

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 27, 1901.

NUMBER 307

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

643 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00  
After three months..... 1.50  
After six months..... 1.00

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Nothing has given us more pleasure than the strong and spirited answer to Dr. A. H. Strong, President of a Baptist Theological Seminary, made editorially by the New York *Examiner*. Dr. Strong said in public address, "The Bible is not free from error." In its reply the *Examiner* said: "We object to the statement for the simple reason we do not believe it to be true. In other words, we profoundly believe that the Bible is free from error." Italics are the *Examiner's*.

Going on, the *Examiner* says: "The Book itself is free from error. It must be so if it is a revelation from God." Let us hope and pray that the *Examiner* has more influence not only among the churches, but among the theological students, at Rochester than has their President.

The *Catholic Telegraph* admits a deserved rebuke to some preachers: "The average Protestant preacher desires to be progressive (?) He wishes to be up to the times, and so 'hell' must yield to 'hades.' Well, we wish simply to caution them to remember that hades is just as hot as hell."

The Nashville *Christian Advocate* was disappointed that the Southern Baptist Convention did not establish a new Board at Baltimore, because it thought such a Board would help to overthrow the independence of Baptist churches. It says our theory of absolute independence "may do to talk about, but it breaks down under the strain of actual operation." It prophesies that the Southern Baptist Convention is sure to grow more and more powerful over the churches.

Did you ever see more human nature in the same space than in these words: "It is easy enough to forgive when you are quite sure it is the most provoking thing you can do?" And this is often the case, especially when the other person feels that you have wronged him and he has not wronged you.

The *Journal and Messenger* is glad that there was more free discussion than usual at the Northern Baptist Anniversaries. It says: "It has been frequently remarked of some societies that when their representatives come around after money, they are prone to tell the people that it is 'your society,' and to encourage the conviction that any contributor has an equal voice with any other in the disposition of funds and the conduct of affairs; but when the time for the exercise of such rights comes around, they give the inquirer to understand that 'this is our business,' and 'what are you going to do about it?'"

## The Relation of Religious Truth to Religious Life.

BY A NORTHERN PASTOR.

More than once within the past few weeks I have heard it said that even if the Bible were now taken away, the Christian religion would live on. The remark always terrifies me. It comes perilously near to charging God with folly in keeping the Bible in the world, and demanding for it a careful hearing, and a true obedience. It is said that Christianity lived when there was no Bible; that the early Christians had no Bible. But the church in its early history, I reply, had the teaching, testimony and leadership of the apostles and of men taught by the apostles. And we cannot estimate the influence of lives so filled with holy power and zeal as were the lives of those early teachers of God's people. And it is clear that before the apostles died the New Testament had been written, part being left with this church and part with that.

For a number of years I have watched with interest the place accorded the Bible by brethren in the North. The intellectual awakening which is abroad in the land, the like of which this world never saw, is having its influence upon the place accorded to the Bible. This is unavoidable. Intellectual doubt has always been on the aggressive, just as strong faith must be on the aggressive. Our times provoke doubt. Our great schools, such as Yale, Harvard, the University of Chicago, are far more favorable to doubt than to Christian faith. This all has its influence on the place accorded to the Bible. But I maintain that it is folly to assert that religion would live without the Bible. In proof of this, I pursue two or three different methods.

1. I appeal directly to history. History is worth something in all such questions as this. Take a Roman Catholic country, where the Bible is lost to the people; what is the religious condition of the people? Spain is an illustration, so is Mexico and the South American Republics. The recent relation of our people to the Spaniards and Portuguese shows us that these people are practically idolaters. The Romish church is far more idolatrous than Christian. Why? Simply because the Bible has been lost from view. A few days ago I went into a German Catholic church; the priest was making the fourteen "stations," accompanied by his acolytes. What were these "stations?" Fourteen groups of figures, in bas-relief, designed to represent Jesus under his suffering on the day of his crucifixion, in company with others, friends and enemies. The most mechanical thing I have ever witnessed in any kind of worship was the worship paid those images. Stopping before each one the priest uttered a few words; then he and all the people bowed the knee, then stood upright; a few more words, and all knelt. This must be done fourteen times, which required a going up the aisle, across the back end of the church, and down the aisle. This took place here in New York State. Had the people known the Bible, could they have been brought to this?

Take Germany, the home of Rationalism; the people have lost their faith in the Bible, in large measure. What is the state of religion there? From what we see of the German immigrants, the state of religion in Germany is deplorable.

2. I appeal to individual experience. Suppose a Christian discards Bible reading; suppose he never goes where it is read and preached, what will be the re-

sult in his life! He begins to degenerate in spite of himself. His religion is bound to fail.

Now turn this around. Suppose a Christian will honestly take hold of the Bible, and read it with care; what will the result be? Enlarged religious life, will it not? If the taking away of the Bible out of his life results in his loss of Christian power and of Christian life itself; and if the earnest acceptance and study of the Bible has the opposite fruits, there must be a vital connection between religious truth and religious life.

3. I appeal to the experience of pure evangelism. How are souls brought mightily to God? It is by preaching the truth which God has uttered, truth that strikes the heart like a hammer, and breaks that rock in pieces. God is never to be confused with his word; neither is he ever to be separated from it. He cannot be indifferent to his own truth; he cannot be indifferent to his own commands and promises. That would be weakness.

It was in Josiah's reign that the long lost law, which God had given through Moses, was found. The book was found in the temple and brought to Josiah. It was read, and Josiah's heart was touched and agitated. At a glance he saw, in the light of the law, that he and his people were under condemnation. The law was read to the people, and a great awakening followed. I know of no other instance where the connection between religious truth and religious life is more manifest than in the revival under Josiah. But Christianity's history is full of examples as striking, and far more blessed in results.

4. Christian life must be founded in truth. This cannot take place where there is no light. The soul must come into the light of truth before it can come into the fellowship of God. Truth enables us to look on God (if I may use so bold an expression) just as sunlight enables us to view the world with our mortal eyes.

What we call conviction is principally a state of the mind and heart, having a two-fold nature—it is mental persuasion due to truth perceived and received; it is the deliverance of experience.

The Christian life is a life of conviction, and this conviction grows out of the possession of known truth. How near we come to God in the light of his truth! Our very intellects touch God. Jesus said to one who had seized the truth, "Thou art not far from the kingdom of God." Clearness of knowledge brings a man marvelously close to God; so close that he had better never have known the truth than know it and turn away from its Author in whose immediate presence he stands.

But the authority of the Bible is being questioned by many. To some the Bible is semi-authoritative. In fact, the Bible is being handled by men not friendly to its teachings as a whole. The disturbing effect of this upon the minds of those who give little time to careful, accurate thought on religion, or who are not mentally equal to that task, is very decided. But I know a number of ministers who are weakened by the attacks of learned men on the Scriptures.

In conclusion, allow me to insist on one or two points:

We claim that the supreme religious value of the Bible not only differentiates it from all other books called religious, but that this value derives its source from God. We hold that God has spoken directly to men. We hold that he has granted them infallible guidance. We have, then, in the Bible, a body of truth

we can trust.

All attempts to discredit the Bible result in a speedy and fearful loss of faith. This needs no proof.

All attacks upon the Bible strike at existing religious life. It is folly to talk of raising spiritual life to a higher plane through any transformation accompanying these attacks. The transformation must be brought about by Biblical teaching, which is most spiritual and designed for spiritual development.

Asserting the abiding value of the Bible is like arguing for the abiding value of sunlight to our earth. Wherever this world of ours is spiritually enlightened, and a pure worship is maintained, there the Bible is, and sustains vital connection with all such spiritual elevation. Every sin of the heart is laid bare by the Bible, and every good thing is encouraged by the Bible.

## Importance of Right Religious Beliefs.

BY E. H. DEWART, D.D.

The term "theology," in its strict sense, means the doctrine of God; but it is commonly used to designate the whole science of religion and divine things. There is at the present time a widespread tendency to disparage creeds, doctrines and religious beliefs. It is frequently intimated that if one's life is in the right it is not of much consequence what he believes. This is a serious mistake. In all the affairs of life the conduct of people is the outcome of their beliefs, except in the case of acts that are the result of thoughtless impulse. This is as true of our religious beliefs as of those relating to our ordinary business. It is freely admitted that theology is not religion. A nominal profession of faith or mere mental assent to a creed does not transform the character and life. But this is no reason for assuming that a living faith in the great truths of revelation concerning God's character and man's condition, duty and destiny is a vain or fruitless thing. Such a faith is intimately related to experience and character. "As a man thinketh in his heart, so is he." It has been rightly said, "A man's religion takes its character from his theology." The belief of what is false is misleading, but right beliefs are the roots from which right conduct grows. Those who have wrong thoughts of God and of themselves and their duty cannot render him acceptable obedience.

The service which God requires implies the belief of what he has revealed concerning himself. If we do not believe in God's power and holiness, we cannot serve him with reverence and godly fear. If we do not accept the Scripture teaching respecting our guilt as sinners, we will never seek forgiveness and salvation. If we do not believe in the infinite love and power of Christ to save to the uttermost, we will not come to him for deliverance and life. If we do not believe what is revealed respecting the future life, we cannot live and act under the power of faith in the things that are unseen and eternal. Christianity is an historic religion, presenting great foundation facts and principles for our acceptance.

Men disparage only what they do not believe to be true. Those who disparage the value of doctrinal beliefs, and talk as if the theologians of the past accepted their theology without proper inquiry, will generally be found to have a creed of their own, for which they want to make room by rejecting what others believe.—*Christian Advocate*.

Truth fears nothing but concealment.

Choosing a Deacon.

BY REV. M. D. JEFFRIES.

Your church is needing a deacon and there are a number of brethren in the minds of the members, but no one is the settled choice of the body of the church. Many of the members are mindful of the Scripture teaching as to deacons, you say, but none of the brethren thought of come up to the teaching, perfectly. Well, that is not strange, not many men in the world measure up to the Scripture standard. Let's look over your men.

1. There is Brother D.; some would make him deacon; he is an old man and they think he most deserves the honor. That is correct, provided you are looking for a man to honor and not for a man to serve the church.

2. Brother G. is spoken of; he is our wealthiest man and liberal, but that is about all. If you are needing a deacon "for revenue only," you have found your man.

3. Brother H. is a man who ought to be useful but is not; might not his election develop him? Yes, it might, but again it might not. But he is a "novice."

4. Well, we have Bro. J., an excellent man in many ways, but a constant objector. Better not; holding back is a good thing, but the horse that holds back all the time is a nuisance.

5. Brother L. is an active, faithful fellow, always in place—in fact, he is over-active, likes to be head man in everything and feels slighted if he is left off. Better not take him; you would be voting the church into trouble.

6. Brother M. would make a good deacon; he is intelligent, faithful and religious in meetings; but he is not careful as to his life outside; he is prone to be worldly and not over-scrupulous in a trade. He does not stand well "with them that are without." Better wait until the brother's religion gets a deeper hold.

7. Brother N. is a most excellent man in every way, just the man for a deacon. In fact, he is so good and does his duty so fully that he does not see why everybody else does not do theirs. He believes in taking it for granted that people will do right and letting them alone. I am afraid he will not help you much as a deacon. You want a servant to serve.

8. Well, we have Brother R., non-obtrusive, but active and faithful. We asked to serve in anything; regular in attendance, a friend to his pastor always, devout, liberal and godly. He is your man, without considering whether he is old or young, rich or poor. A wise old deacon said recently: "Choose for deacon your best and most active man; do not choose a man simply because he is gray headed."

"The choosing of a deacon is an important matter for a church and it ought to be wisely done.

Knoxville, Tenn.

Is the Young People's Union a Failure?

It is not a grateful task to criticize or to point out mistakes or suggest modifications. Such a work always seems to imply a spirit of fault-finding with good, earnest, self-sacrificing, hard-working and conscientious brethren. It seems all to put the critic in the role of the dissatisfied. Far be it from me to censure any of the noble brethren who have planned and guided the young people's societies, but the movement which for the past twenty years or more has been gradually developing into the various young people's organizations, denominational and inter-denominational, is not only one of the most important and influential of the period, but it also involves some serious problems of Christian life.

There are fads in every department of society; fads in education, in science, in governmental policies, in philanthropies, and especially in religious beliefs and activities. What is established and becomes custom loses its attraction and power with that portion of mankind which is governed and guided by feelings, impulses and fancy. Where there is not deep conviction and where knowledge is shallow and loyalty to principles

and to duty is not strong, people easily grow accustomed to even the best of methods and look for something new.

It is, perhaps, a bold statement and probably one that many people will question, to say that the whole movement which has resulted in the young people's organization, from the Society of Christian Endeavor through the roll call of denominational young people's societies is a "fad," but such it is, and, like all "fads," will have its day and then pass into innocuous desuetude. Dr. Sutherland's questions imply that the state B. Y. P. U. of Nebraska has reached such a stage and that the doctors are looking for some means of re-vivification. I believe that those acquainted with the affairs of the state B. Y. P. U. of Illinois regard it as beyond the stage of revival.

I do not regard any of the brethren who have labored so earnestly and devotedly for the success of the movement as blameworthy, but the decadence is natural and impossible to prevent. There are not only inherent weaknesses in the young people's societies, but they are fundamentally wrong in principle and absurd in their methods. The movement is based upon certain assumptions which are not true, except in a limited sense, and which become pernicious when given a wide and universal application.

These assumptions, in brief, are that the church and its regular services and work do not give to the young opportunity for the developing of Christian experience, knowledge and service. Allowing the assumption to be true, it does not follow that the remedy lies in an organization of the young people into a society distinct from the church, though it be as closely attached to the church as it is possible for a separate body to be.

But there are growing out of the movement certain tendencies which more than balance all the good which it may seem temporarily to accomplish. These harmful tendencies may be briefly summarized as follows: (1) To despise, or at least, lightly esteem the past and the experiences and teachings of those who have gone before us. (2) To make a separation of the old and young into sections or classes. (3) To substitute in church work and methods the whims, conceits and fancies of the immature, inexperienced and often heady and frivolous young, would-be leaders, for the judgment and wisdom of the experienced. If a great railway system should adopt the theory that its management should call together and organize into clubs its young and inexperienced employes, hold conventions and get a number of not very wise old railroaders and some rather flippant young fellows, and the young lady stenographers, to make addresses, the burden of which would be that those who were now managing railroads were antiquated, out-of-date and behind the age, and that the thing to do henceforth would be to give more control to the youths from fifteen to twenty-five years of age, who would soon show the old railroad managers how to do it; that hitherto the young had not had a chance, etc.—if this were done and the spirit of it should pervade the system and have opportunity to exercise itself, who would want to patronize such a railroad system? (4) To make it a test of the ability, piety and efficiency of a pastor that he shall satisfy the often-childish whims of the immature and frivolous young rather than that he be a good minister of Jesus Christ.

Another serious evil of the young people's movement is that it tends to put the church in the back-ground and to lessen its power. I know that the claim is that it increases its power. Not so. It is one of the chief missions of the church to cultivate the Scriptural type of piety; to develop spirituality; to encourage the study of God's Word; to keep in touch with the progress of the kingdom of God in the world, and to stimulate the Christian activity and zeal. Surely, it ought not to be necessary to organize a society to do these things. The plan that the church is doing them through the young people's society does not relieve the situation, because it puts the church in the back-ground, lessens her influence and relieves her of responsibility and weakens her power.

Finally and practically, since the young people's movement has become prominent, conversions have almost ceased among the adults, and the young people are more than ever swept into pleasure-seeking, pleasure-loving and irreligious lives.

The writer of this has been an active worker and helper with the young and believes in all that can be done for them and has great joy in their zeal and fidelity. He is not an old foggy or ignoramus. He is an

—Standard of Chicago.

Theological Terms.

BY REV. W. M. ASHMORE, D. D.

Theology is a science, and, like any other science, must have a nomenclature that possesses some degree of fixity, and not be like a lump of putty, to be put into a new shape when people get tired of the old shape.

There is a doctrine of the convertibility of forces in natural science, but it is not matched by a doctrine of the convertibility of terms in the realm of thought. Astronomy has an extensive nomenclature of its own, which cannot be made to slip over at will. So has chemistry, and so has geology, and so has botany, and so has geography, and so have they all. We do not find people complaining of the perpetual recurrence of certain terms in each of these sciences. These fixed and settled terms are regarded as a necessity and a convenience. Because a professor uses them in his teaching, nobody accuses him of "cant." Nor do we find any professor commending a text-book because it discards the old terms—*nadir* and *zenith* and *stamen* and *petal*, and *apogee* and *perigee*, and *equator* and *zodiac*—and invents new ones which he says have the benefit of freshness.

We are not concerned now with the great number of theological expressions of a purely exegetical nature which have found their way into the ecclesiastical vocabularies of our day. People who choose to criticize and modify them can do so unchallenged.

But now the Scriptures have a long list of their own. Among them we find such words as iniquity, sin, transgression, sacrifice, atonement, sin offering, bearing sin, being made a curse, reconciliation, covenant, regeneration, justification, election, predestination, believing, receiving Him, baptized into Him, separation, sanctification, resurrection, eternal judgment, adoption, probation, and scores of others which make up the nomenclature of the biblical faith. Why attempt to change these terms? Why attempt to find others that will do better? Why ignore them, or why treat them as if they were "cant"? And why comment that as being the best form of a sermon which has no doctrinal phraseology? It used to be said that among the conspicuous providential preparations for the dominion of Christianity was the elaboration of the Greek tongue in which to embody the truths and express the distinctions of "the faith" with accuracy and precision. A varying, shifting nomenclature, or perhaps not any very definite nomenclature at all, does not furnish much of a chalk line to work by. No prophecy is of private interpretation and no nomenclature of biblical authority is of any private alteration. Better stick to the words which the Holy Ghost teacheth.

A form of the evil more difficult to treat wisely is the retention of old Scripture terms but the re-stuffing of them with other meanings. Dr. A. J. Gordon, in one of his apt comparisons, found an illustration in the practice of evil-doers who debase the government coin. A twenty-dollar gold piece will have one side neatly sawed off. A certain amount of the inside will be dug out and replaced with lead or copper, after which the top is deftly soldered on again. It still appears to be a twenty-dollar gold piece, but a twenty-dollar gold piece it is not. In like manner is the nomenclature debased of the Bible itself. Some of the denominations which do not care to be classed as "orthodox" are particularly

good at this kind of tampering with biblical coin. As a single illustration, the bearing of iniquity in this new theology is declared to be, not a vicarious bearing of penal consequences of sin, but merely a sympathetic suffering arising from association with the sinner. The peril of perversion in all such teaching is very great. We pass the windows of taxidermists, or walk the halls of a museum, and see birds and animals all looking as large and as natural as life—but there is no vitality in them. The vital organs have been taken out, and they are all stuffed. Deliver us and our coming generation of students from a stuffed biblical nomenclature, and from a stuffed theology.—Watchman.

