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Faith, Hope and Love, these three.

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The London Baptist rejoices that the Baptist Associations this year are speaking out more strongly against the war upon the Boers. Too many last year passed colorless resolutions merely deploring bloodshed, &c.

The Southern Baptist Convention did nothing which gave such general pleasure as passing Rev. K. L. Wesson's resolution that no indemnity should be demanded of the Chinese. The Interior, Presbyterian, takes the same ground in regard to the Presbyterian losses.

Rev. JOSEPH H. LITTLE is pleased with the Interior's position, and says: "Our present General Assembly ought to take up this living question among the first things it does, and ought to conclusively show China and the world that the Presbyterian church takes no part in the attempt to 'hold China up' for any sum. If we are to be 'witnesses to the uttermost parts of the world' of Christ's forgiving love, the less we have to say of indemnity the better."

WHAT NEXT? Rev. Dr. Carnes, pastor of the Methodist church of Jersey Shore, N. Y., placed advertisements in the local papers promising to pay a sum of money to every person attending morning service at his church. A crowd went and each one received five cents. He advertised again for the next Sunday. The papers say that the other preachers in the neighborhood, finding their congregations depleted, are considering the advisability of making some bid against him.

SURGEON-MAJOR SHAMAN, of the U. S. Army, tells this story, and his veracity is unquestionable. The foreign troops murdered every Chinese in a town except sixteen. These were the clerks of the firm of Kunst & Albers, who protested against their murder. The General in command said he would have them killed unless Kunst & Albers paid him 40,000 rubles, which they paid. "And, meanwhile, God is looking on." And when His day of reckoning comes, Europe will learn His justice.

THE *Iliaca Journal*, a secular paper, tells a trenchant truth: "Our churches dislike to look in the face the unpleasant fact that their growing worldliness is emptying their pews and depleting their treasures. They see their congregations growing smaller, and they blame the minister. Sometimes he is to be blamed; oftener they are the real cause. A church to be successful must be something more than a religious club, presided over by a glib young preacher. Christianity is not advanced in that way."

Liberty of Conscience in 1649.

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

I have in my possession a pamphlet of more than ordinary interest entitled "A Discourse of Liberty of Conscience, wherein the Arguments on both Sides are so equally laid together in the Balance, that the Indifferent Reader may without difficulty judge whither side Weighes the Heavier," by Thomas Whitfield, Minister of the Gospell, London, 1649.

Dr. Henry M. Dexter included this tract in his Bibliography of Congregationalism appended to his "History of Congregationalism," and indicated that copies were preserved in the British Museum and in Dr. Williams's library, London. Accomplished bibliographer though certainly was, Dr. Dexter mistook entirely the character of the document, or else by appending the heading of the first section: "Arguments Proving that Liberty of Conscience ought to be granted to all, and that no man should be punished for matters of conscience," he culpably misled his readers. The words quoted are, as a matter of fact, the thesis of his opponents, and the thirteen arguments that follow are virtually those that had recently been advanced by Roger Williams, Goodwin and others, and which the author proceeds somewhat elaborately to refute.

This document, be it remembered, was published shortly after Presbyterianism in England had for a brief season controlled the Government and exercised a religious intolerance not less absolute than that of Archbishop Laud or the Pope, thereby coming to an open breach with Cromwell and his army, in which Independents (Baptist and Pedobaptist) were now predominant. One of the last acts of the Presbyterian Parliament (May, 1648,) was to make the denial of God by preaching, teaching, printing or writing, of his perfections, or of the Trinity, or of the two natures of Christ, or of his atonement, or of the canonical books of Scripture, or of the resurrection of the dead or of the final judgment, an offence punishable with the pains of death.

The arguments in favor of Liberty of Conscience are familiar to our readers, and are sufficiently embodied in the attempted refutation which we give in abbreviated form.

To the first argument, "That it belongs to God alone to make laws to bind conscience," the answer is, "That the magistrate doth make no laws to bind conscience, but only enjoins men to do that which the law of God requires, and restrains them from doing that which the law and word of God forbids, and this it is his duty to do, namely, to punish sin, all sin, and breaches of God's law, whether it be in matters of doctrine or practice."

To the second argument, "That it is a sin, for any man to do that which is against his conscience, and therefore that the magistrate shall make him sin," etc., the answer is, "That in the act of him that hath an erroneous conscience two things are to be considered, 1. The doing of such a thing as the law and the word of God requires; 2. The doing of this against his conscience. The first of these is good, and this only the magistrate enjoins; the other doth he neither enjoin or intend. Of the first he *causes per se*, a true and proper cause; of the second, he is only *causes per accidens*, an accidental cause, it being *praeter scopum officii*, besides the scope and intent of the magistrate, that the man in doing a good

thing should do it against his conscience; and therefore himself only, and not the magistrate is blameworthy in this action." This reminds one strongly of Jesuitical casuistry.

To the third argument, "That it is persecution to punish men for not doing what is against their conscience," the answer is as before, "That the magistrate doth not punish any man for following the dictate of his conscience (this not being the thing that he strikes at), but for following wicked opinions and practices, for opposing necessary proofs, for maintaining heretical doctrines, seeking to spread these abroad and cause others to be infected with them. When heretics suffer punishments for their dangerous and damnable opinions, they do not suffer for righteousness' sake, but for evil doing; and therefore it is an act of justice and righteousness in the magistrate to inflict punishment on such as these, and it is his duty so to do (for he is the minister of God to execute wrath and take vengeance on them that do evil—Rom 13:4). And if he should not do this he should neglect his duty, and betray the trust committed to him. This, therefore, being an act of righteousness to punish evil doers, whoever calls it persecution calls good evil and light darkness and brings himself within the reach of that woe which is denounced against them that do so, Isa. 8:20. Thieves and murderers may as well cry out of persecution, as gross heretics and seducers, when the sword of the magistrate is exercised against them, the one seeking to rob men of their goods, the other of their graces, of their faith and love to the truth; the one offering violence to the life of their bodies, the other endanger (if not destroy) the life of their souls."

To the fourth argument, "That the defects of an erroneous judgment are to be cured not by prisons but by precepts," the answer is, "That the disease of heretics lies not only or principally in their judgments, but rather in their wills and affections; hereby being usually accompanied with pride and perverseness, with willfulness and obstinacy. Pride is the principal ingredient of their distemper. Heretics are for the most part men of the sharpest wit, and strongest parts (Satan being wise enough to make choice of the ablest instruments to do his work). Hence, being wise in their own conceit, they think scorn to be vanquished by their own weapons, to be overcome by strength of reason and ability in arguing (wherein they usually excel). As it is pride that leads them into new opinions (because they would seem to know more than others), so it makes them tenacious in holding them fast, lest (though they be mistaken) they should seem to be so, which will not stand with a proud spirit; therefore informations or persuasions will do little good upon such as these. Secondly, pride and perseverance being the principal disease of heretics, outward punishments and censures (whether by prisons or other ways) are like to do more good upon them than any informations or instructions, which they are wont to cast off with scorn; but the other (through God's blessing) may be a means to humble them, and make them willing to hear and regard what before they slighted. A prison did more good to Manasseh than all the preaching of the prophets could do. Admonitions and other church censures have been effectual for staying the spreading of heresies; so may the censures of magistrates be when wisely and seasonably applied, and other means will take no effect. It is not the weakness of men's judgments which clouds their understandings so as they cannot see the truth, or the truth of the

Scriptures, but the wickedness of their wills, which fit corrections and censures may be a means to cure. Thirdly, if prisons and other penalties can do no good for curing of heretics themselves, yet they may be a means of good to others by restraining seducers from liberty and opportunity of spreading their errors and infecting others with them (which they are always most industrious to do, there being an itching appetite in them to scatter their fancies as far as they can), and may be a means of deterring and discouraging others from ready entertaining their novelties, when they see they are not likely to bring them any applause of advantage, but rather disgrace and danger."

To the fifth argument, "That if the magistrate may use coercive power in matters of religion, then Jews and Turks may be forced by the sword to the faith of Christ," the answer is, "That although preaching and persuasions, and not prisons or fines be fit means to convert Jews, Pagans or any such as are yet strangers to the truth; yet they may be fitter necessary means for restraining heretics and apostates who have been bred in the church from doing mischief or harm to others, by drawing them into the same defections; yea, they may be a means of humbling them, and putting them into such a disposition whereby they may be brought to a sight of their errors, which they are not like to be while, being tolerated, they are by their followers not only favored but fomented and applauded." Secondly, The use of coercive power may be a means to restrain even Pagans from idolatrous and profane practices, and bring them to an outward conformity in matters of religion."

That such teachings should have been set forth seriously by a learned and highly honored Puritan minister at the middle of the seventeenth century, shows how little progress the great principle of Liberty of Conscience had made at this time, and how stupendous was the task that the Baptists at that time assumed of bringing the Christian world to a recognition of this principle."

In a subsequent article, a digest of the remaining eight arguments, with appropriate remarks, will be given.

"There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea."—Deut. 1:2. Eleven days, and yet it took them forty years! How was this? Alas! we need not travel far for the answer. It is only too like ourselves! How slowly we get over the ground! What windings and turnings! How often we have to go back and travel over the same ground again and again. We are slow travelers because we are slow learners. Our God is a faithful and wise, as well as a gracious and patient Teacher. He will not permit us to pass carelessly over our lessons. Sometimes, perhaps, we think we have mastered a lesson and we attempt to move on to another, but our wise Teacher knows better, and he sees the need of deeper ploughing. He will not have us mere theorists or smatterers; he will keep us, if need be, year after year at our scales until we learn to sing.—O. H. M.

Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons and wholesome books and other such provender, as the cow chews her cud. One strong Bible text lodged in the memory, and turned over and over and well-digested, will be a breakfast for your soul, and in the strength of it you go through the whole day.—T. L. Cuyler.

Cost of Secretaries of Missions.

BY W. A. JARRELL, D.D.

To draw attention to this article, I especially head it as it is headed.

What are the duties of Secretaries of our Boards? The duties of secretaries of missions are to correspond with the various mission fields, gather the necessary information for the churches to work through the Boards, keep account of all collections and expenditures of the churches through the Boards, and keep the churches and the pastors well informed as to the work. In no sense is he superintendent or "lord over God's heritage," if he remembers his work and is a true Baptist. As secretary, much of his work is traveling among churches and pastors and preaching the gospel—especially the gospel of giving. In doing this, his proper work is especially among churches and pastors who are behind in the co-operating in missions.

Many of these are so limited in opportunities and means that they are not well informed as to the mission work. He puts them on the track of mission literature, preaches to them the gospel of missions and enlists them in or more thoroughly, in this work. At the same time, he is often of great help in advising and suggesting as to various vexations and trying questions that he finds in the churches. When the secretary comes among these churches and pastors, as a brother helper in the Lord, they are glad to see him and help him in the work. Many of the secretaries are rich and strong in the grace that is in Jesus Christ, and do the very best of preaching. Through their work, directly, many are led to Christ, and many others led to a higher life as church-members, and much good seed sown, both in and outside of the churches. From over thirty years' close observation, to say there is no more effective work in the Gospel than is done by mission secretaries is not too strongly stating it. In every way, as a rule, our mission secretaries are fellow-helpers in the Gospel, to both pastors and churches. They are a special kind of Gospel missionaries. Without them, our work would be far behind what it is today. I have seen this demonstrated in some states that have tried to dispense with them. Every such experiment has worked bad. That they could be dispensed with, if all churches and pastors would do their duty, is true. But, when we remember that a very small minority of pastors and churches do anything for missions, except as reached through these secretaries, we see their value to the work. In fact, as traveling evangelists, helping pastors and churches by counsel, preaching, etc., aside from all money matters, they would be missed, even if they were dispensed with on account of there being no necessity for their bringing money into our missions.

The foregoing being true, to regard the money for the work of mission secretaries as so much lost from missions is a very erroneous way of looking at the matter. Truth requires that we regard the money spent for these secretaries as money well spent in missions. Therefore, all the figuring and the talk about such a percent "greasing the machinery," "sticking to the hands of the secretaries," being so much "toll," etc., is utterly unjustified. It does a great injustice to the office of secretary of missions, to the churches that originated and perpetuate the office and to the servants of Christ who fill these offices—who are deprived of home and the pleasures of pastorates. At the same time, it is greatly hindering the work they are doing, injuring churches and pastors by keeping them from co-operation, and is greatly limiting our home and foreign missions, and wounding Christ in the house of His friends. To our Board system is, sometimes, attributed the sad sight of the great majority of churches not co-operating with missions. But did they not co-operate at the time the Board system originated? Why is it the case that at the time the Board system was originated nearly all our churches were dying of donthingness? Why is it the case that, as a rule, the churches that have done mission

work, within the present century, have done it through Boards? Surely these facts do not justify charging to the Board system the failings of pastors and churches not in co-operation with missions. They show the direct contrary. In fact, there are but few of the churches, if any, that do mission work independently of Boards that have not been first educated to this work through the work of the churches as done through the secretaries and Boards.

To return, then, to our heading—that the money spent on mission secretaries is wisely spent is certainly true, and should not be figured as so much "lost from the object for which it was contributed." Give the mission secretary a warm welcome when he visits you; receive him as a fellow-helper in the Lord. Pray for him and his work; prayerfully hear and read his appeals, and in the name of the Christ and the churches he represents, faithfully respond.

If he transcends his authority by scheming, etc., vs. pastors and churches, or in any way attempts to lord it over God's heritage, do not burn down the house to get rid of the rats, but run the rats out of the house—if he cannot be sobered up, pray and work for his removal from the office.

Dallas, Texas.

Heart-Power in the Pulpit.

BY REV. THEODORE L. OUVLER, D.D.

Mrs. Elizabeth Stuart Phelps Ward is contributing to one of the magazines her charming reminiscences of Andover; and in her last article she gives a brief sketch of that illustrious veteran, Professor Edwards A. Park, who is still living at the age of eighty-seven. She says of his preaching: "Certain distinguished sermons had their popular names as the 'Judah sermon,' or the 'Peter sermon,' and drew their admirers accordingly. He was a man of marked emotional nature, which he often found it hard to control. A skeptical critic might have wondered whether the tears welled or the face broke, or the voice trembled always at the right moment from pure spontaneity. But those who knew the preacher personally never doubted the genuineness of the feeling that swept and carried orator and hearers down. We do not hear such sermons now."

If it be indeed true—as we fear it is—that such powerfully emotional preaching is more rare in these days, then all the worse for both preachers and people. Some apologists for the new methods may claim that fashions change in preaching as in dressing, that the pulpit must meet a higher intellectual standard, that clean-cut epigrams are more relished than tear-moving appeals, and that "eloquence" has a different meaning from what it had when Professor Park was at his meridian. Nonsense! Human nature has not changed, the strenuous urgency of Christ's claims on human hearts has not changed; there was as much "intellect" in Lyman Beecher's congregations seventy years ago as there is in the average Boston and New York congregations now; and never was there a greater need for pungent, perferid, rousing emotional eloquence of the blood-earnest stamp than in these very days. The pulpit is more than a theological desk or a lecture-platform; it is the place where God's ambassador stands and speaks for God himself. The preacher must instruct and convince; more than that, he must persuade and win souls to Jesus Christ. An advocate strikes for his jury; and if he does not gain the verdict, his effort is a failure. We ministers must strike for souls, and if we do not succeed (with the sought help of the Holy Spirit) in moving our hearers one inch towards a true Christian life, then our preaching is a failure. Results are what we should be after; and the best results never will be secured by addressing chiefly the human intellect in an elaborate, frigid and formal fashion.

Christ's ambassador is commissioned not only to instruct souls (and such a man as Professor Park never came short in that line), but to watch for souls, to plead with souls, to warn souls of the

"wages of sin," and to win souls to holiness and heaven. He must hunger for the salvation of his hearers. Whatever is convincing in argument, whatever is winsome in entreaty, whatever is rousing in appeal, he must seize upon and appropriate to his great purpose to save the precious souls for whom Jesus Christ endured Calvary's bitter agonies. A great joy is set before us—the joy of helping, strengthening, comforting, and converting our auditors, winning them to the beauty and power of a Christly life and an eternal life in glory.

A blood-earnest preacher may atone for the lack of great talents or great scholarship, or the graces of elocution, by the momentum of his intense yearning for the salvation of souls. Great preaching has always been heart-preaching.

It is a great snare for a minister to be too anxious to prepare sermons that will read well. Ninety-nine out of every hundred sermons that were preached last Sabbath will never be printed. Essays are made to be read; Gospel sermons are made to be heard—and felt. Much of the most effective preaching would never have stood the aesthetic test of cold type.

To my younger brethren I would venture to say—do just what Professor Park did! Your people have got hearts, and expect you to have one. Don't be afraid to let your spiritual emotions have full play in the pulpit. Give free rein to your sympathies. Paul is never out of fashion, and he ceased not to warn men night and day with tears. If the devil can succeed in turning Gospel preachers into elegant essay-readers, he will hamstring the pulpit, starve the churches, and kill revivals in the bud. Once when Richard Baxter thought of the crowds that would throng his church that day, he broke out with the exclamation, "Not this, not this, oh Lord, but the souls of this poor people of Kidderminster!"—Independent.

The Devil in a Revival.

BY REV. THOMAS FERRY, D.D.

Christians need to guard against false enthusiasm. Christ leads, but the devil is a driver to extremes. He lashes men's good intentions beyond all bounds of moderation. Christ will say, "Rejoice in the Lord." "Yes," says the devil, "shout and leap upon the altar and prostrate yourselves on the ground."

Christ will say, "The Spirit will lead you unto the truth." "Yes," says the devil, "he will inspire you as he did the prophets and give you new revelations that you need no longer heed your Bible."

Christ will say, "Worship the Lord in spirit." "Yes," says the devil, "God is a Spirit, external forms are nothing. Churches, ordained preachers and these systematic forms and customs are of no use."

Christ will say, "Pray the Lord of the harvest to send laborers." "Yes," says the devil, "we need them; the church is dead, the pastors are cowards; they preach smooth things to the rich; the church is fast falling into apostasy. There is nothing in it but hypocrites."

Christ will say, "Break up the fallow ground." "Yes," says the devil, "tear up the whole thing by the roots. Rip through these old traditions of the fathers; these old people are full of squeamish prejudices; they clog and hinder the progress of religion. Let us introduce new things and abolish these old dead forms."

Christ will say, "Ye shall be endowed with power after the Holy Spirit has come upon you." "Yes," says the devil, "ye will be able to do as Christ did, to speak with as great authority. Just break loose and go and do miracles."

Christ will say, "Omit your faults one to another." "Yes," says the devil, "tell all the wicked things you ever did right in open church."

Christ will say, "I will go before you. I will guide you with mine eye." "Yes," says the devil, "he will guide you, he will give you dreams. You can depend on your feelings. You will see God's providence in everything."

Christ will say, "I will have mercy and

not sacrifice. Follow on to know the Lord in the way of love and peace and purity of mind." "Yes," says the devil, "follow on in love. Don't talk about the apostolicity of your church, the canonicity of your methods and customs, the orthodoxy of your creeds and this complex ecclesiastical machinery. Your ministers are mere engineers of forms and methods; they are such conductors of routine that they have no time for the poor and sick. Let us work by love and throw to the winds these ecclesiastical dead weights."

This is one way the devil works at a revival. His idea is to push things to extremes, that after the revival the resolutions will not be kept.—Herald and Presbyter.

Letting God Have His Way.

