children, much more will the Heavenly Father give his Holy Spirit to them that ask him."—John Hamilton Thom.

Health Water

Trade Healthful and Pleasant A few drops of Horford's Acid Phosphate to each glass neutralizes the ill effects of the alkali, making a pleasant and healthful tonic drink that refreshes and invigorates.

SPECIAL SETTLERS' RATES.

The Missouri Pacific Ry. and Iron Mountain Route have tickets on sale daily at Special "Ten Day Settlers' Rates" during the months of September and October. From St. Louis and Memphis in principal cities in California, to From St. Louis to principal points in the Northwest, via St. Paul, Minn., according to location. Tourist Sleeper, 1st Excursion, Chair Car operated via the Missouri Pacific System, and is the best way to reach Western States. Home Settlers' Excursions, liberal limits and step-over privileges on sale first and third Tuesdays of each month to certain points in the West and Southwest. For full information, map folders, descriptive literature, etc., consult agent, Missouri Pacific Ry., St. Louis, Mo. R. C. Townsend, G. F. A. T., St. Louis, Mo.

FROM NEW HAMPSHIRE.

You receive letters from numerous persons at various places, but I take it in hand to write you a letter from here, I mean from above the clouds, as I am now on the summit of the second highest point east of Pike's Peak, Mt. Washington being 6,800 feet above the sea.

I left Roanoke, Ala., July 28 for Chicago. Notwithstanding the presence of the Higher Critic, I spent two weeks there very profitably. It is a good thing to understand the Higher Critic, lest when he comes with his gun loaded with seductive wisdom gleaned from the realms of history, prophecy and philosophy, declaring war against most of the theologians from Zoroaster to Horace Greeley, lest, I say, one becomes unduly alarmed as did the young man who kissed the girl. He was anxious to kiss her, but had not the courage to ask permission, so he kissed her any way. The young lady, being good at a joke, arose, affecting great indignation, and went into her father's room, leaving Joe with his conscience. Her father had just purchased a new gun which he delighted to show to visitors. The newly saluted daughter said: "Papa, suppose you take your new gun in and show it to Joe." When the father entered the door Joe went out at the nearest window. Joe did not understand the situation. May every student be able to say, "though I walk through the valley of the shadow of the Higher Critic, I will fear no evil, for the Lord was with Moses, and the Lord is able and willing to teach me all I need to know about what he said and did through Moses." Why should one believe a Higher Critic in preference to Moses or any of the prophets? They were there and knew what was said and done. God says he sent Israel into captivity to punish them for their idolatry. The Higher Critic says, "No! not it was to educate them." Who was there, the prophet or the Higher Critic? Why should the H. C. be more accurate and trustworthy than the man of God? I did not run from him, though one could see his gun was cocked and finger on the trigger. Unless one understand the H. C. he is liable to have the unexpected breaking the windows of his faith. While there the editor of the Recorder, in a personal letter, urged me to hunt up Prof. W. O. Wilkinson. This I did, and in virtue of the deep love and honor Prof. Wilkinson holds for the always obliging and helpful editor, he not only welcomed me to his study, but into the sacred precincts of his delightful family, where we enjoyed lunch that was pleasing to the eye and tempting to the appetite.

Never did I spend two more pleasant and profitable hours than those spent with President Mullins and family, who are house-keeping for the summer in Chicago. The tea was elegance with profusion served by Mrs. Mullins, an uncrowned queen, in her surpassingly exquisite taste. Then Dr. Mullins' off-hand lecture on Browning was well worth my trip to Chicago. How thankful I am for the Southern Baptist Theological Seminary, and that God continues to raise up such men; not only men that are learned, but men that are warm-hearted and reverent.

From Chicago I came by Niagara to Rochester, where I was once more permitted to visit the lovely saint and scholar, Dr. Howard Osgood. He ever has a

word of the highest appreciation for the Recorder and its editor. From Rochester I went to Charlotte, N. Y., where I took the boat down the St. Lawrence through Thousand Islands to Montreal. After a day and night there I went on to Quebec, where I spent Sunday, the 24th. How sad I felt when I heard the clanging of many bells calling people to a form of godliness that denies the power. It was my privilege to preach to the Baptist saints in Quebec; they are comparatively few, but loyal.

From here I go to Lake Champlain on through Lake George to Albany, down the Hudson to New York, then to my work at Roanoke, Ala., where God in his kind providence has permitted me to serve, for three years, one of the most appreciative congregations to be found anywhere.

And now it is morning, and I have just witnessed a sunrise which, for its gorgeousness, has not been equaled, says the hotel proprietor, in fourteen years. The coming splendor of the morning king was heralded by balls of light hanging through the hotel. As one's eye fell upon the east he beheld pictures of majesty and glory upon the sky, and clouds piled in grandeur like mountain chains upon the horizon caused by the approach of nature's bridegroom coming sumptuously apparelled out of his chamber. Beneath the valleys mantled by the lazy clouds which lie sleeping like lakes of snow, while jounced day stands tip-toe on the mountain peaks. People have been up here for three weeks waiting for such a view. They waited and watched through many dark and foggy mornings, and at last the morning king comes transcendently in his beauty and glory.

Some morning when the faithful children of God, who have long looked for their Master's coming through the mists of sin and sorrow, shall awake, they shall see all the mist cleared away from their spiritual vision and the Son of Man coming triumphantly in all his glory.

Affectionately,
H. C. RINNEK.
Mt. Washington, N. H.

DEAR RECORDER—I notice in the WESTERN RECORDER of August 21, 1902, a statement in regard to the salt water in Louisiana, and, in justice to our country, will say that I am living in the oldest part of the rice belt of Louisiana, and have lived here for thirty-five years, and am thoroughly familiar with the country. Referring to the dead fish in the streams, will say that, excepting the trouble in a canal near New Orleans, there has been no trouble in that respect in the state. As to the cause of the salt water, any one taking a look at the mammoth pumping plants in our bayous and rivers will see what the trouble is. We have had comparatively no rain for two years to freshen up the streams, and these pumping plants have pumped up all the fresh water and the salt water has replaced the fresh. The tide water is not an inch higher now than it was ten years ago. The weather bureau statistics of Louisiana shows that our state is short 54 inches of rainfall in the last year.

Trusting you will make a correction of this matter in your paper, I am,

Yours truly,
L. A. STAGO.

OPPORTUNITY, sooner or later, comes to all who work and wish.—Lord Stanley.

DEAR RECORDER—The writer assisted Bro. M. L. Lungford in a protracted meeting at Bangs; the meeting continued through the week, the writer doing the preaching, except one sermon on Sunday evening by Pastor Langford. There were two baptized—father 77 years old, and his son—one standing approved for baptism, and others to follow. The Bangs folks are a noble people; their pastor, M. L. Lungford, is one of God's noblemen. With such a church and such a pastor good will be accomplished.

I went from Bangs to Indian Creek church to hold my monthly service; preached on Saturday and Sunday. On Monday I went to Zephyr to assist Bro. W. H. Teague in a protracted meeting; he had been doing the preaching from Friday until I arrived; after my arrival I did the preaching until Thursday night, when Pastor Teague continued the preaching until Sunday; nine were baptized. This is a fine group of brethren and sisters, and their pastor is a faithful preacher and defender of the gospel.

From here I went to my appointment at Mullis, doing the preaching until Sunday night, at which time there were two conversions. Monday my brother, A. T. Wilson, came and assisted me; also Bro. L. Vann Isingham and Dono, who rendered valuable help, preaching one sermon each in the meeting. Notwithstanding it rained almost every day and some nights, we only missed one service. The people came out and had a good meeting—six or seven conversions—the baptizing deferred to next meeting. The meeting lasted nine days. All the ministerial brethren present are faithful preachers of God's Word. The three last named are young preachers, but true and devoted. My brother, A. T. Wilson, and myself have labored the greater part of the time for the last nineteen years in protracted meetings.

The writer went to Elkin, 12 miles below Brownwood, to help W. H. Teague in a meeting, where I have preached to the church as pastor 16 or 17 years. Now Bro. Teague is their under-shepherd. We divided the time preaching. The Lord was present and eight happy converts were buried with Christ in baptism. The meeting closed at the water after continuing nine days. This is a good people and a good pastor. Several years I have been laboring with Bro. W. H. Teague in protracted meetings, and he is certainly a very agreeable and companionable brother to have as a yoke-fellow.

B. WILSON.

AN "EXPANSIVE" GIRL.
Not Necessarily an Expansive One.

A little Kansas girl is called an "expansionist" because her clothes require "letting out" so often. She lives mostly on Grape-Nuts since recovering from a sick spell caused by too much greasy food.

Almost all ailments of children (and grown folks as well) are traceable to the wrong kind of food, and the surest cure is to quit the old sort, the greasy, pasty, undercooked or overdone things, that ruin the stomach and bowels.

Put the children and adults on the perfectly cooked food Grape-Nuts.

It is digested by the weakest stomach. Has the delicate sweet flavor of the Grape Sugar and surely and quickly rebuilds the body, brain and nerves. There's a reason.

BAPT CONCORD ASSOCIATION.

This body met last week with Mt. Hebron Baptist church on Straight Creek, about two miles from Pineville, in Bell county. This association was organized seven years ago and consists of over 1,200 church-members, located in Bell county. The attendance was not large; the ladies did not attend as we usually see them at similar meetings in other parts of our state. There was only one the first day and about seven or eight the second day.

The introductory sermon was ably preached by E. D. Browning. The church letters were read and showed encouraging progress over previous years.

Rev. Charles M. Reed, pastor of the First Baptist church, Middleboro, was elected moderator and he understands how to wield the gavel, and with intelligence dispatched the business. We recognize him as one of our best equipped young preachers and pastors in the state, but were surprised to find him one of the best associational moderators in the state. E. der J. G. Browning was elected assistant moderator and, when in the chair, he presided like a man accustomed to handling the gavel.

Bro. H. H. Fason was chosen clerk. He is a young man of piety and ability and is superintendent of public instruction.

Elder C. P. Hall is pastor of Mt. Hebron church and is very popular with his people.

Among the leading Baptists in attendance, in addition to those mentioned, were Judge Riley, one of the leading attorneys in Southeast Kentucky, belonging to the well-known Klev family of Owen county; E. der Bowman, formerly pastor at Pineville; Bro. James Shy, of Pineville, formerly of Mercer county; Pastor Mays, of Pineville, (recently called); Brethren A. W. Bryant, Joseph Payne, M. S. Webb, T. A. Kellems, A. D. Stewart, N. E. Powell, of Middleboro, the model colporteur of the mountains, J. J. Williams, W. O. Turner, W. Reynolds, John Hill, I. O. Livingstone, J. D. Minor, and J. A. Ingram, of Williamsburg. There are others just as worthy of mention whose names I do not recall.

Prof. Noe, President of Theodore Harris Institute at Pineville, and Prof. T. W. Rice were present and contributed to the interest of the meeting. I know of no location in the state that needs or deserves an institution of learning more than does Pineville.

From an agricultural standpoint, Bell is poor indeed, one of the poorest counties in the state, but rich in timber, minerals and hardy and brainy men and women, and there are thousands of young men and women who are ambitious to receive an education. Pineville school needs help and deserves it.

Among the ladies who favored us with their presence the second day were Mrs. Judge Hays, of Pineville, formerly Miss Rosa Lee Montgomery, of Providence, Ky. She is greatly interested in missions and was appointed by the association President of their Ladies' Missionary Society; also Mrs. Catherine Hoskins and Mrs. Bowman.

There was a collection of \$12.25 taken for the Louisville Baptist Orphans' Home.

The next meeting of the association will be with Old Yellow Creek church, near Middleboro. Bell county religiously is Baptist, with scarcely a sprinkling of anything else. The Baptists

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are divided, some being known by the name of Missionary and others as anti-Missionary. Practically there is no difference, except that the anti-Missionaries are more consistent in practicing what they profess to teach and believe. There are honorable exceptions; some of our most liberal Missionary Baptists are in the mountains, but as a general rule the masses who claim to be Missionary, preach what they do not practice.

W. P. HARVEY.

A POINT FOR THE SMALL COLLEGE.

