

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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WHEN men ask us what we believe, our answer should be: "It is not what I believe, but it is in Whom I believe." "I know Whom I have believed."—H. W. Webb-Peploe.

THE indignation of some of the "liberals" because Prof. Warfield and DeWitt really and with their whole hearts believe what they profess to believe is amusing. They talk as if these scholars had committed a personal offense against themselves by their honorable integrity.

REV. DR. THOMAS ALLEN, a Methodist minister of England, on a recent visit to this country, said: "We have a good deal of drinking in England, but we have less drunkenness than we have ever had. The aristocracy, the middle classes and the upper section of the working classes are sober." This is good news.

THE *Wine and Spirit Gazette*, the organ of the liquor dealers, complains that "no signs of prosperity have been visible in the liquor trade of the country." This is great reason for rejoicing. Would that no men drank, and hence utter ruin overtook the liquor business. In that glad day there will be great prosperity in all other business.

B. FAY MILLS is still "progressing." Recently in a speech he announced that Christianity is dead and a new religion of liberty had come to take its place. For the culture of his spiritual life he said an essay of Emerson's was worth a million Bibles. It is evident he has no spiritual life to cultivate. Let us hope his eyes will be opened to his lost condition.

THE *Baptist and Reflector* records another discomfiture of their high mightinesses, the higher critics. They had decided, with their infallible wisdom, that the book of Ecclesiastes could not have been written earlier than 100 or 200 B.C. And now a Hebrew writing belonging to 300 B.C. has been found, containing an accurate quotation from Ecclesiastes.

It is probable the Northern Presbyterians will make no change in their grand old Confession of Faith, which is so much like our old London one. It is an odd saying that heresy always begins with the preachers and is resisted by laymen. A few years ago the Northern Presbyterians discussed revision, but when the General Assembly which was to make a final decision met, the laymen turned out in force and voted down all change. The whole matter has been referred to the next General Assembly, and we look to see solid ranks of laymen voting against any change.

Three Remarkable Gardens.

BY J. M. WEAVER, D.D.

The Bible reveals unto us three of the most remarkable gardens in the world. Each has a remarkable history intimately connected with the others. In one occurred the fall of man; in the second occurred the recovery of man; the third will be the glorious residence of the redeemed in the future. In this paper I propose to gather instruction from each. Remember that each is found in God's revelation, hence there need be no speculation.

Notice first the Garden of Eden as revealed in Gen. 2:8: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Eden was situated in a large tract of land in Armenia. It was the first part of the earth inhabited by man. God created the first man and woman, Adam and Eve, and put them in this garden to cultivate. It was most salubrious and beautiful. In it, besides other trees and flowers, were two remarkable trees, the tree of life and the tree of the knowledge of good and evil. Man was permitted to take of all but the last-named. This prohibition was to be a test of man's allegiance to his Maker. Man in this garden was perfectly holy, hence perfectly happy. There was no moral evil, hence no physical evil. Disease and mental trouble were unknown. Man was perfect physically, mentally and spiritually. But in an unfortunate hour there entered the spoiler in the person of Satan, or the Devil. By his subtlety he caused Eve to transgress the law of God, and thus sin entered into the world. The result of this sin was the fall of man and the expulsion of the pair from the garden and their separation from God and holiness. The whole race in Adam seminally fell, and all his descendants are born into the world with depraved natures. Earth was cursed and death passed upon all mankind.

"Earth felt the wound; and Nature from her seat
Sighing, through all her works gave signs of woe,
That all was lost; . . .
Skies lower'd, and muttering thunder, some sad drops
Wept, at completing of the mortal sin
Original."

The first death is followed by the second death for all unredeemed.

Notice, in the second place, the garden of Gethsemane: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples" (Jno. 18:1). This was a garden near Jerusalem in which Jesus, the "seed of the woman," often entered. After the fall of man, an obscure promise was made that "the seed of the woman should bruise the head of the serpent," Satan. Four thousand years of sin and misery rolled away, and then the promise was fulfilled in the life and death of Jesus Christ. In this garden was the great battle fought and the victory won. Here alone in conflict with the powers of darkness Jesus vanquished the devil and took upon himself the sins of mankind. The burden crushed him to the earth, and his human nature was near to failure. In prayer he received strength from an angel sent from heaven by his Father, and thus he was sustained.

Here was wrought out that righteousness which, accepted by faith, justifies and saves men. The law was magnified and made honorable, and salvation was provided for all believers. Here was the substitution of Christ in the room of sinners: "He hath made him to be sin for

us, who knew no sin; that we might be made the righteousness of God in him." Here was borne the "curse" pronounced on man. That curse was borne by the Sufferer in the garden of Gethsemane, so that man need not suffer under it.

Third, notice the garden or Paradise of God: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). The transaction in the garden of Eden made necessary the conflict in Gethsemane, and the sufferings in Gethsemane made possible the bliss of the Paradise of God. In this garden no sin can enter, hence no sorrow nor death: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Satan can never enter here to lead astray its happy inhabitants. It is a garden of delights far beyond the garden of Eden. John in vision on the isle of Patmos saw and described it thus: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." All believers, and only such, will enter its glorious precincts and be forever with the Lord. The holy intelligences of all ages will find a home there. Beautifully has a poet sung—

"There is a land mine eye hath seen
In visions of enraptured thought.
So bright is that all that spreads before
Is with its radiant glory fraught—

"A land upon whose blissful shore
There rests no shadow; falls no stain;
There those who meet shall part no more.
And those long parted meet again.

"Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise
To dissipate the gloom of night.

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Within the paradise of God."

Reader, will that be your everlasting home? Where will you spend eternity?

Sucker or Sunburn.

BY OBADIAH OLDENHORN.

Visiting a young orchard in company with its owner, I noticed that the trunks of the trees were surrounded with suckers. I was surprised at this, as I knew that they would be true to their name, and suck out from the roots a large portion of the sap which the tree needed, and thus retard its growth. I called his attention to the greedy parasites, and asked him why he did not cut them off. The reply was, "Come with me, and I will show you." He took me to the line between his orchard and that of a neighbor, and said, "Look there; that man cut off the suckers as soon as they started, and the result is that the tender bark of his young trees, not being shaded, is sunburned. One side of it is dead, and no sap can come up through it. Those sunburned trees will not live long, and will

not amount to much while they live. It is better to pay the suckers in sap for scorching the trees, than to let the sun scorch them."