Spiritual Power.

The individual will is not the true guide to the highest issues of life. It is erratic, opinionated, self-seeking, concerned for itself alone. This attitude does not bring the individual into right relations with the social order, but makes him a protestant against the results it brings to pass. It puts the central motive of life into the wishes and interests of the individual, and causes him to measure all things by personal desires.

So long as we make the individual the standard of our moral conduct and of our social aims, our life will be unsatisfactory. We shall be discontented with ourselves, and fretful against the world that fails to give us all that we long to possess. The self-centered life is always a narrow and impoverished life. In no way can the world's moral and social forces be made to revolve around the individual. He who seeks this result is destined to be disappointment and failure.

True power comes to the individual, not when he seeks its source in himself, but when he is willing to attach his own destiny to what is universal. It is not our personal good that abides, but the good that belongs to all men. Real spiritual strength is secured when we identify ourselves with mankind, and seek only that which comes to all.

It is the self-seeking that brings fret, worry, heartache, discontent, and disappointment. When we identify ourselves with the common good, find in that hope and satisfaction, we are sustained by it; and it makes our aims large and noble. We cannot claim of God the protection of any special providence. Rather should we wish for that which is universal, that guards every member of the race by un-failing law. If all are provided for, we shall not be left in poverty.

It is our strength, and not our weakness, that we share in the "common lot." In so far as we recognize this common destiny, and accept it cheerfully, even gladly, are we made ready for the real work of life. Especially are we qualified for our tasks if we are brought to see that the divine ordering is not arbitrary and willful, but broad, generous, un-failing and universal. Whatever the divine order, within that is our place, in harmony with it is our strength secured, by way of that comes all our power.

From this point of view, what we are to seek after is not individual direction and power, but to make our lives a part of the divine effort for the world's good. The strength of an army is in its spirit of obedience, that every soldier yields an intelligent loyalty to the directing will. The glory of family life is in its fidelity on the part of every member to the central motive of its existence, the good of all being the aim that binds every individual to his task. In large measure the army must destroy the individual will for the sake of its concentrated power; but in the family the combined good is best secured when individual power is given willingly for the larger life it represents. An army is the most powerful when all its members loyally yield themselves to some great motive that subordinates every individual aim and desire. The family life is the most beautiful in which affection makes every member obedient to a common purpose of moral helpfulness and spiritual growth.—Christian Register.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, JULY 7.

**GOD THE CREATOR OF ALL THINGS.**

Gen. 1:26-2:8.

**MOTTO TEXT**—"In the beginning God created the heaven and the earth."—Gen. 1:1.

Over the whole story of creation, one word is writ in large letters—God. God's power and God's will. In the beginning—God; before the beginning—God. The study of Genesis is needed in these days when in too many pulpits God is ignored.

"And God said, Let us make man in our image, after our likeness."—The word translated God is plural, and the verb singular, thus intimating the Triune God, three in One. The words image and likeness are about synonymous as used here, the use of both strengthening the figure. Man is a spirit, is a free moral agent, has intellect, personality, will, affections. He is immortal also. His life, unlike God's, has a starting place, but, like God's, no end.

"Let them have dominion."—"Them" shows that God is beginning a race, and Adam is not to be alone the only man. Man is like God in having dominion. He was made ruler of this planet. And he has indeed made all serve him. But, had he not sinned, how different would have been his rule.

As he had said, so he did. "So God created man in his own image, in the image of God created he him."—The word create is used thus again and again, and with emphasis. Man was a special creation, by the direct will and purpose of God, and not the product of evolution. But evolution is now a discredited guess in the scientific world, and takes its place in the arsenal of worn-out weapons which have been used in vain attacks upon Moses. "Male and female created he them."—Thus securing the perpetuity of the race. Man is, but one species, descended from one couple. "He has made of one blood all nations of men." All mankind are our brothers in Christ Jesus.

"And God blessed them, and God said unto them."—In relating the creation Moses goes on to give the words of God to Adam and Eve. Afterwards he goes back and enters into particulars in regard to their creation.

"Behold I have given you every herb bearing seed, which is upon the face of all the earth."—The right to eat flesh of clean beasts was given to Noah—not to Adam. It is remarkable that all nations have traditions of a golden age, and in that age no animal flesh was eaten. The grass is for the cattle, the herbs, which include the grains, and the fruits were designed for men. God made preparation for the needs of all his creatures.

"And God saw everything that he had made, and, behold, it was very good."—Exceedingly good. The Creator takes pleasure in the works of his hands. Whatever he makes is good. Under the microscope the smoothness and beauty of all natural things, and the roughness of man's best work is seen. Nothing can stand in God's presence which is not

**What are Humors?**

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but are sometimes inherited.

How do they manifest themselves? In many forms of cutaneous eruption, such as rheum or eczema, pimples and boils, and in weakness, languor, general debility. How are they expelled? By

**Hood's Sarsaparilla**

which also builds up the system that has suffered from them. It is the best medicine for all humors.

good. Those before his throne must be faultless. And fallen men are made thus by being washed in the atoning blood and having on the robe of Christ's righteousness.

"And the evening and the morning were the sixth day."—Whether by day is meant a long definite period, which the Hebrew word may mean, or whether God made all things as they are now on earth in six days of twenty-four hours, after the geological ages had passed away cannot be said. One thing is forever established—that whatever God meant by six days was accurately and infinitely true.

God is true, Moses wrote God's words. It may be that by day is meant one revolution of the sun around its center which seems to be Halcyone, but just what God meant is accurate and exact down to the last jot and tittle. Let us see to it as far as in us lies and with God's help, that all that we do shall be good. And let us never forget that at every moment God sees all that he has made.

"Thus the heavens and the earth were finished, and all the host of them."—"The visible contents of heaven are so called from their multitude, variety and order, and their being subject to the power that called them into existence, like a well-disciplined army to the will of a commander."

"And on the seventh day God ended his work which he had made."—With Eve creation ceased. From that work the Almighty ceased. His Sabbath shall end, when? Of God's seventh day, man's Sabbath is an imitation, a type, a reminder.

"And God blessed the seventh day."—Referring now to man's seventh day. But is there not also a reference to God's? Did he not bless his own seventh day above all the ages of his eternity by putting into it the work of redemption, the atonement on Calvary? Shall not the seventh day of the creation be through all eternity the most blessed of all? But the reference is to man's Sabbath. God blessed that. "The only good that can be bestowed on a portion of time is to dedicate it to a noble use, to a peculiar and pleasant employment."—Murphy.

"And sanctify it."—Made it sacred, set it apart for religious purposes. Among all nations the division of time into seven days is found. There is nothing in nature to cause such a division, as in the case of the month and the year. It was a knowledge of God's command handed down along the line of Adam's descendants. There is no accounting for it otherwise.

As a memorial of his own rest God appointed this day. With infinite mercy and loving kindness he has made this memorial of his own rest a blessing to man. Were it not a blessing it would be none the less a duty to God.

Sabbath breaking is a sin first and chiefly against God, as all sins are. In urging men against sin, God must be put first. How can I do this great sin and sin

against God? Against thee and thee only have I sinned and done this evil in thy sight. Our guilt towards God in any sin is infinitely greater than our guilt towards our fellow-men and ourselves. Instead then of urging the keeping of the Sabbath because it is better for us, both physically and spiritually, and better for society and for the country, let us urge it because God commands it, and it is our duty and delight to obey him.

Let not teachers be drawn away into the discussion of geological points by curious questions. Unregenerated human nature would much rather think and talk of geology than of God and our responsibility to him.

**COMMENCEMENT.**

The commencement exercises of Grand Island College were opened on Sunday, June 2, with a sermon by the Rev. Geo. B. Vosburgh, of Denver, Col., from the text in Job 8:32. His theme was liberty, not what is commonly called liberty, but the power to attain the highest self-realization. On Sunday evening Dr. Vosburgh preached the baccalaureate sermon before a very large audience from Eccles. 9:10 "Why are we in the world, or what is the great end of life?" was the question discussed.

On Monday and Tuesday evenings occurred the annual contests in declamation and oratory. A concert was given on Wednesday evening. On Thursday evening occurred the Graduation exercises. Five young men and women received degrees from the college and two received certificates from the Normal course and six from the Commercial department.

There have been over 200 enrolled during the year. The college has just succeeded in raising \$25,000, to which the Baptist Educational Society will add \$10,000, thus giving the school \$70,000 productive endowment. Grand Island College has an excellent field and the outlook for the future is encouraging.

Very truly,  
G. G. SEARS.

**SUB-TROPICAL RAMBLES.**

The Author's Experiences.

U. S. Consul Pike, of Port Louis, Mauritius, has written a charming book upon this gem of the ocean, the home of Paul and Virginia.

Col. Pike, whose New York address is 43 Exchange Place, had a curious experience with coffee and the beverage almost destroyed his eyesight.

He says, "Speaking of coffee, my first warning against its use was insomnia followed by depression, and dependency. The nervous system was in such a condition that I could not attend to business, and to my distress I discovered that my eyesight was becoming more and more imperfect every day. From my knowledge of the symptoms of coffee poisoning, I concluded to leave off the coffee and take on Postum Food Coffee in its place. The results were astonishing. Gradually my eyesight recovered, and the nervous condition and depressed feeling disappeared. I have now been using Postum in place of Coffee for several years and am in perfect health."

My family of six persons discarded coffee some time ago and use Postum. I would not be without it. It is a most valuable addition to the breakfast table and should be in every household.

**TEXAS BAPTISTS.**

One has to know Texas Baptists to appreciate them. In some respects they are quite unlike those of any other State. For many years the Baptists of this vast domain have been passing through a formative state. Diversities of opinion, sometimes not finding the most suave expression, were inevitable, seeing that Baptists were brought together from the four quarters of the earth with opinions preconceived. And when thus brought together there was not that cohesive congeniality which belongs to old, staid churches where tradition has become a law.

Texas Baptists, particularly at this period, are most fortunate in their leadership. Dr. E. H. Carroll, with his able lieutenant, Dr. J. M. Carroll, is steering the great educational enterprise of the State. Within the last few years he has accomplished marvels in the midst of difficulties immeasurable. An able preacher, a man possessed of unusual business sagacity, and a statesman in the inauguration and execution of wide-reaching policies, he commands the esteem and confidence of the best people of the State, and never fails in the accomplishment of vast undertakings. Few men could accomplish so much as he has within the period of so brief a space of years in the cancellation of college debts and in giving to the educational interests of the State so great an impulse. It has been through his agency chiefly that Baylor University has been given a pre-eminent place among the leading institutions of learning in the South. It is destined to become the greatest seat of learning in the trans-Mississippi region. During late years the most competent professors have been procured to fill its chairs, and the policy of President Cooper is to have only the ablest in the years to come. The addition of Dr. A. H. Newman to the teaching force of the University is only an indication of what the institution is destined to be in the future.

Texas Baptists have other great leaders than those already named. Dr. J. B. Gambrell is without a peer in his realm as the superintendent of State Missions. Wise, cool, judicious and progressive, he has wrought a wonderful transformation in the missionary work of this wide domain. Like his able collaborator, Dr. Carroll, he, too, has an able lieutenant in the person of Mrs. J. B. Gambrell, who is devoting her life to the cause of missions.

The work of Dr. Gambrell is immensely enhanced by his pen. His English is of the genuine Saxon type, and for unconventional piquancy he is without a peer among Southern writers. His epigrams are as bright as a new pond, and as keen. He owes it to the after generations to embody in book form some of the observations and experiences of a life so eventful as his has been. His mind is naturally of the philosophic mould, and for parity of diction in placid English he is the peer of Franklin, Bunyan and Goldsmith.

Closely associated with Dr. Gambrell is his gifted pastor, Dr. George W. Truett, who, though still a young man, has one great renown throughout the country as a preacher, pastor and wise leader. Those closest to him speak of him as a premier in the formation of great policies.

Allied with these again is the veteran philanthropist, Dr. R. O. Beckner, who has charge of

the great orphanage interest in the State. His work is not confined, however, solely to this interest, and his counsel is greatly prized among the other leaders of the Baptist hosts of Texas. Standing in congenial co-operation with these eminent leaders are hundreds of pastors, jurists, educators and capitalists, all of whom are animated by visions of mighty denominational progress in the immediate future.

God has given to the Baptists of this great State some as princely spirits in the commercial world as can be found in any other State in the American Union. Among these are Col. O. C. Slaughter and Mr. George W. Carroll, the munificent gifts of whom have aroused enthusiasm and inspiration throughout the Baptist hosts of Texas. This copious liberality on the part of these brethren is regarded as but the beginning of vaster things.

No one familiar with Baptist affairs in this Empire State can contemplate the future with other than expectant satisfaction. B. F. RILEY.

**SOUTHWEST MISSOURI.**

For the last three months it has been the privilege of the writer to labor with the First Baptist church of Carthage, where the sainted W. F. Harris gave up his life, and where Dr. C. G. Skillman left the perfume of his excellent work and life.

It was a privilege to exchange pulpits with Dr. Cecil V. Cook, the beloved pastor at Webb City, two weeks ago and meet some old friends of long ago. The church seems to be prospering very much.

Cartersville, just across the road from Webb City, is a town almost as large as Webb, but the Baptist cause has not kept pace with the city. The church is now pastorless.

Joplin, First church reports prosperity under the leadership of Rev. Milford Riggs, well known as prayer-meeting contributor to the *Central Baptist*.

Jasper county, with all this net work of towns and cities, is much like a great city in regard to Gospel work, and the Missouri General Association is trying to possess this great field for the Baptists.

Carl Junction, just west of us, has the most venerable pastor of any—the Rev. J. M. Smith, who celebrated the sixtieth anniversary of his marriage with his present wife. It was a most delightful occasion, being a general all-day picnic, with two preaching services. Rev. I. N. Clark, D. D., of Kansas City, preached at 11 A. M., and Rev. A. J. Essex at 7:30 P. M. These two men were the bosom friends of Eld. Smith in his former years. His children and grandchildren and friends from all directions were on hand to enjoy the occasion. Bro. Smith is now in his eighty-second year, I believe, and has made a most excellent record here through all the years of his pilgrimage in these parts, especially his work in Carthage, where it took a giant in the Lord to carry on the work. The trail of his pious and godly life is marked by many "monuments unto the Lord."

Rev. J. W. Keltner, so well known and beloved in these parts, has just resigned his pastorate in Kansas City to take the financial agency of Webb City College. It means more arduous work for Bro. Keltner—but he is used to that—and we hope much good for the college.

There are three good and fairly successful Baptist Colleges in

this part of the State—South Missouri Baptist College at Bolivar, Pierce City College and Webb City College.

The First church of Carthage is a goodly body of more than three hundred members, with a good property well located in the northern part of the town, and a mission with a meeting-house in the southeastern part, so it has the city between. About fifteen have recently been added to the membership.

It has been a pleasure to speak of the RECORDER and secure to it some little substantial good, and hope for more.

W. M. BARKER.

**A WORD TO OUR YOUNG PEOPLE.**

At the meeting of the General Association at Murray it was recommended "that our young people be urged more to attend our State and District Associations and our young people's conventions, that they may be instructed in the Word of God and in methods of Christian work, that they may be stimulated to greater effort for Christ at home and abroad, and that they may be made better acquainted with all our denominational life and work."

Our next international convention for young people will be held in Chicago, July 25-28. Low railroad and hotel rates have been secured, and a strong programme has been arranged. Representatives from Kentucky, Tennessee, South Carolina, Georgia and other States will leave Louisville on a special train via the Pennsylvania Short Line Wednesday, July 24, at 8:30 p. m., reaching Chicago the following morning at 7:30 o'clock.

Every church ought to send at least one messenger. Many churches could pay the way, or at least the railroad expenses, of the pastor, or of some other member in case the pastor could not go.

Full information may be obtained by addressing the Corresponding Secretary and Transportation Leader of the Baptist Young People's Union of Kentucky.

H. E. TRALLE,  
3208 Portland ave.,  
Louisville, Ky.

**COMMENCEMENT.**

Onachita Baptist College at Arkadelphia, Ark., is the co-educational Baptist College of Arkansas, and recently closed its fifteenth and most prosperous session. There were twenty-two graduates in the literary department, five in the musical and two graduates in elocution. Twelve of the graduates were men, five of whom were preachers. Four of the young preachers will probably take a course in the Seminary at Louisville.

The commencement sermon was preached by Dr. W. S. Peck, pastor of the First Baptist church at Shreveport, La. The sermon before the young ministers was preached by Rev. Ben Cox, pastor of the First Baptist church of Little Rock. Both sermons were listened to by large and appreciative audiences. Hon. M. V. Tompkins, of Prescott, delivered the baccalaureate address, taking for his subject "John O. Calhoun." Rev. Finley F. Gibson, of Malvern, delivered the address before the alumni association, taking for his subject, "This one thing I do."

Much interest and enthusiasm was manifested by students and visitors throughout the entire commencement exercises; the only thing which marred the pleasure of them all was the sick-

ness of President Conger. He has been so long identified with the college, being the only President it ever had, that he is properly looked to as a leader. He is, however, better now, and is cheerfully doing the work incident to the forth-coming summer campaign. His plans are broadly laid, and it is expected that the college will have more than 500 students next session. The number last session was 468.

The faculty will be enlarged, and the very best talent will be sought for in each teacher engaged.

It may not be generally known that the Onachita College plant is one of the best in the South-west. The buildings and grounds are easily worth, with furnishings, between \$75,000 and \$100,000. The Conservatory of Music is said to be one of the most convenient in the entire South. It contains a handsome pipe organ and twenty-eight pianos.

The Baptist church at Arkadelphia is perhaps the strongest, as to numbers, in the State, the present enrolled membership being about 550. Last fall a handsome pipe organ was put into the church and \$485 was contributed to Foreign Missions. Other benevolent objects also received consideration. During the past year seventy-five were baptized into the fellowship of the church and thirty received by letter. The first of July Pastor Pace will have been here two years.

Other news items will be given in another letter.

Fraternally,  
J. K. PACK.