A recent remark by the editor of the WESTERN RECORDER suggests a point for "the small college," of which institution so much has lately been written. The editor said that there is a tendency for professors to regard themselves more as investigators than as teachers. This is notably true in the larger institutions. If these great universities can afford to employ men simply to be searchers for truth, and then another set of men to do the teaching, so well and so good. But just here the small college comes forward to claim an advantage. Instead of turning the undergraduates over to young men, tutors, and assistant professors, as is so frequently the case in the larger institutions, the small college gives the student over to the men of the larger experience. The advantage of "Mark Hopkins and the log" cannot be even approximated at the great modern university; and the young man is frequently much disappointed that those whose distinguished names drew them to the great university are seldom seen and rarely heard by them. There are the investigators and directors of graduate work—the work of independent research. For many reasons the small college is destined to live.

EDWARD B. POLLARD,
Georgetown, Ky.

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THE LORD IS MY SHEPHERD.

BY S. M. WOODWARD.

"The Lord is my Shepherd": I shall not want; He leadeth me beside the living fountain, Where the water of life floweth so free For those who weary and thirsty may be.

"The Lord is my Shepherd": He leadeth me Into green pastures most lovely to see; And whose feed on those pastures new, Shall grow in grace, and their strength renew.

"The Lord is my Shepherd": and He my Guide; No harm can befall me while by His side. Though foes may arise, securely I stand, For I am led by my Saviour's own hand.

"The Lord is my Shepherd": Keep me ever; And from thy side may I wander never; But lead me to the realms of bliss above, Where all will be joy and peace and love.

Tagelstown, Ky.

OUR PULPIT.

THE JESUS TEACHING AND THE CIVIL GOVERNMENT AS VIEWED FROM A CHINESE STANDPOINT.

BY REV. WM. ASHMORE.

The Jesus teaching has come to China. It began to be taught a little in the days of Kiaking. A man named Morrison came to Canton. He was followed by a few others, among whom were Legge, and Gutzloff, and Bridgman and Medhurst, and Milne, and Williams, and others. But at first they did not make much progress, for people did not apprehend, and did not care to inquire. Farthermore, the missionaries had to consume much time in getting ready—in making translations and in preparing statements of who they were and what they had in mind, so as to remove people's doubts and suspicions. At the end of thirty years after Morrison came to China, there were only a few over ten missionaries and not more than a few tens of converts in the whole Empire.

The high officials did not like the Jesus teaching from the very start. This was not because the Jesus teaching had shown itself to be bad, or had made any trouble, but it seemed so much like the Lord of Heaven teaching (the Roman Catholic) which in time past had made them a deal of trouble. So on mere suspicion they opposed the newly-arrived Jesus doctrine, just as they had long opposed the Lord of Heaven doctrine; they did not see the difference between the two teachings, for while there are some things alike there are things so totally unlike that the Jesus people and the Lord of Heaven people never worship together.

Bye and bye a treaty came to be made by which it was agreed that, whereas the two teachings both taught morality, they should be tolerated and not persecuted. Anybody could believe or not believe just as he pleased; just as he could believe or not believe in Buddhism, or Hindunism, or Mahomedanism as he pleased, and nobody should persecute him just because in his mind he did not think just as his neighbor did; or because he did not worship the same Lau la and

in the same way the other did. In granting this the high officials said the permission never could make any trouble, for that nobody would care to believe the Jesus doctrine (for example), and when the handful of missionaries that were now here should die off or get tired and go home, nobody would come to take their places, and so the whole delusion, as they considered it, would die out of itself. Among those who looked at it in this way was the noted Tseng Kwo-fan.

But now, things did not turn out as they had calculated. When one missionary died off or broke down and had to retire, two or three, or half a dozen, would come in his place, and now behold they have multiplied and multiplied until there are some twenty-six hundred of them in China. These men and women are not shut up in a few open ports, but are scattered inland and all over the country, and are in all the provinces, everywhere preaching their doctrine with a mighty intensity of conviction day and night. Moreover, they establish hospitals and freely help the sick and help the poor and make multitudes of friends wherever they go. And now, instead of a few tens of converts, they have many tens of thousands, and will soon have many hundreds of thousands. And these converts are found everywhere, in town and in country, in valleys and on the hills. They cling to their new belief with such tenacity that neither fire nor sword can make them give it up. Nor can it be said that they are "all ignorant people," and number only "the riff-raff of the town." To be sure, there are unlettered people among them, but there are also scholars, and the latter are multiplying all the time, and there are rich men and influential men, and there are already beginning to be officials among them. Furthermore, they have established a good reputation for themselves where they are best known. To be sure, there are some pretenders among them, but such persons meet with no favor, and when found out are dismissed in disgrace from their teaching temples. It is universally understood that lying and cheating and opium smoking and debauchery are denounced, and that honesty, truthfulness and obedience to law are enjoined among them. Sorely people of that kind cannot be considered objectionable people to have around. Everybody must admit that.

Another thing is apparent. It is certain that the Jesus converts are destined to become a mighty host in the land. One common spirit sways them even now, and in course of time they will come to have a tremendous influence all over the Empire. They will be educated, too, for they are pushing schools in a way that our Chinese teachers have never thought of. Indeed, it is certain that they are to be the main of the future. This being the case, how should we act towards them? It would be a stupid and a senseless thing to try to stamp out the Jesus teaching and the Jesus people as we would grass that is on fire. We never can succeed; we should only burn our clothes and scorch our feet. The Boxers have just tried it. They have killed off many thousands. Yet now, already, the teaching temples are more crowded than ever, and soon there will be ten learners where before there only was one. Is it not better to make up our minds to get along peaceably together,

and, what is better, to make the Jesus people the best and the strongest of friends? In order to this, let us lay aside our dislikes and study up the Jesus teaching thoroughly, to be sure that we know what it is, and what is behind it all, to give it such power and momentum among us. Let us go back to the most ancient days—days more ancient than the days of our own Chinese sages—and then learn about the ancient predictions of the Jesus teacher.

ANCIENT PREDICTIONS ABOUT THE COMING OF THE JESUS TEACHER

In China we love to go back to the days of our sages. The West also has had ancient sages. We learn that from our own books of wisdom. It is a long time back to Confucius and Mencius, but before that even, there were famous wise men in the West. One of these was named Daniel, another Ezekiel, another Jeremiah, another Isaiah, another Solomon, another David, another Samuel, and another Moses. These men lived, some of them two hundred, some near five hundred, and some near a thousand years before Confucius was born. One of them, Solomon, who lived four hundred and fifty years before Confucius, prepared and put in order three thousand proverbial full of marvellous human wisdom. These men had the ear of heaven. The God of heaven himself spoke to them and told them what a wonderful thing he himself intended to do some day on the face of the earth, in the ages to come. These men wrote it down and transmitted it to the myriads of people yet to be born. They said that the living God of heaven would some day send to the earth a great teacher from heaven who would be the light of the world and the life of the world—that whoever listened to him would be saved, and whoever listened not would be lost, for such was the irreversible decree of heaven. They told when and where this great teacher would be born, in a small village called Bethlehem. When he came he would proclaim the will of heaven, he would himself make an expiation for the sins of the whole world by the offering up of his own body unto death. They said that because he was too good and too holy to pander to the bad tastes of men, therefore men would reject his teachings (just as other times Confucius was rejected) and would hate him and kill him, but that after he had been slain, in three days he would rise from the dead and would ascend to heaven, where he would remain until a time came, fixed of heaven, for the restitution of all things, and then he would come down out of heaven in power and great glory, attended with ten thousand times ten thousand angels, and would raise all the dead out of their graves and pass judgment upon them.

THESE PREDICTIONS HAVE BEEN AND ARE NOW BEING FULFILLED.

Jesus, the death-suffering and the life-giving teacher, was born in Bethlehem, just as had been foretold many hundreds of years before he came. At thirty years of age he began to preach. He chose twelve men to be with him to hear and to transmit his doctrine. He performed many mighty signs and wonders; blind people were made to see by a touch of the finger, deaf people were made to hear, palsied people were made well, lepers were made clean, and dead people were brought back to life. He spoke as never man spoke. He

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did wonderful works which none other men ever did, just as had been foretold. But they hated him without cause and slew him just as had been foretold. On the third day he rose from the dead just as had been foretold. He gathered his disciples around him and charged them to go forth into all the world and preach the good news of expiation for sin to all nations and to every creature that is under heaven, bidding them to observe all things which he himself had commanded. Before they had gone over all the cities of the earth he himself would come again and would gladden the whole world with his presence. All the princes and kings of the earth would honor him and serve under him as King of kings and Lord of lords, and all nations would love and obey him. Having delivered his great world message, and in the presence of five hundred brethren at once, he was taken up out of their sight and went away in the clouds of heaven.

The Jesus teachings were many and varied; they apply to men in all the five relations of life, and concern not only the life that remains but, in a still more wonderful degree, the life that is to come, for when Jesus came he came to reveal to men the living and eternal and infinite God and to bring life and immortality to light. While we might speak about what he says of each of the five relations we are to speak of only one of them here.

THE RULERS AND THE PEOPLE.

By the Jesus teaching we mean now not only what he taught himself, but what was manfully expounded by his own immediate disciples who were instructed personally by himself. Jesus, the Master, taught: My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence. And when one of his disciples drew his sword and cut off the ear of one of the men who seized Jesus, Jesus said to him, Put up thy sword again in its place, for all they that take the sword shall perish by the sword. And at the same time he touched the servant's ear and healed it. And again when called upon for tribute, he paid it, even when not due, lest he should offend them.

Paul, the disciple, taught: Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. For rulers are a terror not to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon them that do evil. Wherefore ye must needs be subject not only for wrath but also for conscience sake. For further cause pay ye tribute also, for they are God's ministers attending continually upon the very thing. Render therefore to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor; owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. What more can a good magistrate desire? and what more can a good subject render?

The Jesus teacher teaches his disciples to pay his taxes, to be obedient to his magistrate, to fear him and honor him, not to have anything to do with triad societies or Ko-lan-huis or any other secret and mischievous organization; to live on good terms with his neighbors; not to cheat people; nor to tell lies; nor to be a gambler or an opium smoker, or a law breaker of any kind; if he hears of any wicked thing being hatched in secret it is his duty to go and inform the magistrate. He also teaches his disciple that when he goes to get a deed stamped he should tell the notary truth about the price paid and he himself in this respect sets an example to be followed. Ordinarily the Chinese do not do such things, nor do the ordinary Chinese honor and obey their magistrates from any motive so lofty and powerful as does a Jesus' disciple; the former respect him because he gets his power from some still higher official, but the latter honors him because he gets his power from God. Even though a magistrate be froward still the disciple is

taught not to rebel and make trouble but to have patience till the Lord's time comes for a change. In a certain case the Master might have declined to pay tribute, but he chose to submit to an extortion and paid without murmuring. Then to note what the great Master said about his kingdom not being of this world. If it were like any other kingdom his servants would turn soldiers and fight, but he tells them not to fight, but to put up the sword in its place. His kingdom is to be a kingdom of peace, and he is to be a king of righteousness. Therefore those who are preachers of his doctrine are not to meddle with the affairs of State; nor to be graded as mandarins and ride in official chairs and come and go with pomp and parade, and gongs, and fire-crackers. All such things as have been introduced of late in connection with the priests are at variance with the teachings and the examples of the great solitary one, the teacher of angels and men. The Jews teaching repudiates all this, and the Jesus teachers never ask to be treated as mandarins, but wish to be reckoned simply as good and true men, in no way claiming honors extorted from the Chinese by the ambassador of just one foreign government at Peking. None of the other governments will have anything to do with such a mixing together of State officers and religious affairs, of mandarins and priests.

WHAT MORE CAN WE ASK?

We come back and repeat the question, What more can we ask? What more can any loyal Chinese ask who loves his nation and wishes to see his own rulers honored and respected and fairly treated. If this be the true nature of the Jesus teachings, then instead of less of it we need more of it. We need more people of our own who will render to all their dues, tribute to whom tribute, custom to whom custom, honor to whom honor, fear to whom fear, and who will pay their debts and owe no man anything but to love him; and who will pray for kings and rulers and for all that are in authority, that we may lead peaceable and quiet lives. And if this is what the Jesus teachers inculcate and practice why then we ought to have more of them come in to help our people to become good, law-abiding subjects. We have done a foolish thing by persecuting persons who are our best and most disinterested friends.