"Yes, I see, you have to choose between two evils, and your choice is wise. Better submit to a temporary loss if thereby you can avoid one that is permanent."

And I thought, how often in this life it seems necessary to do as that orchardist is doing. But is it really so? May it not be possible to avoid both evils—to cut off the suckers, and yet save the trees from sunburns?

Returning home, I passed another orchard. It was of the same age with those just referred to. But the trees in it were carefully suckered, and the trunks were protected by bands of heavy paper. Those bands were both sunshades better than the suckers, and did not draw upon the life of the tree. And I said, "Surely this is suggestive. The old saying that we should choose the lesser of two evils may be wrong after all. Perhaps the saying ought to be, 'Never choose any evil whether great or small, but always try to find a good and effectual remedy for it.'"

Now it was easier for the first orchardist to let the suckers grow than to cut them off, and put bands around the trunks of his trees. It was easier and cheaper for the other man to cut off the suckers, than to band the trees. But the third man was wiser and more energetic than any of them. He did not believe in yielding to an evil or temporizing with it; but in resisting it promptly and efficiently. Paul says, "Abstain from every form of evil" (1 Thess. 5:23, Rev. Ver.), from the pigmy as well as from the giant. He would not have us ever do evil, or, if we can help it, endure evil, in order that good may come.

I thought of this rural illustration when talking with Brother Jones about his children. He has a fine lot of them that are growing up "like olive plants round about his table" (see Psalms 128:3). But the sun of social temptation is scorching them. They want to go to the theatres, to banquets of wine and to dance halls, because the other young people do. How shall he save them from such demoralizing aspirations? He prefers to do it by letting them have card parties and social life at home. He knows that these diversions will demoralize them—that the result will be a diminished interest in the church, the Sunday-school and the Endeavor meetings. But he thinks that by exercising his parental authority he might tempt them to rebellion, and that would be worse than compromising with evil. I told him about the difference between letting the suckers grow around young trees and banding them. I said, "Could you not have carried your little ones early to Jesus? He would have taken them in his arms and blessed them, and thus a girdle of love would have been fastened upon them that would have resisted all the scorching influences of the world and the devil."

I am old-fashioned in my notions about parental duty and responsibility. I believe that the young olive plants are not to be dwarfed and stunted in a Christian home, but they are to be surrounded there by such an atmosphere of purity and love that they will early grow in grace, and thus be able to resist evil in any form. Their joy will be in the Lord, Interior.

MANY a man boasts that he is slow to wrath, as if he had a great virtue; while the truth is, he is slow to wrath because he is slow to every thing else. It is the quick man that needs to be slow to wrath.

Treading the Wine-Press Alone.

BY G. E. W. DOBBS, D.D.

Whatever primary reference one may see in the glowing words of Isaiah 63:8, there can be no question of their ultimate application to the Prince Messiah. "I have trodden the wine-press alone!" The sacred writers said far more than they themselves thought, as we know from the apostle's word in 1 Peter 1:11. John in the Revelation (19:18-16) draws his vivid imagery from the prophet's vision, though he makes no direct quotation, only adapting the language to his purpose. His vision was that of the conquering and victorious Christ. He sees the "faithful and true" warrior riding forth on the white horse, in righteousness judging and making war (Rev. 6:1; 14:19, 20; 19:11). The opening of the first seal signified the opening of the Christian dispensation. The later visions seem to refer more to the victories which shall crown that dispensation at last. The Rider is the Word of God, the Almighty Saviour. His garments are red with the blood of his enemies, he having trod "the wine-press of the fierceness of the wrath of God."

No one can fail to see the striking similarity between the language of the prophet and that of the apostle. John saw in Isaiah more than a prediction of some local event pertaining to Judah. To his eye there was the glowing picture of the glorious Prince of Life who was to reign until all his foes were made his footstool. It was the fulfillment of the prophecy and promise of the second psalm: "Ask of me and I shall give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." In the day of his triumph every form of opposition shall be completely overcome, and he shall reign the "King of kings and Lord of lords." The treading of the wine-press of wrath is the symbol of the severity of the divine judgment upon the world-evils which dare to obstruct the onward march of the kingdom of Christ. He trod that wine-press alone, thus signifying his omnipotence. He needed not the arm of man to aid him in the overthrow of his enemies. All the glory of the triumph belongs to him. He graciously calls us into the fellowship of work for the extension of his kingdom on the earth, and we to follow joyfully his leading as he goes before us in winning the world to his cross. Yet in all the labor and all the victory were to remember ever that "Paul planted, Apollos watered, but God gave the increase." Christianity succeeds in overcoming all false religions only because we march forward as the army of the Rider on the white horse, whose might alone it is which wins the battles of faith.

This is not the popular interpretation of this interesting passage. The common understanding refers it to Christ's sufferings. Well do I remember hearing the magnificent Dr. Richard Fuller, who went to heaven a score of years ago, preaching a sermon on this text. It was indeed one of that great preacher's favorite sermons. With that inimitable pathos did he portray the sufferings of our Lord as he passed through his awful baptism of spiritual and physical woe for man's redemption! It was eloquent and thrilling, but careful study of the text shows that its scope was that of the victorious Christ as he pursues his conquering career, rather than the suffering and dying one.

Another point we do well to notice is that in John's adaptation of Isaiah's language, according to the Canterbury Revised Version, he says the Lord's garment was "sprinkled with blood," rather than "dipped in blood," as in the King James Version. It will be seen that the revision is in accord with Isaiah. This is an interesting illustration of what are known as the "various readings" in the original manuscripts of the New Testament. The revised Greek text which was made the basis of the Canterbury revision has the word *vestimentum* instead of *baemmenon*—"sprinkled" instead of "dipped." Westcott and Hort say: "The versions are somewhat am-

biguous; but all the Latins have *sparsum, aspersum, or conspersum*, all of which readings point to *rains* or *rainfall* [sprinkle], or one of their compounds, rather *bapto* [dip]. A word denoting sprinkling seems also to agree best with the context, and with biblical symbolism generally; see especially Isaiah 63:8."