**FAMILY FOOD.**

Crop, Teeth and Nerves No Cooker.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city who was using the Food by the advice of his physician. She says, "They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly.

My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

Well it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible and on Grape-Nuts.

Sometimes ago a number of the family were stricken with La-Grippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

We all appreciate what your famous food has done for our family."

Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking.—Thomas a Kempis.

**NEW ORLEANS LETTER.**

There is a growing desire for the location in New Orleans of one of the ablest preachers in our denomination; one made ready for the work by the Almighty; one who, God willing, is ready to take upon him this as his life work. If God is moving his people to this end, he will give them the man for the place. A new and commodious church edifice would no doubt be projected and a new church organized.

The question has been asked, would such a preacher and a new church hinder the progress of existing churches? My own mind is quite at rest on that subject. I do not think that such a movement could possibly injure the other churches, and I do think that it might, in the providence of God, prove a great inspiration to them and cause them to put forth much greater efforts in their respective fields than heretofore.

The New Orleans people are public spirited, they would greet with genuine pleasure the coming of one of our ablest preachers to New Orleans, and the projecting of an elegant church building.

The May Convention was indeed an object lesson to the people of this city, and the reading matter which was given to the public previous to and especially during the holding of the Convention was widely read and appreciated by the community. The Baptists are better and more favorably known in New Orleans now than ever before.

It may be remembered that in sixty years we have only erected one comfortable church building, purchased one theater, capable of seating a large audience, and erected one small frame building. The fourth is now in process of construction, designed to supply a beautiful suburban settlement. We have not done enough building in the past to impress the community that we are enterprising.

The great progress being made by the city in material development and commercial advancement should be recognized by our denomination, and we should step to the front and erect at least one elegant church edifice. It would be an easy matter to secure a large number of contributors in this city, and a vast number of Baptists South and North would be found ready to contribute towards carrying through the enterprise successfully.

If God moves his people to this work, they have only to trust him and go forward, and he will give them success. Faith is the victory.

Fraternally,  
A. K. SNAPO.

Our good friend, Capt. John H. Leathers, cashier of the Louisville National Banking Company, has published in *The Critic* an interesting account of a sermon Dr. John A. Broadus preached in Lee's army. It was the first time Capt. Leathers ever heard the great preacher. He spoke on the soldiers quitting themselves like men and fighting the good fight of faith. The sermon made a deep impression, and Capt. Leathers closes his interesting account by saying:

"May it not be that the great truths he then uttered may have enabled some of these poor boys as they fell a short time after in the cause to which they gave their lives, to exclaim with their dying breath, 'I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness?'"



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**FROM MEXICO.**

Eliseo Regio, who is located at Zacatecas, recently made a twenty-days tour over his field preaching seventeen times and baptizing three persons. He next went to spend a week with the church and congregation at Nieves. Josue Bantista one of our Self-supporting Indian preachers, recently baptized three persons, and writes that two more await the ordinance. He came up from Tirra-Caliente last week, a distance of one-hundred miles, to bring four students whom he put into our school at Morelia. The congregation and work at Morelia seem to be taking on new life. Mr. and Mrs. Hatchell our new missionaries, who have just located there are charmed with their surroundings; they are sweeping right ahead in the study of the language. Our young preachers' school formerly located at Saltillo, is soon to be reopened by Bro. Watkins at Torreon.

The National Sunday School and Young People's Convention is to hold its annual meeting in the city of Pueblo, July 10-15.

All who are so fortunate as to be able to attend are expecting a social, intellectual and spiritual feast.

Dr. Geo. M. Savage of Jackson, Tenn., has been on his way (!) to Mexico every summer for several years, and tho' he has not once arrived, we confidently expect him *this* time, about June 20. As he is desirous of seeing the most beautiful city of this Republic, he will hardly return without visiting Guadaluajara. We are to hold the annual business meeting of our Southern Mission at Toluca, July 18-21.

J. G. CHASTAIN,  
Guadaluajara, Mexico, June 16, 1901.

**Summer Vacations.**  
Spend yours this summer in California. There is no telling when the trip can again be made so cheaply.  
July 26 to 18th inclusive, round trip tickets will be sold to San Francisco via the Southern Pacific Company's routes at rates less than the regular one-way fare, and will be good for the return until August 31st.  
These tickets cover first class passage, and will allow holder to stop over at various points of interest en route either going or returning, or both, and can be purchased for passage going via any of the Southern Pacific routes, such as San Jose, Manzanito, Ogden or Alhambra, returning the same or either of the others.  
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THE UNCRUCIFIED CHRIST.

BY CHARLES M. JONES.

A saint of old what time he prayed, In shining vision saw displayed Satan himself in masquerade. In garments by the morning lent Lucifer came to represent The Christ of human sentiment.

He seemed to look with loving eyes; His lips seemed ready with replies; So perfectly both kind and wise. Then spoke, "Thy yearning tears I see,

So vain—a wiser ministry Of deeds, not prayers, I bring to thee!"

He waited for the saint's reply, This came but slowly, for his eye Was seeking out the masker's lie. He said, "My Christ, ere his ascent, Had wound of spear, and deplendent The mark of nails; that way he went.

"Returning him I sure shall see With traces of the cross on the tree He gave his precious life for me. Your palms and side are whole; your face,

Affable, lacks the pitying grace; You care not for the sinner's case.

"The charity you phrase so well, The wisdom that your lips would tell, Can break nor bar the gates of hell. Away, thou monster, thou haat lier! Come precious Jesus, crucified! I love thy bleeding hands and side!

"My heart is cleansed in Jesus' blood, And by his Spirit's grace subdued, My Saviour serve I, doing good!" Covins, Cal.

OUR PULPIT.

HARVEST TIME.

BY C. H. SPURGEON.

Is it not wheat harvest to-day?— 1 Samuel 12:17.

I shall not notice the connection; but I shall simply take these words as a motto, and my sermon will be founded upon a "harvest field."

Now, a joyful harvest is the harvest of every Christian. In one sense the Christian is the seed; in another, he is a sower. In one sense he is seed sown by God, which is to germinate, grow and ripen till the great harvest time. In another sense, every Christian is a sower sent into the world to sow good seed, and to sow good seed only. I do not say that Christian men never sow any other seed than good seed. Sometimes, in unguarded moments, they take garlic into their hands instead of wheat; and we may sow tares instead of corn. Christians sometimes make mistakes, and God sometimes suffers his people to fall, so that they sow sine; but the Christian never reaps his sine; Christ reaps them for him. He often has to have a decoction made of the bitter leaves of sin; but he never reaps the fruit of it. Christ has borne the punishment. Yet bear in mind, my brethren, if you and I sin against God, God will take our sin, and he will get an essence from it that will be bitter to our taste; though he does not make us eat the fruits, yet he will make us grieve and sorrow over our crimes. Ah! the minister has a joyful harvest, even in this world, when he sees souls converted. I have had a harvest time when I have led the sheep down to the washing of baptism; when I have seen God's people coming out from the mass of the world, and telling what the Lord has done for their souls. When God's children are edified and built up, it is worth living for, and worth dying ten thousand deaths for, to be the means of saving one soul. What a joyful harvest it is when God gives us converted ones by tens and hundreds, and "adds to his church

abundantly as he shall be saved."

Every Christian has his harvest. The Sabbath-school teacher has his harvest. He goes, and he toils, and he plows very stony ground often; but he shall have his harvest. O, poor laboring Sabbath-school teacher, hast thou seen no fruit yet? Dost thou say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Cheer up, my brother, thou dost labor in a good cause; there must be some to do thy work. Hast thou seen no children converted? Well, fear not, you cannot expect to see the seed spring up very early; but remember—

Though seed lie buried long in dust, It shall not deceiver your hope; The precious grain can ne'er be lost. For God insures the crop.

Go on sowing still, and thou shalt have a harvest when thou shalt see children converted. I have known some Sabbath-school teachers who could count a dozen or twenty, or thirty children who have one after another come to join the church and know the Lord Jesus Christ. But if you should not live to see it on earth, remember you are only accountable for your labor, and not for your success. So still toil on!

"Cast thy bread upon the waters, and thou shalt find it again after many days;" for God will not allow his word to be wasted: "It shall not return unto him void; it shall accomplish that which he pleases." But there is a poor mother who has been often sad. She has got a son or a daughter, and she has been always praying that God might convert their souls. Mother, thy son is an ungainly boy still; he grieves thy heart; still the hot tears scald thy cheeks on account of him. And thou, father, thou hast reproved him often; he is a wayward son, and he is still running the downward road. Cease not to pray. O, my brethren and sisters, who are parents, you shall have a harvest!

You shall have a harvest, whatever you are doing. I trust you are all doing something. If I cannot mention what your peculiar engagement is, I trust you are all serving God in some way; and you shall assuredly have a harvest wherever you are scattering your seed. But suppose the worst; if you should never live to see the harvest in this world, you shall have a harvest when you get to heaven. If you live and die a disappointed man, you shall not be disappointed in the next world. I think how surprised some of God's people will be when they get to heaven. They will see their Master, and he will give them a crown. "Lord, what is that crown for?" "That crown is because thou didst give a cup of cold water to one of my disciples." What! a crown for a cup of cold water? "Yes," says the Master, "that is how I pay my servants. First I give them grace to give that cup of water; and then, having given them grace, I will give them a crown." "Wonders of grace to God belong." He that soweth liberally shall reap liberally; and he that soweth grudgingly shall reap sparingly. Ah! if there could be grief in heaven, I think it would be the grief of some Christians who have sown so very little. After all, how little the most of us ever sow. I know I sow but very little compared with what I might. How little any of you sow. Just add up how much you give to God in the year. I am afraid it would not come to a farthing per cent. Remember, you reap according to what you sow. O, my friends!

what surprise some of you will feel when God pays you for sowing one single grain. The soil of heaven is rich in the extreme. If a farmer had such ground as there is in heaven, he would say, I must sow a great many acres of land; and so let us strive, for the more we sow, the more we shall reap in heaven. Yet remember, it is all of grace, and not of debt.

The first sad harvest is the harvest of death. We are all living, and what for? For the grave. I have sometimes sat me down and had a reverie like this: I have thought—man, what is he? He grows, he grows, till he comes to his prime, and when he is forty-five, if God spare him, perhaps he has then gained the prime of life. What does he do then? He continues where he is a little while, and then he goes down the hill; and if he keeps on living, what is it for? To die. But there are many chances to one, as the world has it, that he will not live to be seventy. He dies very early. Do not we all live to die? But none shall die till they are ripe. Death never reaps his corn green; he never cuts his corn till it is ripe. The wicked die; but they are always ripe for hell when they die; the righteous die, but they are always ripe for heaven when they die. That poor thief there, who had not believed in Jesus perhaps an hour before he died, he was as ripe as a seventy years' saint. The saint is always ready for glory whenever death, the reaper, comes; and the wicked are always ripe for hell whenever God pleases to send for them. O, that great reaper! he sweeps through the earth and mows his hundreds and thousands down. It is all still; death makes no noise about his movements, and he treads with velvet footfall over the earth—that ceaseless mower, none can resist him. He is irresistible, and he mows, and mows, and cuts them down. Sometimes he stops and whets his scythe; he dips his scythe in blood, and then he mows us down with war; then he takes his whetstone of cholera and mows down more than ever. Still he cries, More! more! more! Ceaseless that work keeps on. Wondrous mower! Wondrous reaper! O, when thou comest to reap me, I cannot rest thee, for I must fall like others; when thou comest I shall have nothing to say to thee. Like a blade of corn, I must stand motionless, and thou must cut me down! But, O! may I be prepared for thy scythe! May the Lord stand by me, and comfort me, and cheer me; and may I find that death is an angel of life—that death is the portal of heaven; that it is the outward porch of the great temple of eternity; that it is the vestibule of glory!

There is a second sad harvest, and that is the harvest that the wicked man has to reap. Thus saith the voice of inspiration, "Whosoever a man soweth that shall he also reap." Now, there is a harvest that every wicked man has to reap in this world. No man ever sins against his body without reaping a harvest for it. The young man says, I have sinned with impunity; stay thou young man! go there to that hospital, and see the beings writhing in their disease. See that staggering, bloated wretch, and I tell thee, Stay thy hand, lest thou become like him! Wisdom bids thee stop; for thy steps leap down to hell; if thou enterest into the house of the strange woman, thou shalt reap a harvest. There is a harvest that every man reaps if he sins



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against his fellows. The man who sins against his fellow-creature shall reap a harvest. Some men walk through the world like knights, with spurs on their heels, and think they may tread on whom they please; but they shall find their mistake. He who sins against others, sins against himself—that is, nature. It is a law in nature, that a man cannot hurt his fellows without hurting himself. Now, you who cause grief to others' minds, do not think the grief will end there; you will have to reap a harvest even here.

Again, a man cannot sin against his estate without reaping the effects of it. The miserly wretch who hoards up his gold, he sins against his gold. It becomes cancered, and from those golden sovereigns he will have to reap a harvest; yes, that miserly wretch, sitting up at night, and straining his weary eyes to count his gold, that man reaps his harvest. And so does the young spendthrift; he will reap his harvest when all his treasure is exhausted. It is said of the prodigal, that "no man gave unto him"—none of those that he used to entertain—and so the prodigal shall find it; no man shall give anything unto him. Ah! but the worst harvest will be that of those who sin against the church of Christ. I would not that a man should sin against his body; I would not that a man should sin against his estate; I would not that a man should sin against his fellows; but most of all, I would not have him touch Christ's church. He that touches one of God's people, touches the apple of his eye. When I have read of some people finding fault with the servants of the Lord, I have thought within myself, I would not do so. It is the greatest insult to a man to speak ill of his children. You speak ill of God's children, and you will be rewarded for it in everlasting punishment. There is not a single one of God's family that God does not love, and if you touch one of them, he will have vengeance on you. Nothing puts a man on his mettle like touching his children; and if you touch God's church, you will have the direct vengeance of all. The hottest flames of hell are for those who touch God's children. Go on, sinner! laugh at religion if thou please; but know that it is the blackest of sins in all the catalogue of crime. God will forgive anything—sooner than that; and though that is not unpardonable, yet, if unrepented of, it will meet the greatest punishment. God cannot bear that his elect should be touched; and if you do so, it is the greatest crime you can commit.

Now we must conclude, by simply mentioning the third sad harvest; and that is the harvest of Almighty wrath, when the

BEST SERVICE EQUIPMENT EST TRAINS EST TRACK EST ROUTE Epworth League Convention San Francisco, Cal., July, 1901.

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wicked at last are gathered in. In the 14th chapter of Revelation you will see that God commanded the angel to gather the grapes, and they were all put into the wine-press together, and after that the angel came and trod them down until the blood ran out, so that it was up to the horses' bridles for the space of one hundred and twenty miles. Wonderful figure to express the wrath of God! Suppose, then, some great wine-press, in which our bodies are put like grapes, and suppose a mighty giant comes and treads us all under foot, that is the idea—that the wicked shall be cast together, and an angel shall crush them under foot until the blood runs out up to the horses' bridles. May God grant of his sovereign mercy that you and I may never reap such a harvest as that; that God may never reap us in that fearful harvest! but that rather we may be written among the saints of the Lord.

**DR. HATCHER'S TRIBUTE.**

Tells How He Was Impressed by the Rev. Dr. Palmer.

The venerable, Dr. W. E. Hatcher, of Virginia, writing about the Baptist Convention in New Orleans, said: "I must uncover my head in honor of the aged Dr. Palmer, pastor of the noble Presbyterian church, in whose house we met. It made me love humanity better and believe in the Gospel more to look upon his classic and unworldly face. What a striking figure he was—small, surprisingly small, but with character deep wrought into his countenance. He said to me that he had often been said to resemble two beloved Baptist ministers, Jno. A. Broadus and Sylvanus Landrum. I was much impressed with his resemblance to Dr. Broadus. He made a choice and beautiful little address in welcoming us into his house of worship, and most of us almost felt that he ought to have been greeted with the holy kiss."

**ORDINATION OF O. L. POWERS.**

Harrods Creek church met June 14 to set apart to the full work of the Gospel ministry Bro. O. L. Powers. The following ministers were present to take part: Geo. B. Eager, A. T. Robertson, W. E. Powers, S. F. Thompson, D. B. Rickard, A. S. Allen, S. H. Campbell, B. H. Carroll and J. S. Snider.

A presbytery was organized, with W. E. Powers as moderator, and J. S. Snider, secretary. The moderator asked Dr. Eager to conduct the examination.

The candidate, Bro. Powers, related his Christian experience and call to the ministry in a way satisfactory to all. Dr. Eager then examined the candidate on points of doctrine and polity. The examination was continued for fifty-five minutes, at the expiration of which time Dr. Eager recommended Bro. Powers to the church and presbytery as worthy of their approval for ordination.

Upon request of candidate and concurrence of presbytery, Dr. Robertson preached the ordination sermon, taking his text from 2 Cor. 2:16.

After an intermission of one hour for dinner, the church and presbytery reassembled to complete the ordination.

On motion, Bro. Thompson was asked to offer the ordaining prayer, D. B. Rickard to present the Bible, Dr. Eager to give charge to the candidate, and B. H. Carroll to give charge to the church. J. S. Snider.

**WOMAN'S MEETING AUXILIARY TO THE BAPTIST GENERAL ASSOCIATION OF KENTUCKY.**

The Methodist women of Murray made their church, in which the Baptist women held their annual meeting, beautiful in cedar, roses and honeysuckle.

The meeting was called to order Thursday, June 13, at 10 A. M. Mrs. J. O. McElrath, of Murray, presided and conducted the devotional exercises.

"Holy, holy, Lord God Almighty," was sung and Mrs. McElrath read John 4:5-42 inclusive. Mrs. I. O. Walker, of Paris, led in prayer.

Mrs. McElrath welcomed her Baptist sisters to the hearts and homes of Murray. Response by Mrs. T. H. Whyne, of Louisville.

"I am Thine, O Lord," was sung, when Mrs. Whyne, of Louisville; Mrs. Parish, of Owensboro, and Mrs. Whittington, of Winchester, were appointed a committee on enrollment.

Mrs. Ferryman, of Paducah, read a paper, "Why have Women's Missionary Societies, and how to organize." Women's Mission Societies help to carry out Christ's last command and thus hasten his coming. These societies also serve to bring our women to a better knowledge of missions. To know is to grow.