By all means let us look into this thing. Let us get their books and see for ourselves. They ask us to do it. Let us ask about their schools and their hospitals and give them a chance to state their own case and then we will know.

Oh yes, it will be said, that is all right enough, and yet are there not some things in which there is danger of friction between the Jesus teaching and certain established usages and ideas among the common people — on such subjects as the assessments for Luu la worship; the worshipping of ancestors; alleged superior privileges granted

to the Jesus disciple by foreign treaties, woman evangelists, etc. In reply we say: "By all means let us look into these subjects also. This we will do at another time.

LITERARY.

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

MAGAZINES.

The Atlantic Monthly opens with a striking article on the Training of Black Men. This is followed by The White Feather, by Mr. Aldrich, wherein he tells the Major's Story. Then we have—When I Sleep; The Dove; Memories of a Hospital Matron, I; Going into the Woods; National Standard of Higher Education; Our Lady of the Bees; III; The End of the Quest; Democracy and Society; Autumn Thoughts; An Autumn Field; The Kansas of to-day? Unpublished Correspondence between Henry Thoreau and Isaac Hooper; On the Off-Shore Lights; The New Navy; The Place of Darkness; The Highlands, Cape Cod; What Public Libraries are Doing for Children; William Black; American Humor; Recent Religious Literature; A Walk with Mr. Warner; The New Altruism; My Friend's Bookshelf: Concerning the Good Story. 85 cts. a copy, \$4.00 a year. Houghton, Mifflin & Company, Boston, Mass.

The Century Magazine is up to high water mark. We have first a vivid and fascinating description of Our Equatorial Islands. Our own Dr. Henry M. Wharton gives a bright and breezy account of Mark Twain's Boyhood Home, with illustrations. Then come—The Giving of Books; Civic Improvement in Street and Highway; Visits to the Empress Dowager (China); Recollections of E. L. Godkin; Rusticators at the Ovee; Old Jabe's Marital Experiment, by Thomas Nelson Page; The Story of a Planting; The King of Bad Bad; The Confessions of a Wife, VI; Three Strange Animals; The Proving of Lunigan; A Study of Pelee, by Prof. R. T. Hill of the U. S. Geological Survey—a most interesting article; Phases of West Indian Eruptions; William Watson; The Twofold Cause of Betting, by President Hadley; In Lighter Vein. 85 cts. a copy, \$4.00 a year. The Century Co., New York.

The Homiletic Review gives us Light from the Monuments of the Times of Isaiah, by Dr. A. H. Sayce; Moses, an Up-to-Date Statesman; The Gothic Bible, Prof. Hunt; The Salvation of Society; Must Protestantism Go? The Modern Judas; What Think Ye of Christ? An Apostle's Autograph; The Law of Development in Missions; Character; The Glory of the Church in Salvation; Labor and its Relations. Then come the Helps and Hints, the Exegetical and Expository, Pastoral, Social, Miscellaneous and Editorial sections, all well filled. \$3.00 a year, 30 cts. a copy. Funk & Wagnalls, New York.

Scribner's Magazine has the following tempting bill of fare: Prix de Rome Students at the Villa Medici; Vive L'Empereur; Through the Country of the King of Kings—an interesting description of Abyssinia; Among London Wage-earners; The Spring of Fearful; Mortar; The Joy of Life; Captain Macklin; A Fisherman

of Costia; The Raven (a poem); The Little White Birds; The Point of View; The Field of Art. \$3.00 a year, 25 cts. a copy. Charles Scribner's Sons, New York.

The American Monthly Review of Reviews for September is full of interest. The Progress of the World and the Record of Current Events departments are bright and newsworthy. The Recent Cartoons are pointed and telling. Then we have: Migration to the Canadian Northwest; The Political Situation in England after Salisbury; Baron Yenochi Shibusawa; Oliver Wendell Holmes; Charles Kendall Adams; Rabbi Joseph; The Russian Jew in America; Census of Manufacturers; An Instance of Profit-sharing; Bonus System of Rewarding Labor; Improved Condition in the American Farmer's Life; Farmers' Balance Sheet for 1902; Diffusion of Agricultural Prosperity; Giant Automobile Harvester; "Fixing" Nitrogen from the Atmosphere; Collapse of a Great Historical Monument; Leading Articles for the Month; Periodicals Reviewed. \$2.50 a year, 25 cts. a copy. The Review of Reviews Company, New York.

The Bible Student—We wish again to endorse and commend this sterling monthly, especially to our preachers. It stands for the authenticity, inspiration and authority of the Scripture against current attacks, and the writers are masters in their departments. After 13 pages of instructive Editorial Notes, we have the following—The Structure of Leviticus; Is the Religion of the Old Testament a Religion of Fear? The Rewards of the Old Testament Religion; The Sacrificial Idea in Paul's Doctrine of the Atonement; Emphasis in the Greek New Testament, III.; The Sociology of Joseph's Day; Current Biblical Thought. \$2.00 a year; 20 cts. a copy. The Bible Student, Columbia, S. C.

Last, but by no means least, we notice the sturdy, steady and strong Ford's Christian Repository, now in its 66th year. We have: Redemption—Its Nature, Price and Possession; Simple Story of the First Gospel Church; The Discomfiture of Peter; John's Gospel; Monkey Ancestry; Palpit Fragments; Christian Living and Dying; "Oh Lord, Pardon My Iniquity, for it is Great;" Baptist Calendar; Three Mountains; Notes on Texts; Historic Department; The Home Circle; Editorial \$2.00 a year. Ford's Christian Repository, St. Louis, Mo.

BE YE SEPARATE.

The Christian must let alone everything that is not consistent with the imitation of Jesus. If any pleasure or any practice does not chime with the idea of Christ-likeness it must go out. And since it is a part of likeness to Christ to help other people get away from their sins, we must be very careful not to do anything that would make others think us insincere, for then they would not listen when we recommend Christ to them. What constitutes faithfulness to Jesus Christ in any given problem of conduct is largely a question which every Christian must settle for himself as the problems of life arise. But in deciding what is right and what wrong, he must never consciously allow himself to be swayed by any reason that does not look direct to the Lord.

But after all we shall be sepa-

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rated most distinctly from the world by what we do that unconverted people do not do. There are, of course, a great many Christian virtues which in an outward way are fairly practiced by many non-Christian people—such as business honesty, neighborly kindness and the like. These can not therefore strongly distinguish us from the unconverted. We ought on that account, without in the least neglecting the commoner virtues, especially to strive after those graces which are rarer in the world and which unaided human nature never attains. The highest unselfishness, which literally forgets self when it has the opportunity to serve others; the meekness that will not resent an injury; the courage that no threats can drive away from duty,—if we are able by God's power upon us to exemplify these elements of Christian character in our lives, there is no doubt but that we shall be separated widely from the world.

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The separateness of the Master, different from all men in his sweet sinlessness and yet the friend of those who needed a physician, is the perfect model for the Christian who would be separate.

The amazing point of the Christian in this matter is to go just as far in brotherly fellowship with the sinner as is possible without encouraging him in his sin and without incurring contamination.

"In the world but not of it" is a definition of Christian separateness drawn from Christ's last prayer for his disciples (John 17:11-16). It is comprehensive and safe. Make it a motto.—Interior.

HALF OUR difficulty in doing anything worthy of our high calling, is the shrinking anticipation of its possible after-consequences. But if Peter had tarried, and cast up all that was to come, the poverty, and wandering, and solitude, and lonely old age, the outcast life, and chance of a fearful death, it may be he would have been neither an Apostle nor a Christian.—H. E. Manning.

NO MORE human zeal can save men; it may be wisely guided, and the best possible work may be done, but it will not avail if it rests alone. Even the truth itself is helpless, unless vitalized

by the divine Spirit. A successful evangelism requires Spirit-filled men and women.—Rev. R. Bagnell.

EDITORIAL.

Our good friend, Dr. B. F. Tyler, who was pastor of the Disciples' church in this city at Fourth and Walnut, and who is now pastor of a leading church in Denver, gave us a book that seems to us significant. It is "The Spiritual Side of Our Pies," by Elder A. B. Jones. This is a new exposition of the faith of the Disciples by an able member of that body. His aim is to vindicate their faith from the charge of making baptism essential to salvation. He insists that baptism is not "for the remission of sins" in the sense that it is a pre-requisite, but only in a formal sense. He contends that forgiveness comes before baptism, but that baptism is the outside and formal declaration of the fact. Moreover, he contends that this was the view of Alexander Campbell.

Elder Jones, after discussing the cases of Paul and Cornelius, says: "As it appears to the writer, it is a moral and theological impossibility to believe that Saul and Cornelius were not accepted of God and really forgiven before their baptism" (p. 79). And he quotes Alexander Campbell as confirming this view when Mr. Campbell said in his debate with Mr. McCollis in 1838, "Paul's sins were really pardoned when he believed—formally pardoned when he was baptized."

Our author cites a number of utterances from Mr. Campbell in line with this, and he claims that those passages of Mr. C.'s writings often quoted to the contrary, should be interpreted in the light of these citations. When he was saying these other things, he was specially stressing the duty of baptism without (our author thinks) intending to make it a condition of pardon.

Elder Jones illustrates his meaning in many ways. One of his best illustrations is, supposing he had brought suit against a man for injuries received. The man repents and asks forgiveness. The forgiveness is granted—this is the real forgiveness. Afterward the suit is dismissed—this is the formal forgiveness. Speaking of the parable of the Prodigal Son, our author says: "Repentance toward God and faith in our Lord Jesus Christ" are the mighty moral forces in the human heart that cause the Heavenly Father to be "moved with compassion, and to run and fall on the neck and kiss the sinner with 'real' forgiveness. Then come the formalities of confession and baptism and reinstatement in the family—the church" (p. 76).

Indeed, Elder Jones waxes very bold and says (p. 85): "Do you tell me that the Father of Spirits sits unmoved by the sinner's repentance toward God and faith in our Lord Jesus Christ; that he refuses his gracious forgiveness to a 'broken and contrite heart' until the man 'loses the mark' in baptism? Believe it who can, not I."

This position of Elder Jones is not very far from that the Baptists have all along occupied. How far his views are accepted among the Disciples, we would be glad to know. This book is published by the "Christian Publishing Company" of St. Louis, and we are confident that a goodly number of the Disciples accept these views. We commend this book especially to the Chris-

tian Guide of this city and the Gospel Advocate of Nashville. We have all along claimed that many of the Disciples are really Baptists in faith without knowing it.

The Long Run Association, to which our Louisville churches belong, held its annual meeting at Jeffersontown on Wednesday and Thursday of last week. The attendance was good—more than 200 being present from Louisville. Moderator W. E. Powers, Clerk J. Henry Burnett and Treasurer I. T. Woodson, Sr., were re-elected unanimously. The sermon was preached by the Rev. W. T. Amis, on the kingdom of God. It was a telling discourse.

The letters from the churches showed most gratifying progress along all lines. There were in all 1,872 additions to the churches, 602 of them by experience and baptism. Twenty-second and Walnut led in the number of additions—141, while Southgate-street came next with 189. Logan street led in the number of baptisms—62, Southgate-street coming next with 67. Walnut-street led in contributions, having given \$24,797.58, Broadway coming next with \$20,767.80. The total contributions were \$91,800.06, of which more than one-third was for missions.

Next year is the centennial of the Association, which was organized at Long Run in 1808 when there was no church in Louisville. The writer presented the report on programme, including addresses by Moderator W. E. Powers, on a century of the Association, Dr. W. P. Harvey, on a century of Baptists in Kentucky, Dr. W. J. McGlothlin, on a century of Baptists in the world, and Dr. E. Y. Mullins on what Baptists stand for. A great occasion is expected.

The different objects received due attention. The presence of Drs. Gray and Yager, who spoke in behalf of Georgetown College, was greatly enjoyed. Field Secretary G. W. Young made one of his happiest and most inspiring addresses. Secretary George H. Cox represented the Ministers' Aid Society. Though Secretary J. B. Row was not a visiting brother, his powerful speech in behalf of State Missions deserves special mention. There was preaching and the ladies' meeting in the Disciples' church, across the street.

The hospitality of the good people of Jeffersontown of all denominations was handsome and bountiful. The writer is indebted for special kindnesses to Dr. and Mrs. B. F. Owens. The Western Recorder fared well. The Association commended the Recorder for its "spirituality and strength."