In the Latin Vulgate before me the clause reads: "*Et vestibus erat vastis aspersa sanguine*." The Roman Catholic Rheims New Testament translates the Vulgate thus: "And he was clothed with a garment sprinkled with blood." All the textual critics do not reject the *baemmenon* of the so-called *textus receptus*, or "received text," and such critics retain the "dipped" in the common English version. But the great preponderance of evidence is in favor of the corrected Greek text and the rendering "sprinkled with blood." Incidentally it will be seen that in these critical facts we have a clear distinction made between the Greek words signifying "sprinkle" and "dipped"—in other words between sprinkling and baptism.

Washington, Ind.

What Is Needed.

There is need that every preacher should bravely face the situation, and fearlessly direct his preaching so as to meet the peculiar exigencies. The needs in various regions will differ, but the doctrinal preaching for hastening the coming Fourth Era of Revivals will be required to emphasize, in special manner, the following points:

First, the divine authority of the Bible as the Word of God, by which all light, whether in the church or in the world, is to be judged; and the supreme and sovereign authority of God himself, the Creator, Lawgiver, and Judge of the world. This is required in order to restore the faith shaken by the senseless materialism and criticism of the passing time, and to give God his rightful place back of law and conscience and life. Moreover, it is needed to lift Christian doctrine—which is merely Bible teaching, and as necessary to man's spiritual life as air or bread to his physical life—from the discredited position that has resulted from the defects of the teachings of the last Revival Era; and restore it to its true place, as the very basis and ground of all powerful Christian life and activity. There are already clear indications of a reaction in this direction, in the widespread repudiation of rationalistic criticism and socialistic secularism, and in the increasing interest in the systematic study of the Word of God. So marked are the signs of change in this regard, that some of the prophets are already predicting the speedy coming of what is needed to save the church life from degenerating into mere sentimentalism—the speedy coming of a great dogmatic revival.

Secondly, the requirements and obligations of the Law of God. This is requisite, if sinners are ever to understand and appreciate their lost condition, and their need of the Bible salvation as something infinitely different from a mere sentimental salvation; and are ever to "flee from the wrath to come," to find refuge in Christ as their Saviour. The dreadful lawlessness and consciencelessness of the age emphasize the call for a "law-work" as profound and thorough as in the age of Edwards or of Nettleton and Finney, or as in the age when Paul had to deal with Roman sinners in his epistle—and for law-work with a trumpet-call to repentance added.

Thirdly, the Bible teaching concerning justification by faith and regeneration by the Holy Spirit as the only way, in any age, to vital piety, and a genuine Christian life. The defect of the revival of 1858 in this regard needs to be remedied by the revival of the closing decade of the nineteenth century. In this way alone can the superficial and mechanical character be eliminated from the various phases of churchly life and work.

Fourthly, the necessity for a new baptism of the Holy Spirit, to counteract the swelling tide of worldliness, and to lead the Christian church to understand that its supreme business is the saving of the

world by the Gospel, and that to this end its wealth, its energies, and its members are to be consecrated. Nothing else can stop the mad worship at the shrine of Mammon and turn men back to God. Nothing else can lead the church to furnish what is needed for the carrying out of Christ's command. Nothing else can transform the present spirit of self-seeking and self-indulgence into the spirit of self-denial and self-sacrifice, of which Christ himself set the example, and without which his work can not be done as it should be done; and nothing short of this can extricate the church from the rush of mechanical activity, with the whirl and hum and emptiness of which so many of us are dizzy, and lead to that spiritual service of Christ in the saving of humanity in which the genuine work of the Gospel consists. Most of all it is to be emphasized, that such baptism of the Holy Ghost is the very thing now needed to make available for spiritual results the power of prayer, the sympathetic and social forces, all the rising tides of Christian unity, and all the perfected machinery of religious effort and activity—giving force, and fervor, and divine direction to them all in the conquest of the world for Christ. This is the only way of becoming endued with power from on high.—Selected.

"Hallowed be Thy Name."

BY REV. G. B. F. HALLOCK.

How naturally does this petition follow the discovery, the acknowledgment and the sense that God is our heavenly Father! Every instinct of sonship is quick to own a father's authority, vindicate a father's fame, reverse a father's character, to hallow a father's name. In breathing this petition, we ask that God would hallow his own name and cause it to be hallowed. In it the child of God prays as a worshiper. In giving it to us, it would seem as if Christ meant to teach us that it should be our earliest prayer, our first desire, to reverence as holy, to sanctify, to consecrate, to separate the name of Jehovah high above all others. The petition is really the Third Commandment turned into prayer—"Thou shalt not take the name of the Lord thy God in vain." This petition takes precedence because it is so all-inclusive, desiring that all things may resolve themselves into a manifestation of the divine glory.

There are duties to which this petition pledges. In it we pray that we and all men may have appropriate thoughts of God, suitable emotions towards God, and make reverential use of his names, titles, ordinances, word and works. We pray also for the promotion of the public and private worship of God, the diligent use of his sacraments and institutions; and for such a diffusion of his honor throughout the world as will remove all causes which prevent his name being hallowed. While we can neither add to nor detract from the essential sanctity and glory of God's name and character, yet we must labor and pray that both may become more clearly visible to the world, more fully demonstrated, displayed and admired by all his rational creatures.

Again, there are sins which the petition plainly condemns. Does it grieve us when we hear God's name used in an irreverent and unhallowed way? Are we pained when we hear, as we often do, the veriest child using the most profane language, coupling our Father's name with the most vile oaths, seeming as if it were regarded clever to do so? Can it be considered consistent to employ this name one hour in prayer to God, and the next in cursing fellowmen made in the image of God? Yet there are many men who use it in both these ways. Of course, their praying is only a mere form. But be it known to us all that either we must leave off profanity, or we may as well leave off praying this prayer. For how can two walk together except they be agreed? What concord has Christ with Belial? Doth a fountain send forth at the same place sweet water and bitter? Yet with the same tongue bless we God, even the Father, and therewith curse we men which are made after the similitude

of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Prayer and profanity do not pull together, and never can.