The necessity the Christian is under of letting God have his way with him is often enforced from the pulpit. Submissiveness to the divine will and the patient following of divine guidance in our conduct and inner disposition might be called the commonplaces of modern sermons. But it is seldom that this truth is resolutely applied to thought as well as to conduct and temper. Indeed, it sometimes seems as if teachers of religion were more intent upon proving how reasonable, and how closely in accord with the best philosophy, the teachings of the Bible are than in presenting the thought of the Scripture as an authoritative revelation. Perhaps one of the most popular quotations upon the subject of inspiration is the declaration of Coleridge that he knew that the Bible was divine because it "found" him at lower depths of his being than any other book. Unconsciously we make the circumstance that a statement of the Scripture "finds" us, or commends itself to our reason or moral nature, the best of its authority; and, of course, this is ultimately to make our reason or moral nature, instead of the message of revelation, our spiritual guide. We do not let revelation have its way with our thought. However it may be with our wills or our affections, God does not command our thoughts. Like Simon Peter, we are ready to say to the statements that do not coincide with our ideas of things, "Lord, this shall never be unto thee."

In this matter our case is much like that of a lad who refuses to be guided by the wisdom of a father. He hears his instructions, but is only influenced by such meagre fragments of them as commend themselves to his limited experience. Afterwards he regrets that he did not avail himself of his father's wisdom, and made his own ignorance, or prejudice, or passion, the measure of what he would receive. But in treating this high matter of the Christian revelation in this way, we are not simply robbing ourselves of the guidance of a wise but fallible man, but of the wisdom of God. As Richard Hutton once said, speaking of Matthew Arnold, "The generation which measures truth by its own dwindled faith may find that that dwindled faith will, in turn, be judged and condemned by the truth it has denied."

Of course it will be at once replied that modern investigation has done much to change the ideas of men as to the authority of the Bible. Certainly that is true in regard to the ideas of some men. But unless we are prepared to admit that for us the Bible is simply a human book, and contains no revelation, the message of God it conveys is authoritative whether it accords with our preconceived ideas or not. The attacks of destructive historic or literary criticism may have weakened the faith of some men in the divine origin of certain portions of the Scriptures, or of the whole Bible, but if we believe that any part of it is divine, the most unreasonable attitude toward that part is unwillingness to yield to that message of God because it runs athwart our notions. For our part we do not believe that faith in the Bible, as a divine book, has been seriously weakened among Christians by the often conflicting arguments of the critics.—Watchman.

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The Centennial Anniversary of North Fork Baptist Church.

BY REV. WM. McMILLAN.

DEAR BRETHREN:—The task assigned me at this meeting is a very difficult one. The compilation of a brief history of the North Fork Baptist church for 100 years is no light matter.

This church was organized on the 2nd day of May, 1801, by William Hickman, of sainted memory, with the members: Jesse Underwood, William Vawters, James Underwood, G. Underwood, Cally Underwood, John Sobra, Thomas Bradley, Elijah Rogers, Andrew Rogers, Elijah Anderson, Charity Rogers, Anna Anderson, Eliza Vawters, Fanny Vawters, Margaret Underwood, Mary Underwood, Sarah Underwood, Sarah Sobra, and Mildred Switzer. The country at that time was sparsely settled, and the members scattered over a considerable extent of territory.

There were some, however, who feared not to face the dangers, but, as true heralds of the cross, they marched bravely to the front, planting the blood-stained banner of King Immanuel in the wilderness, which was to blossom and bloom as the rose. It might well be said of these men, "they builded better than they knew;" for who can estimate the blessings, under God, that have gone out from this little band of courageous faithful souls, bound together in the name of the Lord for the spread of the Gospel of truth. They have kept the faith, finished their course and entered into their reward.

The church was first organized under the name of Bruce Fork, but after several years changed to the present name, "North Fork." The articles of faith of this primitive church were few in number, but a plain declaration of the Scriptures, viz.:

"1st. We believe in one only true and living God; and that there are three persons in the Godhead, Father, Son and Holy Ghost, co-eternal, co-equal, and of one substance."

"2nd. We believe that the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and obedience."

"3d. We believe in the doctrine of eternal and particular election, original sin, justification by the blood of the Lord Jesus Christ, alone, final perseverance of the saints, resurrection of the dead and general judgment."

"4th. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and that believers are the subjects of these ordinances, and the true mode of baptism is by immersion."

"5th. We believe the punishment of the wicked and the joys of the righteous will be eternal."

These declarations of faith would put to shame some of our modern churches. They believed in the Bible, and the Bible alone, as his constitution, and that he ought to bring forth fruits meet for repentance. Hence the discipline of the church was very strict.

The first act of exclusion was in Oct., 1801. It was for the non-payment of a debt, due a brother of another church. The brother to whom the money was due reported the matter to this church, and she admonished the brother to pay the debt. He refused, and was excommunicated on three counts: 1st Non-payment of debt; 2d Forfeiture of his word, and 3d Neglect to hear the church. Matt. 18.

In 1804 we find where a charge was brought against a brother and his wife, 1st for disagreeing, and 2d for parting. They didn't believe much in incompatibility of temperament. That husband and wife were no longer twin, but one flesh, and should live together in peace and harmony.

They believed that brethren should live on the Golden Rule, and do unto others as they would be done by, and should not go around over the country talking about their brethren. The following amusing incident illustrates this point: One brother brings a charge against another for saying, "let He keep a pair of steelards to tell you 'twas not I that did it by them." 2d He said too much about his own cloth my wife wore for his wife." The case was investigated and the brother excommunicated for talking too much. If some of us had lived in that day we wouldn't have got our place vacant until we would have had to move.

They were kind to the poor, and they understood them. They recognized the authority of the church to speak in all matters of faith and doctrine (Matt. 18:18). "Whosoever ye shall bind on earth shall be bound in heaven; and whosoever ye shall loose on earth shall be loosed in heaven." Hence the church became a kind of theological school for the decision of such questions as the members desired information upon. Many were the questions that came before the church for light and decision, both wise and otherwise.

is monthly reproved by the brethren, and uniformly says, I repent, does this church think the Scriptures justify the continuance of such a member in fellowship?" After passing the question for several meetings, and studying it in all its phases, she decided not to answer, because it is too ambiguous, but thinks Matt. 18:17.

The church frequently set apart a day for prayer and fasting. October 1st, 1823, was the first day so observed. The following questions were before the church in 1863 for decision: 1st. Shall the washing of the saints' feet be observed, or not? It was decided to be according to Scripture, and should be done. This practice was kept up by a number of the early churches in this country for several years. It was finally decided to be conducive to good health and cleanliness, but not binding as a church ordinance.

2nd. Should the Lord's Supper be observed by day or by night? After a protracted debate, it was decided to let it alone. In the early years of her life the church practiced very restricted communion, but in 1860 the church instructed her pastor to invite members of other churches to good standing, but little theology, but were full of the Spirit of Christ.

This church joined the Elkhorn Association in the fall of 1801, and remained a member of that body until 1818, when she joined the Franklin Association, and remained to the present day. The first pastor of the church was Rev. James Suggitt, a man of God, fearless in his presentation of the truth, and highly esteemed in Kentucky at that day for his work's sake. Under the ministry of Bro. Suggitt the church was faithful in the discharge of her duty. However, her progress was slow on account of the many difficulties under which she labored.

Her first house of worship was burned to the ground in 1838. With no home, few in number, and these scattered over a vast territory, the church was much discouraged, but not cast down. They believed the Lord controlled the destiny of all men. While they realized their poverty, yet they began immediately to consider the plans for a new house of worship. They continued their monthly meetings at the homes of the brethren. After many discouragements, the building of the new edifice has begun. Here a new enemy arose on the field, and one destined to play an important part in the history of this church.

The leaven of Campbellism had already begun to work, and in many places had caused great dissension among the members of the Baptist members. Seeing the weakened condition of this little band, they determined to crush them out, and thus prevent them from building. They carried off many of their wealthiest members, and thus weakened them financially, as to compel them to reduce the size of their houses. Full of the grace of God, and believing the Lord was on their side, they were encouraged to greater sacrifices, and at last were enabled to rejoice in the completion of a beautiful and substantial brick structure. Having established themselves in their new home, they were much encouraged, but not cast down. They defied their enemies. They soon began to wield an influence for truth and righteousness that was startling to the enemies of the Cross. They continued to occupy this brick building until about 1872, when it was judged to be unsafe and unfit for use. They bought a lot of land and built the present house, where they have continued to serve the Lord and praise his holy name for the manifold blessings vouchsafed to them.

The first church prayer-meeting was organized by an act of the church in February, 1834, and has continued with more or less regularity ever since. During this year (1834) we find the peculiar fact of the church subscribing for a book by Samuel Eastman, and a newspaper by Eastman and Stephen Ray. Just what the character or name of this paper was, we are unable to find out. What a glorious advertisement it would be to say that it could put a good religious paper (the RECORD, for instance,) in every home. It would be a missionary investment, the result of which could not be computed. We believe it would solve the mission, educational, mountain, yes, we might say, every interest presented by our dear home, the Kingdom of the Baptist church. They are a mighty power, and willing to work. May the Lord hasten the day when this shall be done.

The following named brethren have served as pastors during the years gone by: James Suggitt, Wm. Elkman, Wm. Taylor, Jesse Underwood, John Picklin, Wm. Burdette, Michael Bowlers, Theodore Bowlers, J. D. Black, B. F. Kenney, Wm. Craig, W. O. Blanton, Wm. Brooks, F. H. Hodges, J. D. Bohannon, J. A. Head, D. I. Phelps, Wm. Arramith, J. T. Barton, W. J. Williams, E. M. Alderman, J. M. Brown, W. E. Wright, Wm. Thompson, J. H. Nevins and the present pastor, Wm. McMillan. Thus we see the church has had during her life 26 pastors, making an average of only 8 years and 10 months for each pastor. Bro. Farlee supplied the church for a few months before the call of her present pastor, Bro. W. E. Wright, in the month of May, 1877 years, Bro. Black 11 and Bro. Hodges 16. Several of these brethren were ordained by

this church, and sent forth as ambassadors for Christ to preach the Gospel in all the world.

Elder J. D. Black began his pastoral service in 1828 and served continually till 1886. Then began a new era in the life of the church. Under his Christian zeal and untiring activity, he brought them up to a higher plane of Christian development, and established the church on a firmer basis. At the time he took charge of the church she only numbered 46 members, scattered throughout a thinly-settled country. The people were hungry for the Gospel. In order to accommodate those who were anxious to hear, it was necessary to hold meetings over the neighborhood in the bounds of the church. The church authorized their pastor, Brother Black, to open the door of the church at those meetings, and a large number united with the church. During the years 1828, '29, '30, a great revival spread over the country, and more than 300 joined the church, as many as 60 being baptized at one time. Elder Black, during this revival period, carried on three meetings at the same time. He preached at North Fork in the morning, Stamping Ground in the afternoon, and Dry Run at night. The result was a great increase in the number of members, from 300 to the churches. Bro. Black was recalled to the church in 1860 and served till 1863. After his return from Missouri in 1866, he was called again and served one year, when he resigned on account of age and infirmity. His name was honored and beloved by all who knew him.

Between the years 1840 and 1854 the church had as her pastors Elds. Kenney, Craig, Blanton and Brooks. These were men of God. They were not what we call big preachers, but were men of deep piety, strong faith, consuming zeal, and full of the Holy Ghost. During these years the church made considerable progress, and was in a good degree of prosperity. Many precious souls were added to her numbers.

In 1854 when Bro. F. H. Hodges became pastor, the church was in a weakened condition, her membership numbering only 60. The first year in his pastorate was a great year for the church, but I have not known. We find her at one time in a prosperous condition, with a membership ranging from 150 to 250; again in a few years, with no internal dissensions, reduced to 40 or 50. This state of things, we believe, was largely brought about by the state of discipline, the unstable and unsettled condition of the people, as they were continually moving from place to place, and the organization of new churches. Bro. Hodges served the church for sixteen years. Under his efficient service and Christian zeal she was in a new life, and in a few years the number 135 members. Bro. Hodges was a successful pastor. He had a strong mind, a good voice and was a ready speaker. He had strong evangelistic powers. The church greatly prospered under his pastorate.

Bro. J. D. Bohannon, of Georgetown, succeeded Bro. Hodges, and served the church for five years. He was a faithful servant of the Lord, and the cause prospered in his hands.

Bro. J. A. Head was called to the pastorate of the church in January, 1878. Bro. Head is a man of strong convictions, sound in the doctrine, and a faithful pastor. The church at this time numbered 126 members. The minutes of the Association for that year show the church gave nothing for pastor's salary, missions or anything, except \$1.50 for printing the minutes. We earnestly hope the record is wrong. She gave Bro. Black \$50 per year in 1850, but so far as the record shows, she had no money to give. The minutes of the Association requested the churches to contribute to the collection for the various missions. This seems to be the first systematic plan in this church. During the last 25 years the church has made great advancement along all lines of Christian work. It has advanced from an anti-mission body of one Sunday preaching to the second in Franklin Association in point of giving. She gave last year to the cause of Christ \$691. Her membership now is 300. This great advance is largely due to the efficient and faithful service of the following brethren, who have served as pastors during the last twenty-five years: Elds. Arramith, Phelps, Williams, Alderman, Fowler, Burton, Virgin, Thompson, Nevins and McMillan, the present pastor. The church has now a regular and systematic plan of contribution to all of the denominational interests. She has one of the best pastors in the state, with a live and energetic superintendent, and a corps of faithful, consecrated teachers.

It is impossible to gather from the records a correct list of all who have been received into the fellowship of this church by baptism since her organization; however, we feel justified in stating it is more than 3,000 souls. Many of these souls were strangers, and were drawn to the Master's cause, and have entered into their rest, while we are to-day reaping the fruits of their sowing.

And now, dear brethren, as we look back over the past of this church, and view her in all her suffering, hardships and struggles, and see her to-day an obstacle forth in this beautiful land, amid the smiles of peace and prosperity, surely we can see the hand of the Lord as the ruling, directing and controlling power. Brethren, this ought to be a day of great rejoicing with us. We can say with David, "The Lord of hosts is with us. The God of Jacob is our refuge." He, give thanks unto the Lord all the days of our life. Ob come to the worship and bow down. Let us kneel before the Lord our Maker; for he is our God and we are the sheep of his pasture." And now, brethren, as our opportunities have increased so have our responsibilities. May we have grace sufficient for the task. And when our hearts are filled with the thought that blessed "We do; enter into the joys of thy Lord." Amen.

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

BOOKS. A MODERN KNIGHT OF THE CROSS. 12mo 220 pp. Cincinnati: Jennings & Pyle. Price, \$1.00.

This book was an agreeable surprise to us. Extracts from the letters and diary of a boy who was taken with consumption at 17 and died at 22, compiled by his fond parents and sister, did not promise to be of much interest. We expected some commonplace, pious reflections and much morbid self-inspection. But we found our anticipation was all wrong. William Stockton Hisecock was no common boy. His words show intellect as well as piety. We have seen no better answer to the faith cure heresy than was written by this sick boy. His friends were not blinded by their love and sorrow into publishing a book that was not worth reading. We think it will do good.

IRENE PETRIE. By Mrs. Ashley Carus-Wilson. Illustrated. 12mo. 345 pp. Chicago and New York: Fleming H. Revell Co.

Irene Petrie was the daughter of a family of high standing in England, and she has taken her position in society, where she was a general favorite. But the Students Volunteer Movement was so great, that she decided to go as a missionary to India. She was the first missionary under that movement.

Her career in India was short. In forty-five months she was dead, and five of these months had been spent in a visit at home. There were no thrilling adventures in her life, and that her sister has made an interesting story, much above the average of such biographies, speaks much for her own literary ability and the character of Irene.

THE BIRDS OF THE BIBLE. By Madison C. Peters. D.D. New York: The Baker & Taylor Co.

Dr. Peters, pastor of the Sumner-avenue Baptist church, Brooklyn, N. Y., has given us in this little volume the substance of eight sermons preached by him on the "Birds of the Bible. They are sermons full of practical lessons for every-day life. What is said of the eagle, the dove, the swallow, the partridge, the peacock, the stork and the hen, is used by the speaker to illustrate important truths. Dr. Peters understands the art of putting things, and what he has to say is presented in a manner designed both to interest and instruct.

MAGAZINES.

Scribner's Magazine for July has an attractive flavor of adventure, sport, travel and holiday-making out-of-doors. These are entertainingly presented, both in the text and in the abundant illustrations of the strange countries which are the subjects of the narratives. The leading article describes the romance and the historic part of the Island of Sicily. The author, Rufus B. Richardson, director of the American school at Athens, is particularly suited to write of the wonderful Greek ruins which there abound. G. R. Putnam, of the Atlantic and Pacific Steamship Company, along a part of the shore of the Yukon Delta never visited by a white man before. He describes this unusual trip, and illustrates it with some striking photographs. John La Farge's diary of his voyage in the Pacific is included with an account of Tahiti, fully illustrated by Mr. La Farge's own drawings and paintings.

Lealie's Monthly for July opens with a vivid article describing what is perhaps the most exciting battle in the whole wonderful story of American history. The greatest log-jam on record occurred in the Grand River in Michigan in the autumn of 1846. Fully 150,000 feet of logs, a mass weighing upward of 30,000,000 tons, was jammed together backed by the stupendous pressure of the river. The men in charge knew that once this tremendous force should get beyond control nothing short of a miracle could prevent its scattering and spreading over Lake Michigan. How this miracle was accomplished is a story worthy the best traditions of Americanism.

The first magazine article written by M. Loubet since he became President of the French Republic will appear in The Saturday Evening Post for July 13. This important paper entitled Young Men and the Republic, after touching upon our pleasant relations with the French Republic, continues with a significant reference to the attitude of France toward the other Powers. The masterly summing up with which the article concludes is a fine expression of the strong republican spirit which reigns in France to-day. Young Men and the Republic was written expressly for The Saturday Evening Post. The illustrations are reproductions of private photographs taken by President Loubet's son.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 14.

DISCOVERING OF SIN AND REDEMPTION.

Gen. 3:1-15.

MOTTO TEXT—"Where sin abounded, grace did much more abound."—Rom. 5:20.

"Now the serpent was more subtle than any beast of the field which the Lord God had made."—Subtle is used in a good sense; it means crafty, prudent, wise in adopting means to an end. Satan entered into the serpent as the lesser devils afterwards entered into men and in Gadara, into swine. Eve does not seem to have been surprised at the serpent's having power of speech, her knowledge of the animals was limited. Parrots can talk.

"And he said unto the woman."—Probably at the conclusion of a conversation. "Yea, hath God said, Ye shall not eat of every tree of the garden?"—To make the woman feel that God had treated them hardly. Satan is always trying to make us believe that God is cruel in his dealings. He approaches those who have met with afflictions in this way.

"We may eat of the fruit of the trees of the garden."—How many and how beautiful the trees, and how delightful their fruits, we can imagine from what is left to us out of the wreck of Eden. By this very admission the woman takes away the least shadow of an excuse for the taking of that one tree, and makes her action not only wicked, but contemptible in its meanness. But we who steal hours or minutes from God's Sabbath cannot throw the first stone at Eve.

"Neither shall ye touch it."—An exaggeration of the command which shows that Eve in her heart was beginning to feel that the Lord God was a hard master, because there was one thing he would not allow her to do. The only way in which man, as a free moral agent, could be tested while on his probation was to give him a command which it was within his power to obey. A command not to go to the moon would not have tested his obedience. And the command was the very slightest and easiest. Having hundreds of trees, having myriads of fruits, they were simply to let one tree alone! This required no exertion—only a willingness to obey God. Oh, the contemptible meanness of sin!

The terrible nature of the penalty was a powerful motive to deter from disobedience. The slightest gratitude ought to have kept Adam and Eve away from that one tree. A free moral agent could not have had less pretext or temptation to sin.

"Ye shall not surely die."—This unknown serpent, this beast acquaintance of an hour, gives the Almighty God the lie direct. Any man of honor would feel himself most grievously insulted if a friend, his equal, should believe a stray gamin when that gamin accused him of lying. Eve not only disobeyed the Lord God of Hosts, but believed that he had lied to her. Talk about her's being a small offence!