Dr. E. J. Forrester wrote to the Index concerning President Montague's retirement from Furman University to accept the Presidency of Howard College: "He doubtless does not think it worth while to subject his arduous, heroic and magnetic labors to the constant and fearful discount made by the presence of infidel recidivism in the faculty." Whereupon Dr. A. J. S. Thomas called on him to "give the names of the professors or teachers to whom this description applies, the nature of the infidelity, and the evidences by which the charge is sustained."

To this Dr. Forrester replies that he is not bound to give names, but only to give authority for the statement he made about Dr. Montague's reasons for resigning, and, asking the question, "Did Dr. Montague re-

sion on that account?", says: "Upon the authority of Dr. Montague himself, the answer to that question is an emphatic 'yes.'" Dr. F. adds: "Now if Dr. Thomas is not fully satisfied, and still wants names and specifications, let him publish my objectionable letter in his own paper, and challenge brethren here in South Carolina to the combat. In that case, I fancy he will be fully satisfied." This completely vindicates Dr. Forrester, who is not responsible for the soundness of Dr. Montague's reason for resigning, but simply for the fact that his reason was as stated. The Baptist Courier makes a square denial. It remains to be seen what more will be done about it. The matter should not be allowed to rest there. Without expressing any opinion of the propriety of Dr. Montague's course (whom we hold in the highest esteem) we would say that in general, when sound and unsound men are together in the faculty of a denominational institution, it is the unsound ones who ought to get out, rather than the sound ones.

We cannot be too careful as to who teaches our youth. A man who is not in sympathy with "the faith once for all delivered unto the saints," has no business in the faculty of a Baptist institution of learning. The greatest care should be exercised to keep such men out of such faculties, and whenever one is found there, he should be eliminated with neatness and despatch. It were well for Baptists in other states than South Carolina, to give attention to the material in the faculties of their institutions. To allow the faith of our youth to be undermined by men who are employed to teach them, is culpable in the highest degree. What would be thought of a professor who would administer physical poison to the students under him, and thus ruin their health and destroy their lives? And yet that is nothing but his poisoning their souls with vital error.

WAITING for a train at a railroad station in another state, the writer was approached by an attractive lady to buy a pamphlet containing her poems. Unable to resist her importunities, he made the purchase, and never did he invest 25 cents more to his satisfaction. The poetry is so different from what one finds in any of the books, that it is positively refreshing. The pieces are brief and cover quite a range of topics. One on "Rock of Ages" closes with this stanza:

"Rock of Ages, Rock so grand,
Lift me now with thy great hand;
Help me to lean upon thy staff.
Save me now, is all I ask."

The fair author saw no difficulty in giving a hand and a staff to a rock. We take it she thought the rock needed a staff to lean on and a hand to hold it.

One poem is about Dr. Talmage, and it has this stanza:

"To Talmage God this talent did give,
How long will his aramantine honor live?
As long as heaven shall feed the stars."

When he is called up, the gates will stand ajar."

Neither the Century Dictionary, nor Webster's Unabridged contains the word "aramantine," but why should a poet, especially a lady poet, be limited to words given in the dictionary? Then think of *Aesop feeding the stars*. The ancients fancied various animals in the sky, into which the stars were grouped as constellations, e. g., the bear, the lion, the swan, etc. Of course, these animals would

need to be fed, but the theory of the ancients did not provide for the proper feeding of these animals. But our fair poet goes beyond the ancients, and composes the stars themselves as animals, and she provides for their feeding, too. Since she evidently regards Talmage's fame as eternal, the stars have her assurance that heaven will never cease to feed them. There is, however, one point not quite clear in this stanza. From the general tenor of the poem one would think that the gates of Heaven would open wide to receive Dr. Talmage, while the poet represents them as simply "ajar." This looks as if there was some hesitation about admitting the distinguished divine into the realm of glory.

We add some other quotations, but without comment—stars taken at random:

"He tried to console me on that day;
For he saw I was wrong some way;
And listened while my story I told,
Then gave me five dollars in gold."

"Bro. Whitson no longer survives,
He died at the age of forty-five;
God knew he was sick and weary,
And called him home on the 7th of February."

"This boy was once happy and right;
I was with him at a festival one night.
Before he gave up his sight;
He and I were free from blight."

"I visited a home one day;
Saw two small children at play—
One, a bright little girl;
The boy had absurd airs."

"It is quite a small mite,
I gave it for good and right;
The Lord said we shall be blest,
Next I received a dollar for my dress."

"May our church grow strong and great,
And help souls to heaven connect,
Now let us crush out wrong,
For Daniel said we could grow strong."

"They were both in a perfect glee,
And they grinned and looked at me;
The more they did grin,
I laughed until it was a sin."

A most any widely circulated paper could compile a book of poems like this by setting aside those sent in for publication. These would be from different authors, while in the little book before us all come from the same fair author, and they illustrate one phase of "Poetry, as she is wrote." We repeat, that the writer does not recall ever getting more entertainment out of 25 cents than out of that sum paid for this little book of poems.

The Central Methodist claims that Methodists grant more for "the independence of the individual" than do the Baptists, since they allow the man to decide whether he will accept immersion or affusion in baptism, while we insist on immersion. Here is richness. We do not force any one to be immersed as Methodists force struggling infants to be sprinkled, and we leave every man to decide the question for himself. If he decides to go contrary to Scripture, we do not endorse him but we do not interfere with him. We hope the Central Methodists will continue to advocate allowing each candidate to decide about his baptism, and so will abandon infant baptism.

We last week got Deacon Shouse's initials partly wrong. It is E. L. and not E. G. There is an E. G. Shouse who is a good preacher, while E. L. Shouse is a good deacon.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—Dr. John Hall.

Editorial Varieties

The Baptist Outlook is sold to the Standard. A prominent British church dignitary is credited with saying there are three sorts of preachers—"those you can't listen to, those you can listen to, and those you can't help listening to."

Is the watermelon passing away? Last year Chicago consumed only 15,000, as against 75,000 in 1901. In that period the city has greatly increased its population, and yet the consumption of watermelons has fallen off more than half.

The United States army are adopting things that distinguished the Confederates during the war. In Cuba and in the Philippines our soldiers in charging raise the regular "rebel yell." And now in the new uniform the rank of officers is indicated by insignia on the coat collar, which is upright, instead of on the shoulder. Surely the war is over.

The Horn called for its readers to tell who is the greatest living man. The names sent in are William Jennings Bryan, Theodore Roosevelt, Leo Tolstoy, Paul Kruger, G. Campbell Morgan, John O. Woolley, Charles M. Sheldon, Thomas Edison, Helen Gould, Hallingdon Booth and Booker T. Washington. This list is significant.

Dr. Whitson, an artistic explorer, is reported as declaring that it would be profitable to run a railroad from New York to Paris. He would cross America to Behring Strait, which he would tunnel and so enter Siberia and go across Asia to Europe and to Paris. The greatest railroad now on hand is that from Omaha to Chicago. Good Hope, over 1,500 miles of which have been built.

A Presbyterian lady in Georgia told an ignorant Negro Baptist preacher that, if he would join the Presbyterians they would educate him. He replied that he had rather die an ignorant Baptist than an educated Presbyterian. Of course it is better to die than to be ignorant, though learned, than in any wrong faith, though learned. But there is no reason a preacher in these days should not be both in the right faith and educated.

It is significant that the appeals to end the coal strike are made to J. Pierpont Morgan. It is assumed that he could end it if he would; but it is assumed to do anything. Mr. Morgan has not inaptly been called our "unwashed king," who holds in his hands the control of American business interests. The American people will be sure to do some way to protect their interests, and they will not long tolerate the Morgan rule.

The Roman Catholics claim that the Constitution does not follow the flag, and therefore the article in the Constitution which provides for religious liberty does not apply to the Philippines and to Porto Rico. It is noted that the Hon. Chairman of the Committee on Congress to make recommendations on the established religion in those regions. It is time that Baptists should be heard from. Ask the candidate for Congress from your district whether or not he favors religious liberty in those islands.

A prize fight is advertised to take place in Louisville. The object is to appear in prize fights, but thinks it is the Mayor's business to do what is done about interfering. The Mayor says he will not interfere because he regards this as a boxing contest, and he regards boxing as a good thing. The minister who is considering what can be done to prevent the fight. The law is clear and plain against it. As for calling this a "boxing contest," it is only necessary to remember that it is advertised as a fight to settle the championship of the "middle weight." If that is not a prize fight, what is it?

It is a matter of great and general regret that Dr. J. M. Felix should resign the pastoral care of West Baptist church. He has rendered noble service during his brief pastorate. He was greatly benefited by his vocation, but on beginning work again, he found he began to lose rapidly what he had gained. He is concluded he must be relieved, for a time at least, of the care of a large congregation. We are glad that he does not contemplate leaving Louisville. We are sorry that his son, J. D. Felix, Sec. 1, is ill with typhoid fever, though we are glad to know he is doing well. There has been an epidemic of typhoid fever, for which it is hard to account, over the whole South and West this season. Fortunately the cases have been, for the most part, mild.

The Rev. Robert Morris Rabb has been writing for the Western Recorder and other papers in the country that Mr. Rabb's "criticism" and enforcing the integrity and authority of Scripture. Recently he was active in opposing Sunday schools in Buffalo and the saloon men strapped up the charge that he had been bribed and began a prosecution. Then they had it telegraphed over the country that Mr. Rabb had been arrested and jailed on this charge. Some of our Baptist papers mentioned the matter and referred to Mr. Rabb as a special champion of orthodoxy, in a way to make the impression that such conduct might be expected of a special champion of orthodoxy, while only heretics behaved themselves. These saloon men voluntarily went and dismissed their prosecution, and Mr. Rabb was not imprisoned at all. Malice toward him signally failed of its purpose.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine).—Pastor Eaton preached on "Being planted in the house of God," and on "False repentance." Four joined by letter.

Broadway.—Bro. George B. Eager's topic was "Going on to perfection." Chestnut-street.—Pastor Weaver discussed "Substitution," and Bro. W. H. Sledge spoke on "The bondage of the sinner. One baptized. Sunday-school increasing.

East.—Pastor Felix spoke on "The secret of a glad life," and on "God's loving kindness." He resigned the care of the church to take effect November 1st.

McFerran Memorial.—Pastor Hamilton opened his fall campaign with two discourses on "Having the heart eyes opened," and "There being giants in those days." A new organ has been bought and the house refitted.

Twenty-second and Walnut.—Pastor Daman preached on "The renewal of youth," and on "Salvation illustrated." One received by letter.

Clifton.—Pastor Foster discussed "Christ's likeness," and "Shelter under the blood."

East Mead.—Pastor Johnson spoke on "The fifth commandment," and Bro. J. G. Bow spoke on Isaiah 4:7. One joined by letter.

German.—Pastor Janzen preached on "The seal of Christian confession," and on "The present time." One received by letter.

Highlands.—Pastor Daves preached on "A self-satisfied church," and Bro. H. E. Cleaton spoke on "The supremacy of love."

Logan.—Pastor Tralle spoke on "Growing in grace," and "Abiding in Christ." One baptized.

Parkland.—Pastor Taylor preached "Gospel of peace," and "Prayer" were the topics. Two joined by letter. Tent meeting on 21st and Stratton Ave.

Portland-ave.—Bro. F. W. Irvin spoke on "A safe anchorage," and on "Christlike Christianity."

Southgate-street.—Pastor Clarke's topics were "Stand fast in the faith," and "Avenues of sin." An afternoon Sunday-school will probably be organized. Two hundred and eleven in Sunday-school.

Third-ave.—Brother W. H. Sledge spoke on "Glorifying in the cross," and Pastor Allen on "A call to righteousness." One received by letter.

Twenty-sixth and Market.—Bro. J. G. Bow preached on "The joy of salvation," and Pastor Reed on "Jonathan and David."

Thirty-sixth and Grand.—Pastor Ross spoke on Acts 24:25.

Kaldale.—Brother W. M. Bruce preached "Thinking and believing," and "Giving heed."

Jacob's Addition.—Pastor Alford preached on "God's whispering away tears."

Highland Park.—Bro. W. H. Tipson spoke on "The living Christ."

Jeffersonville (Ind.).—Pastor McFarland spoke on "There being nothing too hard for God," and on "Repentance." One received by letter.