It must be acknowledged at once that the outward forms of reverence to God may be most diligently observed where there is total absence of the reality. We recently came across a striking instance of this kind recounted in the letter of a Christian traveler in Europe. He says: "One beautiful Sunday morning I happened to be at Zermatt, under the shadows of the mighty Matterhorn. Passing a Roman Catholic chapel at the hour of service, I went into the vestibule and mingled with the worshippers. My attention was particularly arrested by an extremely handsome Tyrolean guide in the picturesque dress of his native district. At the elevation of the host, not satisfied with imitating the reverence of his fellow-worshippers, he positively prostrated himself on the stone floor. Throughout the whole of that service his attention and his apparent reverence were conspicuous, and greatly impressed me. When the service was over, I happened to walk out of the church immediately behind him. To my horror, he had scarcely crossed the threshold of the sanctuary in which he had been apparently so reverent, before he began to swear in the most blasphemous manner, and to use grossly obscene language." There could be no more overwhelming evidence of the fact that all the forms of outward devotion and reverence may be most scrupulously observed, and at the same time be absolutely meaningless, and worse than meaningless.

In using the Lord's Prayer, let us make sure that we use it as the sincere breathing of a filial spirit—"Father"; a fraternal spirit—"Our Father" and a reverential spirit—"Hallowed be thy name."—Herald and Presbyter.

Envy.

Among the sins that very frequently allure into perilous paths prominently stands envy. Out of selfish, unholy pride grows resentment which too often bears this poisonous fruit. Yet, it seems to change from fruit into a cruel fiend. How it soured the life and marred the character of Voltaire, who displayed it so offensively in his continued effort to detract from the sublimity of Corneille and the charm of Racine. The strength and ugliness of envy were manifest in severing the beautiful friendship once existing between those two fathers of Anglo-Saxon poetry, Chaucer and Gower. Controlled by this demon, it is said that Dryden could never speak of Otway, his rival, with kindness; and even the giant-minded Leibnitz on all occasions would refer lightly to Locke's Essay, and fiercely strove to overthrow Newton's system. What wonder, then, that lesser minds should be assailed by it? Even Christians indulge it without realizing what it is and how base it may make them. Let us be large enough and sufficiently Christ-like to rejoice with those more highly favored than ourselves. There was not a particle of envy in our Lord. If we would walk with Christ, we must give it no place within.—Selected.

RELIGION is that which "relegates," or "binds man back to God." One end of the cord must be united to God, and the other to man. Herein lies the necessity of a divine human Savior—"very God"—"very man." The religion of the Son of God is the only true religion, because it alone reaches up to God and down to man. There can be no other "religion." A "Parliament of Religions" is a contradiction in terms. Judaism is an empty sepulchre. Unitarianism is a dead body. Heathenism is a "Will o' the wisp." Christianity alone brings God and man together. No chain is sufficient to bind man back to God from which is missing the link of Christ's divinity.—N. B. Randall.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 28.

GOD CALLS ABRAHAM.

Gen. 12:1-9.

MOTTO TEXT.—"I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:2.

God makes the third great covenant with men. The first was with Adam, the second with Noah, the third with Abraham. "Now the Lord said unto Abram, Get thee out of thy country."—This country was Ur of the Chaldees, supposed to be at Mugheer, in the southern part of Chaldea. Smith thinks that the Persian Gulf extended up to that city in the days of Abram. Very extensive ruins have been found and inscriptions which mention that Ur was one of the capitals of the Chaldean empire, the seat of a powerful kingdom.

In this great and powerful city, Terah was a man of great possessions. To Abram, his son, came the command of God to leave this city and go out from his home and his kindred. How God spoke to him is not told us. At any rate, he spoke in such a manner that Abraham could be sure he was the one who spoke. "Unto a land that I will show thee."—"He went forth not knowing whither he went," we are told in Hebrews. He must trust God implicitly. And he did. What the land should be when he arrived there was God's business, not Abram's. And Abram was too wise to attempt to attend to God's part.

It seemed that Abram was sacrificing. But his gain in this world was beyond computation—and in eternity! He became in this world the father of the faithful. To the end of time shall Abraham be one of the most famous of earth's names; and, what is far more, shall his faith and obedience move other men to obey and to believe.

"I will make of thee a great nation."—God promised one great nation—but Abraham was the father of two—the Jews and the Arabs. These are races of wonderful vitality and wonderful power. No other race has ever contained so many distinguished men, in proportion to the entire number in each generation, as have the Jews, with the one exception of the Greeks in their palmy days. At this day the number of distinguished Jews in all the centres of Europe—statesmen, musicians, philosophers, financiers—is very great.

"And I will bless thee and make thy name great."—Had Abram stayed in Ur he would never have been heard of, unless some learned man some day deciphered his name in some inscription. As it is, the only names that can rival his in greatness are among his descendants.

"I will bless them that bless thee, and curse him that curseth thee."—Thus God takes the part of this his servant. Read the history of Abraham and of his descendants even to this day and see how this promise is kept. The Czar of Russia is a reckless man to make war on the Jews because they are Jews. No nation which has oppressed them but has afterwards learned the awful meaning of being cursed

Scrofula

Few are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it and for its complete eradication you can rely on

Hood's Sarsaparilla
The best of all medicines for all humors.

by the Almighty. "And in thee shall all families of the earth be blessed."—Here the reference is to the salvation which should be brought by Christ, the seed of Abraham. In other ways have all the families of the world been blessed in him. To his descendants we owe the Bible.

"So Abram departed as the Lord had spoken unto him."—Obeying God without a demur. He did not attempt to claim the promise while disregarding the command. Abraham went because God had commanded, not because of the great things which would follow. "And Lot went with him."—Lot was the son of Haran, Abram's brother, who had died in Ur, and he was as a son to his childless uncle. All the family went with Abram to Haran in Mesopotamia. Terah, the father, died there, and Nahor continued to live there. Abram and Lot went to Canaan. Abraham seems to have been an old man when he set out thus, not knowing whither he was going. But he lived for one hundred years after this.

Verse 6—"That Abram set forth at the head of a large body of men is evident from his taking with him all his herds and all the slaves born in his tent, or whom he had bought in Haran—a multitude so large in the aggregate as to enable him a few years later to select from among them as 'minute men' three hundred and eighteen trained soldiers. He was always regarded by the Canaanite kings as their equal."

Genk. This shows the position which Abram held in the great capital whence he went forth at God's command.

"They went forth to go into the land of Canaan."—It is thought the name Hebrew was given to them because they came from beyond the Euphrates, and Hebrew means "The crosser over." From the river they went southward across the desert into the neighborhood of Damascus.