The Committee on Enrollment reported the following delegates present: Mrs. J. O. Dunford, Clinton; Miss Catherine McDonald, Columbus; Mrs. C. E. Kads, Greenville; Mrs. I. O. Walker, Paducah; Mrs. Asa Bosly, Third church, Owensboro; Mrs. J. L. Whittington, Winchester, Vice-President Boone's Creek Association; Mrs. H. B. Taylor, Murray, Vice-President Blood River Association; Mrs. James H. Parish, Owensboro, Vice-President Daviess County Association; Mrs. F. H. Whyne, Highland church; Miss Lida Ramey, Chestnut-street; Mrs. J. N. Prestridge, Broadway, Louisville. Sunbeam delegates: Mrs. J. R. Puryear, Paducah; Mrs. I. A. Hailey, Clinton; Mrs. Mamie Tucker, Winchester; Mrs. R. H. Hillary, Columbus; Mrs. T. H. Whyne, Highland church; Miss Agnes Osborne, Chestnut-street, Louisville.

The need of mountain schools was brought most convincingly to the notice of the ladies in a paper by Mrs. J. N. Prestridge, of Louisville.

Mrs. Kads, of Greenville, followed in a most impressive paper on the "Supreme Importance of Foreign Missions," and "The Morning-Light is Breaking" was sung.

Mrs. Dollie Chard, of Murray, read a letter of greeting and helpful suggestions from Miss E. S. Broadus, of Louisville, President of the Central Committee.

Reports from societies were then called for. The first work of the society at Paducah was the placing of 52 Bibles in one of their hotels. The society of the Third church, Owensboro, supports a foreign missionary. All funds go through their church treasurer. The reports were nearly all verbal, and many interesting items were lost by this scribe.

When Long Run Association was reached the hour for dinner had arrived and the meeting adjourned with the understanding that the reports from societies be taken up the first thing in the afternoon. Prayer by Mrs. Whittington, of Winchester.

The afternoon meeting, Mrs. J. C. McElrath presiding, was opened by singing "I Want to be a Worker for the Lord." Prayer

by Mrs. Ball, of Paris, Tenn. Mrs. Prestridge read the 51st Psalm, and reports from societies were again taken up.

Broadway society, Louisville, support a missionary in China, Mrs. Thos. McCloy. Bowling Green society support a missionary in Japan. Clinton society, organized by Mrs. J. W. Carlin. Clinton ladies used their parsonage grounds as a missionary garden and it bore much fruit. Winchester supports a little Chinese girl.

In a neat little talk Mrs. J. P. McElrath explained the diagram, "Flowering of Missions," prepared by Mrs. Matlack, of the Central Committee. This diagram showed the intimate relationship existing between the Mission Boards and woman's work in its various departments.

A thoughtful and practical paper on "Young Women's Societies," prepared by Miss Elizabeth Hodges, of McFerran Memorial church, Louisville, was read by Mrs. Bosley, of Owensboro.

A paper, "The McCloy Home," was read by Miss Lida Ramey, of Louisville. This is a subject in which all Kentucky women should be thoroughly interested, as Miss Ramey brought out so forcibly in her paper. The Foreign Board asks from Kentucky Baptists \$3,500. This pays for the McCloy Home. Societies were asked to pledge certain amounts to the fund. Several Societies responded, and quite a number of ladies promised that, after consulting with their Societies, the Central Committee should hear from them.

Mrs. Whyne, the Sunbeam member of the Central Committee, made an earnest talk on Sunbeam Work, addressed more especially to mothers.

Bro. McGarity, of London, was here introduced, and after thanking the ladies for their gifts (song books and an organ) to the London school, made a short, practical talk on mountain work. He closed with: "If any of you ladies want to do mountain work similar to that being done in the North Carolina mountains, just write to me and I'll put you in the way of doing it."

Miss Agnes Osborne, of Louisville, followed in a talk, "How to reach children with things worth knowing."

Short talks were made on Mission Literature, and the meeting adjourned. The Lord's Prayer was repeated in concert, led by Mrs. Prestridge, of Louisville.

Murray is a delightful little town built on more than seven hills. The people of Murray are more than delightful, and my stay with Mr. T. N. Hale's family—"Christians," but not Baptists—is another pleasant milestone on life's journey.

A. O.

A PERSON came to Mr. Longdon on one occasion and said, "I have something against you, and I am come to tell you of it."

"Do walk in, sir," he replied; "you are my best friend; if I could but engage my friends to be faithful with me, I should be sure to prosper; but, if you please, we will both pray in the first place, and ask the blessing of God upon our interview."

After they arose from their knees, and had been much blessed together, he said:

"Now, I will thank you, my brother, to tell me what it is that you have against me."

"Oh," said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."

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- 50C For Fine quality Cambridge Night robes, without collar, with fancy and plain white trimming, no doubt the coolest night shirt made, extra long and wide, all sizes.
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# EDITORIAL

For the first time in its history the messengers to the Southern Baptist Convention paid their own board in 1895 in Washington. Again in 1900 they paid their way in Hot Springs, and again in 1901 in New Orleans; and they will do the same thing in 1902 in Asheville, N. C. So it seems we are at last fairly launched on the pay plan. Since this change is made, it is proper that other appropriate changes should be made also.

Memphis raised, we are told, \$100,000 for the recent Confederate Reunion there. Louisville is now raising \$100,000 for the Grand Conclave of the Knights Templar to gather here in August. Free hospitality was not offered in these cases, and so the meetings were put on a business basis. The coming of so many and such visitors to a city is of such financial value to the city as to warrant raising \$100,000 to secure the meeting.

Now so long as the cities offered the Southern Baptist Convention free entertainment for all its messengers, so long, of course, we said nothing about anything more. That of itself was a large contribution, aggregating several thousand dollars. So long as the cities gave us this as a compliment, so long we complimented them with the financial value of our visit. But now that we pay, it is fitting that they should pay. It is worth many thousands of dollars in cash to any city to have a meeting of the Southern Baptist Convention.

Just how the matter should be arranged, is the question to be determined. Shall the city that will raise the largest sum secure the Convention? That is too much like making merchandise of our great religious body. But certainly it is right and proper that the city which receives the financial benefit, should pay what it costs. We, therefore, propose that the city where the Convention meets shall pay the expenses of all those whose expenses would come out of the mission funds, and also of the officers of the body. Let the city not only provide a place of meeting, but let the citizens raise money enough to pay the railroad fare of the President, the three Board Secretaries, the two Recording Secretaries, and all the state Corresponding Secretaries; and then give all these free entertainment. This much it is certainly proper the Convention should ask. Louisville will be glad to have the Convention in 1903 on these terms. And we are sure no city would object to paying such a price for the presence for several days of 2,500 or 3,000 (for in this, visitors count as much as messengers) such people from all parts of the land, as the Convention brings together.

The Herron incident is instructive, and we think it will do good. The reaction from it is wholesome. He came out a few years ago as a "progressive," who would not be "fettered by tradition," as an apostle of "humanity" (with a big H), and he was hailed and heralded by the *Outlook* and other papers as a great prophet with a lofty message. He was a recognized leader among those who felt that "the old doctrines should be restated in terms suited to modern conditions," and who regarded old-fashioned

Christians, who objected to these views, as persecutors of the saints and martyrs, as successors to the inquisitors who would fetter men's minds and suppress intellectual freedom, &c., &c., &c.

Carrying out these principles, according to his inner light, Prof. Herron found a woman he liked better than his wife. So he refused to be fettered by traditional notions of marriage, and resolved to exercise his freedom. He abandons his wife and children, and getting a divorce, he takes up with this new woman as his "affinity," calling her not wife but "comrade," and declaring that they are living the ideal life. He denounces marriage, and advocates a couple's living together so long as it is mutually agreeable, so long as the affinity lasts, and then separating to form new alliances. This is free love of the dirtiest and nastiest sort.

Naturally those who had hurrahed for him are disgusted, and now they roundly denounce him. The *Outlook* repudiates him with emphasis, and virtually apologizes for its share in making him prominent. He has, of course, been expelled from the church of which he was a member, and decent people everywhere are turning their backs upon him. And now he poses as a martyr, and says about his former allies just what they have been saying about old-fashioned Christians. The dose was needed, and it is sure to do good to those to whom it is administered. It will check the evil tendency and open many eyes to the folly and danger of the notions advocated by the "liberals," the "progressives," &c., &c.

Some years ago some one sent us a copy of a free love paper, and we called attention to the fact that the free lovers talked about the believers in marriage exactly as the "liberals" talked about those of us who stood squarely for the old faith, using exactly the same expressions and phrases. But these "liberals" did not read the free love papers and they did not take in the point. But Prof. Herron now gives it to them, and they see it as they never saw it before. We repeat that we believe the Herron incident will do good. It is an instructive object lesson.

The London *Spectator* has been lamenting the decay of eloquence, particularly in Parliament. "A great debate," it says, "is merely a long debate," and this indicates the disappearance of orators. The *New York Commercial Advertiser* rejoices in that disappearance. It says orators belonged to a past age the world has outgrown, and we are well rid of them. Among other things, the *Advertiser* says of them: "They were wickedly fond of long metaphors and rhetorical jewelry and of phrases which were handed down in apostolic succession." The same paper declares Webster's Bunker Hill address to be "bombast," and says, "Webster is all the more an orator for employing the proper method of appeal in a bombast loving generation."

All this is comforting to the prosy and dull speakers of our time, but not very encouraging to the people who do the listening. We are not ready to admit that the race of orators has died out. We take it the *Spectator* means simply in Great Britain, while the *Commercial Advertiser* means New York. Here in Kentucky we have plenty of orators, and new ones appear at every college commencement. And there are orators in England—

e. g., Drs. McLaren and Parker—though it must be admitted they are scarce in Parliament at present. And oratory is as powerful to-day as ever, though generations change in the particular style they fancy. If Daniel Webster or Henry Clay or John C. Calhoun were alive to-day, and should speak in New York, the people would crowd to hear them as they do not crowd to hear any one who lives in New York, and the people, too, would be moved by them as much as our fathers were moved. Tastes will change, and one generation will prefer one style while another prefers another, but real and true oratory is of perennial interest.

The news of the death of Dr. F. H. Kerfoot sent a thrill of sorrow over all the land. He passed away in Atlanta on Saturday at 8 p. m. Last spring he had a severe attack of grip, which left him, if it left him at all, quite prostrated. When the Convention met at New Orleans, he felt that he must go; but it proved too much for his strength and he was carried home before the Convention was over, in a condition that caused the gravest apprehensions. Reaching home, his condition continued serious and with fluctuations became worse until the end came last Saturday.

The body was brought to Shelbyville, Ky., for burial and the funeral was conducted on Monday by Dr. Henry McDonald, assisted by Dr. John E. White, pastor of the Second church, Atlanta, to which Dr. Kerfoot belonged, by Dr. Tichenor, by Dr. Eager and by Dr. Landrum. Dr. E. L. Connelly and Mr. M. M. Welch also accompanied the remains from Atlanta. Drs. Burrows, Frost and VanNess came from Nashville.

Dr. Kerfoot's death is a great loss to our cause. He was cut down in the full vigor of his manhood and in the height of his usefulness, being in his fifty-fourth year. A native of Clark county, Va., he took the degrees of Ph. B. and B. L. at Columbian University. Giving up the profession of law, which opened to him with brightest promise, he entered the ministry and studied at the Southern Baptist Theological Seminary, where his health failed him. After a time he completed his theological course at Crozer. He then studied a year at Leipzig, Germany. Still later he pursued a special course under Drs. Boyce and Broadus in preparation for his duties as professor in the Seminary.

Dr. Kerfoot has long been a leading figure among the Baptists. When the great Richard Fuller laid down his labors, it was F. H. Kerfoot who was called to succeed him, and the choice was vindicated by the results. He also did a fine work as pastor of Strong Place, Brooklyn, which work he laid aside on account of an injury received by an accident. Drs. Boyce and Broadus wanted him in our Seminary here and he came and pursued special studies preparatory to entering upon his professorship. When the chair of systematic theology became vacant by the death of Dr. Boyce, the specially chosen and trained successor was ready. He also succeeded Dr. Boyce as treasurer and financial agent of the Seminary, and proved himself a worthy successor in this also.

When Dr. Whitfield retired from the Seminary, Dr. Kerfoot would have been elected President had he not withdrawn his name from consideration. He was induced in the summer of

1899 to become Corresponding Secretary of the Home Mission Board in Atlanta, and he at once inaugurated plans for great enlargement in denominational work. The current movement in that life is largely due to him. He was at the head of the temperance movement in Kentucky, and the local option law is the product of his heart and brain. He was chairman of the Interdenominational Committee. He was also, when he left the state, Moderator of the General Association of the Baptists of Kentucky. He has adorned all the positions he has occupied, and he will be greatly missed as the years go on.

As an author, Dr. Kerfoot has made a name for himself. His revision of Dr. Boyce's Theology is a standard work, and it is a text book in the Seminary. His Manual of Parliamentary Practice has been adopted by many deliberative bodies, and it is a work of great and permanent value.

He leaves a widow and two children, toward whom millions of hearts are moved in tenderest sympathy.

The *Springfield Republican* is much pleased with the recent Baptist Anniversaries, held in its city. Speaking of one of the discussions, this paper says:

"It was a revelation not only of great ability on both sides of a vital question, touching as it did basic principles, but also of an abiding spirit of conservative democracy, genuine and jealous, more self-respecting and broad-based than narrow. It comes like a revealing heart-beat from the essential Americanism of the masses, existent if not always apparent in our problems of society and government."

"Nothing could have been finer in its way, let us remark, than the manner in which Rev. Weston, President of Crozer Theological Seminary, Rev. Dr. Hovey, so long at the head of the Newton School of Theology, and Rev. Dr. Galusha Anderson, of Chicago University closed the hour of debating on Thursday. The authority of age and wisdom, of a ripened command of Baptist principles, and no other authority, clothed them as they spoke, and one could almost see them bend down the scale of the decision."

We have given our readers a pretty full report of these Anniversaries, which reached high water mark. Baptist doctrine was advocated with a clearness and a vigor unusual at such meetings. We hail it as a good omen.

DR. EATON went off to Anns-ton Wednesday night about as happy as men get to be. At 9 o'clock, in the Walnut-street church, he, assisted by Dr. W. W. Hamilton, had married J. H. Eaton, his only son, to Miss Alice M. Bourne, of this city. Miss Bourne, with her brother, J. C. Bourne, and her sister, Miss Rella, have made their home with their guardian, Mr. Fleet Goodridge, since their parents' death. She is a good Baptist, and one of the prettiest sights at the wedding was her Sunday-school class. It was a pink and white wedding, and in honor of it, the girls of her class were all in white dresses with pink ribbons.

When you have done a kind-ness, and your neighbor is the better for it, why need you be so foolish as to look any further and gaze for reputation and requital? —Marcus Aurelius.

# Editorial Varieties

The Pope has, probably, the most expensive chair in the world. It cost \$9,000 and was the gift of an American.

The writer had a fine time, though a hot one, at the Anns-ton (Ala.) Chautauqua last week. He will give some account of his visit next week.

The \$100,000 endowment of Brown University has been completed. Whereupon the University conferred on General Nelson A. Miles the degree of LL. D.

Kentucky is developing an old excitement as well as Texas, though as yet no big fortunes have been made thereby. Dr. A. Gastlin, of Williamsburg, is president of a newly-organized company.

Dr. Theodor L. Cuyler, *concordia mundi*, has declined the honor of having a bronze statue of himself erected by friends. He says he prefers the money should be appropriated to something of public utility.

One Sidney Hall, of Hartford, Conn., left by will a sum of money to be used to counteract the doctrine of the immortality of the soul. The Advent Publication Society, of Boston, got the money and the matter is in the courts.

The Methodists are following us in holding institutes. They have just held one in Hodgenville. This is a tribute to the efficiency of this work under Dr. Warder's superintendency. This work has great possibilities which we hope will become actualities.

The *Uncongregationalist* speaks of Mormonism and Christianism (?) as the two religions of American origin. How about Spiritualism? That was started by the Fox sisters, two New York women, and so it deserves a place in the list of American religions. Then there is Dowisism and Swinburnianism, and still others.

Walter Page has organized a party to go on a sanctification (?) spree to the mountains of North Carolina. The tents and baggage will be carried in wagons while the members of the party walk. This may be the beginning of a walking led among our fashionable, and it would be a good thing for them.

The net earnings of the Louisville & Nashville system for the first half of June were \$90,000 ahead of the earnings for the corresponding period last year. The most that the South is prospering and it is very gratifying. We congratulate both the management of the road and the country. President Milton B. Smith is one of the ablest men of this generation.

Many things have been recently said about the alleged decay of this and that in England, and now it is declared that there is a decay of beauty among the women of England. It is said the women of the mother country are less beautiful than their mothers were. We venture no opinion, only if it be true, we are sorry. We know there is no decay like that in Kentucky.

A life of blessing to all who knew her ended on earth when Mrs. David Brnar went home to glory. She was a true helpmeet to one of the greatest preachers who have ever lived in Kentucky, great in the amount of good he has done in the Lord's cause. They had been married for seventy-three years. She was ninety-five and her husband ninety-seven when the summons for a brief separation came to her. Hessed are the dead who die in the Lord.

The Jubilee Convention of the Young Men's Christian Association at Boston, brought together many prominent men from all parts of the Atlantic. The King of England cabled his congratulations and there was great enthusiasm. Among the good things said, we do not think any surpassed the utterance of Dr. Bowditch: "The secret of a great life is to form the habit of thinking great thoughts, so that when the mind is released from that which immediately engages its attention, it will constructively revert to these great conceptions."

We publish the programme of the Pineville Chautauqua. It is the only Baptist Chautauqua in the South. The Theodore Harris Institute belongs to the General Association of the Baptists of Kentucky, and the trustees have arranged for two weeks of special entertainment or instruction—July 1st-15th. Cheap board and reduced railroad rates, added to the programme offered, should bring a large attendance. Speakers pay one fare for the round-trip and others one and one-third fare. Board is fifty cents a day. The programme speaks for itself. Pineville is a fine summer health resort in the mountains of southeastern Kentucky.

Thousands of automobiles have to get license to run them in our Louisville parks, and the license are numbered consecutively. So far no one has been willing to take out license number 13, since that is regarded as an unlucky number. We are informed that he who can really find money willing to sleep in room No. 13, and so either that number is omitted or else the room is used for storage or in some other way than as a bed room. That such a superstition should have such a hold speaks badly for the intelligence of the American people, with whom it ought to be a favorite number.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Sec'y.