The Point.—Brother E. L. Wells preached about "Church at Sardis," and "So great salvation."

Culbertson-avenue (New Albany, Ind.).—Bro. L. E. Masters spoke on "Soul-winning," and Bro. P. E. Caudy on "The joyful sound."

Pewee Valley.—Pastor Bennett discussed "The meaning of man," and "The great crisis."

Lebanon Junction.—Pastor Oates preached about "Continuing in prayer," and about "The coming of the Lord." Received one for baptism, one by letter, and baptized one.

Long Run.—Bro. E. L. Craig spoke about "Holding up the pastor's hands," and about "Sanctification."

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Was originated and perfected by Dr. D. M. Byrnes. It is soothing and balmy and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and expense by addressing the Home Office—Dr. D. M. BYRNES CO., P. O. Drawer 506, Indianapolis, Ind.

THE STATE.

Pastor A. K. Wright writes from Corinth: "We have just closed a ten days' meeting, in which we feel we were greatly blessed. Bro. J. P. Jenkins, of Burroughs, did the preaching. He gave us strong Gospel sermons, and preached boldly against sin. There were 14 additions, 10 for baptism, 4 by letter."

Bro. A. Cobb writes from Owenston: "I have just learned that we are to loose Bro. Burroughs. Our loss will be Texas gain. He leaves two good churches, and they lose a good pastor. We are to have Bro. Thompson, of Covington, to help Bro. Mitchell in a meeting at Owenston in November. That will be after our association which meets at Gratz, Oct. 15. We will, of course, expect Louisville to be represented, and especially the Recorder. Our church is getting along well. We are not done rejoicing over our great victory for temperance in Owen."

Pastor T. C. Eton writes: "We have just closed a gracious revival at Union church, Madison county, in which Bro. B. B. Bailey, of Winchester, did the preaching. The church was greatly revived, and all were delighted and helped by Bro. Bailey's plain, practical and forceful way of preaching the Gospel. There were 14 received for baptism. Four from the Campbellites and two from the Methodists. We are glad to see the truth as Baptists hold it, and were received and baptized into the fellowship of the church. Bro. Bailey's preaching is not only powerful in turning sinners to God, but it is so strengthening to the membership. We trust that the great work done will not cease to bear fruit."

Bro. W. W. Dye writes: "Please say that the new meeting house of Mt. Pligah church, at Fairview, Oakwood P. O., Fleming county, will be dedicated on the third Sunday in September. Bro. W. P. Harvey, of Louisville, will preach the dedicatory sermon. All ex-pastors of this church, and all pastors and their congregations of Bracken Association are invited to be with us on this occasion. Mt. Pligah church is located on the Mayville and Lexington turnpike, seven miles from Mayssalik, Fleming county, and six miles from Blaine, in the church record is organized in 1850, during Elder L. S. Helm's pastorate at Mayssalik. This is the third new building. Bro. Harvey attended his first Sunday-school at this old church."

Pastor G. H. Dorris writes: "I have just closed a meeting with Temple Hill church, in this county. Four additions by experience and baptism. One of them was the district school teacher, who had been a believer for six years, but had failed to be baptized. He, with the school teacher, attended the day meetings, and the three others who were baptized were his pupils, who became convicted in the meeting, but professed faith in Christ in the school one afternoon, and the whole afternoon was spent in religious services, conducted by their teacher, B. B. Campbell, a noble young man loved by all. This was a great meeting, especially with the young teacher and the two young ladies and the young man that was a backslider, who was made very happy. I baptized the converts, not in the River Jordan, but in the River Green."

Pastor T. L. Smith writes: "A revival meeting was held with the Pleasant View Baptist church, four miles south of West Point, on the Ohio river, a church of which I am now the happy pastor. The meeting was continued from August 16 to the 26th. Bro. R. Addison Lansdell, from Georgia, also a student from the Seminary, conducted the meeting. Bro. Lansdell is mighty in the Scriptures, speaking the truth without fear. His frankness commands respect, and before he left the field all Christian people learned to love him. His preaching of the Gospel, the revival seemed to touch all life. Both Christian and sinner felt the power of the Holy Spirit. The members of the church are full of zeal, and are ready to give their lives for Jesus. The church has been reviewed and committees appointed to revise the roll and urge the careless to renewed vigor for Christ. A Baptist Young People's Union was organized also on Sunday evening of the 15th. There were, during the meeting, 35 who united, during the meeting, 25 by the church, 25 by experience and six by letter. Among these a strong element was added to God's people. On the evening of August 23 there was a happy and pleasing scene in the Ohio river at West Point, just below where Salt river empties itself. The pastor went down into the water and buried 26 of the converts by baptism. These, we

believe, were happily converted, and are now walking in newness of life. The people of Pleasant View are happy in the blessings of God, and are going to show their appreciation by erecting a fine, new house of worship on the site of the old. The work will cost \$1,200 or \$1,500. The enterprise is not imaginary, but the money is partly raised, and with such a determined people behind it the work must go! The pastor is proud of his people. God bless them in their faithful work!"

Pastor J. J. Willcutt writes: "We closed a meeting of 11 days at our church at West Big Spring August 21. The meeting resulted in 11 additions to the church, 8 by experience and baptism, 2 by letter, 1 by relation and the church revived. I had the assistance of Bro. V. J. Duvall in the meeting, who made a good impression on our people and awakened great interest with his earnest Gospel preaching."

Pastor U. B. Thomas closed a meeting with the Younger Creek church, in Hardin county, September 4. There were 60 additions, and 59 baptized at the close of the meeting. Bro. E. K. Cox, of Greenville, Tenn., assisted the pastor. He did good preaching. It was a great meeting. Bro. Cox has resigned the pastorate at Greenville to return to the Seminary in October. He is one of Tennessee's finest young preachers.

Bro. A. D. Cooper writes: "We have just closed a two-weeks' meeting at Rolling Fork church, near W. O. Leitch, of New River, in this county. In the meeting we had a good spiritual meeting. Fifteen were converted and our renewal is for baptism. We are thankful for the Lord's blessings."

Pastor Eppary is being aided in a meeting at Belmont by Bro. George W. Clarke, Prospecto good.

Pastor D. W. Doney, at Vine Grove, has been aided in a meeting by Bro. Gordon Hill. Twelve additions.

Pastor B. A. Geiger writes: "I have been called to and accepted the care of the Baptist churches at Seabrook and Roberts, in Wayne county, where the first Sunday in October."

Bro. F. Bruce Moore, church clerk, writes: "Please announce that the dedication of Mt. Pligah church, at Fairview, Fleming county, will take place on the third Sunday in September. Sermon by Bro. W. P. Harvey. All sister churches in Bracken Association, and their pastors, and all former pastors, are invited. Also the editor of the Western Recorder."

OTHER STATES.

Pastor E. H. Brookshire writes: "Please change my address from Bloomington, Ind., to Ellettsville, Ind., where I am in charge of the First Baptist church for half time."

The church at Union, La., A. G. Kidd, pastor, has closed an interesting meeting in which J. S. Campbell, of Evergreen, assisted. There were seven-teen accessions to the church. Also in a meeting at Antlers, there were six added to the church.

Mt. Hermon church, near Murfreesboro, Tenn., closed a meeting of eight days, resulting in 17 baptisms and one by letter.

Bro. W. S. Guthrie held a meeting with Willow Grove church, Tenn.; 25 were received for baptism.

Central-avenue church, Memphis, Tenn., Bro. R. E. Ferguson, pastor, reports 18 baptized in Wolf River, the result of their meeting.

Pastor Chamblee, of Sisters church, near Sandersville, Ga., assisted by Bro. E. J. Smith, of Tonnelle, has closed a gracious meeting with 18 additions.

Pastor C. M. Brittain of the McDonough church, Ga., held a meeting of days with his church, resulting in 12 additions by baptism and one by letter.

Bro. Bryan W. Collier held a meeting with the church at Lavonia, Ga., which was attended by baptism, 10 by letter or restoration. In another meeting at Bardis, 11 were added to the church by baptism and one by letter.

A meeting of unusual interest has closed at Siloam church, Ga., in which the pastor, Bro. John E. Briggs did the preaching. Fifteen new members were received.

Mountain Creek church, near Pendergrass, Ga., is rejoicing in a "God-given revival, in answer to faithful, earnest prayers." Twenty-six happy converts were received and baptized into the fellowship of the church.

As the result of a meeting at Sugar Valley church, Ga., 10 were added to the church by baptism and 2 by letter.

The meeting at Rockwall, Texas, resulted in 14 additions. Pastor J. A. Stovall, Slips Springs Texas, is rejoicing. In the meeting held with his church, 17 were received by experience and baptism and 3 by letter.

Pastor J. W. Jennings, Fryst, Texas, assisted by Bro. R. F. Jenkins, of Greenville, held a meeting with the church, 34 by baptism.

The meeting at Pleasant Hill church resulted in 23 additions, all by experience and baptism.

Meeting at Mangum, Texas, closed with 23 accessions to the church.

The church at Garland, Texas, closed a meeting with 29 accessions.

The church at Hubbard, Texas, had a glorious two weeks' meeting. Thirty additions to the church and \$500 raised for State Missions.

As the result of a meeting held with the church at Postock, Texas, 33 happy converts were baptized in the Salado river, and 10 others added to the church by letter.

The church at Rehoboth, Tarrant county, Texas, is rejoicing over a meeting of great power which resulted in 83 additions to the church.

The meeting at Stony Point Blue Ridge, Texas, closed with 55 accessions, 43 by baptism.

As the result of a meeting at Rock Springs, Texas, W. B. Simmons, pastor, 26 were received for baptism.

A meeting of 15 days with the church at Gander, Texas, resulted in 33 additions, 22 by experience and baptism.

The meeting at South church, near Waxahachie, Texas, which was an open-air country meeting, resulted in 27 additions by baptism, 2 by restoration and 4 by letter.

Rev. W. D. Stevens, formerly pastor of Walnut-street church, Owensboro, and now of Owensboro, has no connection with the Western Recorder, and he has no authority for acting as our agent. Subscribers will take notice not to pay him any money due Western Recorder.

W. P. HARVEY.

NEWS NOTES FROM LEXINGTON

THE CHURCHES.

We had a good day at Upper-street church Sunday week. Two additions, one by letter and one for baptism. The four years of my pastorate show a steady growth in contributions. Our contributions each year have been several hundred dollars over the previous years. Our report to the Association this year shows an increase in our total contributions in four years of nearly fifty per cent. We are expecting a great meeting in October. T. T. Martin is to be with us.

Blake and the First church are moving along splendidly. The First is a splendid church, and Blake is one of our best pastors.

Owen has given up the work at Fifth street church. He has been in poor health for several months, not able to preach, and so felt it necessary to give up the pastorate, for the present at least. The Fifth-street is a promising young church.

CHICAGO.

I spent a very pleasant summer in Chicago, supplying for the LaSalle-avenue Baptist church, of which the Rev. John T. Christian, D. D., L. D., is pastor. The LaSalle-avenue is one of our best churches. I don't think I have ever been more kindly received, or had more responsive and appreciative audiences than in Chicago. Dr. Christian, an ex-Kentuckian, is doing a great work in this church. I shall ever remember with pleasure the acquaintances I made in the LaSalle-avenue church.

ELKHORN ASSOCIATION.

The 117th session of the Elkhorn Association, held with David's Fork church, Aug. 12 and 13 was, I think, one of the best sessions for years. Next year we meet with Wilmore church. Yours fraternally,

Wm. D. NOWLIN.

When we read in the New York Christian Advocate the report of the Southern Baptist Convention which met in Asheville, May 8, we rubbed our eyes and looked again at the date of the paper. But it was surely the issue of Aug. 21. Yet it has a full report of the session of the Convention, including the reports of the Boards, &c. Why this delay, one wonders, in giving an account of that meeting of the Convention?

YOU ARE A READER

of the Western Recorder and for that reason you are entitled to one bottle of our Berry Wine. Berry Wine for trial, if you need it, send your name for it. One small dose of a Wine of Vernal Saw Palmetto Berry Wine cures the most troublesome cases of constipation and you are at once relieved from the tortures and danger of that common trouble. The same wonderful medicine cures the worst cases of stomach trouble and it is a speedy cure for all depraved conditions of the mucous membranes, including catarrh in the head, stomach, bowels and urinary organs. Send a letter or postal card at once to Vernal Remedy Company, Buffalo, N. Y., and prove by a free trial that Vernal Saw Palmetto Berry Wine cures all stomach troubles, constipation, catarrh, congestion and disease of kidneys, inflammation of bladder and enlargement of prostate gland, to stay cured. Write now for a free bottle. It will be sent promptly, free and prepaid.