"Abram passed through the land unto the place of Sichem" or Shechem—It is the Sychar near which our Lord talked with the woman of Samaria, as is mentioned often in the Holy Writ.

"And the Canaanite was then in the land."—With cities strong and walled up to heaven as the spies afterward reported. Abram's faith believed that God could and would give him this land, no matter how powerful those who already had it in possession were.

"And the Lord appeared unto Abram and said, Unto thy seed would I give this land."—As God bidden this land, it reached from the Euphrates to Egypt. But owing to their own faithlessness the children possessed it all only for brief periods, and during those times the Canaanites still dwelt in portions of it.

"And there builded he an altar unto the Lord who appeared unto him."—The altars were of unburnt stones piled up together and filled with earth. Thus Abram consecrated the land which God promised to the worship of God. "And he removed from thence unto a mountain on

the east of Bethel."—Bethel was ten miles north of Jerusalem. "And pitched his tent, having Bethel on the west and Hai on the east."—Hai, the same as Ai, where Joshua was afterwards defeated. It is five miles from Bethel.

"And there he builded an altar unto the Lord."—Which was the first thing Abram did everywhere. God's worship must come first, always and everywhere. "And Abram journeyed, going on still toward the south."—Moving from time to time to fresh pastures for his flocks, and leaving altars everywhere which marked his presence.

Abraham was but a wanderer in the land to which he was sent. But he served God there and God blessed him. His faith is spoken of throughout all the Scriptures. It was a faith which never faltered, and it brought forth the great fruit of an unquestioning obedience.

MINISTERS' AND MEMBERS' MEETING.

The Ministers' and Members' meeting of the Ohio River Association met with Mint Spring church, Livingston county, Ky., June 28-30, 1901.

The attendance was good and much interest manifested. One thing that added much to the meeting was the presence of all except one who had topics assigned them.

Eld. J. J. Franks being absent, his topic, "Is the kingdom of Christ his church?" was assigned Eld. Clarence Hodge.

The house was called to order Friday morning at 10 o'clock by former moderator W. R. Gibbs. After prayer by Eld. J. S. Henry, Eld. G. S. Summers preached the introductory sermon.

ELECTION OF OFFICERS.

Eld. W. R. Gibbs was re-elected moderator by acclamation, and U. G. Hughes clerk in like manner.

Adjourned till 1:30 P. M.

FRIDAY AFTERNOON.

Song and prayer. Essay: "Best plan for securing money for missions," by R. A. Larue. He would preach missions, pray missions and practice missions. Discussed by Bren. Clarence Hodge, J. S. Henry, P. A. Clark, W. F. Wolfe and others.

Music by choir. Essay: "Do the Scriptures teach proportionate giving; if so, how much?" by J. S. Henry. He thinks they do. All we are able. After discussion by Bren. R. A. Larue, E. M. Eaton, J. S. Miller, P. A. Clark and others, passed.

Adjourned till 9 A. M. Saturday.

SATURDAY MORNING.

Song: "Come thou fount of every blessing." Prayer by J. S. Henry. Song: "Jesus, lover of my soul."

Prayer by Levi Sexton. Essay: "How should a church proceed in securing a pastor?" by W. R. Gibbs.

Preaching in the grove by U. G. Hughes at 10 o'clock. Sermon for criticism at 11 o'clock by E. M. Eaton. Text: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35). Subject: The resurrection. Takes the position that these identical bodies of ours will be raised.

Adjourned till 1:30 P. M.

AFTERNOON.

Song by the choir.

Prayer by G. S. Summers. Sermon criticised. Preaching in the grove by J. S. Henry. Essay: "Lack of spirituality in the church; cause and remedy," by U. G. Hughes.

After discussion of this subject by Bren. C. Hodge, R. A. Larue, W. R. Gibbs and others, adjourned till 9 A. M. Sunday.

SUNDAY MORNING.

After devotional exercises J. S. Miller read an essay, "Is there a decline of power in the ministry of to-day?" He thinks not. The subject was discussed at length by the brethren.

Adjourned at 11:20 o'clock to hear Bro. Hodge preach in the grove.

AFTERNOON.

Music by the choir. Prayer by U. G. Hughes.

Topic: "Is the kingdom of Christ his church?" The discussion was led by Eld. O. Hodge in an excellent speech, in which he affirmed it was not. The brethren were all pretty well together on this subject.

On motion of J. S. Miller, the clerk was authorized to have the proceedings of the meeting published in the WESTERN RECORDER, *Smithland Banner* and *Crittenden Press*.

On motion of R. A. Larue, the association is requested to incorporate the minutes of this meeting in the minutes of their meeting in August.

The following resolution was offered by E. M. Eaton and adopted by the body:

Resolved, That we extend our heartfelt thanks to the brethren, sisters and pastor of Mint Spring church, and to the people of the community for the kind and hospitable manner in which they have entertained us during the sitting of this body.

On motion of J. S. Henry, adjourned to meet on Friday before the first fifth Sunday after March, 1902, with the church selected by the Ohio River Association at its next sitting.

The parting hand was given. Benediction by Elder J. S. Miller. W. R. Gibbs, Mod. U. G. Hughes, Clerk.

KEEP COOL.

From *Prepar the Weather Food*.

People can live in a temperature which feels from ten to twenty degrees cooler than their neighbors enjoy, by regulating the breakfast.

The plan is to avoid meat entirely for breakfast; use a goodly allowance of fruit, either cooked or raw. Then follow with a saucer containing about four heaping teaspoonsful of Grape-Nuts, treated with a little rich cream. Add to this about two slices of entire wheat bread, with a meager amount of butter, and serve one cup of Postum Food Coffee.

If one prefers, the Grape-Nuts can be turned into the cup of Food Coffee, giving a delightful combination. By this selection of food, the bodily energy is preserved, while the hot, carbonaceous foods have been left out. The result is a very marked difference in the temperature of the body, and to this comfortable condition is added the certainty of easy and perfect digestion, for the food is readily worked up by the digestive machinery.

Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user.

NOTES FROM OHIO.

DEAR RECORDER: Your kind, cordial visits to me have persuaded me to give a brief account of my stewardship since leaving the Seminary.