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

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

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

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 5c. Single copy, ten or more in same address, 4c. each.

BAPTIST SUNDAY-SCHOOL BOARD, 157 SOUTH CHERRY STREET, NASHVILLE, TENN.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Clarke preached on "The Divine Love," and on "The Christian's Liberty."

Broadway—Pastor Jones preached on "Not I, but Christ," and on "The new neighbor."

Chestnut-street—Pastor Weaver preached on "Making void the Word of God," and on "The redeemed dead awaiting perfection."

East—Pastor Felix preached on "Unto us who are saved," Bro. J. G. Bow preached at night on "Knowing the doctrine."

Highlands—Pastor Daves preached on "Mothers," and on "The prophets and Christ."

Logan—Pastor Montgomery preached on "The unsearchable riches of Christ," and Bro. Bromfield preached at night. One received for baptism.

Olmitz—Pastor Foster preached on "Consecration for service," and on "The sleeping sinner."

Parkland—Pastor Taylor preached on "Witnessing for Christ," and on "Lost opportunities."

Franklin-street—Pastor Jenkins preached on "The garments of the redeemed soul," and on "The forsaken Christ."

East Mead—Pastor Cooper preached on "Forgiving one another," and on "Jesus, the sinner's friend."

Portland-avenue—Pastor Traile preached on "A tearless home," and on "The consoling power of the Word of God."

German—Pastor Wm. Ritmann preached on "The church of Christ compared to pillars of smoke," and on "The church of Christ far as the moon." Closes his work next Sunday.

German Highland Mission (1232 E. Jacob Ave.)—Bro. B. M. von Miller preached in the morning in German on "The Christian home," and in the evening in English on "Christ and modern society." He also conducted a well-attended Sunday-school.

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Southgate-street—Pastor McFarland preached on "Preaching the Lord Jesus," and Bro. Montgomery preached at night on "How shall ye escape the damnation of hell?" One joined by letter. Meeting continues this week.

Highland Park—Pastor McLendon preached on "Jesus, the perfect friend," and on "Jesus ever the same."

Oakdale—Pastor Hill preached on "Heaven," and on "Seeking God." One baptized.

Twenty-sixth and Market—Pastor Thompson preached on "Heaven," and on "Baptism." One baptized.

The Point—Pastor Ray preached on "God's promise to the righteous," and on "The way that seems right."

Chilberton-ave. (New Albany)—Pastor Richard preached on "How much avest thou?" and on "Saved by grace." Two received by letter and one for baptism.

Bron. J. W. Warder, C. H. Jones and C. M. Thompson were appointed to draft resolutions on the death of Dr. F. H. Kerfoot.

THE STATE.

Bro. W. T. Amis, assisted by Bro. U. S. Thomas, are conducting Gospel meetings at the Pleasant Grove Baptist church. Much interest is being manifested, and ten have

united with the church. Sunday evening witnessed one of the largest congregations in the history of the church. The meetings will continue another week. Bro. Amis gave an interesting account of his visit to the General Association.

Pastor A. L. Hackett writes: "We have just closed a two-weeks' meeting at Farmers. The pastor was assisted by Bro. P. J. Conkright. Nine were added to our number, 8 for baptism and 1 for letter. The meeting closed with splendid interest. Bro. Conkright is indeed a man after God's own choosing, one who is looking for souls and trusting the Holy Spirit for results. To God be all the glory."

To a noble wife of Dr. N. G. Terry, of Glasgow, departed this life June 18. Her obituary will appear in next issue. We deeply sympathize with Bro. Terry.

From all directions we hear our recent report of the proceedings of the General Association of the Baptists of Kentucky complimented. In answer to the oft repeated question: "Who wrote it?" We answer, "Bro. W. T. Amis." He is not only a first-class reporter, but a fine preacher.

Pastor H. F. Aulick writes: "The brethren at Berea are responding promptly to the call of duty. On the first Sunday, July Bro. J. G. Bow and I read the dedicatory sermon, at which time the church, with money and effort, will have met the remainder of the indebtedness on the building, which is \$117. This has been done since about May 1. The brethren and sisters are uniting more and more their prayers and their efforts. God always will bless a united effort."

Bro. Luke P. V. Williams writes from Morehead: "We are in the midst of a gracious revival of religion. Bro. Caudill, of Russell, Ky., is doing the preaching. The church and city generally are revived. At the beginning of the services the business men of the town agreed to close their places of business during the day service. The day service has been largely attended, and the night service is unacceptably crowded. Bro. Caudill's sermons have been soul-stirring from the beginning. There have been 8 conversions up to the present (June 24th). The church has received some very valuable strength. The meetings still continue with unabating interest. We ask the earnest prayers of all who read this."

OTHER STATES.

The County Line church, Oglethorpe county, Ga., has set apart Bro. C. A. Cox generally for the work of the Gospel ministry.

A church has been constituted in Lowndes county, Ga., with 45 members. It takes the name of New Bethel.

A meeting in the Ebenezer church, Harris county, Ga., continued 8 days, and closed with 9 additions to the fellowship of the church. All were young people.

Pastor Rufus Ford held a meeting in the Bennettsville church, S. C., which resulted in 19 additions by experience and baptism.

The Liberty church, Texas, has set apart Bro. W. R. Covington to the full work of the Gospel ministry.

A meeting in the Green's Creek church, Texas, resulted in 60 professions of religion and 25 additions to the fellowship of the church.

A sixteen-days' meeting in the Dodge church, Texas, resulted in 11 additions to the fellowship of the church. The First Creek church, S. C., resolved to have a week of prayer for the church and preaching by the pastor. At the end of the week 14

were baptised into the fellowship of the church.

A meeting in the Anasoco church, La., closed with 19 additions to the fellowship of the church. One household was baptised.

A meeting in the Clinton church, La., lasted 10 days, and resulted in 28 additions to the fellowship of the church.

The Abbeville church, La., has set apart its new house for the worship of God. A meeting was held in the house, and 11 were added to the fellowship of the church, with more to follow.

A two weeks' meeting in the Simmesport church, La., closed with 15 additions to the fellowship of the church.

A meeting in the Midway church, Texas, resulted in 36 professions of religion, several of those converted being heads of families. There were 83 additions to the fellowship of the church.

A meeting in the Reno church, Texas, closed with 18 additions to the fellowship of the church. The youngest baptised was 18 years old, and the oldest 45. Three husbands and their wives were among those baptised.

A meeting in the Shady Grove church, Fannin county, Texas, closed with 20 additions to the fellowship of the church.

A meeting in the Shady Grove church, Collin county, Texas, closed with 18 additions to the fellowship of the church.

A seven days' meeting in the Eldridge church, Ala., closed with 20 additions to the fellowship of the church.

Fourteen have been added to the fellowship of the Fort Deposit church, Ala., all by experience and baptism.

A nine days' meeting in the Shell Bank church, Ala., closed with 19 additions to the fellowship of the church. Of these 7 were restorations, an unusual proportion.

A ten days' meeting in the New Bethel church, Sweet Home, Texas, resulted in 19 additions to the fellowship of the church.

The Harmony church, Comanche county, Texas, was greatly revived in a meeting in which 11 were added to its fellowship.

Eld. D. F. Sutherland held a meeting in the Quitman church, Texas, in which 24 were added to the fellowship of the church.

Thirty have been added to the fellowship of the Dale church, Texas. Twenty-three were baptised and one stands approved for baptism.

A ten days' meeting in the Centreville church, Ark., resulted in 12 additions to the fellowship of the church.

A meeting in the Benton church, Ark., resulted in 21 additions to the fellowship of the church.

A meeting in the Ackerman church, Miss., continued ten days and closed with 11 additions to the fellowship of the church. The most of them were married men.

A 13 days' meeting in the Waynesboro' church, Miss., resulted in 31 additions, 23 by experience and baptism.

Pastor R. G. Hemlett, of Mississippi, reports to the Baptist territorial board of his church, Concord and Clark Creek. There were 9 baptised and 3 received by letter.

Pastor J. H. Lane held a meeting in the Silver Creek church, Miss. Nineteen have been baptised into the fellowship of the church. He has baptised more old people this summer than in any one year of his ministry.

A meeting in the Della church, Texas, lasted 10 days and resulted in 18 additions to the fellowship of the church.

A nine days' meeting in the Taylorville church, Barrow county, Ga., resulted in 37 additions to the fellowship of the church.

Pastor M. J. Ray reports in the Arkansas Baptist a meeting in the Raymond church, Monroe county, Ark., in which there were 43 additions, 33 conversions and 14 baptisms.

A meeting in the Waldron church, Ark., closed with 19 additions to the fellowship of the church. Among those baptised was one man who had been a Presbyterian.

A meeting in the Rising Sun church, Arkansas county, Ark., resulted in 11 additions to the fellowship of the church.

Twelve have been added to the Holy Springs church, N. C., 10 by experience and baptism.

The meeting in the North Jonesboro' church, Ark., resulted in 55

professions of religion and 35 additions to the fellowship of the church.

A meeting in the Mt. Hebron church, Ark., closed with 30 additions to the fellowship of the church. Among those added was an aged couple, the brother being 64.

Eleven have been added to the fellowship of the New Hope church, Ark. Their house of worship is under way, and they hope to complete it this fall.

A meeting in the Antioch church, Miss., closed with 8 additions to the fellowship of the church, one of whom was 82 years old.

Twenty have been added to the fellowship of the Society Hill church, Miss., 5 of whom had been Mormons. This is the first time we have seen a report of a meeting in which Mormons were converted.

Eld. W. F. Fisher held a meeting at a mission station of Union church, Gloucester county, Va., in which there were 75 professions of religion and 45 were received for baptism.

Pastor R. E. Gleason, of Virginia, has held meetings in his two churches, Piney River and Mt. Paran. Seventy were added to the fellowship of the two churches.

A five days' meeting in the Beaver Dam church, Va., resulted in 25 additions, all by experience and baptism.

The meeting in the Chapman church, Ala., closed with 3 additions by experience and baptism and 11 by letter. The meeting, evidently reached the "trunk Baptists."

A meeting in the Little River church, S. C., resulted in 15 additions to the fellowship of the church.

A meeting in the Mt. Salem church, near La Belle, Mo., closed with 61 additions to the fellowship of the church, 48 by experience and baptism. Pastor Cave had no ministerial aid.

A meeting in the Yarrallion church, Texas, resulted in 19 additions to the fellowship of the church. The church is considering the matter of buying a parsonage.

Eld. John B. Croasin held a meeting in the Gause church, Texas, which closed with 18 additions to its fellowship.

Thirty-four were added to the fellowship of the Rockwall church, Texas, in a meeting which greatly revived the church.

A six days' meeting in the Dry Creek church, Miss., closed with 10 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Keyson church, greatly revived the church and added 10 to its fellowship.

Twenty-two have been added to the fellowship of the Malvern church, Ark., at the close of a two weeks' meeting. Among those who professed religion was one man 72 years old.

A meeting in the Magazine church, Ark., resulted in 23 additions to the fellowship of the church.

Eld. R. L. Elyns held a meeting seven miles from Americus, Ga., where there was no church. As a result of the meeting the Furlow Lawn church extended an arm there and received 23 members. It is hoped a church can soon be constituted there.

The Tattall Square church, Macon, Ga., has set apart Bro. R. W. Eubanks to the full work of the Gospel ministry.

A meeting in the Blackbear church, Ga., resulted in 30 additions to the fellowship of the church.

Pastor A. L. Moncrief, of Lagrange, Ga., held a meeting in the Thomason church, of which he had been pastor. The meeting resulted in 15 additions to the fellowship of the church.

A meeting in the Gannison church, Miss., closed with 9 additions by experience and baptism, 5 by letter and 1 by restoration.

A meeting in the Sumner church, Miss., resulted in 15 additions to the fellowship of the church.

Pastor O. J. Copeland has baptised 17 into the fellowship of the Mount Airy Creek church, S. C., as the result of a good meeting.

A meeting in the Mount Bethel church, S. C., resulted in 14 additions to the fellowship of the church; all by experience and baptism.

A meeting in the Ashland church, Miss., resulted in 18 additions to the fellowship of the church.

In the death of Rev. Dr. F. H. Kerfoot, in the prime of life, truly it can be said, "A great man has fallen in Israel." He stood pre-eminently next to Dr. John A. Broadus in the confidence and hearts of his brethren.

W. F. HARVEY.

Look at This. Every lover of good food should become acquainted with this design—the design found on the ends of the In-cer-seal Patent Package, the only package that preserves the freshness and goodness of biscuit, crackers and wafers from the baker's oven to the housewife's table. NATIONAL BISCUIT COMPANY.

MARRIED. At the home of the bride's mother, Mrs. James Bent, Bowling Green, Ky., by W. P. Harvey, D.D., on Wednesday, June 26, at 8:30 o'clock, Miss Olive McClelland to Mr. James Francis Taylor. We extend congratulations. TELL me where you lost the company of Christ, and I will tell you the most likely place to find him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find him. Did you lose Christ by sin? You will find him in no other way than by giving up of the sin, and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find him in the Scriptures, for it is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost him, for he has not gone away.—Spurgeon.

McKNIGHT'S NEW STORE. We wish to call the attention of our readers to the changes of W. H. McKnight, Sons & Co.'s Carpet House. This firm is one of the most progressive in the city, and is well known to our readers for their low prices and fair dealings. They are now located at Fourth and Walnut streets, Louisville. One of the finest buildings in the city, where everything in the interior furnishing line may be found. Their stock, covering five large floors, is entirely new, they having sold all on hand before entering their new store. Our readers will find a cordial welcome when in the city whether they wish to buy or not. Mail orders will receive prompt attention, and we bespeak for you fair dealings and lowest prices, two things which have always characterized this firm.

Excursion to Yellowstone Park. American Tourist Association will travel in the West this year. An extended tour to the Yellowstone Park has been arranged by the American Tourist Association of which Heas Campbell is general secretary. The tour includes a variety of places, the itinerary is leisurely and there are such long stops at all points of interest that the travelers will be able to make extended explorations of such places as Pike's Peak, the Grand Canyon, the Grand Tetons, the Grand Cañon, the Yellowstone Park, the Grand Staircase, the Snake River, and the Snake River Canyon. The cost of tickets for these tours includes all expenses en route. Full particulars will be furnished on application to T. G. Matthews, T. F. A. Co., Pacific Ry., Louisville, Ky.

# FAMILY CIRCLE.

STORIES FOR THEM AND OLD.

## COUNTING THE STEPS.

"Oh, how many steps there are to take," Said Midge in her own sweet way; "There are steps for baby and grandmammas, And it's nothing but steps all day."

"Now papa calls me, I must surely go, And Tommy says, 'Find my ball.' But the steps I take for you, mamma, I never count them at all."

"And why does my darling never count The steps that she takes for me?" "Because," and closing her lips with a smile, "I love you so, don't you see?"

## STORIES OF THE ABBEY PRINCETS.

A Sailor's Sweetheart.

BY AGNES HIRSHEN.

### Chapter I.

A FURBY CUSTOMER.

"Really, it's too bad. Ring three times, and no answer. I don't call that paying proper respect. Ring again, Lettie."

Lettie Lauderdale obeyed. She and her mother—the latter portly, complacent, well-dressed, a little older, with the same round unblinking eyes as of yore—stood at the door of a small house in High street, close to its junction with the Precincts road. On the door a neat brass plate informed Trenchester that "Miss Margaret Flaxman" followed the vocation of dressmaking.

"What can they be about? I told Mrs. Flaxman to expect us this morning. At 12 o'clock punctually, I said. And she has the dress, so she knows we are coming."

Mrs. Lauderdale rapped smartly with her parsonal knocker, since the door possessed no knocker. A woman in a hurry opened to them, pulling down her rolled-up sleeves.

"Is Miss Flaxman in?" Mrs. Lauderdale spoke with respectful dignity. "We have rung the bell four times."

"I'm very sorry, ma'am, I didn't hear sooner. My little boy—he was crying, and that's why. Will you please walk up the stairs?"

Mrs. Lauderdale complied, ascending ponderously. Her audible breathing protested against the steep steps.

The room which they entered was large and light. Dress materials lay about. On the black horse-hair couch was spread a handsome gown of light grey silk, which Mrs. Lauderdale instantly "spotted." The table was strewn with fashion-books containing plates of fane young women in impossible attitudes and exaggerated costumes.

"I hope Miss Flaxman doesn't mean to keep us waiting half an hour. My time is valuable," remarked Mrs. Lauderdale, who labored under a delusion, common with idle people, that she lived an overwhelmingly busy life. She walked to the noted and pinched critically the grey silk. "I shouldn't wonder if this is for Mrs. Hardy—to be worn at the Kerrs', of course. It must have cost at least twelve-and-sixpence a yard. Fifteen shillings, very likely. Absurd price for Mrs. Hardy to pay. But she has such a ridiculously good opinion of herself. She is always trying to be the best dressed person in Trenchester." Then Mrs. Lauderdale strolled in an aimless fashion toward the fireplace.

A colored print of Her Majesty, taken from some illustrated paper, gazed and frayed and pinched critically of honor about the mantelshelf. On one side was an ancient print of Nelson, bordered by black wood. On the other side, in a model-length military figure, it full uniform. The strong face with the broad powerful forehead and steadfast kindly eyes, ought to have been known as Mrs. Lauderdale, as it ought to be known to every man, woman and child in Great Britain. But she surveyed it with an unrecognizing stare.

"Who can that be, I wonder?" "Why, mother, it's Gen. Roberts—Lord Roberts, of Kaudabar. Why, it's only last year he was made Lord Roberts, and you must have seen lots of likenesses of him."

"Is that Lord Roberts? I'm sure I shouldn't have guessed." Mrs. Lauderdale directed her attention to a couple of photographs below—one of a soldier, with three stripes upon

his arm, the other of a sailor. "Who are these?"

"Didn't Rice say that Miss Flaxman was engaged to be married to a Blue-jackets?"

"I don't remember. If she's anything like as good a dressmaker as Mrs. Winfrith declares, it's to be hoped she won't throw herself away while she's extraordinary, what a sorry people of that sort are and get married. I can't imagine what for! She'll be worth nothing afterwards. I only trust I'm not making a mistake—that dress goes into her hands. Here she comes at last. No, it's Mrs. Flaxman."

A small bright-eyed woman had come in.