The Woman's Missionary Meeting of Long Run Association was held Wednesday afternoon, Sept. 4, in the Christian church at Jefferson-town, Ky. The meeting was opened by Mrs. Moorman, the congregation singing "To the work." Mrs. Weaver read the 12th chapter of Romans and led in prayer. Two excellent addresses on "Training the Young People for the Lord's Work" were given by Drs. Frastridge and Gray. Miss Josephine Taylor read a letter from Miss Brodus from the Ladies' Missionary Union, asking for sufficient funds to complete the Young Men's Home, and to support the societies.

The Ideal Society and its President, was an excellent address by Mrs. H. E. Cleaton. The individual efforts by Mrs. Geo. B. Eager, Mrs. M. B. Clark and the Woman's Work in connection with the Southern Baptist Convention. Reports were read from the various churches, B. Y. P. U. and Sunbeam Societies, of what was done the past year. Miss Hollingsworth spoke of how we could help in taking care of the orphans, and how the children earn their mission money. Mrs. Wayne spoke about the Sunbeams and their work. The meeting closed with prayer by Mrs. Shores.

Drs. Frastridge and Gray were asked to address the ladies on the B. Y. P. U. work, because no lady was present who could speak on the subject. M. M. BLENKMAN, 1516 Preston St., Louisville.

DEAR RECORDER:

I think the time is at hand when every paper and pulpit in Louisville should raise a storm against the contemplated "price fix" to be pulled off in your city. Vigorous protests in the form of petitions should go to the city officials from all law-abiding citizens. Let the religious papers and the churches start the ball rolling. If your city officials will not hear you, then turn your guns on the Governor.

Some may say that it will do no good. That is not for us to decide. Our business is to do our duty and leave results with God. Do not think the chief city officials should be turned over as the acknowledged pastors land of the Devil. Start the city, and then appeal to the state to come to your assistance. There are enough good people in the city and state to move all our officials if we move together in solid phalanx.

Very respectfully,

J. J. RICKER, Georgetown, Ky., Sept. 1.

The Rev. A. A. Williamson, the evangelist, has come to Louisville, expecting to locate here, and to make this his headquarters. He may, however, head the pastorate. He has recently been in the West, especially in Colorado.

A constant attendant on preaching frequently took a nap during preaching. The pastor told her he had a receipt to recommend to those who slept during services. In reply, she begged pardon for suggesting that he try the prescription in his sermon.

Just Out!

My tract of 32 pages on
The Final Preservation of the Saints
is now ready for all who will order.

Two copies	10 cts
Five copies	25 cts
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For more write for terms. The scarcity of tracts is rapidly increasing. If you wish to order, open your eyes to buy.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

AT SCHOOL AND AT HOME.

My teacher doesn't think I read too very special well. She's always saying, "What was that last word?" And makes me spell And then pronounce it after her, As slow as slow can be.

A STORY OF THE SIXTEENTH CENTURY.

BY OORA K. WHEELER.

CHAPTER II.

At last we are in Madrid, and the marriage has been celebrated with great pomp and splendor. Phillip is a slight small man, but he has great energy. He never forgets for one moment that he is a King, one can see that. If it were not for that prominent under lip (his heritage from his Austrian ancestor) and that cold glitter in his eye I should call him a handsome man.

Carlo and win his affection, and she asked me to try and make him my friend. He fell to my share look at the first sight at dinner, and I found him so moody and unpleasant that if I had not been indebted to him for a favor I should have left him to himself. I managed, after a time, to make him more agreeable to him than then I asked him why he had been disguised that first day at the Escorial? "I wanted to see the bride my father stole from me," he answered bluntly. I was quite shocked, but I tried my best to prove to him that he was only a boy, and that arrangements for the future of royal personages were always liable to change with every war or upheaval between nations.

intensified his stubbornness and desire to cause pain wherever possible. He fell to my share look at the first sight at dinner, and I found him so moody and unpleasant that if I had not been indebted to him for a favor I should have left him to himself. I managed, after a time, to make him more agreeable to him than then I asked him why he had been disguised that first day at the Escorial?

with Phillip that Roy Gomez has; it is why the Duke of Alva is always so jealous of him; he is able to accommodate himself to every changing mood of the King. His influence is always for mercy, too. How often we have heard him scold the Duke of Alva's actions elsewhere. He told me he would do what he could, but he feared it would be dangerous. He suggested my making his wife's aid, saying that she had ready wit, and Phillip was always friendly to her. That led me to appeal to the Princess. She has always been kind to me, but we think so differently about many things that an intimacy has always been impossible between us.



Love lightens labor, and in a sense it is true. But even love cannot lighten labor or make it easy for the woman who is in constant suffering from inflammation, bearing-down, pains or other womanly diseases. The one thing that can make work easy for women is sound health, and Dr. Pierce's Favorite Prescription is the thing that will give sound health to sick women. It cures womanly diseases which cause weakness, and cures headache, nervousness and other ills which are the result of womanly diseases.

Advertisement for 'A GREAT Industrial Revival in California' and 'Southern Pacific'.

Advertisement for 'Blank Letters' and 'PAINING HERE PORTRAIT'.

Advertisement for 'THE VALUE OF CHARCOAL' and 'Few People Know How Useful it is in Preserving Health and Beauty'.

Children's Corner.

BOYS AND MOTHERS.

BY SIDNEY DAYNE.

School out! Shout, scream, jump, race, wrestle—everything by which boys let out their joy at being no longer quiet!

"Let's go up the hill for nuts," was the cry.

"Yes—let's."

"You come too, Cliff," as one boy worked himself out of the small crowd just let loose from the country schoolhouse and went out of the yard.

"No, I can't."

"Why not? We'll have lots of fun."

"I'd like to," Cliff cast a long-ing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down, an accompaniment to the shouts of merry boys.

"Come on, then."

For a moment Cliff wavered, then braced up.

"No," he said. "My mother'll be looking out for me. She always feels a little afraid about the bridge, and if I'm not home just at the time, she gets frightened."

"Fahaw!" cried Tom Barnes, with a sniff. "As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain and it hurts. But, if I could, I'd go, mother or no mother."

Cliff was angry, and cast about for something sharp enough to say.

"Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom, flaming up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours, I suppose I'd do just as you do. But I haven't such a one. I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He now turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy, the teacher came from the school-house and went towards him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse?—Did you hear what he said? I'll thrash him to-morrow," doubling up his fists, "till he takes every word of it back. And won't you punish him, too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," said Tom, in his excitement not really

remembering what had been said, "he said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't—like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom, bristling again.

"Well, don't you?"

"No. I never said such a thing in my life."

"See here, Tom," Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly I should say, for we can say what is not true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom stared for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it anyhow? Tom had never really intended to be undutiful to his gentle little mother, who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them, they were done, but more often they were left for some one else.

If there was nothing "up" among the boys after school, he heeded her mildly-expressed wish that he should come home promptly; otherwise he stayed out as long as he pleased. No, certainly, nobody would know from him that his mother was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, and it is quite a walk to their house. But I want to know her, for I feel sure from what I have seen of Cliff that she must be a good woman. When you see a boy ready to think of his mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be."

Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you, unless you are? People will judge her by you. If you do not honor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up again.

"I wish more boys would re-

member," said Miss Morse, gently, after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time! There must come a time, you know, when their voices will be hushed. Our words can never reach them when the sod is between them and us, no matter how we ache and ache to tell them how much we did love. *Love* them, in spite of all our careless ways."

Tom set his lips hard together as he choked down a lump in his throat.

"And I think those of us whose mothers are mild and quiet, not sharp and loud, but low-voiced in their way of letting us know what they want of us—we ought to feel special tenderness for them—don't you?"

"Yes'm, I do," said Tom, getting up. "Good-bye."

"Why, Tommy, you're home so early," said his mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile; it was so different from the troubled look with which she usually met his home-comings.

"Yes—'cause" he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst, "I'm coming home when you want me to. Every time."

"Are you, dear? Well, that will be great comfort to mother."

She looked after him as he went about some small duties neglected for days, and there was a mist in her eyes along with the smile as she thought:

"The dear boy will forget it all before long. But it's good to have him think it."

Cliff, arriving at home, found the house quiet and his mother away. It was disappointing and he growled a little.

"There now! I might have stayed with the boys as well as not."

And the feeling stayed with him as the lonely evening dragged on and she did not come home until late. But the last of it went out of his heart when she said:

"My good boy! I had to go to your aunt, who is ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to take so much of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarreling with anybody.

And Cliff never knew the effect which his brave stand for duty to his mother had had upon one of his mates. For some of us is ordered the joy of seeing the blessing following one good word or work, but for most is simply

MALARIA An **Invisible Enemy to Health**

Means bad air, and whether it comes from the low lands and marshes of the country, or the filthy sewers and drain pipes of the cities and towns, its effect upon the human system is the same.

These atmospheric poisons are breathed into the lungs and taken up by the blood, and the foundation of some long, debilitating illness is laid. Chills and fever, chronic dyspepsia, torpid and enlarged liver, kidney troubles, jaundice and biliousness are frequently due to that invisible foe, Malaria. Noxious gases and unhealthy matter collect in the system because the liver and kidneys fail to act, and are poured into the blood current until it becomes so polluted and sluggish that the poisons literally break through the skin, and carbuncles, boils, abscesses, ulcers and various eruptions of an indolent character appear, depleting the system, and threatening life itself.

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S. S. S. does this and quickly produces an entire change in the blood, reaching every organ and stimulating them to vigorous, healthy action. S. S. S. possesses not only purifying but tonic properties, and the general health improves, and the appetite increases almost from the first dose. There is no Mercury, Potash, Arsenic or other mineral in S. S. S. It is strictly and entirely a vegetable remedy.

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It is a treasure of good things.—*Artemus Baptist*

I think it one of the best treatises on the subject that I have seen, and am sure that its circulation will do good.—*J. M. Priest*

What discount will you give on 50 copies of "The Lord's Supper"? I am much pleased with it and must have a batch of them.—*E. T. Smith*

I have just read your tract on the "Lord's Supper." You have put in clear and convenient form "the things commonly believed among us" on this subject.—*E. C. Burgen*

I have examined your booklet, "The Lord's Supper." The argument is concise, clear and conclusive. No intelligently informed Christian will seriously controvert your position and evidences.—*W. Pope Yeaman*

Your presentation of the communion question in "The Lord's Supper" is logical and forceful, and is conclusive as against Pedobaptist objections to current Baptist practice.—*A. H. Newman*

I have found your booklet, "The Lord's Supper" both sound and strong. It sets forth in a marvelous way the fundamental principles of our denomination, reaching by successive steps to a practical demonstration of our motives for enjoining apart, thus giving the evidences of our loyalty to Christ. May God bless you for it.—*V. Cook*

I have read with much pleasure "The Lord's Supper," by W. P. Harvey, D.D. It will be a campaign document of great power, and should be scattered by thousands. It would be an excellent idea if a fund was available so that free copies could be (indignantly) circulated. The book is clear, vigorous, candid and weighty with authority.—*John T. Armitage*

"The Lord's Supper," by W. P. Harvey, D.D., is a pamphlet giving in a clear and scholarly way the Baptist position on this ordinance. If anyone is a Baptist or Pedobaptist, it is necessary to get right on this important matter, much conclusive evidence will be found in this well written treatise on "The Lord's Supper."—*Christian Herald*

MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are widely and wisely chosen, and substantiate your position at every point. Its circulation will shed light and do good.—*Henry M. King*

DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at a sitting. You present the matter very clearly and convincingly. The condemnation of Baptists for their communion practice comes either from ignorance or a perverse determination to damage our standing before the world.—*J. H. Hillpatrick*

BAPTIST BOOK CONCERN, LOUISVILLE, KENTUCKY.

the faith, not to be changed to sight until we reach the great hereafter, that our good must surely reach into the lives of those about us.—*The Advance.*

Truly Modern.—"No," said the up-to-date person. "we are not going to have any fire-crackers or other fire-works in our town this year."