Verse 5.—After declaring that God had lied, the devil goes on

Catarrh

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

Hood's Sarsaparilla

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

HOOD'S PILLS are the best cathartic.

to give a mean motive for God's words. It was jealousy of these creatures which he had made out of the dust of one of his smallest planets which had caused God to tell them a falsehood. And Eve believed that about God! Verily he is a God of infinite mercy in that he allowed such a sinner as this one moment for repentance. Eve believed that God had lied, and lied from a mean motive. She disobeyed him because she had a selfish desire to know what she thought God did not wish her to know. A desire for aggrandisement—an evil ambition was her motive. Was ever a greater sin known in the universe? "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."—The lust of the flesh, the lust of the eye and the pride of life. "She took of the fruit thereof, and did eat." And then she became in her turn a tempter. She gave the fruit to Adam also. Paul tells us that Adam was not deceived. That is, Eve believed that God had told them a falsehood, and that they would not die if they ate. Adam believed God's truthfulness—hence his sin was less than Eve's. He was free from the daring and awful blasphemy of believing that Satan had told the truth, and that the Almighty did not. He was not deceived—Eve must die. But if she died, he would die too. He sinned from love to the woman, not from a desire for aggrandisement.

"And the eyes of them both were opened."—They woke to a sense of their guilt. They shrank from the eyes of each other, as they afterwards did from the eye of God. "They sewed fig leaves together."—Twisted or plaited, the Hebrew is. Made themselves girdles which they twined round their waists and thighs.

"And they heard the voice of the Lord God walking in the garden in the cool of the day."—God had condescended to visit his creatures and talk with them. He came as the evening breeze sprang up. Hitherto he had been joyfully welcomed. In what, if any, shape he appeared to them, or whether a voice was all they heard, seeing nothing, is an idle question. With this we have nothing to do—we should confine ourselves to the revealed things which belong to us.

"Adam and his wife hid themselves."—From a sense of guilt. Guilt always hides from holiness. Whenever angels have appeared men have been "sofe afraid." If an unregenerated man should be received into heaven, he would hunt, with agonized desire, for a dark corner in which to hide. "Fig leaves and dark garden corners were poor hiding places from God's eye, but they were quite as effective coverings for the sin of Adam and Eve as our excuses and self-righteous acts are for our sins."

"Where art thou?"—The fact that he was hidden was a confession in itself. Adam's excuse is perjury. He had been

naked all his life with no feeling of shame.

"Who told thee that thou wast naked?"—His self-consciousness showed his guilt. God knew the cause of his hiding, but asks and hears Adam's confession.

"The woman whom thou gavest to be with me, she gave me of the tree."—Sin destroys love. Adam would not call her his wife here—coldly lays the blame on her and on God. God had given her as a companion—she had led him into sin. The pitiful excuse of a coward—"I was tempted." Eve did not force him to sin. He was a free moral agent. We cannot lay our own guilt on others, no matter how wicked they may be.

God turns to the woman—the same mean dodging is seen in her. "The serpent beguiled me and I did eat."—There is no penitence in the words of either.

"And the Lord God said unto the serpent."—In his words are a double curse—upon the servant and the devil. "Thou art cursed above all cattle."—Though the whole creation groaneth and travaileth from sin. "Upon thy belly thou shalt go."—What was the serpent's method of going, and what his shape before, we cannot know. It was changed. "Dust shalt thou eat all the days of thy life."—The serpent's food is all mingled with the dust in which it lies. Under all these words to the serpent lies most terrible meaning for Satan which we shall not know till the end come.

"And I will put enmity between thee and the woman."—Men have always hated and loathed snakes, even when fearing they have worshipped them as types of malignant power. But the deeper antagonism is between the descendants of the woman who are like those Jews whom Christ told their father was the devil. And the third and grandest reference is to that great Seed who came to destroy the works of the devil.

Thus in this terrible hour, God's mercy shows itself and the Gospel appears. There is victory for the Seed. The evil which Satan shall do to God's elect is small—it is their's, by resisting the devil, to make it very small.

DEAR RECORDER:

Our fifth annual Bible Institute will be held at Williamsburg August 7-11. Rev. J. W. Warder, D.D., will have charge of the programme. We shall study the Gospel of John, dwelling especially on such topics as: The Work of the Holy Spirit; The Incarnation; Jesus in Social Life; Regeneration; Conversion of the Samaritan Woman; The Good Shepherd; Jesus at the Grave of Lazarus; The New Commandment; Conviction by the Spirit; The Attraction of the Cross; The Lord's Intercessory Prayer; The Risen Christ, and Doubting Disciples, etc. Brethren J. W. Warder, Z. T. Oddy, T. T. Eaton, J. N. Freestridge, B. W. Spillman and brethren from all parts of eastern Kentucky will help in the meeting. Brother Spillman is Field Secretary of our Sunday School Board, Nashville, and one of the best Sunday-school workers in the United States.

Besides the Gospel of John, we want to study difficult passages of Scripture and practical questions. Please help us. Kindly put up a notice of the Institute at your post-office. Remember that Williamsburg invites the meeting and provides free entertainment.

Fraternally yours,
Wm. B. McGARRTT.
London, Ky.

ORDINATION.

A meeting of the Auburn Baptist Church, Logan County, Ky., was held, June 18, 1901, to consider the qualifications of Bro. P. E. Lowe, (a student of the seminary) for the work of the Gospel Ministry. By invitation, besides Pastor J. A. Bennett, the following named elders were present as an advisory council: W. S. Ryland, D.D., of Russellville Church, J. H. Barnett, of Glasgow Church, A. B. Gardner, of Morgantown Church, J. R. Kennerly, of Mt. Pleasant Church, and W. M. Hall of Liberty Church.

The aiding Council organized by making Elder Burnett, Chairman, and the undersigned, Secretary. Pastor Bennett presiding, the Church passed Brother Lowe to the council for examination.

Bro. Lowe related the story of his conversion and the call of God to preach his Word, which were entirely satisfactory. Bro. A. B. Gardner led in questioning him on religious doctrine. The presbytery believed him to be sound in the faith, and recommended his fitness. The Church ordered his ordination by the presbytery by prayer and the laying on of hands.

Bro. Ryland preached the fit sermon,—Text, 1 Cor. 1:18. Preaching of the Gospel regarded as Foolishness by Sinners.

Bro. Burnett delivered a solemn and earnest charge to the candidate.

Brother Kennerly presented the Bible with instructions on its use.

Brother Hall offered the ordination prayer; then all of the presbytery imposed hands. Bro. Lowe said the benediction.

F. M. WELSOX, Sec'y.

THINKING.

Looking at the long line of newspaper-hidden faces in the cars, in offices and public waiting rooms, one wonders why the habit of reading should be so general and the habit of thinking so exceptional. Everybody wants

FOOD AND WEATHER.

Temperatures Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

LADIES
A New Book to Talk to Ladies on the New & Greater Rejoice with valuable information on PHYSICAL FORM AND BEAUTY, which every woman, married or single, wants to know. Write for the book to Mrs. W. B. FURBER, Suite 21, Union Building, Cincinnati, O.

to read the news, yet the vast majority of readers are content to accept the opinions of their favorite paper as to its importance and bearing on existing conditions. Very few deliberately think out the subject clearly and thoroughly for themselves. Indeed, to the average man thinking for thinking's sake seems unendurable, a sheer waste of time, like any other waste to be guarded against. Even enforced or holiday leisure must be filled full of some kind of activity, the physical pleasure of release from grinding every-day pursuits being quite overborne by the pain of thinking. The fact that it is a time providentially given in which to take one's bearings in life, to think out what is worth having, and whether there is not something higher and more satisfying than the meagre rewards one strives for here, is rejected largely because of the dread of thinking about it.

The feeling is a general one, but one does not cease to wonder why it should be general. Why is reading so easy, and thinking so repellent? The newspaper is not a part of the physical body, and ability to think is a part of the mental endowment. Children think a great deal, but grown men lose the capacity by disuse, and in their spare moments find comfort only in the newspaper or magazine. They do this, too, in the full knowledge that their thoughts on many subjects are superficial and confused, and despite the fact that many of these subjects are clamoring to be thought out. Many of them know also that merely from a business point of view the habit of thorough and consecutive thinking is of the greatest value, a solid acquisition of capital. Letting the mind drift aimlessly from one subject to another, at the suggestion of this word or that external circumstance, only weakens it, while through meditation and concentration on certain lines of thought a powerful intellectual instrument is secured. Mere reading without thinking is of little benefit. It is the things that one thinks that abide and become substantial possessions which can never be taken away.

On no subject is the necessity for thinking so urgent as that of eternal life. Men need to pause in the rush of worldly business and take their bearings, to think out clearly what is worth while in life, to consider amid their buying and selling what a man will give in exchange for his soul. Yet on no subject perhaps is there more dread of thought, more inclination to spend the time that should be given to it in other occupations. All men have thought about it, and all have promised to return to it again at a more convenient season. No subject has clamored so persistently to be thought out. But dislike of thinking has postponed definite consideration of it, and lack of habit of thought has weakened the determination to set the mind to its decision. So time has gone on, and the compass has never been swung. And so the drift will continue until by a conscious and deliberate exercise of the will men determine to think of their salvation. This is the serious and most important side of the value of thinking.—N. Y. Observer.

BACK IN THE INTERIOR—THE OUTLOOK.

DEAR RECORDER:

Bro. T. J. League and I, in company with others of other missions, left Ohefoo on March 19 and reached here on the 30th.

Gov. Yum Shi Kai, of this province, had us met by forty of his troops at the point where we landed from the steamer and escorted to Chinanfu, the capital, where we spent one day and called on him, and received a very favorable impression of him. He is a young man—forty-two years old—and seems to be a man, for a Chinaman, with an unusual grasp of mind and very well stored with knowledge. He preserved comparative order last year in the province under most trying circumstances. His province borders for some distance on Chilli, and it was in the western part of his province where the Boxers were very active under the notorious Yu Hsein before the trouble began in Chilli. Then the great Gen. Li Ping Hung, with his soldiers, passed full length through this province, and were very bitter against all that was in any way connected with foreigners. Both natives and foreigners are now loud in their praises of Gov. Yum's efficiency. He practically invited missionaries back to their work, giving assurances of full protection, and has so far fulfilled them. The cessation of the heretofore almost universal cursing of foreigners on the roads is almost entirely unheard now. The officials have everywhere taken pains to show their friendly recognition of our return, and the people understand that we are not to be mistreated—even the children understand it and act accordingly. But this does not imply that they are turning with hunger to us for the Gospel. In fact the people are coming about us very little indeed, but letting us pretty severely alone. I do believe, however, that the people are in a better state now than formerly to be won by kind, just and manly treatment, and that by and by, if we are faithful in proclaiming, in God's love, his message to them, many shall be turned in his power into the light and liberty of the children of God.

I had hoped and prayed much that the great catastrophe of the closing year of the glorious nineteenth century might cause many missionaries to see their folly in giving their time, energy and money to the support of such institutions as are not clearly included in our Master's commission to his heralds, and so be turned more to the proclamation of his kingdom and leaving saved and elevated Chinese to establish Chinese Christian institutions as proofs of their allegiance to Christ. But the probability now seems that, owing to China's awakened desire for Western Science, missionaries may more than ever be turned into the already dangerous whirl of civilizing rather than evangelizing these poor people.

Many institutions transplanted from America and England as integral parts to the Chinese mind of Christianity, and against which institutions, and not against spiritual things, their prejudices was aroused, culminating in their awful outbreak of last year, were swept away in a moment like the morning mist before the rising sun. Many, too, of those who had been gathered into church organizations through such agencies recanted or did worse; and yet upon these same ruins will probably rise

more imposing and more foreign-instituted institutions in the name of and as a part of Christianity.

The missionaries have a most serious task before them, too, to meet, as in truth they must admit, and live down the most diabolical and brutish doings of the armies of so-called Christian nations. I could scarcely have believed that even soldiers of these civilized nations could have been guilty of such foul things as have occurred.

Mission property at Taian did not suffer as much as we heard and feared it had. Of our five Gospel mission houses here only mine was disturbed, and that only by thieves at night, who helped themselves to near \$100 worth of our clothing, &c. The Methodist places were pretty well cleared of all contents—nearly \$2,000. There was no serious persecution of Christians in this section. The few that we have here all seemed to stand faithful. One poor ignorant old brother—74 years old—said they talked of killing him, but he said: "Who wants to kill me, kill, I have no help, but I have a home above."

Pray for us and our work. God bless you and the Recorder. Fraternally, G. P. Boerick. Talaufu, Shantung, May 13.

ABOUT THE CHICAGO CONVENTION.

We present some items of interest for the benefit of those interested in the great gathering of young Baptists.

1. It will be a four-days' meeting, held on Thursday, Friday, Saturday and Sunday, July 25-28.

2. It will be the eleventh International Convention of the Baptist Young People's Union of America.

3. The railroad rate from all points in Kentucky, and elsewhere within the territory of the Southeastern Passenger Association, will be one fare for the round trip.

4. Reduced rates will prevail at the hotels and restaurants so that one may live in Chicago during the convention on from \$1 to \$1.50 a day.

5. The programme will be an unusually strong one. The general theme will be "The Kingdom of Jesus," and those in attendance will have an opportunity to hear some of the ablest Baptists in the world.

6. A number of attractive side trips have been arranged for in connection with the convention. Among these are trips to Buffalo, Milwaukee, Lake Geneva and other places.

7. Particulars as to hotels, railroads, time of starting, programme, etc., may be obtained by addressing the Corresponding Secretary and Transportation Leader of the Baptist Young People's Union of Kentucky, H. E. TRALLS, 3203 Portland Avenue, Louisville, Ky.

Our list of D.D.'s for this season is not complete, and so we add Dr. E. B. Pollard, F. H. Martin and George W. Quick from Richmond College, and Drs. P. A. Jessup and John G. Harrison from Mercer University.

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

THE PINEVILLE CHAUTAUQUA.

This meeting, arranged by a joint committee of the State Board of Missions and of the Trustees of Theodore Harris Institute, promises to be one of the most enjoyable and unique affairs of the season.

About twenty-five of our most choice speakers have been secured to deliver one and two lectures on leading topics of religious and educational interests. About forty lectures in all. The meeting will begin July 1 at 8 p. m., and continue fourteen days and nights. Two sessions each day—morning and night.

This offers a rare opportunity for a most delightful summer outing at the lowest possible cost. The L. & N. railroad has kindly granted one fare for the round trip to all the speakers, and one and one-third fare to all visitors.

The new Pineville hotel, which is now the property of the State Board of Missions and used as a dormitory for the Theodore Harris Institute, is being furnished and put in order for our guests. We expect to secure board here for all visitors at the nominal cost of 50 cents per day.

The facilities for rest, change, enjoyment, physical and intellectual, are the best. The scenery, boating, fishing, water, &c., are unsurpassed.

Instead of taking a long, expensive summer trip, or remaining in the crowded city, go to the mountains and have the best trip of your life at the least possible cost. Tickets can be extended and stay prolonged. For programmes or further information address, J. G. Bow, Box 504, Louisville, Ky.

SAND SPRING

Is a new church recently constituted with 37 members. The money to erect a building is being raised, with fair prospect of success. It is located on the Frankfort pike about two and a half miles from Lawrenceburg and six miles from Salvia, and only about one-half mile from what is known as Salt River Anti-missionary Baptist church. H.

A STIMULANT.

And a Sorry Friend in Some Systems.

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

He use to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since, to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her colleagues of its merits and urging them to try it." Kate Auster, Hamden, Conn.

BALTIMORE NOTES.

Baltimore is again assuming the even tenor of its way. Some people said, and many others thought, all kinds of things about us in New Orleans, and we succeeded in at least letting the brethren see they could differ as to methods. The need of something was unanimously recognized in the resolution passed: for this we are thankful. How to do it will some day be found out.

North-avenue church, of which your scribe was the first pastor, serving them for eight happy years, has called T. Olaggett Skinner, of Berkely, Va., and he will accept, if he has not already done so. Bro. Skinner comes with a fine record at Berkely, and much reputation as a pulpit. He has declined several calls, and North-avenue considers itself peculiarly fortunate in securing him.

This year Baltimore took three new men to the Convention; men who saw many "peculiar" things in the far Southland, for they have always breathed a colder climate. Mr. Griesemer, at Franklin Square (succeeding Mr. Melton), Mr. Fikes, of Brantly (succeeding the Whartons), and Mr. Holloway, of Huntington (succeeding your own Prof. Ayres), are wide awake and earnest men, and are fast making themselves one with Baltimoreans. They are doing superb work in their fields.

The Monday after we returned from New Orleans was set aside in our Conference for discussion of the Convention. Many of its features were pronounced upon. Opinions differ, but it may be interesting to jot down some of the points touched upon, and note how the great gathering struck this little corner. The speeches were considered average; those mentioned as above the average and great were Dr. Palmer's, Dr. Stakely's sermon, and Dr. Gardner's Sunday afternoon address. Dr. Hatcher's "audacity" (with apologies in taking that collection as establishing a bad precedent, President Northern's grace and fear of disgrace, the excellent plan of hearing the missionaries, and the impression that there are only three or four men in the Convention that our programme-makers think worth hearing, the step forward in co-operative work of the Home and State Boards, and other things were mentioned, all pleasantly and considerably.

Two things were generally agreed to: that, with one or two exceptions, there was much "stereotypeness" and lack of spiritual fervor in the prayers offered; they seemed indefinite and devoid of heart-approach to the throne of God; a few were glad to talk with God and lay before him our needs; most of them prayed because they had to.

The other thing was that we had the advantage of having a programme without the advantage of a printed programme. A great Convention like ours cannot be run on the spontaneous idea; man must be appointed to speak, but it would be far better if we had a programme committee who should arrange the proceedings in general outline, allowing plenty of time for discussion, have this printed and distributed, and then we could know how to keep up with things. As it is now, it is impossible to keep in mind the order of business, and many miss the very things they are most anxious to hear. Why not have it? Things are certain-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Birmingham, N. Y. When writing mention that you read this generous offer in the Western Recorder.

ly "cut" as it now is, and it should be so, but they are not "dried" in printers' ink, which would be a great advantage. Can't this be done next year? or the next? J. MILNOR WILBUR.

[We think the Convention should be purely a deliberative body, with nothing "cut and dried." Things that are cut become dry.—Ed.]

DEDICATION SERVICE.

Last Sunday was a great day with Glen Addie church. Our house of worship was dedicated. The sermon was preached by Dr. T. T. Eaton, of Louisville, Ky. It was a masterful sermon on the text, "The church the pillar and ground of the truth." The preacher spoke with great clearness on the meaning of the church, and pointed out distinctly its mission. Revs. J. R. Stodghill, of Linnville, Ala., and A. S. Smith, of Alexander City, Ala., participated in the service. Quite a number of preachers in attendance upon the Institute were also in attendance upon these services. This church was started as a mission of Parker Memorial church about three years ago. It soon developed into a church under the leadership of Rev. P. M. Jones. About two years ago the house was purchased from the Episcopalians, and by sacrifice and assistance from Parker Memorial church the last cent was recently paid. The church had a rapid growth, and its influence was felt as a factor for good. Bro. Jones resigned the work about a year ago. This scribe was called and accepted the work last September, and we have had reasonable success since. God seems to be smiling upon the work.

A. A. HURRO. Anniston, Ala., June 23.

This next thing to knowing that "we have found Him" is to find someone else, and say, "Come and see."—Francis Ridley Havergal.

FRUITION.

We scatter seeds with careless hand
And dream we ne'er shall see them
More,
But for a thousand years
Their fruits appear.
In woods that mar the land
Or helpful store.

The deeds we do, the words we say,
Into still air they seem to float.
We count them ever past,
But they shall last
To the dread Judgment Day,
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren
Dear.

Keep thou the one true way,
In work and play,
Least in that world their cry
Of woe thou hear.

OUR PULPIT.