On Jan. 23, I left Louisville to help Pastor O. M. Phillips in a meeting at Hope, Ind. The meeting continued for three weeks, the pastor doing the greater part of the preaching, while the writer conducted the singing. The Lord greatly blessed our efforts, reviving the church and adding to its membership nearly a score of soundly-converted people, ten of whom the writer had the pleasure of baptizing.

On Feb. 16, I came to Central Ohio and accepted the care of Brandon, Homer and Lock churches, in Mt. Vernon Association, with Brandon, Ohio, as my home. These churches were all weak and Homer had not had regular preaching for four years.

We held a series of meetings at Brandon from Feb. 24th to March 18th, the final results of which were nineteen additions by baptism and three by other methods, besides a general awakening in the church. A mid-week prayer-meeting was organized which has become an established service, with an average of thirty-five, for the past quarter. The Sunday-school, Woman's Aid Society and B. Y. P. U. have all taken on new life, and both pastor and people are happy in the enjoyment of the many blessings which God is constantly giving to us.

The Homer congregation, which numbers but thirty-five, has taken on new life and a new faith in God's promises and are now ready to start a new house of worship, having procured a lot and funds in sight to guarantee the undertaking. Four members have been received here, all by baptism.

Lock church is weak in numbers and means, but is struggling bravely on, and gaining strength for future work. Some of God's true followers are to be found at Lock.

The WESTERN RECORDER makes its regular weekly visits to my room and always brings something that is helpful and inspiring to the pastor. The announcement in its columns of Dr. Kerfoot's death brought a sadness to me which could but be felt by everyone who knew him. It seems that, just at present, we could ill afford to lose such a leader, but God knows best, and may it not be that this is a means to cause others of us to feel our responsibilities and to bring our latent powers to bear upon the great work of world-wide evangelism? If it be so, may God give us both the zeal and the knowledge to accomplish the greatest possible good.

Best wishes for the WESTERN RECORDER and its readers.

A. W. McDANIEL.

Brandon, Ohio.

Oh, the glory of the message! For fifteen centuries Israel had a sanctuary with a Holiest of All, into which, under pain of death, no one might enter. Its one witness was: Man cannot dwell in God's presence; cannot abide in his fellowship. And now how changed is all! As then the warning sounded: "No admittance! enter not!" so now the call goes forth: "Enter in! the veil is rent; the Holiest is open; God waits to welcome you to His bosom; henceforth you are to live with him." This is the message. Child! thy father longs for thee to enter, to dwell, and to go out no more forever.—Murray.

SHOULD CITIES PAY A MONEY CONSIDERATION TO SECURE THE MEETING OF THE S. B. CONVENTION?

I most always find myself in hearty sympathy with all you write, but you say some things, as to what should be done with the money paid by cities that get the meetings of the Convention, that I cannot agree with, and beg to enter my protest against them. You suggest that all the officers of the Convention be paid by the cities, that is their railroad expenses and their hotel bills. You mention the President of the Convention, the Recording Secretaries and Corresponding Secretaries of the State Boards. Surely you did not weigh well the full scope of such suggestions. Those officers of the body that get pay for their services, why should they have free grub? Why pay them and then pay their board? Why pay the railroad fare and board of the President? Does he not get enough honor and glory out of his office to enable him to pay his own expenses? Why honor a man so highly and then pay for the honor? Is it not a fact that the Corresponding Secretaries of the Convention get good salaries for all the work they do, and all their expenses paid while in the work? Is it not also a fact that the State Secretaries get good salaries and their expenses paid by their respective Boards? Please to tell why these officials should be honored with railroad and board expenses paid and the hard working pastors have to meet all the expenses of attending the Convention? Why exempt the pastor that preaches the introductory sermon? Why exempt the brethren that work hard on committees during the Convention? Why exempt the faithful editors of the papers that report the proceedings of the Convention and give them to the denomination in their papers? What special reasons for paying all expenses of officers of the Convention and the many Secretaries? Do they work for sweet charity's sake? Please state the reason why they should be paid and not the pastors? Are they doing more important work for the denomination than the pastors? Are they less paid than are the pastors? Why take men who receive five times more salary than the average pastor and pay their expenses? Have we come to degrees in the Baptist ministry? Are there some, because of their work, to be honored above others? Is it not a fact that most all the pastors who attend the meetings of the Convention collect most all the money that the Boards receive for missions? Do they not preach on the work of the Convention and make it possible for us to have such a gathering as the Convention with its work? Why ask the churches to pay large salaries to Secretaries and then arrange to pay their expenses to the Convention and ignore their pastors? Many of these Secretaries have free passes already over many lines of railroad. Perhaps a majority of the pastors who attend the Convention do not receive half as much salary as the Secretaries. Will you say that the Secretaries mean more to the work of the Convention than the pastors? If you take this to be so, and that the Secretaries are to be honored above the pastors, then you have a basis for your suggestions. But I predict that you will not argue from that position.

To carry out what you suggest would go largely to sour many

against the policy of the Convention. There are already 10,000 churches, and perhaps that many preachers, that will not have anything to do with the Convention because they think that it is a sort of Episcopal concern and a money aristocracy. The boys behind the guns and those in the trenches are not to be ennobled by such distinction.

J. J. PORTER. Mexico, Mo. HOME MISSION BOARD.

The Home Mission Board is passing through a crisis in its history. Just at a time when somewhat changed plans of work are being inaugurated by direction of the Southern Baptist Convention; when urgent appeals are coming to the Board for enlarged appropriations, and when contributions are far less than usual, the Board is deprived of the strong hand of one who has earnestly pressed its claims upon the denomination and urged the importance of the work to be done.

Conscious of the important issues involved in the conditions confronting the Board, we appeal to all who love the cause for which it stands to consider its needs. It needs that Southern Baptists shall hold up its hands now as never before. It needs the prayers of God's children for divine guidance. It needs Christian sympathy, moral support and kindly co-operation. It needs special promptness and enlarged liberality in contributions for the support of its work.

Brethren, we turn to you with this appeal. May we not expect that responses will be prompt, general and generous?

A word of sympathy and encouragement will help the temporary Secretary just at this time. But far more he needs and desires, in this hour of responsibility, the support and guidance of the Holy Spirit. He asks that Christian people will earnestly supplicate a throne of grace in behalf of the work thus temporarily committed to his hands. M. M. WALSH, Secretary pro tem. Atlanta, Ga.