"Margaret will be along this minute, ma'am. I'm sorry you've been kept waiting. She found she'd got to go out, just to match a bit of silk. Yes, the gown is all right. Miss Flaxman was that afraid of anything coming to it, she just put it in a drawer and turned the key. It's a valuable gown that is," she says to me.

"It is extremely valuable, and I would not have trusted it with your daughter but for Mrs. Winfrith's assurances that she is perfectly reliable. I would not for the world have that gown touched by careless fingers, Miss Flaxman cannot be too particular. The dress belonged to my grandmother in her girlhood—I explained to you yesterday. If anything happened to it the loss would be irreparable." Then Mrs. Lauderdale condescendingly remarked, "I see that you have a likeness of Lord Roberts here."

"Yes, ma'am. My husband he served under Lord Roberts at Kabul. 'Twas there he got his wound; and what with the wound, and what with the hardships, he wasn't ever the best of his health, and he had to have his discharge, and he came home to me. I'd a lot of trouble with him, poor fellow, and he was uncommon patient, that he was, for he'd a lot of sense to put up with. He'd lay and look at those three portraits, ma'am, with tears in his eyes—he was that fond of the General. But there! nobody ever served under Lord Roberts as wasn't fond of him, nor wouldn't have laid down his life for the General, any day. And my husband as much as say, 'I'm sure. We wouldn't part with that portrait, ma'am, no, not if 'twas ever sold. Not for fifty pounds, I wouldn't."

"I dare say not," Mrs. Lauderdale spoke with a touch of bored indifference. She had far more important affairs than the face and character of England's much-befloated General. Had it not dawned upon her mind that, on a coming occasion Mrs. Hardy would be clothed in a dress more costly than her own? What mattered national weal or woe, what signified battles lost or won, if for comparison with a social defeat such as this? Mrs. Lauderdale stood eyeing with a fixed stare the fine soldierly face in the gilt frame—in reality seeing only a mental picture of her own evening gown beside the grey silk.

"Yes, ma'am. My husband went through that march under Lord Roberts. And many's the kind word he had from the General. And when he had to leave the army his Captain gave him a letter, ma'am, to keep in memory. My husband he never'd let a day go by, but what he'd look at it, and talk to little Margaret—she was but a slip of a girl then—about the General, ma'am."

"Yes, yes. A very proper of him. Yes indeed. That's good silk, Mrs. Flaxman. Nicely made too. I suppose it is for the party at Mrs. Kerr's on the 23th."

"Shouldn't wonder, ma'am." Mrs. Flaxman knew that the Precinct ladies did not like tales to be told from one to another about their wardrobe plans.

"For Mrs. Hardy, no doubt."

"I'll go and see if Margaret's back, ma'am. She'd may be not know you're here."

Mrs. Flaxman vanished, and Mrs. Lauderdale put up a scornful lip. "Absurd of the woman not to answer. Really, these people do give themselves such unconscionable airs. I suppose the Winfriths are spoiling their eyes as usual. And that talk about her old husband—it's positively exhausting. If she—Oh, good morning, Miss Flaxman. We have had to wait. Rather inconvenient—but perhaps your mother did not give me my message."

"Margaret tried to explain."

"Yes, of course—yes, it is always the case that something comes in between. Another time, when I make an appointment, I should like it kept to—strictly. What a handsome dress you are wearing. Quite in Mrs. Hardy's style. Not for Mrs. Kerr, is it? That it is for—ah—for Mrs. Kerr. She dresses well too. Well, now about the dress for my daughter as the tabernacle vivante."

Margaret Flaxman was only two or three years over twenty. Her gift for dressmaking had developed early. In England she was very slight and neat with a pale, timid face. She went to the bottom drawer of a large wardrobe, bringing thence a quaint evening gown of white satin, yellowish with age, and richly trimmed with old lace and pearls.

"A beautiful dress," she said, in her soft retiring tones.

"Yes, quite unique. I am told by connoisseurs. Of course it is worth a great deal, on account of its age, even apart from the materials. I suppose it would sell for a couple of hundred pounds. I do not want more to be done to it than is necessary. But it has to be made to fit my daughter. That is the difficulty. You will have to let out the bodice a good deal, and the lace in front of the skirt will have to be rearranged to hide that little discoloration. It has to be worn in some scenes representing the close of the last century. So it is the very thing. You had better put it on, Lettie, and Miss Flaxman will see what to do."

The discussion lasted long. Lettie was no longer at the "kitten" stage, but had arrived within half of her thirtieth year. She had, however, a measure of good looks.

"I'll do the best I can," Margaret's meek voice said at the close of Mrs. Lauderdale's harangue. "I will be very careful."

"And you will send it home as soon as possible," Mrs. Lauderdale, passing again near the fireplace, paused to remark to the maid.

"Some sailor friend of yours, I suppose."

Margaret's "Yes" gave a minimum amount of information.

"It is true that you and he are engaged," the round eyes examined Margaret's blushing face unblinkingly.

"Yes."

"And he is at sea now? Where?" "In the Mediterranean."

"And his ship?"

"The 'Victoria'."

"Why, that's the flag-ship—Admiral Tryon's. I'm afraid having a sailor husband means a great deal of separation," suggested Mrs. Lauderdale cheerfully, bethinking herself that Margaret would under such circumstances be the more free for work. "But of course you considered all that before you engaged yourself to him, and perhaps you will not marry for some years."

The remark was left unanswered. Margaret did not seem to understand, and came back to replace the satin dress in its drawer. Then she walked

to the fireplace and took a good look at the "Blue-jackets" photograph. It was a few years' type with which she in England was very familiar—frank, open, wide-browed, sunburnt, black-bearded, with watchful eyes and "ready" air. This was Margaret's "Jemmy," her promised husband, her own dear sailor. Tears gazed at the picture.

"Do people think one hasn't got any feeling?" she asked softly. "I don't see why Mrs. Lauderdale needed to talk about him. But if she did—that wasn't the way. Don't I have what I'll mean? And you wouldn't change. I wouldn't give up my dear sailor Jem—not for anything nor anybody in the world."

Chapter II.

AN ACCIDENT.

"You're working hard at that frock, Margaret."

"Yes; I want to finish it off. Not that there isn't plenty of time. The party won't be till the 23th; and today is only the 23d. But I shouldn't like to have it laying about. It's worth too much."

"Pretty near done, isn't it? Except the lace?"

"Yes, that's all."

"You're looking pale, my dear. Anything wrong?"

Margaret hesitated.

"No, mother. Only—thinking of Jemmy. I get sick at heart once in a while—wanting to look at his face."

"Well, I can't wonder at that. I'd enough of it too—when my husband was off fighting in India. I'd loneliness spells at times. And no mother or wife like you has."

"Ah, mother. You're a great comfort—that you are. But—"

"You're not going to cry, Margaret."

"No, I mustn't. It 'nd spoil my work." Margaret tried to smile. "I've got such a stupid sort of feeling to-day—as if Jemmy was in danger, and I couldn't help him. I don't know why; I've never had it before."

"It's just a fancy. You've been working too hard, and you're tired. I used to feel that too with your father. It didn't mean anything. I've got to take that frock to the Deansy for Miss Rhea. Won't she look pretty when she's got it on?"

"She's the prettiest and sweetest young lady I ever saw in my life, mother."

"She isn't one morsel sweeter than Mrs. Winfrith. She always knows just the right thing to say to everybody. That's what my husband said the General always knew too—just the right word and how to say it. 'Tisn't everybody that does. Well, I'll leave this for you, as the boy won't be in to-day; and I'll go round by Mrs. Perkins' for a turn. I haven't seen her for a great while."

Margaret smiled absent, not sorry to be left alone. She knew how much Mrs. Lauderdale expected from her manipulations.

Hardly was Mrs. Flaxman gone before an untidy girl of fifteen bounced in. This was Jane Sweetfearing, only and spoilt child of Sam Sweetfearing, the Precincts porter.—The Quiver.

[To be Continued.]

# The Engineer

Leaning from the cab window does more with his ears than his eyes. The "rumble and grumble and roar" of his engine are to him articulate speech, and a false note in that jumble of sounds would catch his ear as quickly as a discord would strike the ear of the leader of an orchestra.



He thinks more of his engine than himself. That is why he neglects to notice symptoms which are full of warning. The foul tongue, the bitter taste, the redness and inflammation, and undue fullness after eating are but symptoms of dyspepsia or some form of disease involving the stomach and organs of digestion and nutrition. In time the heart, liver, lungs, or other organs are involved and the engineer has to lay off.

Dr. Pierce's Golden Medical-Discovery cures diseases of the stomach and organs of digestion and nutrition. It purifies the blood and builds up the body with sound healthy flesh.

"I used ten bottles of Dr. Pierce's Golden Medical-Discovery and several of his 'Pleasant Pellets' a year ago this spring, and have had no trouble with indigestion since," writes Mr. W. T. Thompson, of Great Britain, near Montana. "Words fail to tell how thankful I am for the relief, as I had suffered so much and it seemed that the doctors could do me no good. I got down in weight to 125 pounds, and was not able to work at all. Now I weigh 160 and can do a day's work on the farm. I have recommended your medicine to several, and shall always have a good word to say for Dr. Pierce and his medicine."

Dr. Pierce's Pleasant Pellets cure constipation.

**OPIMUM COCAINE AND WHISKY**  
 The Great Pain-Expeller  
 For Coughs, Croup, Hoarseness, Sore Throat, Whooping Cough, Asthma, Hay Fever, and all the ailments of the Throat, Lungs, and Bronchial Tubes.  
 Sold by all Druggists.

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

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

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

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminent skin cosmetic.

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

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

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

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

Children's Corner.

ATTENTION, CHILDREN.

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

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

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

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

THE BEAR AND THE BOY.

BY CORA H. CARVER.

About two hundred years ago, a rich and powerful nobleman named Leopold was duke of the province of Lorraine. The duke was very fond of animals.

Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals; and on state occasions he was led out by a big iron chain and made to dance for the amusement of Leopold's friends.

Marco was fierce; and, when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled himself up to sleep. He was just at the "falling-off" point when he heard a sound at the house door. He started up; and what should he see but a small boy, hopping first on one foot and then on the other and shivering with the cold!

The boy was a homeless child, who had lost his way in the duke's forest and had run into the bear's hut for shelter.

Marco did not know who this new-comer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened—so strange that, if this were not a true story, I should not ask you to believe it. The boy ran over to Marco and, peering into the shaggy face, cried joyfully: "Why, you are the duke's funny bear that I saw dancing the oth-

er day! Won't you be my friend? I need one so much!" The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That hand meant, "I love you." Marco had never been loved in all of his rough, bearish life—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat; and together they slept through the night.

In the morning the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched; and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food; but he received such a fierce look that he set it down again and hid behind a tree, to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way; but the boy had already thrown his arms about his faithful friend and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair and soon the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a dearer one than the bear Marco.—Little Men and Women.

WHAT SPLIT THE LOG?

"There is nothing like giving a boy a little encouragement once in a while," said a wealthy down-town merchant the other day. "I know I owe a great deal to a remark a crabbed old farmer made to me when I was quite small.

"I was trying to split a cross-grained hickory log, and as our woodpile was close by the roadside, my efforts attracted the notice of the farmer, who stopped his team.

"I was greatly flattered by his attention, because he was the crassest and surliest man in town, and never took any notice of us boys, except to sit in his orchards with a shotgun in his hand when the apples were ripe. So I put in my best licks, and covered my hands with blisters, but the log refused to split. I hated to be beaten, but there seemed no help for it. The old

man noticed my chagrin.

"'Humph! I thought you'd hev to give it up!' he said, with a chuckle.

"Those words were all I needed.

"I made no reply, but the way that ax-head went into that log was a revelation to me. As I drove it into the knots, they yielded. There was a cheerful crackle, the gap widened, and soon the halves lay before me, and the farmer drove off discomfited.

But I never forgot that scene. When I first went into business, I made mistakes, as every young man will; but whenever I got caught in a doubtful enterprise, I remembered that my friends were standing around waiting for the chance to say, 'I thought you'd have to give it up!'

"In spite of himself, that old farmer gave me the key-note of my success.

"So you see that if a boy has any grit in him, he is bound to profit by the right sort of encouragement; and in that connection I may remark, a well-placed sneer is often worth more than a barrel of taffy."—Luck.

WHOSE HAPPINESS?

The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming, when a watchful face appeared at the doorway.

"I'm trying to make Fanny happy, aunt," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt, as she closed the door.

But presently, as she gazed from the window, it seemed to her that the effort, however commendable, was not very successful.

Woe Fannie was evidently afraid to ride, and was much more inclined to climb out of the wagon and draw it herself. This Master Robbie stoutly resisted.

"She doesn't like riding, Robbie," explained the aunt. "You must let her be horse, if you want to make her happy."

"But I want to draw it myself. I want to make her happy doin' things I like her to do," answered Robbie, with a very unamiable scowl.

"Poor little boy! It was selfishness, after all.—Wellspring.

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- 15c Yard Printed Linen Lawns best quality, choice patterns, real value 25c yard, closing out price only 15c yard.
- 15c Yard French Organdies, 24 styles of this season's fine organdies, choice designs and colorings, 25c yard price only 15c yard.
- 15c Yard Choice line of high class Dimities and Batistes, hundreds of styles in this lot, colors fast, quality the best.
- 15c Yard Big lot of White Plaques, with cluster stripes, and Fancy colored Plaques, goods in this lot worth 25c to 30c yard, reduced price only 15c yard.

**Men's Furnishings.**

- 19c Men's Fancy Half-hatigan Shirts or Drawers, light weight, reduced from 25c.
- 25c Men's Fancy Half Hose, reduced from 30c and 40c.
- 25c Men's Fancy Neckwear, in grenadine or silk, new shapes, worth 40c.
- 35c Men's Ribbed Half-hatigan Fancy Striped Pants or Drawers, reduced from 50c.
- 50c Old sizes of "Berrien's" Elastic Seam Drawers, reduced from 75c.
- 75c Men's Fancy Meshed Lisle-thread Shirts or Drawers, reduced from 1.00.
- 1.00 Men's Fancy Madras or Plain White Nightgown Shirts, 2 for 1.75.

**Ladies' Hosiery.**

- 15c Ladies' Fancy or Plain Black Fine Cotton Hosiery, regular 25c quality.
- 35c Ladies' Very sheer Fine Gause Cotton or Lisle Hosiery, in plain black, regular 50c quality.
- 35c Ladies' Fancy Polka Dots, plaids, stripes, embroidered, unique, lace effects, in large variety.
- 50c Ladies' New Persian Effects in All over Laces, Embroidered Laces and large variety of fancy effects.
- 75c Ladies' Very sheer Effects in Lace, Lilies, Colored Embroidered Lace, Lilies and All-over Laces.

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- 69c 11 inch Silk Brocaded Grenadines, reduced from 75c and 81.25.
- 75c 11 inch All wool Canvas Kimonies, reduced from 81.25 and 81.75.
- 1.00 14 inch Mohair Miletian, worth 1.15, being sold for bathing suits.
- 1.15 14 inch All Silk and Silk and Wool Grenadines, reduced from 1.20.
- 1.15 14 inch All wool Canvas Kimonies, reduced from 1.20 and 1.25.
- 2.00 14 inch Silk Plaid and 12 inch Silk Grenadines, reduced from 2.50, 3.00 and 3.10.
- 3.00 11 inch Silk Ecru and Jet Grenadines, reduced from 3.50.

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### PROGRAMME.

The following is the programme of the Pineville Chautauque, in connection with the Theodore Harris Institute, under the auspices of the State Board of Missions:

#### MONDAY, JULY 1.

8 P. M.—Some reasons why we are Baptists—Rev. W. P. Harvey, D.D., of Louisville.

#### TUESDAY, JULY 2.

9 A. M.—Messages of the nineteenth to the twentieth century—Rev. H. A. Sumrell, Danville.

10 A. M.—The Bible basis of missions, No. 1—Rev. W. B. McGarity, London.

8 P. M.—A comparative study of the communion question—Rev. O. G. Jones, D.D., Covington.

#### WEDNESDAY, JULY 3.

9 A. M.—Corrective church discipline—Rev. B. F. Swindler, Covington.

10 A. M.—The Bible basis of missions, No. 2—Rev. W. B. McGarity, London.

8 P. M.—Soul winning—Rev. H. A. Sumrell, Danville.

#### THURSDAY, JULY 4.

9 A. M.—Religious revival—Rev. B. H. Dement, Louisville.

10 A. M.—The young people's work—Rev. J. W. Porter, Maysville.

8 P. M.—True education—Rev. T. T. Eaton, D.D., Louisville.

#### FRIDAY, JULY 5.

9 A. M.—The March of destiny—Rev. I. B. Timberlake, Nicholasville.

10 A. M.—The stonement—Rev. T. T. Eaton, D.D., Louisville.

8 P. M.—Methods of Bible study—Rev. B. H. Dement, Louisville.

#### SATURDAY, JULY 6.

9 A. M.—The Lord's Supper—Rev. A. F. Baker, D.D., Versailles.

10 A. M.—Infant salvation—Rev. I. W. Bruner, Bowling Green.

8 P. M.—The Devil—Rev. J. W. Porter, Maysville.

#### SUNDAY, JULY 7.

9 A. M.—Sunday-school.

10 A. M.—Regeneration—Rev. I. W. Bruner, Bowling Green.

11 A. M.—Sermon—The Holy Spirit (No. 1)—Rev. Wm. Lunsford, Bowling Green.

4 P. M.—Temperance mass-meeting.

8 P. M.—Sermon—The Holy Spirit (No. 2)—Rev. Wm. Lunsford, Bowling Green.

#### MONDAY, JULY 8.

9 A. M.—McBeth—The tragedy of ambition—Prof. J. T. O'Noe, Pineville.

10 A. M.—False notions of education and religion—Rev. I. B. Timberlake, Nicholasville.

8 P. M.—New Testament church—Rev. A. F. Baker, D.D., Versailles.

#### TUESDAY, JULY 9.

9 A. M.—The Book of Acts (No. 1)—Rev. B. A. Dawes, D.D., Louisville.

10 A. M.—Sampson—His life and times—Rev. W. A. Whittle, D.D., Franklin.

8 P. M.—The Book of Acts (No. 2)—Rev. B. A. Dawes, D.D., Louisville.

#### WEDNESDAY, JULY 10.

9 A. M.—History and purpose of the B. Y. P. U.—Rev. H. E. Tralle, Louisville.

10 A. M.—Fidelity to the Bible—Rev. T. Warn Beagle, Stamping Ground.

8 P. M.—Jerusalem as it is and was—Rev. W. A. Whittle, D.D., Franklin.

#### THURSDAY, JULY 11.

9 A. M.—John the Baptist—Rev. W. J. Bolin, Mt. Sterling.

10 A. M.—The young Baptist and his church—Rev. H. E. Tralle, Louisville.

8 P. M.—Religious parasitism—Rev. C. H. Jones, D.D., Louisville.

#### FRIDAY, JULY 12.

9 A. M.—Christian beneficence—Rev. T. Warn Beagle, Stamping Ground.

10 A. M.—The preacher and his equipment—Rev. O. H. Jones, D.D., Louisville.

8 P. M.—Rainbows—Rev. W. J. Bolin, Mt. Sterling.

#### SATURDAY, JULY 13.

9 A. M.—The temple at Jerusalem—Rev. J. A. Booth, D.D., Taylorsville.

10 A. M.—Christ's larger purpose in missions—Rev. J. N. Prestridge, D.D., Louisville.

8 P. M.—Home, Sweet Home—Rev. T. S. Hubert, Beattyville.

#### SUNDAY, JULY 14.

9 A. M.—Sunday-school.

11 A. M.—The Christ of the Scriptures—Rev. J. A. Booth, D.D., Taylorsville.

8 P. M.—Sermon—Rev. B. B. Bailey, Winchester.

Novx—The pastor, Rev. R. L. Bowman, and Prof. J. T. O'Noe, with the local talent, will have charge of the music.