**PAUL'S BULDOZING OF THE THER-
SALONIAN CHRISTIANS IN HIS
PRAYER FOR THEM.**
1 Thess. 1:2, 3.

BY REV. H. H. HIBBS.

(Sermon before the General Association of
Kentucky.)

In my travels lately I have heard and come in direct contact with a great many famous preachers, and have naturally, being a preacher, compared myself with them. I have also met a few men who in some measure approach the Apostle Paul as a man of prayer; with them I also, being a Christian, compared myself. I frankly acknowledge, brethren, that I found a very much greater contrast between myself and the praying men than I did between myself and the great preachers. How often we compare ourselves with Paul as a preacher, and yet the Bible reveals tenfold as much about the inner secret prayers of the man as it does about his preaching. His best preaching is but the working out to the surface through pen and speech of what God has wrought in secret prayer experiences. Probably no other man in history, with such holy conceit, has so completely un-bosomed his experiences to the gaze of the world. The greatest possible test of humility, I believe, is to be able to preach the sacred secret experiences of our own heart as though we were talking of another.

Not only this does Paul's prayers reveal, but they also reveal the blessed unity of life and purpose of the early Christians. How easily we could pray one for another if we found down deep in our experiences such unity of work of faith, labor of love and patience of hope as we see revealed in this prayer. He remembered without ceasing, first, their work of faith.

Now, there are many kinds of work in this world in which we all, more or less, take a hand, and the power and glory of many of these are very great and attractive. If a Christian worker will walk about Wall Street in New York, and see the great world forces, and come face to face with the men who are inaugurating and carrying to amazing success great commercial enterprises that are world-wide in their sweep and almost infinite in their power, and then compare these mighty works with his work of faith, which he did not inaugurate, and in which he is a very small factor, he is liable at times to think that after all it is by might and by power, and not by the still, hidden spiritual forces by which God works. Is it surprising that men who are set apart to medi-

tation and prayer and to the promotion of this work of faith, leave it to join in with the work of might?

Are not God's humble workers of faith sometimes tempted to ask if Peter and John would be so triumphant in their declaration that silver and gold have I none, because they could say to the world's impotents, "In the name of Jesus Christ of Nazareth, rise up and walk," if they were to-day to stand at the beautiful gates of our great cities and see the distressed crying out for bread? Would they depend, as of old, in the potency of that Name alone to deal with all questions of the world's needs? Is this a time for men to put their minds on the things that are above and not on the things that are upon the earth when the human mind can work so many wonders on the earth? Would it be right now for one to say, my citizenship is in heaven, if he could? Yes, my brethren, the life to which Christ gave his all, is the all-important life for his followers to-day. Let those of us who are called as ministers to represent him and to embody in public his hidden spiritual forces always appear in our pulpits with unctious from on high.

II. But again, the labor of love he remembers. Work is not a strong enough word to express the full measure of our labor as Christians in this world. There is work to be performed that can be met, not by work of faith alone, but demands labor of love.

The surgeon of a great hospital for crippled children in New York, took me through the wards a few weeks ago, and as he entered the rooms where the little fellows lay in rows in their little iron beds, a score of little heads peeped up and greeted him merrily with "Howdy, Doctor." When he returned their greeting, I saw his thin, careworn face light up with joy. I could then understand how he could labor day after day till he was so tired at night that he would come to his room and throw himself on his bed and say, "I am too tired to sit down. I can now be content for him in this labor of love to wear out in a few years his young life.

If we follow on down through life this angel of love, he will lead us by the avenues that lead to pride, worldly ambition, pleasure and ease, to that level plain where the world is battling with disease, ignorance, sin and death. There we will die to sin, to the world and to self, but be alive to Christ. We then can say with Paul, "I am dead, nevertheless I live; yet not I, but Christ liveth in me." Back yonder when we started with love as our guide, we were ourselves, but now we are Christ's. Never did the world need more than now, men who can say, "For me to live is Christ."

III. Again, patience of hope. No one can work or labor efficiently without patience, neither can we have patience without hope. We can labor anxiously, fretfully and sorrowfully, but never efficiently without patience. Hope, like a spice, must be sprinkled over all the little as well as the great deeds of life to give us patience. I believe Christ's heavenly reign has been so triumphant in this world until a ray of hope direct from his face now shines upon every commonplace deed of his people. Whether this is true or not, I know that hope lights the path of every existence, performing these commonplace deeds. Perhaps the existence of the en-

slaved Hebrews in Egypt was the most hopeless of all lives to their cruel masters; but when Jehovah joined his forces to those slaves, they soon became the masters. To the proud white man nothing is more distasteful than the existence of the colored man of the South; but I have seen—and so have you—one of this race, may he be a prophetic type of them all, far up by the side of the world's great men in honor and fame. Christ has ordained that every man who can keep the pace of the work of faith and labor of love shall always abide in the light of his hope.

These three, faith, love and hope, are in our Lord Jesus Christ and in the sight of God our Father. These three are tender plants, and while they grow in the evil of this earth, they must be warmed by the shining of his blessed countenance, or they will wither and die. In the presence of God our Father we work and labor and love and hope.

When I was a boy my father sent me away back on the farm, a mile from home, to plow the corn one day. As I followed my horse backwards and forwards across the wide field, and the burning sun climbed in the heavens, I became tired, hot and lonely. As I would near one end where there was a dense forest where the wind moaned in the trees, I became very much afraid. About ten o'clock, when I was about ready to cry from hunger, loneliness and fatigue, I saw appear over the hill towards home, first a straw hat, then a large form in a snow-white shirt, seated upon his well-known riding horse. O, the relief and the joy that the presence of the father brought to the lonely, tired little laborer! He rode up by my side and guided his horse in the furrow nearest me, and addressed me by his pet name for me, which he seldom used, "Son, you have done a splendid morning's work." As we drove to the end, he said, "Son, take out your horse; you are tired and so is he; let's go home and rest in the heat of the day."

Yes, tired worker, our Heavenly Father is by our side, with his cheery face and approving smile, and some day when we feel our tasks are almost too much, he, too, will say, "Son, thou hast done a good day's work; take out, go home with me; and we will rest together."

THE ETHICS OF CONTROVERSY.

BY ROBERT MORRIS BARR.

If we could eliminate temper from controversy, we should fare much better, and so would our brethren. If we could dispense with personalities, there would be less controversy and more brotherly love. I am now taking for granted that there will be controversy at all times in the realm of religion. It is not fair to say that all controversy is wrong; still there are many noble Christians who are extremely averse to controversy. They have seen disgusting spectacles among Christians; they have witnessed the loss of temper, and heard bitter words; so, for peace's sake, they discourage all controversy. But controversy over religious things has often done good. The truth has often come out of the fire of discussion with a new lustre. Some sections of the Protestant Reformation, especially in Switzerland, clearly benefited by the disputations of the reforming and Catholic parties.



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For a good while I have been persuaded that the ethics of controversy are not regarded as carefully as they should be by enlightened people.

There is a kind of controversy that is elevated in spirit, kindly in tone, and patient in method. Few persons are really fitted to conduct a religious controversy. IT IS NEVER RIGHT TO MAGNIFY TRIFLES INTO UNDUE IMPORTANCE.

Most of the controversies which distress us through newspapers grow out of magnified trifles. Somehow we are prone to think that unless we hold our own against our brother in trifles, we shall be convicted of dilatory to truth. The facts, details are the very things over which men disagree. The everlasting tithing of mint, anise, and cummin, while neglecting the weightier matters of the law, is a weariness never to be rated at more than a trifle. To magnify a trifle, and harp on a matter, is a sin against the sense of proportion and of decency; and yet it might be said of many a man: "He died for the sake of a trifle." It is unmanly to magnify trifles, because weightier matters lose their place in our thought, as they did in the thought of the Pharisees who were so busy tithing their little stuffs.

Before engaging in a controversy over any subject relating to Christian or church life, we are morally bound to stop and ask: Just what is this thing worth to the brotherhood? How much of my time and energy ought I to devote to this? If I fail to convince my brother in a discussion, what loss will he sustain? If I do convince him, what will be the gain? Seeing that life is so short, might not my strength be more helpfully expended? I know a brother who hitched his wagon to a trifle and was ditched, and still is ditched. It is bad judgment to magnify trifles.

IT IS NEVER RIGHT TO TREAT GREAT MATTERS WITH LIGHTNESS.

As I say, not every man is fitted for controversy; some men, if not most, should keep out of controversy. Very sensitive men are unfit for controversy, as well as domineering men. Uninformed men are usually great failures in discussion. I wish some of the men who publish religious newspapers would wake up to the fact that one of the ethical qualifications of a Christian journalist is a clear, logical head. A ruddled head gives us a muddled newspaper. The art of printing has its temptations.

Some men belittle great things—disgrace them. The difference between an educated man and an uneducated man is, that the former knows what is great and what is little in life, while to the

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You have no right to reckon on God's help and protection and guidance, and all the other splendid privileges which He promises to "the children of God by faith in Jesus Christ," until you have this first blessing, the mercy of God in Christ Jesus; for it is "in" Jesus Christ that all the promises of God are yea and Amen.—F. R. Havergal.

latter every little thing is great. No true controversialist will mar a great thing; it will not suffer in his hands. No true controversialist will stand by and allow a great truth to suffer, if he can find opportunity for its defense. Sometimes silence is the best defense, since much depends on the kind of man you are dealing with.

STRICT INTEGRITY IS NEEDED IN CONTROVERSY WITH THE UNTUTORED.

The humiliation of an untutored man is easy; but such humiliation is sinful. No man has any right to render his brother openly ridiculous. There is a better way, a more humane way, of going at it, a way by which a brother's feelings may be spared, his self-respect maintained, and his mind enlightened. Patience is one of the first prerequisites to a good controversialist. Why should the man who has the truth disgrace his brother who is not so fortunate as to possess it? Ridiculing small defects of style, such as bad grammar, is a small piece of work. Tenderness in dealing with the untutored is always in order.

NEVER TAKE A MAN OTHERWISE THAN HE MEANT YOU SHOULD.

It may be hard to get at a man's meaning; but if it is worth while to discuss a matter with him, it is certainly your duty to present his case as he stated it. Of course, I know that it is easy to excuse ourselves with saying that a man ought to be clear in what he says. But suppose he isn't; then let us wait till he makes himself clear. We can better afford to help him state his case than misconstrue his meaning. It is a miserable shame to refuse to any man in discussion the greatest liberty of stating his case. The best controversialists actually state a man's case better than the man himself could do it, and then take it up for review.

NEVER CHARGE A MAN WITH VOLUNTARY DECEPTION, IF YOU CAN AVOID IT.

Confused thought is often self-contradictory; but it is by no means evident that because a man contradicts himself that he intends to deceive; his contradiction may result from his confusion. It is better to point out this contradiction simply as confusion than as lying. Give the other man the benefit of the doubt.

DO NOT DRAW A MAN FROM THE MAIN POINT TO CONFUSE HIM.

Such tactics may pass in a boys' debating club, but never in religious controversy. You do not want to confuse a man, or humiliate him either. If you have ever debated with a Universalist, you have discovered this to be one of his tactics: when you press him on one point, he adroitly turns up at another and makes that appear to be the main issue.

DO NOT INTENTIONALLY WOUND YOUR BROTHER.

If you have the truth in your mind and he has not, it is your duty to try to get the truth into his mind; but I am sure you will hardly succeed by wounding him. Here is the disgrace of so much so-called religious controversy; it is mean and heartless. Remember you want no victory over your brother; for that would be ungentlemanly and un-Christian; you want the truth to have its victory both in your case and in his.

WHEN YOU ARE CONVINCED THAT YOU ARE WRONG, CONFESS IT LIKE A CHRISTIAN.

This is seldom done, I am sure. But why not thank a man for showing you your error, as well as for helping other persons to see it who might have been injured by it?

DO NOT DESPISE A MAN IN CONTROVERSY WHO HAS BEEN MISTAUGHT FROM CHILDHOOD.

You must bear in mind that error as well as truth can be loved, with great devotion by the human heart. Your child has something in his hand he ought not to have; will you snatch it from him, or will you take it away gently? Here, for instance, is a Catholic you want to help; will you at once begin to dog him about his obedience to the Pope? If you do, I am certain you do not know how he has been taught to regard the Pope from childhood.

WHEN YOU ARE THROUGH, REST, AND LET OTHERS REST.

Zwingli was, perhaps, the finest disputationist of the Reformation. He did his work, thoroughly, patiently, and in good humor. Nothing was forced. When he finished, he stopped. Some think that when you are done, that is just the time to keep on.

DO NOT CONDESCEND TO PERSONALITIES.

That is an awful thing to do. I have done that myself, and know how mean a man is who is guilty of it. No man likes to see his name in print in an unpleasant connection; then do not write, or call the name, further than to proceed intelligently with the discussion. Besides, your personal grievance is worth nothing to the public, and your airing it in the way of a nervous self-vindication will only react upon yourself.

DO NOT THINK THAT ALL YOUR ANTAGONISTS ARE RASCALS.

They are not, thank God, even though some people will come a long way to tell you that they are set on your complete overthrow.

ASK WHETHER GOD WILL BE GLORIFIED IN IT ALL.

If not, we had better not controvert. We had better spend our strength in some other way of serving him.

EVERY Christian is a trustee of the kingdom of God. As a trustee he is a steward, not an owner. While it is true that "All things are yours," it is likewise true that "Ye are Christ's." The point of all the Master's parables of stewardship is that ownership resided in the Lord, not in the steward. To the Lord must be given the reckoning. "Give account of thy stewardship" is one of the most solemn commands in God's Word. It fixes responsibility for the use of the talents and gifts of God to us. No wonder in every warning passage on stewardship the unfaithful steward is ashamed or afraid of his Lord's coming. The dishonest clerk does not want the bank examiner to come. He dreads the exposure. How will it be with our accounts of stewardship when Jesus comes?

For Nervous Exhaustion Use Herber's Acid Phosphate. Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct in the recuperative process of the nervous system, I know of nothing equal to it."

LETTER FROM EUFAULA, ALA.

Gov. W. J. Samford, who has been in office only about six months, died at Tuscaloosa, whether he went to attend the commencement exercises of the State University, on last Tuesday night. He was a noble Christian statesman and leading layman of the Methodist church. His successor, Hon. W. D. Jelks, is one of the most prominent citizens of this place, a Baptist in sentiment and a member of the Bible class in our Sunday-school. While not a member of the church, he is a regular attendant upon its services. We shall miss him greatly as he is now compelled to spend most of his time in Montgomery.

Eufaula has been greatly distinguished for the prominent men it has given to the state. The Governorship came formerly to Hon. John Galt and foster uncle of Governor Jelks' wife, and a deacon of our church. Gov. W. C. Oates married here in our suburbs; Senator J. L. Fugh went from Eufaula; so did Hon. E. S. Shorter represent us in Congress; also Hon. H. D. Clayton; and Hon. C. C. Shorter was Speaker of the State House of Representatives, and Maj. Henry R. Shorter, father-in-law of Gov. Jelks, was President of the Railroad Commission. Barbour county has been so much in evidence in state matters that it is a common saying that Alabama is divided into three parts—North Alabama, South Alabama and Barbour county.

The college commencement season is over, and I am glad of it. I had eight invitations, but accepted only three. We get lots of glory but little pay. It takes hard work and much time to answer these demands.

Oyolones have visited this section recently and destroyed two Baptist churches, that at Louisville and that at Ohio, where an association is to meet in September.

I went from this (First Baptist) church to Walnut-street, Louisville, twenty-nine years ago. A new generation has sprung up since then, the town and church are both much larger than when I left, and I have one of the most charming pastorates in the South. The church edifice, costing \$35,000, I built just before accepting the Walnut-street church. Since coming here, nine months ago, I have received sixty-eight new members. Dr. Rivers, who was pastor of Broadway M. E. Church, South, Louisville, when I was there, was transferred to the Methodist church here years ago. Dr. Moore, who was pastor in Montgomery, Ala., when I was there ten years ago, I found in charge of the Methodist church here when I came. So we all change! M. B. WHARTON.

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 for the month of August. The general manager, many people of this vicinity are going, so the itinerary is naturally and there are such long stops at all points of interest that the travelers will be able to make extended observations of such places as Pike's Peak and Garden of the Gods in Colorado. The management of the same Association will visit to arrive Salt Lake City and hang their hats in the West. The same assurance that have hitherto made these tours so popular will be prominent this year. There will be ample privacy for small parties in the Pullman sleeping and dining cars, and all the conveniences that will be for the exclusive use of the tourists. The American Tourist Association has two returned a tour of Alaska, and if individual members of the Yellowstone party desire to continue further north, the trip will be made during the month of August. The cost of tickets for those tours includes the expense of transportation to and from the various points of interest. Apply to R. T. G. HARRISON, T. F. A. St. Pacific Ry., Louisville, Ky.

Wash Goods Sale. 10C Per yard for an endless assortment of beautiful Lawns, Batists, Dimities, Ducks, Gingham and Madras; excellent values. 12 1/2 Our prices for the regular quality of Batists and Dimities, all the stylish, pretty stripes and floures, in blue, pink, green, violet, lavender, white and black, and navy blue and black, fast colors. 15C For those beautiful Mercerized Foulards, the regular 2 1/2 quality, copies of fine silks. We have them in beautiful gray, reds, violet, blue, pink, green and rose. 16C Per yard for new Solid-color Lawns, Dimities and Organzas, best shades of pink, blue, lavender, red, navy, green, lilac, purple, yellow and black, really worth 12 1/2 yard. 15C Per yard for stylish Batists and fine Dimities, all newest patterns and colorings; splendid value—worth 20 and 2 1/2 yard. 18C For your pick of Solid-color Chiff, 50 yards, all this season's beautiful colorings; 2 1/2 inches wide. 20C For choice of fine Imported Dimities, Batists, stripes and dots, pretty blues, pink, lavender, navy and white and black and white. 18C For best quality 24-inch Mercerized Chambray, mercerized in the thread, solid shades of blue, pink, gray and red. A Shoe Bargain. \$1.98 One lot of Ladies' Vici Kid Oxford Ties, hand sewed welted soles with extension right, patent and kid tip military and Cuban heels, round shapes; our sale price last week was \$1.75 we have cut the price to \$1.98. Mail Orders Receive Prompt Attention. J. Bacon and Sons, 332, 334, 336, 338 West Market Street. Above Fourth Avenue, Louisville, Ky.

The Baptist Hymnal. A new edition has been made of this excellent Hymnal, bound in black cloth, with red lettering. It is neat and durable and sells at the popular Price 50 cents music edition. Postpaid 62 cents. Price 25 cents words only. Postpaid 33 cents. Good music for Prayer Meetings. The Chord By E. M. STEPHENSON. Two editions: round and shaped notes. Price 10 cents per single copy; by mail 15 cents; \$8.00 per hundred. "The best book of its size published. We predict for it great popularity... its merits and price ought to put it in thousands of our churches."—The Baptist Argus. American Baptist Publication Society: PHILADELPHIA. NEW YORK, ST. LOUIS, BOSTON, DALLAS, CHICAGO, ATLANTA.

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EDITORIAL

This writer returned last week from a pleasant visit to Anniston, Ala., where he went to lecture and preach in the Anniston Chautauqua. Dr. J. H. Foster Jr., pastor of Parker Memorial Baptist church, is the President, and he is proving himself a wise leader in such work. The programme closes July 4, and has on it, among others, Thomas Dixon, E. P. Brown (The Ram's Horn editor), John M. Caldwell, John R. Clark, Stanley L. Krebs, R. P. Leland and G. A. Gearhart. The writer heard two lectures from Prof. N. N. Riddell, which were of special interest, on brain and soul growth and on heredity. Good music, vocal and instrumental, is a special feature of the Chautauqua.