DEAR RECORDER:

Our pastor, Bro. W. E. Mitchell, left last Monday with a party from Louisville, led by Dr. W. P. Harvey, to the land of gold, to be absent about a month. They will no doubt have a lovely trip, and see not only California but many other places of interest. They have their own train, so they can stop when and where they please.

The nice, new brick house of worship at Monterey was dedicated the fifth Sunday, Bro. P. E. Burroughs preaching the sermon and clearing the church entirely of debt. It is said to be one of the handsomest churches in the county. Bro. Tolle of Maysville, will perhaps be called there as pastor and also at Mt. Pleasant. While our pastor is taking a much-needed rest, our church will not have regular preaching. A. COBS. Owenton, Ky., July 18, 1901.

LET not thy praises be transient—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guestwise to His saints' house, but to dwell with them. David took this up for a life work: "As long as I live, I will praise thee."—Gurnall.

There is but one easy place in this world, and that is the grave. —H. W. Beecher.

EDITORIAL CORRESPONDENCE.

There were forty-one of them in a tourist sleeping car as they pulled out from Tenth and Broadway on Monday night for California via Chicago on the Monon line. Visions of mountains, valleys, gorges, snow-capped summits, arid plains, prairie dogs, Mormons, ocean, &c., &c., danced before them and filled their dreams as they slept. Dr. W. P. Harvey was made President of the party; the Rev. I. P. Trotter, Secretary; Mr. Hector V. Lovins, Judge; Dr. J. B. Moody, Sheriff; Dr. Windell, Lecturer and the Rev. W. E. Mitchell, Ticket Manager. And so they went to Chicago. The last I saw of them they were moving off in their car on which Dr. J. T. Christian had leaped, and were expecting to get the car exchanged for a better one. The little party under my care—four in all—are to meet the forty-one at Colorado Springs to-morrow morning, and share their adventures for a season. We go by a different route.

When you are traveling with ladies and are in a large city, be sure to give them full opportunity to look through the great dry goods and notion stores. While the three ladies who have charge of me were thus engaged, promising to meet them "at exactly a quarter of ten," I struck out on my own account and went to the American Baptist Publication Society quarters and to the office of the Standard, and had pleasant visits at each place.

Then we went to the Board of Trade Building, where from a gallery we watched hundreds of apparent mad men scream and gesticulate violently over the price of grain and provisions. They do this for hours every day (except Sunday) and call it business.

We visited the Art Institute, which is a noble institution, with many real treasures, well worth a visit to see. Do not fail to go there when next you are in Chicago. After riding over much of the city, we took our train on the Santa Fe Route for Colorado Springs, where we are to meet the forty-one in the morning.

The Illinois prairies are fertile and pretty and this is a good season to view them. The air was cool, too, as we distinctly remember now that we are sweltering through Kansas. The Kansas City Times of this date says the thermometer there on yesterday marked 108.4 degrees. It is very dry and the crops are in sore need of rain. But the dryness enables us to endure the heat. Everything in the car is hot to the touch, showing that the atmosphere is above blood heat. The observation car, in which we sit, is supplied with two electric fans, which can stir but cannot cool the air. This is my first trip-over the Santa Fe line, and I find it first-class in all respects. The dining car between Chicago and Kansas City furnished the best meals at reasonable rates.

Leaving Kansas City, we entered "Bleeding Kansas," and it was not long till a clear and strong feminine voice rang through the car: "Here is the Smasher's Mail. Mrs. Nation's paper. Only 5 cents!" And there stood Mrs. Carrie Nation herself before us. She was as large as life (and that is very large) and she seemed ready to smash any adversary who dared to appear. Of course, I bought one of her papers, and took occasion to inquire after her hatchet. She denied that she had buried the hatchet, but said it was laid aside for a time till certain court proceedings could be disposed of,

and then it and she would go to smashing saloons again. Many of the passengers bought her papers, but one young man was smoking a cigar and did not buy a paper, and she proceeded to do "missionary work," as she called it, on him. She declared the enormity of his conduct and the vileness of his habit in emphatic language, which he at first resented, but that only fired her missionary spirit to greater zeal, and it was not long till he tossed his cigar out of the window. As she left us, she said, with up lifted right hand and tragic air: "Give me liberty or give me the hatchet." Sincerely, &c., T. T. KATON. On Santa Fe train, July 10th, 1901.

DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1901. JULY. Blackford—Macedonia Ch., Breckenridge county, July 31. AUGUST. Bethel—Russellville, August 6. South Kentucky—New Salem church near McKinney, August 6. Bracken—Morehead, August 7. Crittenden—Pleasant Ridge church, August 7. Liberty—Cedar Grove church, August 7. Little River—West Union church, August 7. Clear Fork—Clear Fork church, Warren county, August 13. Daviess County—August 13. Elkhorn—Long Lick church, Scott county, August 13. Shelby County—Mt. Eden, August 15. Green River—Temple Hill church, August 17. Gasper River—Slaty Creek church, August 20. South District—Doctor's Fork Ch., August 20. Barren River—Fountain Run church, Monroe county, August 21. Campbell County—Licking Valley church, August 21. Franklin—Switzer, August 21. Ohio River—Grand River church, August 21. South Union—Wolfe Creek church, August 21.

HARD TO BREAK.

But the Coffee Habit can be Put Off.

"I was a coffee user from early childhood, but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

My brother is also using Postum instead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health." Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter in the pot, the size of two peas, to prevent boiling over.

YUCATAN CHILI TONIC 3600 Bottles Yucatan Chili Tonic sold the first season in Texas by the well known drug firm of Houston, Tex. of Victoria and Gurno. The reason for this is not hard to understand—it is pleasant to the taste and does not upset the stomach like the so-called sweet, lifeless tonics. Your druggist has it, or can get it for you from his jobber. Inset on Yucatan Chili Tonic (Improved). Free 50 cents a bottle. Made only by The American Pharmaceutical Co., Incorporated Evansville, Indiana.