Here we expressed our mild surprise, adding that it really seems unpatriotic.

"Oh, possibly," he smiles, "possibly. But then, you know, since so many of us have automobiles we find that we can injure a great many more people with them than with the antiquated means you mention."—*Baltimore American.*

OPPORTUNITY, sooner or later, comes to all who work and wish—*Lord Stanley.*

THE EIGHTH COMMANDMENT.

BY W. H. ORISTWEIT.

It is very much in evidence now-politically. There was an illustrious American statesman who said that the deologist had no place in politics. Doubtless it was a great convenience to abrogate it—for that time. But it is now the principal stock-in-trade argument in the discussion of money. It is to be hoped that the commandments will be reinstated in politics, and that they will all be ardently preached after election day is over. But I want to apply the eighth commandment just now in a new direction. It is the time for state conventions, associations here and there also joining in annual meeting. Will the speakers on the various programmes kindly gather into the corner and let the writer whisper a solemn word in reference to the eighth commandment? These Shall Not Steal!

thy brother's time on the programme. When a man is given twenty minutes in which to deliver an address, and he goes on and takes thirty or forty, he is—he is, take it in slowly—a thief! That is, he is robbing his brother who is to follow him. If you are asked to speak, have a definite understanding with the chairman, or programme committee, as to the time you are to occupy; and then fill it, and—stop! No matter whether you have staff which angels might long to hear, you have no moral right to violate any of the commandments in order to accommodate them. The man who follows you may also have something worth listening to—even though such a thought can not for a moment enter your mind. It is perfectly possible that he has a poor speech, but you have no right to murder him and his speech by walking into his time and coolly steal it, and walk away with it.

Who has not had his soul stirred within him at our annual gatherings. There are frequently two men on the programme for the evening session; both given forty minutes in which to speak. And it is the exception rather than the rule to have the programme followed out; it is the general thing for the first man not only to fill his own time, but to go right on and steal his brother's time. And the second man feels that he would rather have his brother reach into his pocket and steal a dollar than to thus shamefully and publicly steal his time. He might replace the dollar, but he can never get back the time thus stolen, for which he may have spent weeks in earnest preparation.

It is very singular to notice that speakers who often violate the commandment in this fashion, and go on a raid into their brother's time, frequently bring their manuscript in to the pulpit. The writer always feels comfortable when he sees manuscript—on such occasions; it is, or ought to be, a fair assurance that the man who is about to read or speak will at least be honest; he has come to do what was asked of him, and no more. But what shall be said when such a paper takes twice the time allotted to the speaker, in its delivery? There is a little—only a little—excuse for a man to run over his time when he speaks without manuscript, and finds the spirit of the occasion carrying him on; let us grant such a man, say, five minutes more to light on his feet again, and walk off the platform else he might have to be carried off. But when a man deliberately prepares a paper to be read in forty minutes, and knows that another man is to follow to whom only twenty minutes are given—and goes ahead and gets up enough "stuff" to fill out a full hour, and often more—my brethren, that man ought to be—yes, he ought to be—dead with! That is, speaking within the limits of Christian forbearance, the boys ought to get hold of him and take him out on the loc—

and, and—well deal with him as they used to do in those earlier days when a fellow developed too much of the (think of the animal under the ban of the Jew) in him!

There is simply no excuse for such violation of courtesy. If you find that you can not faithfully deal with the subject given you in the time allotted, say so at once, and have the time arranged on the programme so that you need not be guilty of theft before you get through trying to unfold some righteous principle. It is not becoming for a man to keep on preaching when he turns thief. Of course, if you are put down for the last speech, with no time set for adjournment, it is understood that you are privileged to talk on and on, till the last man is asleep or has gone home. That is a question of endurance, and does not lie within the realms of ethics.

It is to be hoped, brethren, as you leave this corner you will retire cheerfully, and with pleasant faces, assured that the writer has tried to bring smiles and not frowns. But be you sure of this, that the fault complained of is anything but funny for the poor victim who finds himself robbed by his brother. Remember, thou shalt not steal—thy brother's time!—The Standard.

To the Editor of the Western Recorder:

Your reference to the picture of Lydia's family, as it is called, and Dr. Frost's letter with regard to the same in your issue of September 4, seem to require some statement on the part of the American Baptist Publication Society. The fact is, as any one can see who examines the picture, there is no solid ground for the criticism it has received. Lydia herself and her immediate household are placed in the foreground, and there are no children in her group. A woman with a child was placed in the background to still further accentuate the fact that Lydia and her household were without children. It is fair to presume that, in a company of women such as were gathered at the riverside to listen to the apostle, there were mothers with their children. Not to admit such a presumption might have been claimed by Fedobaptists as a sort of Baptist begging of the question. To admit it and, at the same time, so construct the picture as to bring out by strong contrast the fact that there were no children in Lydia's household, would meet all possible criticism on the part of Fedobaptists, and also more strongly support the Baptist contention that Lydia's household must have been of an age to hear and receive "the things that were spoken by Paul." The misconstruction of the picture has been due doubtless to a hasty examination. Certainly we had no other idea than to support, in the most strenuous and effective way, the Baptist view of the case. I enclose a copy of the picture card, and am quite sure that it will speak for itself. May I be allowed to add that in all of our literature we take the greatest pains to give Baptist churches and Sunday-schools only such views of truth and such constructions of the Word of God as conform most closely to our best and safest standards. Mistakes may slip in now and then, as we do not profess to be infallible, but we are always ready to acknowledge and correct mistakes when they are pointed out.

Very truly yours,
A. J. ROWLAND,
Philadelphia, Pa.

EARNESTNESS is enthusiasm tempered with reason.

DEAR RECORDER:

I spent one week with Brother J. H. Sharp and his good people in a meeting of interest and power. Large crowds were present and during the week thirteen were added to the church upon a profession of their faith in Jesus Christ as a personal Saviour. I regretted exceedingly to have to leave them in so short a time and under such encouraging conditions of a great revival. But other engagements compelled me to leave them.

Bro. Sharp is closing out his third year with this (Friendship) church, where he has rendered noble and efficient service for the Master. He is held in the highest esteem by all.

From there I went to Long Lick in Scott county and assisted Bro. King in a two weeks' meeting. The Lord wonderfully blessed the efforts put forth upon the part of his people, and we had what many claimed as one of the best meetings for years. The visible evidences were 37 additions, 24 by experience and baptism and 8 restored, and the church much encouraged and revived. Bro. King is a true yoke-fellow, and the Lord has greatly blessed his efforts among this people as elsewhere. We introduced no high-pressure methods to get people into the church, but satisfied ourselves in trying earnestly to preach the Gospel of a crucified Lord, and depended upon the Holy Spirit to convert, and save people from their sins; and we were not disappointed.

I go next, the Lord willing, to assist Bro. J. A. Head in Franklin county. This is one of my old pastorate. We are exceedingly anxious for a great meeting. Let all who may see this request pray for us. I am a great believer in the power of prayer. A plain, straightforward presentation of divine truth and dependence upon the Holy Spirit as the main essential in a Scriptural revival.

Our cause moves slowly on in Williamstown. What a means of grace the old Synagogue is we are slow to realize. But the people are realizing it more and more. The true, tried and faithful. May the dear Lord spare you long to enlighten the people and bless the world.

Yours for the truth,
J. A. DAVIS,
Williamstown, Ky., Sept. 6.

DEAR RECORDER:

I have recently had a meeting at Derwood, a mission of our Rockville church. Five were received for baptism. Young Brother Norman Bonic rendered valuable assistance in the meeting by his earnest exhortations, heartfelt prayers, spirited singing and house-to-house visitation. He is a licentiate of our church here. He will attend college a session or two more and then expects to enter the S. E. T. Seminary to thoroughly prepare himself for the ministry. We have as members of our church two young men who expect to be ministers and two young ladies who are missionaries—Miss Claudia J. White, now doing missionary work in California and Miss Elizabeth Lee Haney, who expects to go to Mexico this fall as a missionary.

I expect to begin a meeting at Mt. Zion the first Sunday in September. Rev. W. H. Hubbard will do the preaching. May the Lord richly bless us.
T. H. CAMPBELL,
Rockville, Md.

WANTED—By a young lady, a place as a governess to small children, or as primary teacher in a academy, or a place as book-keeper. Best of references. Address O. HARTY, Game, Mo.

Report of the Woman's Missionary Union

Table with columns: SOCIETIES, FOREIGN MISSIONS, HOME MISSIONS, GREAT MISSIONS, BIBLE FUND, SELF-DENIAL, REFERENCE FUND, TOTAL. Lists various locations like Allansville, Auburn, Bardstown, Beechland, Bethlehem, Bloomfield, etc., with corresponding financial figures.

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THE FARM

KENTUCKY TRADE ITEMS.

Total sales of tobacco in this market last week were 3,589 bbls. against 2,857 bbls. on corresponding week of last year.

Wm. M. Holland sold to B. F. Sanders & Bro., 50 head of cattle, weight 1,400 pounds, at \$6.50.—Georgetown Times.

Some of the hemp has been injured by "rape," a pest which was brought into this country by imported hemp seed.

R. M. Owens' 1,800 bushels of wheat averaged 63 pounds to the bushel. He had a fine crop and sold it at 76c.—Interior Journal.

W. C. Terhune, of Harrodsburg, bought two car loads of male colts at Cynthiana last week at \$30 a head, and a car load of yearlings at \$40 each.

McIntyre & McClintock shipped 2,100 lambs East, 95 hogs to Cincinnati last week and sold to Judy Smith, of North Middletown, thirty-three 106-lb. feeders at 5 cts.—Paris News.

Joe Turley bought 85 export cattle of J. M. Richard at 6 1/2 cts., and 35 of Col. E. H. Ewing at 6 1/2 cts.—Owingsville Outlook.

There were 400 cattle on the market at Lancaster last Monday week, and trading in all kinds of stock was brisk. M. J. Farris bought 65 head of cattle at \$8.50 and \$4 per hundred. They weighed from 500 to 1,000 lbs. per head.

Clal Coleman bought of Hal and Geo. Gabbart, 30 heavy feeding cattle at 4 1/2 cts. and 60... Robert Clemons sold 24 head of 1,200-pound cattle at 5 1/2 cts. and 150 stock ewes at \$4 a head.—Harrodsburg Herald.

Coffey Bros., Glasgow, Ky., recently sold to Sims & Son, of New Orleans, La., five good sugar mules for \$125 per head. Sims & Son also bought of H. A. Waller, of Gradyville, Ky., 8 cotton mules for \$765, 29 sugar mules from Smith, Nell & Tandy for \$1,300.

Genie Owen, near Hiseville, bought a fine stock hog from Oscar Freeman at 7c a pound... Charlie Summers, of the Hiseville country, sold Clark & Nichols a lot of shelled corn at 7c a bushel.—Glasgow Times.

A press dispatch from Mt. Sterling last week says the highest price ever reached in that county for fat cattle was that when Greens & Co. sold to Frederick & Co., of Iowa, 70 head of exporters at 7c. The cattle averaged 1,525 pounds, and brought a total of \$10,975. They also purchased 50 head of 1,450-pound cattle at \$6.80. Cattle-men in Montgomery county will make a fortune this year.

J. M. Cress sold a bunch of 700-pound heifers to B. F. Robinson last week at 25c... Thomas Pence bought of G. B. Broyles a bunch of yearlings at 3 1/2 cts. J. C. Biler sold to J. I. Hamilton a black horse for \$125... A. G. Craig sold to J. I. Hamilton a bay gelding for \$100... Tom Pence bought of E. L. Sowder a lot of yearling cattle at 3 1/2 cts. J. F. Cook sold to Fox & Lawson a lot of 1,000-pound steers at 4c.—Interior Journal.

A fairly good crowd was in attendance at Cynthiana court last week. Two hundred head of cattle were on the market of a fair to medium quality, and all sold with fully 50c on the hundred off from last month's sales; John T. Hedges, of Bourbon, bought 40 head of 900 to 1,000-pound steers from \$4.47 to \$4.75; E. P. Claybrook 10 head of same kind at \$4.50; yearling steers \$4 to \$4.50; light-wt. heifers \$3.50 to \$3.50 according to quality; calves \$15 to \$20 per head; milch cows \$25 to \$35.

THE TRACTABLE TOMATO.