Anniston is a city of 12,000 population, and it is now rapidly growing. It was laid off and started finely just before the panic of 1893, and was then checked. The splendid "Anniston Inn" ceased to pay as a hotel, and so it was turned into the Anniston College for Young Ladies, with Dr. A. J. Battle as President. He has an able faculty, including Prof. J. W. Duggan, and a fine school—250 pupils last session. Dr. Battle gave up his great work in Rome, Ga., to come to Anniston. The building and grounds are admirably suited to school purposes.

Along with the Chautauqua, yet distinct from it, the Baptist ministers have been holding an institute. Dr. McEltholm was to have delivered a course of lectures before this institute, but he went abroad and Dr. Sampy took his place. The writer heard interesting lectures from Dr. Sampy on Abraham and on Moses. The institute is under charge of Dr. John Purser, and it is well attended by ministers from different parts of the state, with whom it was pleasant to mingle and converse. This institute promises to be a permanent and a valuable element in Baptist work in Alabama.

The Baptists in Anniston are by no means a feeble folk. The Parker Memorial church, of which Dr. Foster is pastor, is a strong body, and they occupy a magnificent stone house of worship. Since January 1 this church has had 125 additions, and during the past conventional year they gave \$2,700 to missions. Dr. Foster has a strong hold on the hearts of the members as well as on the people of Anniston. The First church are blessed with the services of Pastor J. E. Bernard, and under his labors the growth has been wonderful. It was here that the recent great revival was witnessed. Bro. George O. Oates aiding the pastor. Since that meeting began there have been 377 additions, and in the two years of Pastor Bernard's service there has welcomed 744 new members. This is now the largest white Baptist church in Alabama. It was the writer's pleasure to preach to them Sunday night June 23, and to witness the baptism of 19 candidates. This record can hardly be paralleled.

There are two other white Baptist churches in Anniston—Glen Addie and Roxana, both under the care of Pastor A. A. Hutto, who is doing a fine work. It was the writer's pleasure, despite the intense heat, to preach the dedication sermon of the Glen Addie church June 23 at 2:30 p. m. The property was bought

from the Episcopalians, and the last payment was recently made. There are some interesting facts in the history of our cause in Anniston. The men who started the city intended that it should be Episcopalian, and they provided liberally in that direction, while they declined to sell any property for a Baptist church. Learning, however, that the cemetery lot, large and with only one corner filled with graves, was not in the land deal, the Baptists managed to buy that lot, and on it they planted the First Baptist church, of which we have just spoken. Later, another lot was secured and a building begun under the ministry of Dr. G. A. Nannally. Mr. Parker contributed later \$75,000 for the completion of this building, which has since borne his name. Dr. George B. Eger was then pastor.

Now it has come to pass that the Baptists in Anniston outnumber all the other denominations put together. Here is the sacred irony of history. "The stone which the builders rejected has become the head of the corner." The denomination that was denied admission to the city has surpassed all the rest. "This is the Lord's doing, and it is marvelous in our eyes."

PROF. FRANK TURNER is the latest heretic among the Methodists. He was retired from his professorship of natural science in Kansas, because of his views on evolution. He is reported as denying that he is a heretic, and as saying that a man can "admit the truth of Darwinism and still retain a belief in a God of some kind." That is it exactly. Evolution, according to Darwin, does away with the God of the Bible and substitutes a "God of some kind" instead. The heathen believe in a "God of some kind," even the lowest grade of heathen. But Methodists are not content that one who teaches their youth should simply "retain a belief in a God of some kind."

There are so many sorts of evolution in the air that a man's avowing himself an evolutionist, does not convey any definite idea as to his views. And it is to be recognized that there are those who believe in evolution of some kind, who also hold the Christian faith. Our observation, however, is that they hold it diminished and diluted. Your square out-and-out, up-and-down, through-and-through, old-fashioned Christian, be he Baptist, Methodist, Presbyterian or what not, has little use for evolution. And the fact that some avowed evolutionists do not deny the faith, is due to their lack of logic and to their training. They had their faith before they accepted evolution, and simply held to their faith, despite their new views. A generation reared on evolution will not hold the evangelical faith, and if they claim to hold it, it will be in such a rarefied and attenuated form as not to be recognizable.

But we are glad to say, despite the vociferous claims to the contrary, that evolution is passing away. More and more its absurdities are being recognized, and more and more modifications of evolution are appearing. Thirty years ago, your avowed evolutionist held a definite and well understood creed. Now he may hold either of a dozen conflicting creeds. Thus the evolutionists are being split into sects, and they are losing ground.

Of the multitude of absurdities held by evolutionists of the Darwin, Spencer, Huxley school, we cite one which is, of itself,

decisive. Evolution affirms that an accidental slight variation occurs that happens to be suited to the environment, so as to give its lucky possessor an advantage over his fellows in the struggle for existence. Hence he survives—on the principle of "the survival of the fittest," perpetuates the slight variation, and it becomes greater and greater in succeeding generations, until a new species is evolved. This is Darwinism. True, no case is cited of the actual development of a new species (new varieties under men's culture always relapsing into the original, when left alone, showing that no new species has been produced), but evolutionists do not for a moment allow a lack of facts to interfere with their theories.

The case of the eye completely overthrows this theory. No eye could be developed by evolution. An embryonic eye is of no possible use to its possessor in the struggle for existence. It is not at all suited to the environment until it can see, i. e., until it is a complete eye. More than that, an embryonic eye is a positive disadvantage in the struggle for existence, because it is a tender spot on its possessor, to be hit and hurt continually. An animal with an embryonic eye is thereby less fitted for the struggle for existence, and so on the principle of "the survival of the fittest," he would perish. This single point is fatal to the doctrine of natural selection, which is the foundation of Darwinian evolution.

An esteemed brother has called in question our statement that the Anabaptists in Zurich were put to death by drowning because they insisted upon immersion. The brother sends us what he claims is a copy of a decree of the Zurich Senate, dated Mar. 6th, 1528, in which it is ordered: "that no persons whatever, whether men, women or maidens, shall rebaptize any other person, and that in case any shall farther baptize another party, our council aforesaid will arrest them and cause them to be drowned without mercy." This decree pronounces death by drowning upon all who practice "farther baptism," such as the Anabaptists did, and the drowning is because of such baptism. Our statement was that this mode of punishment was adopted because it corresponded to the offense—drowning for dipping. There would be no fitness in drowning a man for practicing sprinkling.

Zwingli, who was the leader at Zurich, not long after the issuance of this decree, said: "The most illustrious Senate Decreed after this conference, which was at least the tenth in number of those held both in public and in private, to drown in water whoever should immerse in baptism one who previously [in infancy] had emerged from the waters of baptism."

Here Zwingli says the Senate drowned people because they immersed others. Surely there is no better witness than Zwingli. It became a saying: *Qui merens fuerit, mergatur*. He who has been immersed [by Anabaptists] let him be immersed [by drowning].

Dr. Featley (1645), speaking of the Anabaptists of both Zurich and Vienna, says: "At Zurich, after many disputations between Zwinglius and the Anabaptists, the Senate made an Act that if any presumed to rebaptize those that were baptized before, they should be drowned." Commenting on the fitness of

the punishment, Dr. Featley quotes the Latin phrase: "*Quo quis peccat, eo puniatur*," which he thus translates—"Let the punishment bear upon it the print of the sin," and he adds farther on in this same connection: "They who prophaned baptism by a second dipping, ran it by a third immersion." The people when infants had been dipped, and this Dr. F. calls "baptism." When they became Anabaptists they were dipped again, and this he calls "a second dipping," while the punishment by drowning is called "a third immersion."

Other proof might be cited, but this abundantly justifies our statement.

At the recent Y. M. C. A. Jubilee Convention at Boston there was a great gathering of Christian workers from youth and middle life. The meetings were spirited and the discussions were able. It was a marked feature of the meeting that no signs of any "new theology" showed themselves. On the contrary, whenever a speaker touched theology, it was manifest that he occupied the old evangelical standpoint. The climax was reached when President Patton pictured mankind as shut up between faith in Christ's atoning blood and despair.

This shows how false are the claims of the new theology men that everything is going their way. Here was a great assembly of young and middle-aged men, a representative assembly, too, gathered from all parts of America and Great Britain, and gathered from the field of Christian work, and yet in this assembly the new theology has taken no hold, while the old holds undisputed sway. This is a most encouraging fact, and it promises well for the future.

PRESIDENT HYDE, at the recent commencement of Boston University, [as reported, though the report is denied] roundly denounced what he called "Rockefellerism." By this he meant the control by donors of funds to universities, of the teaching of the professors. He spoke of the "dictatorial arrogance of donors." Why he should name this "Rockefellerism," we do not understand. It has been stated by Dr. Harper and others, over and over again, that Mr. Rockefeller has never had anything to say about the views to be taught in the University of Chicago. Indeed, we wish he had had something to say in that line, for we are sure he does not approve of many things that have been and are taught there. It is a clear case of misnomer. "Rockefellerism" is to give your money freely to institutions, and have nothing to say in regard to the teaching, and this is just the opposite of what Dr. Hyde claims.

It will hardly be denied that when a man gives his money, he may properly have a say as to the use to which his money is to be put. We think donors have a responsibility in this line which, as a rule, they do not recognize.

The Bible Student for July is admirable. Indeed, all the numbers are good (\$2.00 a year. Columbia, S. C.) Dr. Warfield's editorial notes on evolution in general, and on Pfeiderer's evolution in particular, are keen and bright and to the point. Dr. D. S. Gregory's article on "The Fall and Modern Thought," is vigorous, happy and timely. Prof. J. D. Davis, with great learning and ability, discusses Archaeology and the Sabbath School Lessons.

Editorial Varieties

Joseph Cook, the famous lecturer and author, is dead. He had been in poor health for several years.

The State Board Chautauqua at Pineville is in full blast and is doing well. It closes at the end of next week.

Dr. W. F. Harvey and his party, including his family, start next Monday on their tour to the Pacific coast. They will be sure to have a fine time. Dr. Harvey is a good leader.

The University of Glasgow, Scotland, has just given the degree of LL.D. to Mr. Andrew Carnegie. This is one of the four Scotch universities to which Mr. Carnegie has just given \$100,000.

Dr. A. C. Dixon, now of Boston, has consented to come to Louisville and aid in a meeting at Walnut street church beginning Nov. 15th. It is hoped other Baptist churches will take hold in this meeting.

The editor acknowledges receipt of an announcement of the marriage of Miss Pauline Phillips Gambrell to Mr. Frederic Howard Porter, in Dallas, Texas, June 15th. The bride is the daughter of Dr. and Mrs. J. B. Gambrell. We extend congratulations.

Some of the papers are speaking of the proposed theological seminary at Wood-rose, and its probable effect on the Southern Baptist Theological Seminary in Louisville. There are several things to be said on this subject and we will say some of them next week.

"Mother Kiddy" of Christian (?) Science (?) notoriously says: "If the science of life were understood the human limb could be replaced as readily as the lobster's claw." To this the New York Times has responded by saying that the Christian Scientist is a lobster, but clearly the lobster is a Christian Scientist.

Dowdism has taken fresh hold in Chicago, since Dr. Davis has proclaimed himself "Kiljah." He proposes now to displace human government and instead of having a government of the people, by the people, for the people, he proposes to establish a government of God, by God, for God. The more extravagant his claims, the more people believe in him. And this is the 20th century!

The Mayor of Chicago issued a proclamation forbidding the firing of any guns or pistols in the city, or discharging fire-crackers or fireworks, any back yard or alley, or putting any explosives on the street car tracks on the 4th of July. Pray what will become of our liberties, if the American boy is to be suppressed in such fashion? and not allowed to explode on the glorious 4th of July?

"After nearly forty-eight years of vital connection with the Standard, to quote his own language, Mr. Edward Goodman retires from the paper. He has wrought well during these years, and he has the rare combination of efficiency and lovable-ness. He gives as the reason for his retirement "that the paper may have new capital and new life." We hope the paper will continue to stand on the same high ground delivered to the saints" and will be greatly prospered.

At the State Board meeting last week, it developed that the State Mission fund was about \$1,000 overdrawn. And yet the Board could not say no to all the appeals for enlargement that came in, and they went yet farther in increasing the work, believing the Baptists of the state will furnish the needed money. The State Board for State Missions have been made and so, our special work, has sometimes been pushed aside. Let the churches rally to State Missions without neglecting other things.

The committee of five to consider and report at Asheville next May in regard to the agency or agencies to be used to "elicit, combine and direct" the energies of the Baptists of the South for missions, would be glad to get suggestions from the brethren and sisters. So, if you have any suggestion to offer, sit down and write it to some member of the committee, whomsoever you may prefer. They are J. B. Gambrell, Dallas, Texas; George Hillier, Atlanta, Ga.; A. J. Barton, Little Rock, Ark.; W. E. Hester, Richmond, Va., and T. T. Nelson, Louisville, Ky.

We have received a copy of a most illustrated pamphlet, the "History of the Baptist Church at New Liberty, Ky., 1818-1901" written by Pastor F. H. Burroughs. It is a well-written and very interesting document, preserving facts that are instructive and valuable. The Centennial of this church was celebrated June 18th and was a most interesting occasion. The pamphlet contains neat pictures of Pastor Burroughs, the Rev. John Booth, L. D. Alexander, J. M. Frost, Sr., J. E. Kenney, M. M. Biley, G. W. Wesley, R. H. Alexander, T. F. Hale, F. D. Hale, H. C. Roberts, J. W. Loving, E. J. Davis and family, J. M. Frost, Jr., and of Messrs. T. H. Hatcher (Moderator) and of church and association) J. M. Pinkston, Jane W. Gale (M. C.); also of the handsome residence of E. E. Garvey, Esq., and other buildings in New Liberty. The writer was unable to accept the kind invitation to be present at the Centennial, and to take part, but he extends congratulations.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Going to church," and Bro. S. L. Krebs preached on "The Trinity." One received for baptism and joined in a meeting in November.

Broadway.—Pastor Jones preached on "Soul rest," and on "The character of Saul." One received for baptism and baptized. Pastor Jones is to supply the pulpit of the First church Richmond, Va., during August.

Obstnut-st.—Pastor Weaver preached on "Unbelief limiting the work of Christ," and on "Everlasting punishment."

East.—Pastor Felix preached on "Blessings from Abraham's prayer for Sodom," and on "The blessing of sowing beside all waters." One received by letter and one baptized.

McFarra Memorial.—Pastor Hamilton preached on "Children as helpful Christians," and on "The Word of God is not bound."

Twenty-second and Walnut.—Pastor Dement preached on "Religious lessons from common objects," and on "Christ the living bread." Five received for baptism, one by letter and three baptized since last report.

Clifton.—Pastor Foster preached on "Destruction of Sodom," and on "Laying hold on eternal life."

East Mead.—Pastor Cooper preached on "Desire for righteousness rewarded," and on "Trifling with God."

Franklin-st.—Pastor Jenkins preached on "The peace of Christ," and Bro. W. A. McCain preached on "No man cared for my soul." One received for baptism. Picnic Tuesday.

German.—Pastor Wm. Ritzmann preached on "Rejoicing in the Lord," and on "Jacob's ladder." This was his last Sunday. He has done a noble work in our city. He found the church property under a mortgage of \$10,000, which he succeeded in paying off. We commend him most cordially to his new field in Kankakee, Ill.

Highlands.—Pastor Daves preached on "Fathers," and on "The value of a purpose."

Logan-st.—Pastor Montgomery preached on "Hungering and thirsting after righteousness," and on "Sonship." One received by letter and one baptized.

Parkland.—Pastor Taylor preached on "Reverence," and on "Parity of heart."

Portland-avenue.—Pastor Traile preached on "The soul's vacation," and on "God all in all or nothing at all."

Third-ave.—Pastor Boyet preached on "The Spirit of praise," and on "The Christ of the Apocalypse." One joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached on "Heaven-selected men," and on "Declaring the purposes of God."

Highland Park.—Pastor McLendon preached on "God's forces," and on "Look and live."

Jacob's Addition.—Pastor Whittinghill preached in the tent on "For-saking all to follow Christ." Bro. Boyet preaches every night this week.

Oakdale.—Pastor Hill preached on "Sabbath-keeping," and on "God's call to the unconverted."

The Point.—Pastor Ray preached on "The ideal home," and on "The blood of Christ."

Freston-st.—Pastor Barnum preached on "Christian life a conflict."

Dr. Warder reported a fine New Era Institute at Richmond. He says Pastor Ryals' riches are on all lips.

Pastor Brune, of Hope Mission, reported the work up to July 1st, from the beginning, Oct. 2nd. Meetings held, 273; converts, 15; professions, 43; men dealt with, 73; employment found for 264; reconciled to wives, 25; returned home, 65; free supporters, 23 (averaging 167).

RESOLUTIONS OF THE PASTORS' CONFERENCE.

Resolved 1st. That as a member for many years of this Conference, Dr. F. H. Kerfoot's great and splendid qualities won our admiration and love, and his death has smitten us with profound sorrow.

2nd. That we hereby express our gratitude to God for the character, life and work of Dr. Kerfoot. In native capacity he laid the basis for greatness. His extraordinary natural gifts were symmetrically trained in a thorough collegiate and theological curriculum. His matured manhood was a magnificent specimen of what nature, grace and broad culture can do. He attained greatness in many directions. He was a great thinker and teacher. His high excellence in the classroom to view slowly, but finally triumphed over all adverse criticism. As a preacher, he ranked easily with the foremost in the denomination, in depth and clearness of thought, in grasp and breadth of Scriptural knowledge, in sweetness and fulness of evangelical spirit and in power of impression. He was a great man of affairs, as a financier the peer of Boyce, as a leader in the world of action, master of assemblies and planner and conductor of vast campaigns in the interest of temperance and of missions.

3d. That we have called to the battlefield of earth where his noble abilities were maturing for yet grander achievements and more valuable service, an immeasurable loss has fallen on the denomination and the world.

4th. That we extend as a Conference our tenderest sympathy to Mrs. Kerfoot and children in their great bereavement. In rare womanly accomplishments, in beauty and force of Christian character and depth of spiritual life, she has been the worthy helper and companion of her gloriously labored husband.

J. W. WARDER,
CARTER HELM JONES, Com.
CALVIN M. THOMPSON.

THE STATE.

Pastor J. Wendell Blackburn writes: "Bro. R. C. Kimble, of Elizabethton, has just left us for his home, to resume preaching for us in Monticello on the first Sunday in May, preaching thirty sermons. Results, 12 additions. I feel sure I made no mistake in securing Bro. Kimble to hold this meeting. He is bold and brave in some of his preaching, and his preaching in the presentation of the Gospel. On Monday, June 10, we went to Albany and commenced at night. Bro. Kimble preached 27 times. One conversion has been secured. This is not all. The best and truest Gospel seed were sown, and all were glad for the sowing. Bro. Kimble knows how to help in a revival meeting. I want to try him again. My church at Albany has called me for another year and raised money to pay for two Sundays in the month. This puts her up with Monticello."

The Third church, Owsboro, have secured the services of Bro. E. H. Maddox as assistant to Pastor Hale. Bro. Maddox will have charge of the finances and will aid in pastoral visitation and will fill after the mission at Seven Hills.

A good piece of school property is offered the Daviess County Association on condition that they keep up a school there. The offer is made through that sturdy Gospel veteran, J. B. Coleman, who advises his acceptance. The details are not yet announced.

Bro. Luke P. V. Williams writes from Morehead: "Our meeting closed Monday night, June 24, with 12 additions to the church." Bro. Candill left Tuesday for his home. He endeavored himself in the hearts of the people of the town and community. The church received some very valuable strength aside from the fact that souls were saved. At the weekly prayer-meeting on Friday night following the close of the meeting we had three more approvals for baptism, and on the following Sunday we approved another for baptism at the water's edge, making in all 16 additions as a result of the meeting. Pray that the good work may go on."