Reduced rates on railroad. Good board at 50 cents per day. The scenery, water, fishing and boating unsurpassed in the mountains.

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### BETHEL COLLEGE.

On Sunday morning in the Baptist church, Dr. E. Y. Mullins preached the commencement sermon from the text, "What think ye of Christ?" He preached again at night. The house was well filled at both services.

On Monday night, at the Joint Meeting of the Literary Societies, T. H. McCarley delivered an address on "American Literature," and the following subject was debated, Resolved: That the United States will become an Empire within twenty-five years.

Affirmative—D. H. Howerton, P. Sandidge.

Negative—J. B. Wakem, P. E. Gastlin.

The Hon. W. J. Stone, of Kentucky, who was expected to deliver the literary address, was prevented at the last moment from coming, on account of serious sickness in his family. The seniors kindly came to the rescue and delivered their graduating speeches that night instead of the next morning, as previously announced.

At the close of the addresses, the president presented diplomas to the graduates.

Wednesday evening was given over to the Junior Class. All of the members made creditable speeches.

Thursday at 10:00 A. M., the regular commencement exercises were held in the Baptist church, where all the former exercises took place. The President, Dr. E. S. Alderman, delivered a characteristic address to the graduating class on "Quit you like men." This was followed by the presentation of diplomas.

A. L. Maddox, of Rockport, Ky., was Salutatorian and L. D. Denton, of Roberts, Ky., was Valedictorian.

The Alumni Association met at 8 o'clock in the College Chapel and elected R. W. Davis President and E. G. Vick Secretary.

The Graduates' Reception was held on the College campus, which was beautifully illuminated for the happy occasion. For three hours, the graduates and their guests held sweet communion, while the music from Miller's Band floated on to the evening air.

The Board of Trustees on Wednesday at 10:00 A. M. passed the following resolutions:

Whereas, For some years a misunderstanding has existed between the Board of Trustees of Bethel College and a committee appointed by the General Association of the Baptists of Kentucky, touching the relations that should exist between said association, or its committee, and the College; and,

Whereas, It is desired upon the part of the Trustees of Bethel College, all of whom are Baptists, that the most cordial relations should exist between the Baptists of Kentucky and said College; now be it

Resolved, That it is the sense of this Board that the committee appointed by this Association shall at any and all times be cordially received by those in charge of the College, and any information sought for by said committee furnished them, if in the possession of this Board, or the President, or Faculty of the College; and it is further resolved that it will be the pleasure of this Board at any of their stated regular meetings to receive any suggestions or recommendations such committee may seem fit to make, and to give same due consideration; but it is not hereby intended on the part of this Board by this action to surrender to said committee of said Association or to said Association the charter rights or any powers lodged in them as Trustees of said College, or to acknowledge any right as existing in said Association arbitrarily to interfere in the conduct and management of said College.

The President of Bethel College, Dr. E. S. Alderman, is appointed a committee of one to convey the sense of this Board to said Association or to the committee of said Association.

The degree of Doctor of Divinity was conferred upon Charles H. Nash, Hopkinsville, Ky.; Charles E. Nash, New York City, and Weston Bruner, Baltimore, Md., and the degree of Master of Arts upon W. E. Farrar, Russellville, Ky.

The outlook for the next year is very promising indeed. Bethel College surely stands for a thorough and broad education, as is evidenced by the general development and culture of her graduates.

JOHN S. CHENEY,  
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A Progressive Institution.

The annual healthfulness of the climate added to the superior educational advantages of the Berry Bible Seminary for Young Ladies, Staunton, Va., the popular school that it is. Twenty thousand dollars has been expended on the property during the past year in new buildings and other improvements, which will add greatly to the comfort and convenience of the students. With increased facilities and a generous endowment, the Seminary offers greater advantages than any school in the South in search of a classical education. The trustees of this institution are Prof. W. H. King, Staunton, Va., President, and Mr. W. W. King, Business Manager, for catalogue.

This growing good of the world is partly dependent on unheroic acts; and that things are not so ill with you and me as they might have been is half owing to the number who have lived faithfully in a hidden life, and rest in unvisited tombs.—George Eliot.

# Some Facts about the Great BEAUMONT OIL FIELD.

The San Jacinto Oil Company was organized at Beaumont, Texas, on San Jacinto day, 1901. To Texans the words San Jacinto mean victory. The first San Jacinto day was April 21, 1836. On this memorable day Sam Houston and his immortal Texas band defeated Santa Anna and his Mexican myriads and thus set the noble Texans free. Since that day the name San Jacinto has been a synonym for honor, chivalry and progress in the annals of the Lone Star State. No Texan can lightly use that glorious name. The incorporators of the San Jacinto Oil Company entered into an agreement with each other and their prospective stockholders to organize and maintain an oil company with the purpose of honestly and speedily developing a great property, and they thus chose the name for their Company that on April 21st, 1836, was made immortal.

## THE PURPOSE OF ORGANIZATION

The purpose of the organization of the San Jacinto Oil Company was to acquire lands, drill oil wells and thus develop a great and large dividend-paying property. The selling of the stock of the Company was never an end in itself, but simply a means to an end. Stock has been sold only for the purpose of development, and not at all for profit or speculation. The man who incorporated the Company had the laudable desire to better their financial condition, and at the same time earn large and increasing dividends for their stockholders. They believed, and yet believe, that it is as legitimate to plant a drill in the ground and drill for oil, as it is to plant a grain of corn in the ground and expect an ear of corn. Both investments are legitimate, and one is as legitimate as the other.

## THE OIL FIELD

The Beaumont oil field was discovered January 22, 1901. The first well that was struck is known as the "Lucas Geyser." When the vein of oil was struck in that well, at a depth of 1,000 feet, the oil gushed out at the rate of 70,000 barrels a day, and was thrown 100 feet high by the immense force that brought the oil to the surface. This geyser gushed at the rate of 70,000 barrels a day for ten days, and formed a lake of oil near there that contained 700,000 barrels of oil.

Barrels, mind you—not gallons! The lake of oil has been burned up, which seems a great pity; but it was in the way of other improvements, and had to succumb to the interests of advancing civilization. Up to the present writing, ten additional gushers have been sunk, and are all of about equal producing value to the "Lucas gusher."

You want to know how big the oil field is? We don't know. Nobody knows. It probably extends through a rather large area there. It is said by old citizens, that there is an oil lake in the Gulf of Mexico on the coast about thirty miles southeast of Beaumont. In times of storm, mariners make for the oil lake, and when they reach it, they find an eternal calm, and are safe. Old citizens of Beaumont say that the oil lake has been in existence ever since they knew the country, and it is supposed that the oil lake is from the same source that furnishes the oil for the Beaumont gushers. Then, up some twenty-one miles northwest, is the Sour-Lake oil field. It is reported that the oil lake has been tapped there, and it is believed that there is a lake of oil extending from Sour Lake to the Gulf of Mexico, and that the Beaumont oil fields are right in the track of this immense body of oil.

## BOARD OF DIRECTORS

Our Board of Directors are as follows: J. B. Cranfill, editor of the *Populist Standard*; E. C. Buckner, of Dallas, is the First Vice-President; Hon. R. P. Connor, County Judge of Brown county; Lee Watson, a prominent business man of Brownwood, is Second Vice-President; T. C. Yanis, the cashier of the Brownwood National Bank, and one of the wealthiest and staunchest business men in the West, is Treasurer; while I. J. Rice,

a prominent attorney of Beaumont, is Secretary and Attorney for the Company. All of these are Directors, and other Directors are as follows: John C. Bernay, capitalist, Brownwood, Texas; Dr. J. T. Harrington, city physician, Waco; Dr. T. E. Cranfill, manager for Texas of the Mutual Reserve Fund Life Association; Capt. T. A. Blair, a leading Waco attorney; Dr. T. L. Westerfield, dentist, Dallas; H. W. Paigenthal, a business man of Galveston, and Dr. R. L. Spahn, physician and surgeon, of Dallas. No company has yet been organized with a stronger Board of Directors, composed of more representative men.

## OUR PROPERTY

The San Jacinto Oil Company owns the following property: A lot 40x118 1/2 feet within 450 feet of the Star and Crescent 70,000 barrel Gusher on the northwest and about the same distance from one of the 50,000 barrel Guffy Gushers. It is large enough upon which to drill three wells. This we regard as our dead-sure oil proposition. Then we own one acre in the Bullock league, 3,800 yards northwest of the gushers; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake where they once had an oil refinery, using the product of shallow wells, and where a new oil vein has just been struck; ten acres near Saratoga in Hardin county, which is a short distance north from Sour Lake, and where they have oil of the finest quality in a number of shallow wells; ten acres in the northwest portion of the H. Williams survey where Sanger is putting down a well, with good prospects for oil. We own the lease on five acres 2 1/4 miles south of the gushers, and two acres southeast of the said wells. We own ten acres three miles west of Sabine Pass opposite the oil pool in the gulf. There is a flowing artesian well containing a little oil and strong flow of natural gas within half a mile of this tract. It is now being developed. Our company also owns seventy-five acres just south of and adjacent to the known oil fields of Corsicans, and a lease on forty acres in Sabine county upon which there are four natural gas wells.

It has been decided to acquire an additional tract at Sour Lake, and another at High Hill, about 30 miles southeast of Beaumont, where it is believed that oil exists in as great quantities as in the Beaumont field itself. These properties are of inestimable value. The tract in Gladys City of 40x118 1/2 feet could not be bought for \$50,000. This tract is within 150 feet of the New Orleans Crescent gusher, 600 feet of Guffey No. 2 and about 700 feet of the original Lucas well. This is oil land beyond the shadow of a doubt. No well has yet been sunk on the oil cap without obtaining a limitless supply of oil.

## DEVELOPMENT

A contract has been let to Mr. Will Carroll, who has the best well-drilling outfit in Texas, and drilling on our well has now begun. He expects to finish this first well by June 30, and he has no doubt of securing one of the greatest gushers ever seen on this oil-bearing oil field. Our company has ordered its own drilling outfit, and it will reach Beaumont at about the time our first well is finished. It will be at once put in place and another well will be begun. Our plan is to develop our entire property as rapidly as possible, and to sink wells wherever we see a favorable prospect of securing oil.

## CAPITAL STOCK

The capital stock of our Company is \$500,000. We are offering a small amount of this stock at par. The shares are 10 cents each, and no one will be allowed to purchase less than 100 shares. We shall sell only a limited quantity of this stock at any price, as we believe that within 30 days it will be worth at least five times its par value. When the limited amount set aside for sale has been sold, no other stock will be offered at par. It is the candid judgment of the directors of the San Jacinto Oil Company that there can be no investment in oil stock that will be so safe, or that will bring such splendid returns as the purchase of stock of our Company.

## DIVIDENDS

Our Company cannot state definitely when we will begin to pay dividends. If our first oil well is what we hope and believe it will be, it will produce 50,000 barrels of oil a day, or 18,250,000 a year. If we can sell this oil at 50 cents a barrel, which is a very low price, this one well alone will earn in net profits for our stockholders over \$9,000,000 a year. Such an outlook dazes the human mind, but this picture of our prospects is not overdrawn.

## WHAT WILL WE DO WITH IT?

That is a question that is on all lips, but it is not difficult to answer. The Beaumont oil is the greatest fuel oil that has ever been discovered. It is fifty per cent illuminating oil, and when refined has no superior on earth as a lubricating oil. We live in a big world, and there is no doubt that the factories, railway companies, steamships, and all other enterprises will soon be using this oil for fuel.

The vast fortune accumulated by John D. Rockefeller answers the question as to the profits in oil as an illumination. We are not solicitous about the market. This is a question that will speedily take care of itself.

## LIABILITY

Under our Texas law no stockholder in a corporation is liable beyond the face value of his stock. No other liability than this can be incurred by owning stock in a Texas corporation.

## NON-ASSESSABLE

Our stock is non-assessable. No assessment can be levied against any of our stockholders for any purpose.

## REFERENCES

As to the reliability of the directors of the San Jacinto Oil Company, we give the following references: George W. Carroll, President Beaumont Lumber Co.; Beaumont National Bank, Beaumont, Texas; National Exchange and American National Banks, Dallas; and Brownwood National Bank, Brownwood.

## OFFICERS

Our financial officers are bonded and our business is transacted in a business-like way.

## MAP

Accompanying this prospectus is a map showing our land holdings in Jefferson and Hardin counties. Our other land holdings are also described in the map.

## INVESTMENT

We urge no one to take our stock. We have given the facts concerning our Company in this prospectus, and in this way an opportunity for an investment is placed before you. All the money sent to this Company for stock will be honestly administered in the interest of the stockholders. Every stockholder owns share and share alike in all the lands and properties of the Company. If we strike an oil well, he will own an interest in that according to the value of his stock, and in the same way he will own an interest in each well that is drilled. There will never be an attempt to freeze out the small stockholder, but their every interest will be as carefully protected as will the interests of the incorporators of the Company.

## ORDERS FOR STOCK

Send all orders for stock to

J. B. Cranfill, President, 247 Main St., Dallas, Tex., or:

I. J. Rice, Sec'y., 639 Pearl St., Beaumont, Tex.

**S18** LATEST IMPROVED FREIGHT PREPARED.

For this size new high-arm saw in all respects superior to any other. It is made in 10 days. If you want a saw for your mill, send your order. Descriptive circulars sent on application.

Mention this paper.

**WAYNE MANUFACTURING CO.**  
211 Fourth Ave., Louisville, Ky.  
(This firm is responsible.—Western Recorder)



**Low Rates to Texas.**

At frequent intervals during 1901, round trip tickets will be sold via the Cotton Belt Route, from Cairo and Memphis, to points in Arkansas, Louisiana, Texas and Indian and Oklahoma Territories, at greatly reduced rates.

Cotton Belt trains carry Pullman sleepers at night. Pullman day and night cars and Free Chair Cars both day and night. Pullman day and night cars and Free Chair Cars both day and night. Pullman day and night cars and Free Chair Cars both day and night.

**J. E. SMITH, Gen. Pass. & Ticket Agt., Cincinnati, Ohio.**  
**E. W. LINDSEY, Gen. Pass. & Ticket Agt., St. Louis, Mo.**

**HERNDON ROUTE - LOUISVILLE.**

HERNDON & ST. LOUIS MAILWAY - Union and Hotel, Ticket Office, 224 Fourth street.

**LOUISVILLE TO ST. LOUIS & WEST.**

No. 41	No. 42
Lv. Louisville..... 7:30am	7:30pm
Lv. Owensboro..... 11:30am	11:30pm
Lv. Henderson..... 1:30pm	1:30am
Lv. Evansville..... 3:30pm	3:30am
Ar. St. Louis..... 5:30pm	5:30am

**ST. LOUIS TO LOUISVILLE & EAST.**

No. 43	No. 44
Lv. St. Louis..... 8:30am	8:30pm
Ar. Louisville..... 10:30am	10:30pm

**LOUISVILLE TO EVANSVILLE AND RETURN.**

No. 45	No. 46
Lv. Louisville..... 6:30am	6:30pm
Lv. Owensboro..... 10:30am	10:30pm
Lv. Henderson..... 12:30pm	12:30am
Ar. Evansville..... 2:30pm	2:30am

**CHESAPEAKE & OHIO RAILWAY, Union Depot, feet and stairs to the new York via Washington, with Dining Car and Observation Car. Trains lighted with electricity.**

Lv. Louisville..... 8:30am	8:30pm
Ar. Washington..... 10:30am	10:30pm
Ar. Philadelphia..... 12:30pm	12:30am
Ar. New York..... 2:30pm	2:30am
Ar. Providence..... 4:30pm	4:30am
Ar. Boston..... 6:30pm	6:30am
Ar. Richmond, Va..... 8:30pm	8:30am
Ar. Old Point Comfort..... 10:30pm	10:30am
Ar. Norfolk..... 12:30am	12:30am
Returning arrives in Louisville..... 2:30pm	2:30pm

**WASHINGTON EXPRESS DAILY.**

Only electric lighted train leaving Louisville in day direction. Through Pullman Food and Sleeping Car. Leaving for Washington.

Lv. Louisville..... 8:30am	8:30pm
Ar. Washington..... 10:30am	10:30pm
Ar. Philadelphia..... 12:30pm	12:30am
Ar. New York..... 2:30pm	2:30am
Ar. Providence..... 4:30pm	4:30am
Ar. Boston..... 6:30pm	6:30am
Ar. Richmond, Va..... 8:30pm	8:30am
Ar. Old Point Comfort..... 10:30pm	10:30am
Ar. Norfolk..... 12:30am	12:30am
Returning arrives in Louisville..... 2:30pm	2:30pm

**LEXINGTON SHORT LINE.**

Only electric lighted train leaving Louisville in day direction. Through Pullman Food and Sleeping Car. Leaving for Lexington.