In the important matter of the family table, that true economy which consists of the best use of material to gain the desired end is greatly furthered by ingenuity in providing variety without extra expense. Here the skill of the cook has its actual money value; and no good housekeeper forgets that "money saved is money earned."

TOMATO SOUPS.

Either with or without meat stock, an excellent soup is easily made from tomatoes. A savory brogue requires only the quart or more of sliced tomato, stewed until tender with a little water, then pressed through a sieve and mixed with a pint of rich milk (an added cupful of cream improves it) slightly thickened by rubbing together two tablespoonfuls of flour with two of butter and cooking smoothly with the milk. Season to taste; a little cayenne is desirable, some will like a spoonful of onion juice, or celery salt may be preferred. Serve very hot, with crackers or croutons.

Another good combination is with rice cooked very thoroughly and put through a strainer. In this case no flour is needed. Especially good with chicken, and the bones of a pair of roast fowls will make a delicious tomato soup.

WITH VARIOUS MEATS.

Tomatoes may be roasted, broiled, baked, fried or stewed to accompany any kind of meat, or served in an almost infinite variety of combinations. They may be fried in deep fat or sautéed—why have we no good English word to express that crisp, surface frying with a little butter or fat in a very hot pan? For baking, they may be carefully skinned and baked plain, set side by side in a baking dish, and served hot with a little butter, salt and pepper in the center of each. Or the center may be taken out carefully with a spoon, so as to leave a cup-like shell of the firm pulp, and a rich stuffing put in its place. A little ham or veal, finely minced and mixed with cracker dust, seasoned and bound together with a well beaten egg, makes a good filling. Or the strained pulp of the tomatoes may be highly seasoned and mixed with grated onion, bread crumbs, melted butter, salt and pepper. Add a lump of butter to each on taking up.

Escalloped tomato is another savory preparation which may be varied with different seasonings. Arrange in layers, alternating with the peeled and sliced tomato, bread crumbs dotted with butter and well seasoned, or a light sprinkling of sausage or light chips of bacon. Put a good layer of crumbs on the top and bake slowly for a full hour, then brown to a rich color.

WITH BEANS.

A "left-over" of baked beans goes well combined with tomato. They may be used together, either in the form of soup or sufficiently solid for a nice hot supper or side dish. To a pint of cold baked beans add a pint of boiling water and a pint of tomatoes cut small; also a slice or two of onion and two or three stalks of celery. Stew for 30 minutes, or longer if not in haste, and put through a strainer. Melt two tablespoonfuls of butter in a saucepan and blend with two of flour; add by degrees the beans and serve very hot. Use only water on high to prevent burning, if a solid dish is wanted.

SALADS.

The tomato serves perfectly in a salad, either with lettuce or celery; whole, filled or sliced; with a rich mayonnaise, or with the simplest French dressing.

With a can of salmon a very handsome and rich salad is prepared. Take out the salmon in neat, firm bits and lay them in a dish of cold spiced vinegar while the tomatoes are prepared. Cut off the stem end and hollow out with a pointed spoon to make a neat, firm cup. Medium-sized tomatoes of even form and well ripened should be chosen. Mix a little salt, cayenne and vinegar, with or without oil, as preferred, and sprinkle the tomatoes well, then fill with the salmon. Cucumbers in paper thin slices may be mixed with the fish. Serve on lettuce leaves with a cupful of mayonnaise.

JELLIED OR FROZEN.

Both cucumbers and tomatoes are frequently served now in the form of jelly, using the pulp pressed through a steamer, with gelatine, as in other gelatine jellies. Cubes of this jelly are especially popular with chicken salad.

Frozen tomato is offered in the same way with meat salads or cold luncheons. The pulp is highly seasoned and frozen like a water ice. It is then either chilled again in small cups, to make an individual mold, or served by the spoonful upon the plate.—DOROTHY, in the Country Gentleman.

A FUNDAMENTAL rule of food-supply in most households paraphrases that of whisky—when in doubt, serve eggs. The appetizing and nutritious value of eggs is certainly very great, but none the less are innumerable digestive crimes every day committed all over the land in their name. Fried eggs, grease-soaked and hard enough to bear packing in a basket, boiled eggs with set yolks, leathery omelettes, scrambled eggs that are watery, or a mixture of tough white and cheesy yellow, are all too familiar to need notation even. The use and abuse of eggs as a food, indeed, has been a subject of investigation by the Agricultural Department at Washington, and the bulletin issued in regard to it should be procured by housekeepers. A method to prepare soft and medium-cooked eggs has been evolved by repeated laboratory tests at the University of Illinois. Using a granite-ware saucepan of one-quart capacity, a pint of water was heated over a gas flame; when the water boiled the gas was turned off and an egg, which had been kept in the refrigerator, was dropped in the water. Without disturbing the vessel or relighting the flame, the former was covered closely, and the egg allowed to remain in the water six minutes. It was then soft-cooked. One kept in two minutes more was medium-cooked. This way of preparing boiled eggs is recommended for its certain result of digestibility. Numerous suggestions of similar value are to be found in the bulletin.

POISON IVY.—One of the editors of the Christian Work says that while at Chicago, L. I., recently, he was severely poisoned, and relieved by the following prescription given him by Dr. John Marshall, of the University of Pennsylvania; Carbolic acid, 4 drams; bisulphite of sodium, 3 drams; distilled (r rain) water, 6 cts.; use as a wash. The bisulphite must be fresh. This will cure the worst case in a few days.

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Chester, Pa.

Items of Interest.

NEWS THE WORLD OVER.

The Filipinos are very active in the mountainous districts of Toledo, Mindanao and Tivoli, according to the advices received in Washington City. It is thought they only numbered 800, but their activity indicates a larger number. The American soldiers report they are unable to get any aid from any Filipino, not even guides being furnished. There are daily skirmishes. At Sastayan the Filipinos killed six men and carried off three.

The New York Tribune says that many are arguing upon the Vatican the claims of Archbishop Ireland to be made a Cardinal. The Vatican is adverse to having two American Cardinals, but feels that the red head might be set up as a precedent as it would be a due reward for the success the papacy obtained through him by the Tull mission coming to Rome.

Europe has had a volcanic eruption in its turn. Mount Alto, near Maggie, in the "toe of the boot" of Italy, has been emitting flame and spouting hot showers of stones for several days. At the same time there were violent earthquakes at Sandsthan and Faviotich, near St. Petersburg. No loss of life is reported from either centre of disturbances.

Earthquakes have also occurred in Mindanao, in the Philippines. These began about 10 o'clock, and continued until 11:30. At Zamboanga there were a dozen heavy shocks and 40 slight tremors. Near Camp Viceroy, the headquarters of the United States forest, the rivers and mountains were "considerably disturbed," whatever that may mean. About fifty natives lost their lives.

When General Lucius Meyer was transferred to London, he noted that the property of the Boers had been destroyed. This he added: "To be exactly accurate, I will say that 8 per cent of our farms escaped. State Secretary Batts has reached Holland and has given the reason why the Boers quit fighting. When such an outcry was made by the civilized world about the death rate in the concentration camps, the British did not come laying waste the farms and burning the houses, as their government pretended.

But instead of putting the women and children in the camps, they turned them out on the veldt. There were 2,000 women and children in total. Winter was coming on and the greater part of these would have died for lack of shelter, and then, for even the fruit trees were destroyed. The Boers could have fought on indefinitely, feeding themselves from the British supply trains. But to save the wives and babies they quit. "The mills of God grind slowly, but they grind exceeding small."

The cable is not working to Martinique, and the report of the great eruption of Mt. Pelee on August 30 was brought more slowly by steamers. There had been some activity for a week. About daybreak on Saturday a column of fire shot up, and the sea was followed by a torrent of mud and hot water. Storm Range was destroyed in an instant, every one being killed. A jumpa Bastien was destroyed by the torrent and every house destroyed, but some escaped and many were hurt. Le Obelin, the central one, fell away by the water. 1,000 persons were killed and 1,000 injured. A part of the island sank in the sea.

The N. Y. Evening Post, which supported both law as a "reformer," talks plainly about the new gambling halls which are being opened, and not in the same other. One has been established near the Waldorf-Astoria, in full accordance with the law, but the reform administration, in "corrupt" there is no danger it will be closed. What better was to be expected at a Mayor and his henchmen who won odds by promoting the liquor men open saloons on Sunday?

Now comes from India of an appalling incident which recalls the fate of Boer-soldier's army when it set out to conquer. A British force, 115 strong, started against the brave and free tribe of Dyaks. They were in the war boats going up the river. When they were nearing the Dyaks, suddenly they were attacked. Within an hour, 80 had been killed, and the rest started back. Only three of the 80 boats were left. In three days 1,000 men had died and the remainder had for their lives.

The emigration from the Northwestern States to British America goes on without any abatement. The Dominion Land Office reports that 25,000 acres have been sold to men from the United States. Forty families have gone from one neighborhood in Iowa. Canada will soon reach her goal of becoming the granary of the British Empire if this continues.

Mrs. Wald, wife of a German missionary, was killed by some native on the island of New Britain several months ago. A German ship was sent to revenge her. The Germans attacked the natives at night when they were asleep, and massacred every one of the tribe—men, women and children. "And, meanwhile, God is laughing on."

DEATHS.

For actual obituaries we charge no ordinary fee of 25 words free. To change copy at any time, we charge 10c per line. Copyability in advance. Omit the words and you know at once what the charge will be. These are the money accounts. In the morning, I will be brought down to 25 words.

NOWLIN.
Mrs. Caroline Glass Nowlin was born June 20, 1822; died in Sharon, Tenn., August 14, 1898. She was a daughter of Emily Glass. She was married to W. D. Nowlin, a prominent citizen of Waukeely county, January 20, 1848, and they had nine children, five sons and four daughters, all of whom are still living. Three sons, John, Lee and Dabney are in Texas, one, the Rev. Wm. D. Nowlin, is pastor of the Upper-street church at Lexington, Ky., and is recognized as one of the leading ministers of the Baptist denomination.

Mrs. Nowlin and her husband had been married more than forty years and had never had a death in the family. This is rather a remarkable record for a large family, and it would be difficult to find a family of nine more perfectly developed men and women.

The subject of this sketch was a faithful and consecrated member of the Corinth Baptist church. She was not demonstrative in her make up, but was by nature modest, quiet and reserved. She has lived a long and useful life. Many are the deeds of unselfish Christian kindness which she has rendered to her friends and family. Many are the friends she has made, as was proved by the large congregation who gathered to pay her the last tribute of respect. This woman was full of good works and aims deeds that she did; let her works praise her.

BEARD.
Our hearts are sad at Mt. Vernon in the loss of our dear young sister and co-worker in the Sunday school, Miss Willie Beard, youngest daughter of Dr. E. F. Beard, who died this morning, August 26th, at 4 o'clock. She had been a great sufferer for about two weeks with malignant typhoid fever. Our loss is her gain. She was bright, beautiful, loving and gentle to all—too good for this world. The dear family have the love and prayers of all friends and brethren in their sore affliction. Her death all things well.
M. L. OOK T. H. F. R. W. R. W.
Payne's Depot, Ky., August 28, 1902.

CATARH CANNOT BE CURED
with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a local disease, and in order to cure it you must take internal medicine. Hall's Catarh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is the only cure of the best kind. It is combined with the best blood purifiers, acting directly on the mucous surfaces. The combined action of the two ingredients is what produces such wonderful results in curing Catarh. Send for testimonials free.
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ONE of the latest acquisitions to the pastoral force, in this vicinity has yielded to the prevailing drift heretofore and appears now before his people on Sunday in a robe. No one was so startled by the innovation as his own children who, in the section of the country from which they recently came, had evidently not been accustomed to seeing either their father or other ministers thus arrayed. The two youngsters came forward last Sunday morning after the service in a highly excited condition, and pressed their way through the group that had gathered to salute the pastor. The boy was heard to remark to his sister as they passed, "look what papa's got on!" and a moment later was heard asking his parent, "Papa, what have you got that wrapper on for?" Doubtless in the privacy of the home a full explanation will be forthcoming, meanwhile we may free ourselves from anxiety as to the harm to result from any liturgical tendencies at work in our denomination, so long as the rising generation cherishes such low church views of the purpose and value of clerical garments.

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Mrs. Dorcas—"What is she trying to do now?"

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