Pastor James E. Wolford writes from Lancaster: "We just passed through a meeting of Bro. Ryals' and some of my people about three miles from town. The services were held in a neighboring school-house. The Spirit was with us, and the Lord added 14 souls to his church. The meeting was opened by Dr. Ryals on Sunday afternoon in the presence of over 500 people. We have had three others to unite with the church by letter."

Bro. W. T. Amis writes: "Bro. U. S. Thomas has been with us at Pleasant Grove for the last two weeks in a most precious meeting. Doubtless through the agency of his preaching is awakening in the church and community for years. Bro. Thomas does excellent preaching, and is a real help to pastor and people. He leaves us with our love and prayers. The

blessings of God be upon him. There were twenty-six by baptism and four by letter received into the fellowship of the church."

Pastor B. C. Hubbard writes from Ghent: "We have just closed the most successful and helpful revival our church has had for many years. The results so far are 41 accessions to the church, 21 by baptism, 20 by letter, with quite a number interesting and whom we hope will yet come with us. Nearly all of those joining are grown people, many of them heads of families, by whose coming our church is greatly strengthened. We had with us Bro. J. W. Porter, of Mayville, Ky., than whom I know of no safer, more energetic and enthusiastic man of God. His work with us will doubtless abide many years to come. He delivers the Gospel in its purity and power."

OTHER STATES.

Bro. Earle D. Sims writes: "I have just returned from a delightful visit to Rev. Pavy's churches at Garrett and Auburn, Ind. This is about 20 miles of the State of Michigan. I preached and lectured several times on Foreign Missions, and Sunday the contributions to Foreign Missions amounted to about \$250. This money is to go to the American Baptist Missionary Union, as Indiana works in sympathy with the Northern Union. Bro. Pavy is doing a grand work there. In the nine months which he has been pastor of Garrett that church has had over sixty additions, and has contributed over \$400 for missions. He preaches here twice every Sunday, and then every Sunday afternoon he also preaches at Auburn. The Auburn church is doing nicely also. They know how to make a stranger feel at home."

Bro. W. F. Shannon writes from Springfield, Tenn.: "We have just

closed a meeting of great power in which our beloved pastor, Bro. W. M. Murray, did the preaching. Bro. Murray declares the whole counsel of God. He fully exposes sin and its awful results, and presents Christ as the only escape from its penalties with great power and earnestness of soul. Six professed faith in Christ and eight were received into the church by baptism. The church was greatly revived and edified. We formed new resolutions and gave ourselves more fully into the hands of the Lord, and expect to undertake greater things for Him than ever before. We expect a greater harvest to come forth, under the hand of God, from the seeds sown during the meeting. Under the leadership of our pastor we will strengthen our breast-works against every form of sin out of the church and in the church. May God bless our pastor and raise in our great work. To God be all the glory forever and ever."

Pastor W. T. Clark, of Luncenburg county, Va., assisted by Bro. W. H. Baylor, held meetings in his churches, Meberrin, Union Grove and Tusselburg. There were 20 additions.

A meeting in the Lacl church, Va., closed with 16 additions to the fellowship of the church.

Pastor G. L. Yates held a meeting in the Sardis church, Bullock Co., Ala., in which there were 10 additions, all by experience and baptism.

Thirty-five have been added to the fellowship of the Sycamore church, Ala., 21 by experience and baptism.

A meeting in the Silman church, near Lexington, Ala., greatly revived the church and added 17 to its fellowship.

Good Hope church, Baluda county, S. C., was greatly revived in a meeting held by its pastor, Bro. J. F. Johnson, and 27 were added to its fellowship.

A meeting in the Mt. Pleasant church, Mo., resulted in 11 professions of religion, 8 of them men, and most of them leading men in the community. Number of additions to the church not stated.

A meeting in the Olive Branch church, Pettis county, Mo., resulted in 16 additions to the fellowship of the church with more to follow.

Elder J. H. Stinecoper held a meeting in the Weaubleau church, Mo., which closed with 17 additions to the fellowship of the church.

A 14 days' meeting in the New Salem church, Boone county, Mo., resulted in 36 additions to the fellowship of the church.

A two weeks' meeting in the Oak Grove church, Nevada Association, Mo., closed with 10 additions, all by experience and baptism.

Fifty have been added to the fellowship of the Second church, Pelzer, S. C., as the result of a two weeks' meeting.

Pastor J. F. Singleton preached himself in a meeting in the Lebanon church, S. C. At the close of a week 11 were baptized into the fellowship of the church.

A meeting in the Six and Twenty church, Piedmont Association, S. C., closed with 20 additions to the fellowship of the church, all by experience and baptism.

Eld. A. L. Betts held a meeting in the Ephesus church, N. C., in which 12 were added to the fellowship of the church.

A church has been constituted at the Falls of Neuse, N. C. It will apply for admission to the Central Association.

Mt. Vernon church, Central Association, N. C., has set apart Bro. C. G. Lowe to the full work of the Gospel ministry.

A week's meeting in the Siler City church, N. C., resulted in 11 additions to the fellowship of the church.

A meeting in the Plummerville church, Ark., lasted two weeks and resulted in 25 professions and 16 additions to the fellowship of the church.

A ten days' meeting in the Griffithville church, Ark., closed with 20 additions to the fellowship of the church.

The Drew church in Mississippi is little but faithful. They meet in a vacant store. Recently they held a meeting with a barrel for a pulpit and rough planks for seats. But the Lord was with them, and 13 were added to their fellowship, increasing their number to 23.

A four days' meeting in the Jeffersonville church, Ga., considerably revived the church and added 15 to its fellowship.

The Calvary church, East Atlanta, Ga., has set apart Bro. Charles T. Greer to the full work of the Gospel ministry.

The meeting in the Terapthe church, Miss., closed with 17 addi-

A Good Complexion

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tions to the fellowship of the church. Others stand approved for baptism. The holiness craze made this church some trouble, but that is over.

A meeting in the Friendship church, Miss., resulted in 11 additions to the fellowship of the church.

Eld. E. Gardner held a meeting in the Providence church, Miss., which lasted four days and added 17 to the fellowship of the church.

A meeting in the Fort Gibson church, Miss., resulted in 11 additions to the fellowship of the church. Among these were six from other denominations.

A church with 22 constituent members has been organized at Miles, N. C.

A meeting in the Sandy Run church, N. C., closed with 27 professions of religion, and 25 additions to the fellowship of the church.

A meeting in the Oak Grove church, La., closed with 27 additions to the fellowship of the church.

Pastor J. W. Jennings held a meeting in the Frost church, Texas, which closed with 38 additions to the fellowship of the church.

Twenty-two have been added to the Central Church, Rank county, Texas. Among those baptized was an old man 71 years old.

A ten days' meeting in the Mt. Plagah church, Texas, resulted in 11 additions to the fellowship of the church. A subscription was taken for building a new house of worship.

A meeting in the Motlow Creek church, S. Carolina, resulted in 40 additions to the fellowship of the church.

The Sandy Spring church, S. C., has set apart Bro. I. E. McDavid to the full work of the Gospel ministry.

A meeting in the Neal Creek church, S. C., resulted in 19 additions, all by experience and baptism.

A meeting in the Atkins church, Ark., resulted in 36 professions of religion and 12 baptisms, with many others to follow in the near future.

A week's meeting in the Bethel church, S. C., closed with 13 additions, 10 by experience and baptism.

Twenty-six were added to the fellowship of the Sardis church, S. C., in a meeting which greatly revived the church.

A meeting in the Liberty church, S. C., closed with 25 additions by experience and baptism. Among those baptized were two households, one consisting of three members and the other of six.

Pastor J. D. Huggins held meetings in his four churches in the Santee Association, S. C. Thirty-five were baptized in all.

The Panbur church, Webster Co., W. Va., has set apart its new house to the worship of God.

A church with nine members has been constituted at Boykin Mission, Wilson county, N. C. A meeting followed in which there were 12 professions of religion. Six have been baptized and others will follow.

A two weeks' meeting in the Maple Springs church, Ark., lasted two

(Continued on 14th page.)

J. STEWART NORWELL, M.D., Edinburg, Scotland, says of antacid tablets: "They are a specific for every kind of headache, acting with wonderful rapidity. The dosage is small—two tablets five grains each. They can safely be put in the hands of patients for use without personal supervision. Your druggist will supply you."

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

A CHILDHOOD DREAM.

BY REV. O. C. MARSHALL.

Will the vines and the mosses that cling to the trees, Where I played when a child, in the dell, Fan gently their breath to the cool, passing breeze, Which the story to me, they shall tell— The story of the sphinx that crept 'neath the vine, Where the eye of the world could not see, And saw rudely carved there a name beneath mine, On the body of the old, old tree? Will the brooklet sing gently her sweet, babbling song, As she treads o'er the rough, pebbly way, And send the winged spirit of her music along, On the breeze that pass by to-day? Will the souls of the children who there used to play, Though scattered o'er the land and o'er sea, Just whisper a message and send it away, O'er the mountain's top and waters to me? When my free, happy spirit shall leave here to dwell In a fairer than these earthly climes, Just let me there linger a while in the dell, 'Midst the trees with their mosses and vines, 'Midst the scenes of my childhood as I'm passing through, Let me rest on the breath of the flowers, And bathe my tired spirit in the still, gentle dew, Still lingering, the soul of the showers.

STORIES OF THE ABBEY PRECINCTS.

A Sailor's Sweetheart.

BY AGNES GIBBERNE.

[Continued from last week.] "Whatever are you so hard at work for?" demanded the girl, looking earnestly. "I wouldn't slave for you do not for something." "I'd sooner be busy than idle." "Well, I wouldn't. Goodness!—ain't that pretty? Whose is it?" "Jane, you must keep off. I can't have this touched. And I'm special busy to-day. Some other time I'd like better to see you." "You needn't be afraid. I'm not going to touch the dress. Who's it for?" "I'd rather you should come some other time," repeated Margaret. Jane declined to budge, and Margaret in her mild fashion was annoyed. She did not like Jane's sweeting, the idea and most unmanly gift in the precincts. Many good intentions had been brought to bear for her improvement; but unmitigated indulgence in childhood had left its stamp, and, despite all efforts to improve her, Jane was still the despair of the Abby circle. A piercing shriek from below started them both. Shriek followed shriek, with an agonized note of pain and terror. "It's little Johnnie. What can have happened? Do see!" exclaimed Margaret. Jane lunged towards the door, and before she reached it Mrs. Stuckey rushed in. "Mrs. Flaxman! Where's Mrs. Flaxman?" she cried, gasping. "I want her—quick! The kettle's boiled over—right on Johnnie's foot. He's near in fits. Where's your mother?" "She's out. I'll come." Margaret stood up, keeping her quiet manner. She had no time for thought. Those terrible shrieks and the woman's frantic alarm overpowered all lesser considerations. For an instant, while Mrs. Stuckey was dragging at her arm, she stopped to throw a light dust wrapper over the delicate dress. Then she ran downstairs with Mrs. Stuckey, Jane preceding them. Mrs. Stuckey's momentary absence at least was to do, and Margaret was young and inexperienced. She had, however, been wisely trained, and she could keep her head in an emergency. "Don't try to take the stocking off," she urged. "Better wait till the doctor comes. Have you sent for him? Oh, send at once! Has Jane gone home? Then I'll run. Would you rather go yourself—really? If the doctor is out ask the chemist what we ought to do. Poor little fellow! he is in such pain. Do make haste, Mrs. Stuckey." Margaret would have preferred to

be the messenger, for she naturally shrank from responsibility, but she had fought against this weakness, and there were reserves of strength in her gentle character. Mrs. Stuckey's state of helpless fright inside it leadfully, she should take the lead. If only her practical little mother had been home! Fortunately, the doctor had just returned from one of his rounds, and few very minutes elapsed before he and Mrs. Stuckey came together. Margaret could not yet get away, however. The child held her fast; and the doctor turned to her for the help which Mrs. Stuckey was too much upset to give. Nearly three quarters of an hour passed before she again entered her room. Mrs. Flaxman was still absent. The door was wide open. Margaret remembered shutting it. Somehow the white dress had slipped off the table, upon which it had lain, and now it lay exposed in a heap on the floor. Much vexed with herself for having left it in a position which could make such a slip possible, she lifted it up, gave it a gentle shake and looked to see whether any mark of dust told of its contact with the carpet. Margaret's heart almost stopped beating. On one side of the wide lace which adorned the skirt was a jagged rent three or four inches long. At first sight it had seemingly been made by the lace catching on the corner of the table as the dress fell. But Margaret quickly realized that the accident could not have come about thus. Jane's sweeting had doubtless done it. Instead of going, as they had supposed, to the room, she had run upstairs. Probably she had amused herself by examining the dress, and had torn the fragile lace by her rough handling. Then she had thrown it down, hoping to make Margaret believe that the accident had occurred of itself. She stood looking at the rent in despair. If Jane was taxed with the deed, Jane would flatly deny it. This was certain. And Margaret could bring no proof. Besides, even had proof been possible, that would not have lessened Margaret's responsibility. The blame to herself would still be the same. What would Mrs. Landerdale say? The richest piece of lace in the whole district was in the hands of the girl. Margaret's own character for care and dependability would be damaged no less irretrievably. But the most pressing question of the moment was how she could ever make up her mind to tell Mrs. Landerdale what had happened? Her timid nature shrank with dread from such a prospect. Chapter III. A VISION IN THE ABBEY. Margaret sat down, drew the gown close and began trying a new arrangement of the lace, putting it gently this way and that, to see how far the injury might be hidden. At first she worked almost in despair. But she found herself to be succeeding beyond her anticipations, and the lace took its own course, under her trembling touches. The jagged tear was disappearing. As in a flash, she saw how to manage. Soon she stopped and lightly doctored the rent, drawing it together with skill and the ragged edges. Then she went on with the fresh arrangement. Some amount of redraping would have been needful in any case; and stitches had been out in readiness. A few more had to be taken out, and a good many fresh ones had to be put in. At last the task was done, and Margaret hung the dress over the back of an arm-chair. No trace of the injury was perceptible. It was entirely hidden. And the new draping of the lace was prettier, more graceful, than the old. The idea which had come almost as an inspiration had been carried out effectively. She saw how successful her efforts had been. With a certain amount of relief, she wrote to the fact that nobody would have to be told. The lace would defy any scrutiny, short of ripping it off. "Margaret, how busy you've been! I saw you last week, but I don't know where you were. And I stopped for a cup of tea with Mrs. Perkins. Is the gown done? It does look nice. What a taste you've got of your own, to be sure! It's ever so much prettier than it was before." "I'm glad you think so, mother." Margaret pressed her hands to her burning cheeks. "You do look tired. Have you had a cup of tea? I'll make you one this minute." No Margaret could not wait. A feverish impatience possessed her to get the dress off her hands. General

ly she employed a boy to carry back her completed work; but this day she was occupied elsewhere. Besides, she would trust the gown in question to no hands except her own. Unconsciously, perhaps, but none the less truly, she was holding out a bay a consideration which, sooner or later, was sure to assert itself. If she were to put off returning the dress, she might feel it impossible to do so without speaking of the accident to the lace, which would want to have the affair settled and out of hand—to be able to forget it. Whether it would or could be at an end—whether she would have power to forget—merely because the altered gown should have been sent back to the lace-maker's house, she did not pause to ask. "I'll have my tea by-and-by," she said. In reply to Mrs. Flaxman's remonstrances she put the satin dress into a large cardboard box, carried it to the door, and gave it in to Mrs. Landerdale's maid. Some impulse drew her inside the Abbey on her way home. She did not wish yet to meet her mother's frow of talk. In this month, Jane, visitors from a distance were uncommonly frequent; but for once no strangers happened to be there. The building was deserted, except for a solitary Verger at a distance. Margaret went to a seat, where she had a side view of the large west window, glowing in the light of the sun as he neared his setting. She sat down and leaned forward, hiding her face. The feeling of which she had spoken to her mother was on her again—a feeling that Jimmy was in some danger, and that she could not help him. She could only pray that he might be taken care of. But with the effort to pray came an acute consciousness of something hindering—a blank, a weight, an incapacity. She was like a bird with broken wing trying to fly. She had slipped down upon her knees. It had been a trying afternoon, and she was in need of food. A sense of absence crept over her; and a sound of ocean waves was in her ears. For a while everything was forgotten. She was perhaps asleep, though not so fast asleep as to change her posture. Suddenly Jimmy himself was by her side. Not in the Abbey. Somewhere else. He looked at her strangely, gravely, as if in reproach. No word was spoken. But Margaret thought she understood. "He knows about the lace," she said to herself bitterly. The words were spoken in a whisper, and Margaret lifted her head, wondering what had happened. Had she been asleep? Was she only just awake? Jimmy was no longer near; but she still felt as if she had seen him. A new dread had gripped her when she would Jimmy say, if he could indeed know of this afternoon's doings? Yet—how could she ever confess the truth to Mrs. Landerdale? She dragged herself homeward, heavy as she was. Next morning, the 24th of June, as Dean Whitgift opened his paper, his eyes fell upon startling words: "(Through Reuter's Agency.) Malta, June 23. News of a most appalling naval disaster has just been received here. The British flag-ship, Her Majesty's ship Victoria, flag-ship of Vice-Admiral Sir George Tyrton, Commander-in-chief of the Mediterranean squadron, and Her Majesty's Ironclad Camperdown, collided. The Victoria sank fifteen minutes afterwards in eighty fathoms of water, bottom upwards. Out of a total of about six hundred and fifty men, who were on board the Victoria, only two hundred and fifty-five have been saved." Chapter IV. A DAUNTLESS CREW. While Margaret Flaxman was, or seemed to be, worried in her little fight on land, the strong sailor whom she loved was being put to a far fiercer test, hundreds of miles away. On the blue Mediterranean waters, off the coast of Syria, the British fleet was going through a course of steam-tactics, practicing difficult movements. And the flag-ship, Victoria, which carried the Admiral, bore also a lumbering individual, Margaret's lover, Jim Storey. Jim was one among a crew of not far from seven hundred men and boys. Strong, alert, resolute, dauntless fellows, one and all of them. The Victoria was one of England's first-class battleships, steel-built, heavily armored, with huge turrets of over one hundred tons weight, and many of lesser size. In length the vessel measured about one-third of a mile. It was a small thing, and one of the absolute monarchs of the sea. But the absolute monarch of

the Victoria bowed to a yet greater authority, who was absolute monarch over the whole fleet, one of our ablest and most experienced Admirals, trusted by all who knew him. That he should make such a mistake as he was about to make, at this fatal day, would have been declared beforehand to be an absurd impossibility. An unusual manoeuvre had been signalled. The flag-ship, Victoria, and her consort, the Camperdown, were six cables apart—a "cable" being two hundred yards. Two and two, the other vessels alike were separated by six cables of distance. The Victoria semaphore spoke. An order went forth to the double column of stately ships to carry out a delicate evolution. Like couples in a well-known dance, they were to turn inward, two by two, each couple in succession, towards the center, passing onwards thence in a new direction. The leading vessels to execute a turning movement inward, either vessel towards the other—this was the first step. Easy enough, provided only that both had abundant space in which to move. A danger came sharp on his feet, needing no more than elbow-room. A jarring, making a turn, requires a certain width of road. A vast ironclad, such as the Victoria or the Camperdown, cannot take a clean sweep of a hundred yards, some where about six hundred yards across—more or less, according to the rapidity of motion. Slower movement means a wider sweep. With greater speed six hundred yards would be the minimum of room demanded by each ship. And only twelve hundred yards divided the Victoria and the Camperdown. Vice-Admiral Markham, on board the Camperdown, noting the danger, was at first hesitating, and was about to signal an inquiry. But the Victoria semaphore demanded why he waited. So, feeling absolute confidence in his chief, and having no doubt in his mind that Admiral Tyrton's unspoken plan would put all right, he obeyed. Then began the huge bulk of the Camperdown to swing round towards the Victoria—the huge bulk of the Victoria to swing round towards the Camperdown. Fear was not the least of the emotions that began with that distance had been only twelve hundred yards. And these great "Leviathans afloat" were moving each at a rate of nearly twelve knots an hour, or twelve hundred feet each minute. Hundreds of men below, on board the Victoria, knew nothing of the dawning peril. Those on deck did see. But they made no sign. As in war, so in peace—as with soldiers, so with sailors—their duty is simply to obey. To obey, if it mean even to death. If some one had blundered, it was not for them to criticize. [Continued next week.] WHO WAS GOVERNOR. The people of Massachusetts stopped in the midst of the Christmas festivities to lament the death of ex-Governor Wolcott, one of their most honored citizens. The Boston "Herald" tells a story which shows that this truly great man was not in the habit of making a parade of his dignity. During the late ex-Governor Wolcott's term of office his youngest son, Oliver, was in one of the primary classes of a school. The teacher was one day asking questions of her little pupils, to give them a chance to show what they knew about one thing and another for the entertainment of a lady who was visiting the school, and she finally inquired: "Can any one tell me who is the Governor of Massachusetts?" No one could tell, not even little Oliver. The teacher then told every one of the pupils when he got home to ask his father, so as to be ready to tell her next day. Accordingly, when the class was assembled the following morning, she gave out the question, asking Oliver to see what he might have to say about it. Oliver answered: "Pa says he's the Governor. But I don't believe it, 'cause he always making fun of everything!" MRS. PEARBELL SMITH, not long ago, said in an address that she often saw in Philadelphia the sign, "Rooms to Let with Power." Such God offers us. All the places in which we are to work, all our duties, God gives us with power to make them effective, but we must accept and use the power that is given us.—ANON.