Lv. Louisville..... 8:30am	8:30pm
Ar. Lexington..... 10:30am	10:30pm
Ar. Frankfort..... 12:30pm	12:30am
Ar. Lexington..... 2:30pm	2:30am
Ar. Frankfort..... 4:30pm	4:30am
Ar. Lexington..... 6:30pm	6:30am
Ar. Frankfort..... 8:30pm	8:30am
Ar. Lexington..... 10:30pm	10:30am
Ar. Frankfort..... 12:30am	12:30am
Returning arrives in Louisville..... 2:30pm	2:30pm

**PLEASE mention this paper when writing advertisers.**

Lv. Louisville..... 8:30am	8:30pm
Ar. Lexington..... 10:30am	10:30pm
Ar. Frankfort..... 12:30pm	12:30am
Ar. Lexington..... 2:30pm	2:30am
Ar. Frankfort..... 4:30pm	4:30am
Ar. Lexington..... 6:30pm	6:30am
Ar. Frankfort..... 8:30pm	8:30am
Ar. Lexington..... 10:30pm	10:30am
Ar. Frankfort..... 12:30am	12:30am
Returning arrives in Louisville..... 2:30pm	2:30pm

**THE FARM**

KENTUCKY TRADE ITEMS.

Wheat generally is looking well.

Keep the young chicks in the poultry house until the dew has passed off.

Corn has been of slow growth, but the hot weather will soon enable it to "catch up."

Thomas Martin, of Perryville, bought a bunch of five-hundred-pound calves at 3c.

R. L. Baker, of Lexington, sold two thoroughbred yearlings in New York for \$2,100.

Ben Bramblett bought a three-year-old horse at Owingsville last week for \$117.50.

Several large crops of growing wheat in Madison county have been bought at 66c per bushel.

Smith & Neil, of Adair, bought a carload of hogs for October delivery at 5c—Stanford Interior Journal.

Total sales of tobacco in this market last week were 2,993 hds., against 2,178 hds. on corresponding week of last year.

Anderson & Spilman have purchased the crop of wheat of J. C. Caldwell, quantity put at 12,000 bushels, at 65c per bushel.—Advocate.

G. J. White & Son bought 36 head of two-year-old cattle at \$42 per head. They also sold to Illinois parties 11 Jennets at a fair price—Richmond Climax.

The government crop reports show a reduction of 0.4 per cent. in the wheat acreage during the past month, though the condition of the crop is above last year's average.

Mr. Lawrence sold 5 yearling steers to Preacherville parties at \$23.50. Wilkinson & White sold to M. J. Farris 7 three-year-old 865-lb. steers at 37c.—Stanford Democrat.

Jeff Rose, of Lacy Creek, sold to John Brown recently 7 head of yearling cattle at \$170, an average of \$24.28. They were of extra quality and good color.—Hazel Green Herald.

Walter Terhune has bought 20 suckling milk colts at from \$20 to \$70 a head. W. C. Carpenter has placed with Billy Vandiver, 78 hogs at 5.15c, to be fed till August at the same rate for what he puts on them.—Judge J. W. Hughes sold his lambs last week at 47c.—Harrodsburg Democrat.

At a sale of dairy stock near Lexington last week there were 42 cows sold, which brought from \$90 to \$100 each. The calves sold at from \$18 to \$40, and sows with pigs brought as high as \$85.50; corn in the crib sold at \$2 per barrel. Work horses sold at from \$80 to \$100.

Mr. J. S. Wilson has purchased from C. Alexander, Jr., of Paris, his crop of blue grass seed, amounting to in the neighborhood of 90,000 bushels, and there is considerable trading, some 60,000 bushels of seed selling to local dealers at from 50c to 55c. per bushel.

There were about 200 cattle on the market, the best selling close to 5c. The ruling prices for yearlings and two-year-olds were 47c to 49c. Heifers were slow at 3c to 3 1/2c, and butcher stuff at 3c to 3 1/2c. The horse and mule market was dull.—Interior Jour.

**THE VALUE OF GRAPES.**

The grape is a luscious, ambrosial fruit. The honeyed sweetness of summer is nectared in its translucent globe, while the sun of warm September performs the fine alchemy of nature's wine chemist. And since the grape is among the most easily grown fruits, it is a constant wonder to the writer why every farm, homestead lot, town dweller and city owner with no more than standing-room even, do not grow grapes, grapes, more grapes.

It is always safe to set standard varieties like Concord, Isabella, Salem and Catawba. But newer varieties earlier in ripening are coming forward. It is wisdom for young householders (and old) when taking possession of a house surrounded by but a few feet of land even to set a number of vines. I would recommend Niagara, Brighton, Moore's Early and Worden among the early varieties, with Concord, Salem and Isabella among the later. The Delaware is also a fine, sweet grape. I have not experimented with it, but many who have recommend it as easy of cultivation. I think I should include one or two in my collection if I started a small home graper.

No better use could be made of the small amount of land ten or twelve vines would occupy. Soap suds from the weekly wash is excellent fertilizer. A little study and observation will teach how to prune, and as the years come and go a fine home supply of grapes will be yours from early September till the last, lingering Isabella withstands the frost. If possible, train the latter sorts upon the side of a building, as they will be less liable to frost.

Your table will be, or should be, well supplied from the varieties I have named. The health of your family will likewise improve. Set about it in every city and town home, on every hillside farm and grow grapes.—Cousin Delight, in Mayflower.

**TO PREVENT POTATO SCAB.**

Scabby potatoes won't pass in a critical market. In fact, the hired man hardly wants to eat them at home, and the hired girl objects to peeling them.

It is a good thing not to have scabby potatoes.

Potato scab may be prevented by very simple means, according to Bulletin No. 85 of the Vermont Experiment Station, just now being distributed. Professor Jones says that potatoes should not be planted in soils where scab has been prevalent in previous years. Changing the potato patch to another field is a good preventive measure in such cases.

Scab is often brought in on the seed potatoes, however, and one of the most important means of prevention lies in the disinfection of the seed. This is accomplished by soaking in corrosive sublimate or formalin.

To treat potatoes with corrosive sublimate, make up a solution of one ounce of the chemical in seven gallons of water, and soak the seed potatoes one and a half hours in this. This solution is more poisonous than town agency whiskey, and must be handled with care. It is best to put the potatoes in a loose gunny sack and let them down into the solution by this means.

To treat potatoes with formalin (or formaldehyde, as it is sometimes called), put a half-pint of the chemical (which is

liquid) into fifteen gallons of water. Soak the potato seed two hours in this.

Take the potatoes out of either of these solutions, dry them, and plant as usual. The solutions kill the germs of the scab disease, and practically prevent its occurrence, unless fresh germs happen to be present in the soil from the scabby potatoes formerly grown on the same ground.—Massachusetts Ploughman.

**VIEWS ABOUT ORCHARD CULTIVATION.**

The subject of orchard treatment is one having advocates for and against cultivation. It is largely a matter of soil characteristics. The slope and depth of soil must be considered. Where a soil is but fifteen inches deep, underlaid by hardpan or bedrock, there is not much chance to hold fertility and moisture. If the depth is thirty inches or more, the holding capacity is largely increased.

The soils of the Devonian and the Silurian formations are quite shallow in many places. The limestone is commonly deep, the granite and mica schists rich in potash, and the drift formation various depths, but in many sections deep and rich in fertility so that trees will usually be thrifty and productive, regardless of treatment. If an orchard is on a slope where a cultivated soil washes badly, it would not be advisable to follow clean cultivation altogether. Surface manuring might be practised to maintain sufficient fertility for the trees to make an annual growth of eight to twelve inches.

The difference in growth and productiveness is largely in favor of manure and cultivation. On rather poor soil I have trees twenty-two years old as large and more productive than others near by more than forty years old, not so well cared for.

It may also be questioned whether or not rapid growth of fruit under cultivation hastens maturity, so that it is more liable to drop early, or necessitate earlier picking than where the trees are not stimulated by cultivation. There is no doubt but that fruit produced by cultivation and fertilization is finer in appearance and of better quality than that produced by the common practice of giving trees little or no care.—W. H. Stout, in American Agriculturist.

Nut patties are much relished by children, and are not frowned upon by the adults of the family. They are easily and simply made, needing one egg, one cup each of butter, sugar, flour and finely chopped nuts, together with a pinch of salt. Beat the egg until very light, add the sugar, and beat once more; then stir in the flour and nuts until smoothly mixed. Drop in spoonfuls on a greased tin and bake in a moderately quick oven to a delicate brown.

**A CHANCE TO MAKE MONEY.**

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, being perfectly fresh, and needs almost nothing to put up a barrel in ten minutes. Last year I sold a barrel for \$100.00. Any one who will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for almost \$1.00. Two cent stamps, which is only the actual cost of the postage, etc. FRANCIS CANNY, St. Louis, Mo.

**WANTED—ORGANIZERS**—A new plan fraternal life insurance order. Good pay and permanent position. Address NATIONAL FRATERNAL UNION, Murray, Ky.

**BLANCARD'S PILLS**

**IODIDE OF IRON**

FOR ANEMIA, POORNESS OF THE BLOOD, CONSTITUTIONAL WEAKNESS, SCURFYLIA, ETC.

None genuine unless signed "BLANCARD" ALL DRUGGISTS.

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**Big Four Route,**

EVERY TUESDAY.

Offering an opportunity to visit the Pan-American Exposition

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Round trip tickets to Buffalo and return will be sold every Tuesday at rate of ONE CENT PER FIVE PER CENT in each direction, good for continuous passage going and returning, and to be good in coaches only. Return limit to Buffalo up to midnight of Thursday following date of sale. Call on or write Agents "Big Four" for full information. Line of trains, circulars of the Exposition, etc.

WARREN J. LYONCH, W. P. DEFFEY, Gen. Pass. & Ticket Agt., Ass. U. P. & T. A., CINCINNATI, O.

M. J. GATNER, General Agent, LOUISVILLE.

**Epworth League Convention**

San Francisco, July, 1901.

**THE Missouri Pacific Railway**

From St. Louis via Kansas City, Pueblo, Colorado Springs and Denver, through Monto Colorado, Salt Lake City, Ogden, etc., will operate

**THROUGH SERVICE**

**ELEGANT AND COMFORTABLE.**

Special Agents in charge to give every attention. Low round-trip rates. Liberal limits with stop-over privileges. For full particulars, descriptive books, etc., address

R. T. G. MATTHEWS, T. P. A., LOUISVILLE, KY.

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**SPEED—COMFORT—SAFETY**

**OLD RELIABLE**

**LOUISVILLE & NASHVILLE RAILROAD.**

**BEST ROUTE FOR YOU.**

**TRAINS SOUTH.**

Lv. Louisville..... 8:30 a.m.	8:30 p.m.
Ar. Louisville..... 10:30 a.m.	10:30 p.m.
Ar. Louisville..... 12:30 p.m.	12:30 p.m.

**TRAINS NORTH.**

Lv. Louisville..... 8:30 a.m.	8:30 p.m.
Ar. Louisville..... 10:30 a.m.	10:30 p.m.
Ar. Louisville..... 12:30 p.m.	12:30 p.m.

**TRAINS, JELICO AND MOUNTAIN.**

Lv. Louisville..... 8:30 a.m.	8:30 p.m.
Ar. Louisville..... 10:30 a.m.	10:30 p.m.
Ar. Louisville..... 12:30 p.m.	12:30 p.m.

**TRAINS, LEXINGTON AND FRANKFORT.**

Lv. Louisville..... 8:30 a.m.	8:30 p.m.
Ar. Louisville..... 10:30 a.m.	10:30 p.m.
Ar. Louisville..... 12:30 p.m.	12:30 p.m.

Louisville Ticket Office, Southwest Corner Fourth and 5th Streets.

**Wonderful Buggy \$34.00**  
for little money, only...



...and guaranteed...  
...and guaranteed...  
...and guaranteed...

**PLYMOUTH CHURCH**  
...and guaranteed...  
...and guaranteed...  
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**BELLS**  
...and guaranteed...  
...and guaranteed...  
...and guaranteed...

**BUCKEYE BELL FOUNDRY**  
...and guaranteed...  
...and guaranteed...  
...and guaranteed...

**CANCER CURED**  
...and guaranteed...  
...and guaranteed...  
...and guaranteed...

**GERMAN BANK**  
...and guaranteed...  
...and guaranteed...  
...and guaranteed...

**HOTEL ALBERT**  
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**SMITH & NIXON COMPANY**  
...and guaranteed...  
...and guaranteed...  
...and guaranteed...

**Southern Railway**  
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**33 NORTH AVENUE, LOUISVILLE**  
...and guaranteed...  
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**WANTED**  
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**Items of Interest.**

England has lost two distinguished writers in the same week. Sir Walter Besant died of grip, after two weeks' illness, aged 58. He wrote several popular works in partnership with Mr. James Rice, and after his death, he continued to write, if anything, more popular books. "Beyond the Dreams of Avarice" was the best. Robert Williams Buchanan was born Aug. 15, 1841. He wrote poetry and prose, but was most celebrated for his poetry. Edward Moran, marine and landscape painter of no mean reputation, died in New York City after a year of ill-health. He was born in England in 1829, but came with his parents to this country in 1844.

In the House of Commons, Lloyd George, a Welsh Baptist, asked how many women and children the British had in their reconcentration camps, and about the deaths among them. Mr. Brodrick, War Secretary, said there were 4,700, and the deaths among the children in the month of May were 514. This is a pestilence rate, but was to be expected in view of the fact admitted by Brodrick that the military authorities deliberately starved the wives and babies of the Boers in the field. The Times of this city says that is higher than it was in Wajler's reconcentration camps, on account of which the United States went to war with Spain.

The young Nebraska school teacher, who saved 11 children from drowning in the recent White River floods, richly deserves to be called a hero. The building, which was almost at frame one, was suddenly surrounded by water which rose deep and rapidly rising. She plunged into the water, swam to the land, tied a rope around the neck of a horse which one of the children had ridden to school, and returning with the horse, fastened the rope to the building. Then she swam with the horse back to land and secured the children and their precious freight to a place of safety.

It appears that the detailed statement of the foreign trade for March, that exports of manufactures were not only smaller than they were a year ago, but smaller than two years ago—amounting to \$1,972,782, against \$4,472,128 in March of last year, and \$6,100,721 in March, 1898. This falling away in the particular branch of the export trade upon which so much stress is laid, has continued since October, but fortunately the trade is still large.

It seems that some other states are applying to share with Texas the good fortune of her wonderful oil developments. A gusher has been struck near Houston, La., forty miles west of New Orleans, and it is reported that one has been tapped near the Kentucky line, 30 miles north of Jamestown. Close to the border line of Bronx Park, New York City, is an area of ground of about 600 feet. In the center of this is an inclosed sheet of water that for three years has baffled the contractor and his men. Eighty thousand yards of filling—earth, rocks and trees—have been dumped into this pool. On May 24 the waters returned. Where the tons upon tons of material have gone is a mystery. Three times the place had been filled in to a depth of 30 feet, and then set down out of sight in one night. The water level has since risen. The Superintendent will keep dumping material, hoping to find a solid foundation.

Consul-General Unsworth, of Frankfurt, on February 27, 1901, writes: "An automatic system of signals for the purpose of warning vessels in stormy weather against the proximity of reefs and rocks, has been exhibited to German marine experts. The automatic system of the apparatus is said to consist of a wheel with a number of coggs arranged at suitable intervals, which slide over a Morse apparatus. The latter is connected with a ladder placed vertically on a rising ground on shore or on a lightship. The electric wires connecting are taken up by reeling apparatus on vessels having each within a radius of seven miles. A bell sounds and the receiver notes the spot against which vessels should be warned."

Micrometric played a curious part in a recent lawsuit. A certain telegraph company was not allowed to have its wire run into a race course. Telegraphic operators were stationed in a couple of a hotel opposite the grounds, and signals were transmitted to them from the race track by means of electric lights concealed in the hats of the party in a carriage, including the cobbler man on the carriage. The results of the race were the betting men then come and asked to the operators, who were enabled to send out the information to pool-rooms. The gamblers who were electrically equipped were arrested and after some years a verdict of \$1,000 was obtained against the detectives who made the arrest.

Dr. Ludwig Wood is reported to have discovered a method for producing filamentous iron and steel in an expense of four cents a thousand feet. It is thought that this will effect a revolution by cheapening electric power, and it will also have an important bearing on the production of open-hearth steel.

**DEATHS.**

Our actual subscribers we insert an obituary notice of the worth free. We charge our cost a month for each notice, but we are able to advance. Count the words as you know at once what the charge will be. Unless the month is over, the notice, it will be brought down to 100 words.

**BAUGHN.**  
Miss Mollie Baughn, daughter of Rev. U. W. Baughn, died at her home near Corinth, Ky., June 21th, of typhoid fever, less 17 years. She was indeed a very intelligent girl, very beautiful in features and lovely in disposition, the idol of her parents, and loved by everybody. She was a true follower of Christ, and in her death we fully realize our church has lost a good member, her case is a good example for the true buried in the burying ground at the Baptist church at Mason where she was a member. Her funeral was preached by Rev. H. K. Millison, from Williamstown, Ky. Sleep on dear Mollie, thy toils are o'er, God's called thee from your bright shore; The stars still linger on your dear mother's cheek. As she talks of you so humble and meek. MRS. DR. ALEXANDER. Mason, Ky.

**HARRISON.**  
Miss Letia P. Harrison, only daughter of Isaac W. Harrison, of Harrodsburg, Ky., died June 26th. She was born July 5, 1857. She made a profession of faith in a meeting conducted by Rev. J. M. McFarland, and was baptized by the late John H. Tanner, at that time pastor of the church. She was the joy and promise of the home. During her long illness she was patient, resigned, thoughtful, in the church and Sabbath-school, her light shone most brightly, and her place will be hard to fill. In the community in which she lived she was a universal favorite, as was abundantly attested by the large gathering at the funeral which overtook her on June 27th. F. K. BUSBY, Chm., Pastor.

**For Impaired Vitality**  
Take **Merriford's Acid Phosphate.**  
Half a teaspoon in half a glass of water, taken at breakfast, depressed or weak nerves, overwork, worry, indigestion, neuritis, strengthens and imparts new life and vigor.

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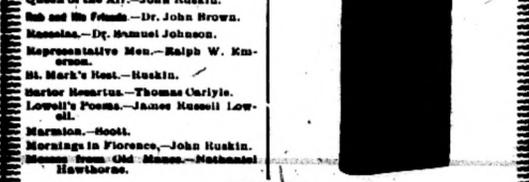
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