THE OUTLOOK

For a woman's happiness in the married state depends less, as a rule, upon the man she is to marry than upon her own health. The woman who enters upon marriage, suffering from womanly weakness, is "heaping up trouble against the day of trouble." Weak woman are made strong and sick women are made well by the use of Dr. Pierce's Favorite Prescription. It is the one reliable regulator. It drives out scorching drafts, heals inflammation and ulceration and cures female weakness. It nourishes the nerves and invigorates the entire womanly organism. It makes the baby's advent practically painless, and gives strength to nursing mothers. I suffered for twelve years with female trouble," writes Mrs. Milton Grimes of Adair, Adair Co., Iowa, "which brought on other diseases—heart trouble, Bright's Disease, nervousness, and at times would be nearly total relief. Had neuralgia of stomach. I can truly say your medicine (the one in all five of 'Favorite Prescription') four of 'Golden Medical Discovery' and two of Dr. Pierce's 'Pellagra' have cured me. I can work with comfort now, but before I would be tired all the time and have a dizzy headache, and my nerves would be all wrong so I could not sleep. Now I can sleep and do a big day's work, something I had not done for over eleven years." Dr. Pierce's Common Sense Medical Adviser, in paper covers, sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Children's Corner.

ATTENTION, CHILDREN.

A friend who has more than once 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 FALSE BALANCE.

Two little girls in the early morning of an October day were dressing in a sleepy fashion, or rather one of them was dressing and the other sat on the side of the bed looking at her.

"There," said Bess, impatiently; "now that mean old shoe string must go and break, and I know that ball's just going to ring. Turn over the leaf, Gussie, so we can be learning the text while we do our hair."

Gussie got up on the bed and turned over the leaf on a roll of texts which hung on the wall, and then stood a minute reading it to herself.

"Why don't you hurry?" said Bess, looking up at her; "you'll be awful late. My, what a text to pick out for folks! 'A false balance is an abomination unto the Lord.' I should think that verse was meant for grocerymen that don't weigh things right, and I just wish they had to learn it."

"It's easy to learn, anyhow," said Gussie; "only I like to think about my verses. Some of them seem just on purpose for me—like 'Not slothful in business,' and 'Whatever thy hand.'"

"Yes," said Bess, complacently, "you are so slow, Gussie, and such a put-offer; but there isn't a thing in this verse to think about."

There was a silence, for Bessie was brushing her thick, curly locks, and it took all her patience to struggle through the tangles.

"That's because you didn't brush it last night," said Gussie.

"I s'pose so; but it is such a bother. Dear me! I'm just going to braid it this way; I can't stop."

"Oh, Bessie! you know mamma won't like it; it spoils your hair," said Gussie.

"It'll do for once," said Bess.

she; "it looks all right anyhow." "I wonder," began Gussie and then suddenly stopped. "What?" inquired Bess. "I didn't know—I thought maybe that might be what the text meant," said Gussie, slowly; "sort of half-doing things; not giving quite so much as you pretend to—"

Gussie stopped, afraid of offending the sister of whose superior gifts she stood greatly in awe; but Bess only laughed, as she answered: "You do think of the queerest things, Gussie."

That is what they all said of Gussie, but she kept on thinking.

It was her day to dust the parlors.

"I'll help you," said Bess; "and then you'll get through, so we can go for chestnuts."

"But you don't do the corners, Bessie, and you haven't moved any of the books," said Gussie, as she watched her sister's rapid whisks of the duster.

"What's the difference?" said Bess; "it looks all right; you s'pose anybody's going to peep around after a speck of dust? There, now, that's done."

But Gussie, with the thought of the trial balance in her queer little head, kept on until the work was thoroughly done, saying to herself: "If I pretend to give mamma a pound of work, and only give her half a pound, I'm sure that's a deceitful balance."

Only one thing more stood between the little girls and the holiday excursion for chestnuts. The history lesson must be learned for Monday, and then they would be as free as the birds. "How I hate it," said Gussie; "stupid, dry stuff about a1-min-ister-a-tion. I don't see any use in knowing it, anyhow!"

"I'll tell you what," said Bess, "let's begin about the middle, because the first of it never does come to us."

"And then," said Gussie, "Miss Marcy will s'pose, of course, we know the beginning."

"Yes," nodded Bess, beginning to gabble over the words; "I'm going to finish in half an hour—On account of these things it was plain impossible!"

"But we don't know what things," said Gussie.

"No, and I don't care."

"And if Miss Marcy s'poses we know and gives us a credit, it'll be a deceitful balance, 'cause we make her think we know a pound when we only know half a pound."

Bessie's face flushed a little. "I just wish, Gussie Maynard, you wouldn't talk any more about that groceryman's text. It's just nonsense trying to make it fit us."

But, after all, Bessie did not feel quite comfortable, and she went back and learned the beginning of her lesson.

"There," she said; "that's full, good weight, and I don't intend to be a 'bomination any more."—Record of Christian Work.

THE BOYS WANTED.

"I want a young man to go into my office," said a busy man of affairs to the head of a business high school not long ago, "and my requirements are very simple. I want an earnest, industrious boy, who can spell well, write a good hand, possesses at least a fair knowledge, and who can carry out intelligently the directions that are given to him."

"Your requirements are hard to meet," replied the teacher. "Twenty-of boys are looking for positions, but few of them like the conditions you impose. They do not think it worth while to learn to spell; we do everything in this school to persuade them of the importance of the accomplishment; but the boys hear of great and successful men who cannot spell, and many of them are led to think that they may get along in the world without that accomplishment. Others do not relish the persistent work of acquiring a good handwriting, or of learning to run the typewriter skillfully, which is now so necessary in many lines of work. They want easier roads to success."

It is to be hoped that this teacher takes an unnecessarily gloomy view of the boys of the present generation. He doubtless does. It is the testimony, however, of all employers that only a small part of the young men seeking positions comprehend the real seriousness of life's competition, and the necessity of preparation in these seeming trifles which count toward perfection.—Montreal Witness.

FORGOT HIMSELF.—Wife—My dear, you haven't a cold, have you?

Husband—No.

"Any headache?"

"None at all."

"Rheumatism?"

"Not a particle."

"You don't think it will rain, do you?"

"No danger. Why?"

"This is Sunday, and it's most church time."—N. Y. Weekly.

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A Strong Woman



My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She is now as well as ever. Knowing she would have to work hard to get the tin, she attended to it with her own hands. This medicine gave her strength. Her health was weak and she could not do any work. She has been taking Wine of Cardui for three years and is now as well as ever. — Mrs. E. H. Taylor, Louisville, Ky.

Mrs. E. H. Taylor had tried everything during her three years sickness and had spent considerable money. She was weak and could hardly get about for three years before the look

WINE OF CARDUI

Now, after taking the Wine of Cardui, she can work with her husband in the hay field. That is hard work, but it is not as injurious to a woman's health as labor in stores, factories and offices where thousands of girls are closely confined year after year. With the aid of Wine of Cardui a woman can do any reasonable work and enjoy good health. The health that Wine of Cardui brings makes a woman vigorous in body and mind. Freed from those terrible devastating pains a woman grows well and strong naturally. Wine of Cardui regulates the disordered functions and cures leprosy, uteri and dragging periodical pains in the head and back caused by standing or sitting a long time in the same position. Theford's Black-Draught puts the bowels, stomach, liver, kidneys and blood in proper shape. Greatly increased strength and endurance is the natural result. Most cases are cured quickly. All druggists sell \$1.00 bottles of Wine of Cardui and 25-cent packages of Theford's Black-Draught.

For address and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

Missouri Baptist Sanitarium, 878 Taylor Avenue, St. Louis, Mo.

A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Every appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort, Trained Nurses. Physicians of your own choosing. Rates as low as possible for accommodations furnished. For full information address: MISS I. H. CADWALLADER, Superintendent.

DR. I. H. CADWALLADER, Physician in Charge.

AGENTS WANTED!

Men, women and girls everywhere to sell the fastest-selling preparation ever made—50% profit to agents. Send stamp for particulars to Henry Harding Chemical Co., Shelbyville, Ky.

Sunday-schools and Churches

Needing Song Books or any other supplies will please write us for prices. We are headquarters, and our prices are the lowest. A trial will tell.

Baptist Book Concern, Louisville, Ky.

A SUMMER OUTING

CAN BE MOST ENJOYABLE SPENT at Milwaukee, Waukesha, Madison, Devil's Lake, Green Lake, Gogebic Lake, Lake Geneva, St. Paul, Minneapolis, Lake Minnetonka, White Bear, Duluth, Ashland, Marquette, and the resorts of Wisconsin, Northern Michigan and Minnesota, Dakota Hot Springs, Denver, Colorado Springs, Manitowish, Glenwood Springs, or in the valleys and mountains of Colorado, Utah and California. Exceptionally fine train service to all points. Low-rate tourist tickets and pamphlets upon inquiry at ticket offices. Ask for tickets via

CHICAGO & NORTH-WESTERN RAILWAY.

A copy of "Hints to Tourists" can be procured free on application by sending 2 cents postage to A. F. Cleveland, Gen. Agt., Cincinnati, O., or to W. B. Kullberr, G. P. and T. A. Chicago.



BIBLE INSTITUTE

Of the Russell Creek Association.

The following is the programme of the Bible Institute to be held with the Pleasant Valley Baptist church July 16-18, 1901:

FIRST DAY—10 A. M.

Devotional exercises—Samuel Oakley.

- 1. Repentance and faith—I. W. Crawley and J. E. Scott.
2. The church's mission in the world—H. S. Bell and Alex. Brown.

1:30 P. M.

- 1. First study in Acts of the Apostles—W. B. McGarity.
2. Regeneration—J. T. Hall and W. L. Pierce.

SECOND DAY—10 A. M.

- 1. Baptism and the Lord's Supper—W. T. Underwood and J. T. Roach.
2. Second study in Acts of the Apostles—W. B. McGarity.

1:30 P. M.

- 1. Our obligations in carrying out the great commission—W. B. Cave and John Berry.
2. Justification—L. B. Arvin and D. B. Pedigo.

- 3. What is the Gospel?—E. H. Henderson and F. Harrison.

THIRD DAY—10 A. M.

- 1. The third study in the Acts of the Apostles—W. B. McGarity.

- 2. Adoption—M. S. Ferrill and D. B. Gupton.
3. Ten minute talk on John 3:16—J. M. England and I. M. Grimsley.

1:30 P. M.

- 1. Bible sanctification—W. S. Dudgeon, J. C. Cook and H. T. Jesse.

- 2. The final perseverance of the saints—J. A. Pierce, W. M. England and Bro. Page.
3. The Bible on giving—Daniel Hunt and T. M. Green.

Every church is earnestly requested to send representatives. Respectfully, T. M. GREEN.

FRANKLIN HOWARD KERFOOT.

Announcement of His Death to Southern Baptists.

The Home Mission Board of the Southern Baptist Convention, sorely bereaved by the removal through death of their late Corresponding Secretary, Franklin Howard Kerfoot, D. D., LL. D., while bowing in submission to the will of the great Head of the church, take occasion to put on record their high appreciation of the sturdy Christian character, the varied and splendid abilities, and the multifarious and efficient services of their departed brother.

Dr. Kerfoot brought to the office to which he was unanimously and enthusiastically chosen, the wisdom and maturity of his well-developed powers. To his thorough mental culture, acquired in college and theological seminary, he added the advantage of a legal education, the practical knowledge of applied Christianity learned in large pastures in Baltimore, Brooklyn, and elsewhere, the talent of a successful theological teacher, the power of an able and forceful preacher and platform speaker, and the charm of an impressive and commanding personality.

At a sacrifice to himself, to which he never once referred, he cheerfully consented, at the call of his brethren, to exchange the work of a theological educator, to which he had devoted his best

years, in order to undertake the great evangelizing enterprise of this Board. Dr. Kerfoot, once installed in office, gave himself wholly to Home Missions. He laid on the altar of consecration his best thought, his warmest affections, his tireless zeal, his princely will, and a remarkable capacity for work and endurance seldom equaled.

The cause of missions both abroad and at home thrilled him with the emotion of a deeper love, as he realized more and more clearly that they were but parts of one great whole. He grasped as few men are capable of doing, that grand thought of the abounding blessings which would flow to all nations from the evangelization of the millions of our country, whose increasing numbers, multiplying powers and commanding influences are so rapidly transferring to our shores the leadership of the world. His mighty soul kindled into a glow of ever brightening enthusiasm, as he saw in the early years of our coming history how this country would bear along with her material products, the word of life and the knowledge of salvation to the ends of the earth.

To the stricken family of our brother, we tender our most fraternal sympathy; for their comfort and consolation and safe guarding by the Almighty Father, we most earnestly invoke the throne of His grace.

The Board gives this expression of its feelings to all Southern Baptists, and asks their earnest prayers for Divine guidance in the present season of affliction and trial.

On behalf of the Board: W. W. LANDRUM, I. T. TIGHEBOR, J. E. WHITE, Atlanta, June 26, 1901.

BELIEVE FOR THE WORKS SAKE.

"By their works shall ye know them." This is the test, not only of men, but also of books. "The Trend of the Ages" has thus won its right to recognition. A skeptic who could not believe his mother's Bible because on election and free grace it seemed to be self-contradictory, after reading it, says: "My mind is completely revolutionized concerning the Bible, and I am happy in the belief of my mother's religion." One who was wedded to ecclesiastical legalism says: "I have never before seen the life and power of religion as I now feel it, and have felt it, in reading the spiritual 'Trend of the Ages.'" Another says: "After a third reading of the book, so strange to me at first, I am convinced and filled with delight at the simplicity of what at first seemed abstruse." Another says: "What seemed an unnecessary use of unusual words, has revealed to me the simplicity and consistency of the Bible as no other book has ever done. Your strong statement of religious truth is right and will never be answered."

Send 50c postal order to John H. Boyet, 2118 Third Avenue, Louisville, Ky., and get a copy of the book and investigate.

This self-impementment is in reality, and in its last analysis, Divine impementment. No human being has ever escaped it, or ever will. We all confess it of ourselves. And did any man ever yet forgive himself? Did you ever? Try it sometime.—Rowell D. Hitchcock.

There are no trifles in the moral universe of God.—Faasch.

DEDICATION.

The Baptists of Pleasant Ridge, Ky., dedicated their beautiful new edifice Sunday, June 30, 1901. The erection of this structure has been through the leadership of the pastor, Rev. S. H. Burgess, and by his untiring efforts has brought to pass the result over which they all now rejoice. It stands as a monument to both pastor and church's energy and good work. It is a frame building, Gothic windows, three memorial windows, a modest but pretty tower, with ample vestibule entrance to the auditorium.

The first lesson from the new Bible was the one hundredth and third Psalm read by the pastor, followed by prayer. The dedicatory sermon was delivered by Rev. T. W. Beagle from 1 Timothy 3:15, "The church of the living God, the pillar and ground of the truth."

Following this able discourse, which made a profound impression, were the subscriptions and collections which liquidated the indebtedness (\$808.42). Benediction was then pronounced by Rev. Grizzle and adjournment was made for dinner.

At 3:00 P. M. Rev. T. J. Hudson, a returned missionary from China, favored the large assemblage with a brief address. Rev. Amos Stout offered the dedicatory prayer and, after the singing of "Blest be the tie," the benediction was pronounced by Rev. T. W. Beagle.

It was a memorable day at Pleasant Ridge and will be long remembered by those in attendance. As the church enters their new house of worship, we trust they may also enter upon a new era of prosperity and usefulness, accomplishing greater things for Christ.

THE PINEVILLE CHAUTAUQUA

Dr. J. G. Bow, Secretary State Board of Missions, left for Pineville last Sunday. He preached to the great satisfaction of the brethren Sunday morning and night. The Chautauqua commenced on Monday evening. There are twenty-four speakers announced to speak during the next ten days. The citizens of Pineville and surrounding country have an opportunity to hear many of our best speakers.

We saw for the first time Pineville and the grand scenery that surrounds the beautiful city; also the Theodore Harris Institute, an elegant three-story and substantially-built house. It is a fine place, and the denomination owes it to the generous donor, whose name it bears, and to itself, to spare no outlay that may be needed to thoroughly equip the school for its great work. President Noe is pleased and expects 300 students next session. W. P. H.

We congratulate Mr. A. K. Wright, a ministerial student at Georgetown College, on his getting the first prize (\$75.00) at the oratorical contest at Lexington June 28th. And we congratulate the eloquent teacher, Miss Armstrong, on her good work.

PRESIDENT D. B. PURNITT, of Dennison University, has accepted the presidency of the University of West Virginia.

THINK of the ill from which you are exempt, and it will aid you to bear patiently those which now you may suffer.—Richard Cecil.

NEW STORE! New Goods—Lowest Prices. New Carpets, New Curtains, New Draperies, New Mattings, New Linoleums, New Rugs. The largest assortment of Floor Coverings and Draperies under one roof in the entire South. Mail Orders solicited, and will have our prompt attention. W. H. MCKNIGHT, SONS & CO., Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

ORDINATION OF H. D. ALLEN.

Broadway Baptist church, having requested the ordination of Bro. H. D. Allen, a council was formed in Norton Hall on June 18th, for the purpose of examining the candidate as to his fitness for the ministry.

The council was composed viz.: Brethren Carter Helm Jones, A. T. Robertson, J. N. Prestridge, H. R. McLendon and D. B. Rickard.

Dr. Prestridge led in prayer, after which Bro. Allen was examined as to his conversion, called to the ministry, his soundness in Christian doctrine, Baptist principles and church polity.

Bro. Allen was received with much pleasure by the council and many compliments were passed around by Dr. Prestridge, Dr. Robertson and his pastor, Dr. Jones.

Services of the ordination were held at Broadway church Wednesday evening.

Dr. Prestridge gave the charge, the Bible was presented by Dr. Robertson, and Dr. Jones led the prayer.

CARTER HELM JONES, Mod. D. B. RICKARD, Secretary.

FIFTH SUNDAY MEETING AT HOPEWELL.

The Ministers' and Members' Meeting of Baptist Association convened on Saturday and held over Sunday at Hopewell church. On reaching McAfee station on the Louisville Southern, I let Bro. James F. Witherspoon know that I expected him to convey me to the meeting, two miles away. He promptly came after me, took me to his nice home and then to church. Of course I returned with him and enjoyed his liberal hospitality. It was a joy to meet Elders James Smith, S. S. Perry, W. D. Moore and pastor of the church, Bro. Wills. The congregation was good and the speakers had fine attention. Deacon Hawkins was requested by the moderator to report the proceedings. We missed Bro. Edmond Burrus from the meeting and have no doubt he had a good reason for his absence, because he has been one of our most faithful brethren to attend all meetings of Baptist Association. H.

THE sins by which God's Spirit is ordinarily grieved are the sins of small things—luxuries in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

THE MARKETS.

LIVE STOCK.

Report for week ending June 29.

Table with columns for various livestock items like CATTLE, HOGS, SHEEP AND LAMBS, and their respective prices.

LEAF TOBACCO.

Report for week ending June 29.

Table with columns for tobacco sales with comparisons, showing year-over-year sales and other market data.

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 myrmidons 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 men 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 struck, 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 *Hopbit Standard*, is President; R. 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. Yantis, the cashier of the Brownwood National Bank, and one of the wealthiest and ablest 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. Peighthal, a business man of Galveston; and Dr. R. L. Spain, 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 Ballock league, 3,300 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 1/2 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 Corsicana, 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 450 feet of the New Orleans Crescent gusher, 500 feet of Guffy No. 3 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-amazing 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 \$250,000. We are offering a small amount of this stock as 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 solicitors 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

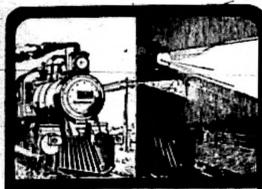
We urge no one to take our stock. We have given the facts concerning our Company in this prospectus, and in this way an opportunity for an investment is placed before you. All the money sent to this Company for stock will be honestly administered in the interest of the stockholders. Every stockholder 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 sacredly 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.



Two Trains a Day to Texas.

You have two trains a day to Texas, on the Cotton Belt. One leaves Memphis 8.50 a. m., the other at 8.30 p. m. Trains from all principal points reach Memphis, morning and evening, in plenty of time to connect with these trains.



For more information apply to the Memphis office of the Cotton Belt System, 100 North Third Street, Memphis, Tenn. For rates and timetables apply to the Memphis office of the Cotton Belt System, 100 North Third Street, Memphis, Tenn.

Texas and Pacific Railway

Finest Passenger Service in the South. Direct lines to Texas, New Mexico, Arizona and California. Write for Book on TEXAS—FREE. L. N. THORNE, Vice Pres. and Gen. Manager. R. P. TURNER, Gen. Pass. and Ticket Agent. DALLAS, TEXAS.

HENDERSON ROUTE - LOUISVILLE

HENDERSON ON ST. LOUIS AND N. W. UNION DEPOSITS, SEVENTH AND RIVER. Ticket Office, 22 Fourth Street.

LOUISVILLE TO ST. LOUIS & WEST.

Table with columns for destination (St. Louis, Evansville, etc.) and departure times.

ST. LOUIS TO LOUISVILLE & EAST.

Table with columns for destination (Louisville, Evansville, etc.) and departure times.

LOUISVILLE TO EVANSVILLE AND RETURN.

Table with columns for destination (Evansville) and departure times.

MEMPHIS ASH HONORARY W. UNION

Depot, foot of Seventh Street, via Union from Louisville Hotel. Additional stop at Elevated Station, North of Main Street. Ticket Office, 22 Fourth Ave. Schedule in effect May 15, 1901.

F. P. V. LIMITED, DAILY.

Through Pullman Vented service to New York, connecting at Ashland with the famous F. P. V. Limited, running daily to New York via Washington, with Dining Car and Observation Car. Mail train lighted with electricity.

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville to Washington. Through Pullman Vented Sleeping Car, Louisville to Washington.

LEXINGTON SHORT LINE.

Table with columns for destination (Lexington, etc.) and departure times.

THE FARM

KENTUCKY TRADE ITEMS.

James McCarley, of Garrard, bought 2 of lambs at 4c.

W. O. Terhune bought in Mercer county 20 mule colts at \$60 to \$70.

James W. Moore, of Rockcastle, sold to J. H. Baughman & Co. a car-load of wheat at 70c.

Huston Thomas, of Adair, sold to Harry Lazarus, of Horse Cave, 80 1,200-pound cattle at \$50.

Mr. Reb Goddard sold a combined horse, by Red Leaf, in Danville, court day, for \$150.

Dan Peed bought of J. Q. Ward his crop of about 20,000 pounds of tobacco at 9c.—Bourbon News.

Walter Terhune, of Harrodsburg, bought 80 suckling mules at from \$50 to \$75 per head.

Several large crops of growing wheat in Madison county have been sold at 65c a bushel.

The United States produces 775,000,000 pounds of tobacco yearly. One-half this amount is consumed at home.

Total sales of tobacco in this market last week were 2,907 hhd., against 2,850 hhd. on corresponding week of last year.

M. J. Farris, of Boyle county, sold to Simon Weil, of Lexington, 85 export cattle for July delivery at 5c.

Josh Jones sold to J. D. Dalton, of Moreland, 50 barrels of corn at \$2 75, and to E. P. Woods a Jersey cow and calf for \$37 50.

James Ferguson, of Bourbon county, sold to Schwarzchild and Sulzberger, of New York City, two car-loads of cattle at \$5 40 per cwt.

Anderson & Spillman, of Danville, have purchased the growing crops of wheat of J. C. Caldwell, quantity put at 12,000 bushels, at 65c per bushel.

Cattle sold last at Oynthiana last week. Steers at 4 1/2; heifers, 3 to 4; no hogs; horses, \$60 to \$200; no sheep. Cattle generally of an inferior order.

Jas. L. Logan sold a bunch of 12 head of yearling steers to Dick Lucas at \$40 a head. Also a bunch of sheep to Jas. Leach at 6c.—Cynthiana Democrat.

Several large crops of growing wheat in Madison have been bought by Ovington, Arnold & Bro., of Richmond, at 65c.

The Stanford Journal notes the sales of a lot of 65 pound lambs at 4 1/2c, and 80 cattle, 1,200 pounds, at \$50 each.

J. Miller Ward sold bluegrass seed from 350 acres to George Stuart & Co. at 37 1/2c per bushel from the stripper.—Paris Kentuckian.

Spears & Son, of Paris, purchased 20,000 bushels of bluegrass seed of R. C. Gatewood and J. S. Bogie, of Montgomery county, of 1900 and 1901 crops, at 50c for July and August delivery.

There were only about 75 cattle at the Lancaster pens last week, and very few sold. A mixed lot of steer and heifer calves brought \$12, and some "cow stuff" 2 1/2c. A bunch of hogs sold at 5c, and some sows and pigs at \$10 to \$12. There was little or no trading in horses and mules. The crowd was unusually small.

CARE OF MILCH COWS.

They should have good care from the beginning to the end of the year, and every day of it. Only by so doing can best results be obtained. If a cow be allowed to get very poor for want of proper food or care, she will not recover from it and be worth as much throughout the entire year. In the spring I make from three to four different plantings of fodder corn from one to three weeks apart, chiefly for the benefit of my cows during the summer and fall months. My hogs and horses come in for a share, and rightly fed, they will enjoy it and be greatly benefited thereby.

After ploughing and harrowing the ground very fine, I take a double shovel plough and furrow it out about three feet apart. I then drop or rather string my corn along in the bottom of the furrows, and brush it in with a hoe, covering about one inch deep; this can be done very rapidly if the ground be properly fitted. I keep from two to five cows, and plant from one and a half to two acres of fodder corn, about one-half an acre to the planting. My reason for different plantings is for the purpose of having it just right, or in prime condition when ready to feed. If cut too soon or too green, it is not as sweet, stock will soon weary of it, and if left standing too long it becomes too woody and dry and stock will not eat the fodder well.

I always put my cows in the stable for milking the year round. Always grain cows when giving milk, even when in the best of pasture. I feed one-half oats and one-half middlings unless wheat is worth 75 cents a bushel or less; then I have it ground and use it instead of middlings. If at any time during the summer or fall months there be a dry spell to affect the pasture, I have an armful of fodder corn for them. When the first planting is ready to be cut, if not already fed out, I shock it up, but do not bind it in bundles. I then feed out of the shock as I need it until the second planting is ready.

The corn is planted quite near the barn so it will be handy to get and feed. From eight to fourteen tons per acre may be raised, and if rightly managed not ten pounds an acre need be wasted or left by stock when fed. I always calculate to have a good supply of pumpkins and small sized turnips, cabbage leaves, beet tops and apples to feed, changing from one to another, not to take the place of a grain feed, but of the grass they have been accustomed to get in the pasture which they cannot get when the snow comes on. In addition to these pickings, they get their regular grain feed, also what corn fodder and hay they care for. Be sure they have plenty of salt and are salted frequently. The best way to salt cows is to have a small box in the corner of some open shed and just high enough so they can reach it; keep plenty of salt in the box all the time.—H. A., in Farm and Home.

Practical Household Suggestions.

In the cellar and pantry it is wise to keep the butter dish and the milk picher covered. Nothing loses its flavor so quickly as butter, and nothing appropriates to itself disease germs so quickly as milk. Better kept in a refrigerator with strong smelling vegetables will very soon taste and smell of them unless closely covered.

When preserving pears, especially those lacking much flavor, a small piece of ginger root boiled with the fruit gives a certain spiciness, which those who have once tried will be sure to use again. The following receipts have been tried and found to give satisfaction: Excellent Fruit Cake—One cupful of butter, one cupful of brown sugar, four well-beaten eggs, one cupful of molasses, one cupful of sweet milk, three cupfuls of flour, one and one-half teaspoonfuls of cream tartar, one teaspoonful of soda, one teaspoonful each of clove, allspice, nutmeg and cinnamon, one pound of stoned and chopped raisins, one pound of cleaned currants, and three-quarters of a pound of citron. This makes two loaves.

Grand Oakes—Cream one-half cupful of butter, with one full cupful of sugar, add one egg and three cupfuls of flour. Roll very thin. Scatter cinnamon and sugar over them after they are rolled.

Steamed Apple-Pudding—One even teaspoonful of soda dissolved in one cupful of sour milk, two cupfuls of flour, and one-half teaspoonful of salt. Mix well together, and pour over one dozen medium-sized apples. Steam two hours. To be eaten with butter and sugar.

Jackson Jumble—One cupful of butter, three cupfuls of sugar, four eggs, one cupful of milk, five cupfuls of flour, one-half teaspoonful of soda, one-half teaspoonful of cream tartar, mace to taste.

Soft Cookies—One cupful of sour milk foamed with one teaspoonful of soda, two heaping cupfuls of sugar, one-half cupful of shortening, one teaspoonful of salt (less if butter is used), one teaspoonful of ginger. Mix stiff enough to roll easily. Cut thick.

Doughnuts—One cupful of sugar, one egg, three tablespoonfuls of melted butter, one cupful of sour milk, a little more than four cupfuls of flour, one-half cupful of soda, stirred into the milk, a teaspoonful of salt, a saltspoonful of cinnamon. If sweet milk is used, two teaspoonfuls of baking powder, and omit the soda.

Berry Griddle Cakes—Three tablespoonfuls of scalded Indian meal, one cupful of sugar, one egg, four cupfuls of flour, two cupfuls of sweet milk, two teaspoonfuls of cream tartar, one teaspoonful of soda, a little salt and one pint of berries.

Italian Cream—Soak one-half box of gelatine in one quart of milk one hour; then put in a double boiler, and let it come to a boil. Stir in the yolks of three eggs and one cupful of sugar. Let this cook about five minutes, when it may be poured into a dish, and when partly cold the whites of three eggs, which have been beaten to a stiff froth, may be added, also a teaspoonful of essence.

Egless Squash Pie—Split in halves and bake the squash, and scrape out of the shell. To one pint or two cupfuls of squash add one cupful of brown sugar or molasses; cinnamon and ginger to taste, a little salt, and two tablespoonfuls of flour or cornstarch. After all are mixed together, and while the squash is warm, add one quart of milk. This makes two large pies.

Cabbage Salad.—Three-quarters of a cupful of vinegar, three-quarters of a cupful of cream, two eggs, one teaspoonful of mustard, sugar and salt to taste. Mix the mustard, cream and eggs with the boiling vinegar and stir thoroughly with the chopped cabbage.

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Items of Interest.
 NEWS THE WORLD OVER.

Judge MacDougall, of Toronto, does not recognize American divorces as valid in Canada. John L. Sheppard, when arrested for non-support of his first wife, stated that he had an American divorce and was under no obligation to support her. The judge held a contrary opinion and gave judgment to the wife.

The United States still has the supremacy among the coal-producing countries of the world. They produced, during 1900, the largest amount of coal in the country's history. Edward W. Parker, statistician of the United States Geological Survey, shows the total output to have been 307,742,000 short tons, valued at \$397,950,000.

Joseph Chamberlain, in a speech, called those men who oppose the government "little better than traitors." Two great men took up the challenge. John Morley, in an eloquent speech to Chamberlain's face, which extorted applause even from the Tories, said: "The war is a hateful war, a war inhuman and infamous, a war of un-compensated mischief and irreparable wrong." Frederick Harrison also replied, saying that the "British war has not only humiliated England and made her 'odious as a nation,' but made her the 'laughing stock of the world.'" He concluded: "As a patriotic Englishman, I trust the nationality of the Boers never will be crushed out forever."

The London Economist, in summing up the present situation, says: "Russia wins all along the line." Russia has Manchuria, is on the best of terms with the Chinese and the trade arrangements, and railroad concessions are very much as she would have them, while the Powers have diametrically failed in what they set out to do. Over the prospect of the United States they have made the indemnity too great for China to pay, and the only result will be the ruin of their own trade.

The plague in Hong Kong is in its deadliest form. Since January there have been 200 cases and 56 deaths, which leaves a little less than 30 per cent. of recovery. There has been complaint that the authorities were not acting as energetically as they ought to act.

The Leyland Line steamer Asyrion, which left Antwerp May 26th for Montreal, with 7,000 tons of cargo, is probably a total wreck. She went ashore off Cape Race and her crew had great difficulty in escaping. The Algerian went out to the scene of the wreck by the Lloyd's agents. The Asyrion was commanded by Captain Diggle. She was built in 1896.

The White Star Line steamer Oceanic, having been injured, has been repaired and again sailed for New York by way of Queenstown. She has among her passengers Mrs. J. Pierpont Morgan, Vivian Nicolson, the English baroness, and Mr. and Mrs. W. C. Kendrick, Jr.

June, 1901, made history for herself on account of her coldness. June frosts damaged the fruit seriously in Boise, Idaho. The Government Weather Bureau reported a temperature of 30, while in the valley it was as low as 16 degrees. At Baker City, Oregon, they had the coldest June weather for 29 years. The mercury fell six degrees below the freezing point. Fruit was killed and vegetables destroyed.

Prof. Frederic W. Starr, of the anthropological department of the University of Chicago has returned from a visit of four months to barbarous tribes of Mexican Indians. He is bringing back hundreds of photographs, the best of which he has made into a professed statistic which will be invaluable in the study of anthropology. He brought back over 1,600 photographs, and with the aid of a sculptor who accompanied him, he procured 100 busts of typical members of the tribes which he visited. Prof. Starr considers the busts the most valuable results of his trips, inasmuch as they all are made accurately by his system of measuring. He plans to send a number of them to the Pan-American Exposition for an Indian exhibit which he is arranging.

Judge Lumpkin, of the Superior Court at Atlanta, Ga., last week denied the application of the State for "The Atlanta Institute of Christian Science." Judge Lumpkin holds that, according to the decision of a case in the Supreme Court of Nebraska, Christian Science is the practice of medicine, and he further holds that the practice of medicine in Georgia, according to the State law, must be accomplished by persons who are regularly graduated from a medical school.

While prospecting for quicksilver in the Ohio mountains, near the Rio Grande, 10 miles south of Alpine, Tex., a party of Americans discovered a large cave in which were the skeletons of 20 men, lying side by side. On exploring the cave further they found several copper knives, two Spanish hatchets, three short swords with Spanish inscriptions, some stone utensils and crude mining tools. Deeply set in one of the stone jars was the name "Serrano" and below it was the name "In". In a Spanish inscription, under the explorer Navajo, San Tompe Bay, Fla., and was never seen again.

DEATHS.

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TERRY.
 Emily Dunoon Clarke was born in Harren county, Ky., February 10, 1838. On November 21, 1860, she was married to N. G. Terry. Seven children were born to them: two died in youth and one after growing up; the other four survive. She was baptized by the late Baptist church, Harren county, in 1854. Mrs. Terry's health had not been vigorous since the death of a daughter, more than two years ago. For months before her death she was shut in, and much of the time a great sufferer. She bore her sufferings with remarkable cheerfulness and patience. She often longed for her release to which she looked with perfect calmness, and for which she made detailed arrangements. She passed away at Glasgow, Ky., Thursday, June 14, 1901. The funeral services were conducted by her pastor in the Baptist church house in the presence of a large congregation, on Friday, the 15th, at 1:30 p. m., and her remains were laid to rest in the beautiful town cemetery.

Mrs. Terry was a woman of beautiful Christian character; of remarkable sweetness and loveliness. She was a Baptist not from rearing, but from conviction. She was not pious, but yet could not tolerate mere sentimentality. She knew what and why she believed. Her conception of the plan of salvation was as clear as a crystal. She was a great student of the Bible, and specially loved the old hymns of praise and adoration, and such as set forth the attributes of God, as also the deep experiences of grace. A few days before her end she said to her devoted companion, "My only hope is in the merits of our Lord Jesus Christ. I have made many failures, but, after all, salvation is all of grace." May the influence of her beautiful life linger as a heavenly benediction upon the community and our church. May God bless the children and nurture them in the specially blessed life of a bereaved husband, who now waits at evening time by the river's brink. PASTOR.

WHITLOCK.
 Miss Nomi J. Whitlock, daughter of J. H. and Cattie Whitlock, born February 11, 1891, and died June 15, 1901, and just turned into her first year. She professed faith in Christ at about 18 years of age and united with the Baptist church at Greasy Creek at the age of 18, and lived a consistent life. Her suffering was long, yet she didn't murmur, but bore it with courage and fortitude, and was resigned to the Master's will in everything. She leaves a father, mother, brother and sister, together with a host of relatives and friends to mourn her demise. A FRIEND.

NUCKLES.
 Mrs. Mary Lou Nuckles was born in Scott county, Ky., December 22, 1828, and died February 21, 1901. At an early age she joined the Great Crossing Baptist church. From this church she moved her membership to Cane Run, where she remained a devoted member until her death. She was twice married. In 1848 she was united with one A. Jackson Wiley, and to them were born five children. In 1873 she married Lewis Nuckles; who still survives her, together with two children—a daughter and son. For twenty years she was a sufferer, but through it all she was bright and cheerful; her patients will owe to her heavenly life a benediction. She fell asleep in Jesus, our loss being her gain. W. H. WARREN, J. B. NORRIS, Committee.

MOORE.
 Mrs. Susan Ann Moore was born in Fayette county, Ky., April 3, 1828, and died at her home March 7, 1901. In 1844 she was united in marriage to Frank M. Moore, who still survives her, being now in his eightieth year. To them were born eight children—seven sons and one daughter—of these five are now living. Sister Moore came to the Baptist from the Campbellite church, joining Cane Run with her husband, where she remained a faithful member until her death. We deeply sympathize with our brother in his bereavement, and commit him to our Heavenly Father. W. H. WARREN, J. B. NORRIS, Committee.

PINSON.
 Mrs. Friesella G. Pinson was born December 3, 1837, and died February 25, 1901. On October 26, 1859, she was united in marriage to James P. Pinson, and to them were born six children. October 19, 1859, she joined the Cane Run Baptist church. Her devotion to God and her church still lives in the memory of those who know her. She has entered into the rest which "remaineth to the people of God." W. H. WARREN, J. B. NORRIS, Committee.

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