- Cumberland River—Flat Lick Ch., 12 miles from Somerset, Aug. 27. Tate's Creek—Preacher's church, Aug. 27. Baptist—Mt. Pleasant church, Aug. 29. East Concord—Middleboro, Aug. 30. SEPTEMBER. Central—Stuart's Creek church, September 3. Rockcastle—Freedmen church, September 3. Bay's Fork—Bethlehem church near Scottsville, Sept. 4. Long Run—Elk Creek church, two miles from Normandy, Sept. 4. Lynn—Knox Creek church, Sept. 4. Nelson—River View church, Sept. 4. Russell's Creek—Trammell's Creek church, Sept. 11. South Cumberland River—Welfare church, Sept. 11. Sulphur—Hillsboro church, Sept. 11. Waltham—Cedar Bluff, Sept. 11. Boone's Creek—Powell's Valley, Sept. 12. Booneville—Hindman, Sept. 13. Greenville—Campton, Sept. 13. Stoughton's Valley—Beech Grove Ch., Sept. 14. Simpson—New Salem church, Sept. 17. East Lynn—Mt. Washington church, Sept. 18. Landmark—Drowning Creek church, Sept. 18. Salem—West Big Spring church, Sept. 18. Freedom—Cave Spring church, Sept. 20. Irvine—Blanton's Flat church, Sept. 20. Second North Concord—Rife's Creek church, Sept. 20. Edmonson—Silent Grove church, Sept. 25. Severn's Valley—Nolynn church, Sept. 25.

OCTOBER.

- East Union—Old Poplar Creek Ch., Oct. 1. Gosken—Hopewell church, Oct. 2. Ten Mile—New Bethel church, October 2. Greenup—Barrett's Creek church, Oct. 4. Laurel River—Laurel River church, Oct. 4. Owen—Elk Lick church, Oct. 8. Little Bethel—Cherry Hill church, Oct. 9. North Bend—Union, October 9. Union—Butler, October 9. West Kentucky—Mt. Carmel, October 9. Enterprise—Flat Gap, October 11. Mt. Zion—Buffalo church, Oct. 11. North Concord—Atemas church, October 11. Upper Cumberland—Harian, October 11. West Union—Olivet church, October 16. Ohio Valley—Bethel church, Henderson county, Oct. 22. Concord—Salem, Oct. 23. Blood River—Locust Grove church, near Murray, Oct. 25. Graves County—Mt. Olivet church, Oct. 30. Goose Creek—No minute. South Concord—No minute. If changes or corrections are needed please write to the paper. J. K. NEWELL, Secretary.

EVERY man's task is his life-server. The conviction that his work is dear to God and cannot be spared defends him.—R. W. Emerson.

I NEED THEE.

BY PHEBA A. HOLDER.

"As the heart panteth after the water-brooks, so panteth my soul after thee, O God!"
In the morning, Lord, I need thee.
As I see the new day's light;
That in ways where thou would'st guide me.

OUR PULPIT.

PATIENCE, HOPE, PEACE.

BY ALEXANDER MACLAREN, D.D.

"The God of patience and consolation... the God of hope... the God of peace..." - Rom. 15:5, 13 and 33

The close juxtaposition of these three epithets is remarkable; and I have ventured to rend them from their connection, and to put them together this morning, because I think that, gathering them into one, we may draw some very valuable lessons.

"Patience... hope... peace," almost as fair a company as that other triad, "faith, hope, charity," only that these have somewhat sadder faces, and have more to do with care and sorrow. We do not go far in life before we find out that we "have need of patience;" for there are a great many things that cannot be cured, and that must be endured. We do not go very far before we find out that hope is least available when it is most needed, for it is generally but a reflection in the skies of the light of our joys; and it fades when these die down. It is easiest to hope when things are going well with us, and then we want it least. And we do not go far before we find out that, what with inward disharmony, and outward cares and trouble and changes, and the terrible passing of all things precious from our hand, we can have but little peace.

And so my three texts go straight to some of the deepest of our necessities, and show us that the only source of supply for them all is in God. The holdfast that keeps a man firm and upright must be without himself; and the fountain, the waters of which are to reach his lips, must have its source high above his head. "The God of patience and consolation... the God of hope... the God of peace"—there we get them all; elsewhere we get none of them. But if we put these three fragments together, we get instruction, too, about not only the source of our patience, and hope, and peace, but about the way by which these blessings can come to us from the one source. Now, in order to trace the real order in which these great gifts become ours, we begin with the last of these, and note that:

I.—GOD IS THE GOD OF PEACE.

Now, of course, that phrase might mean to describe, not so

much a gift of which he is the source, as an attribute of which he is the possessor. And very beautiful it would be, even in that sense, bringing to our minds the calm, eternal tranquility of the unmoved and unchanging source of all that moves and changes. But the analogy of the other two epithets seems distinctly to determine that what the Apostle was thinking about in this name, "the God of peace," was not so much a characteristic of the Divine nature as a gift of the Divine hand to us. Now, in order to come to an understanding of the depth and fulness of this great phrase, I must ask you to remember the context of one of these three fragments. We read in the thirteenth verse, "Now the God of hope fill you with all joy and peace in believing." That is to say, whilst God is the source of all true joy, in its manifold forms, and of all true peace in its infinite depth, the condition on which to us individually he becomes the God of peace, the source of our tranquility, is "in believing." Or, to put it into other words, "the peace of God," which comes into all our hearts from the God of peace, comes on condition of our faith and trust. There is a precisely similar filiation of ideas, in another part of this great Epistle, where the Apostle says, "being justified by faith, let us have peace with God through our Lord Jesus Christ," where again the link of connection between "the God of peace" and my heart is my faith. So then we come to this, that the initial step by which all this trend of blessings can be poured into our hearts is that, trusting in him, in his Son Jesus Christ, who manifests and brings God to us, we thereby have the calm tranquility of heart, which is the first of the three linked sisters to make her abode with us. Brethren, the one road to true, solid, permanent peace is the ancient path of faith, that sweeps away the company between the rebellious and self-willed heart and God. The beginning of all true rest of heart is that a man's relations with God should be, consciously to the man himself, and thoroughly, and to the very foundation, set right. Any kind of apparent tranquility which does not base itself upon childlike amity with God is like the skinning-over of a wound—beneath the surface there lies corruption, and the sore will one day or other break out with ten-fold virulence and stench. If there is to be peace, there must first of all be peace with God; and if there is to be peace with God—oh, believe it—there must be faith in Jesus Christ. Anything else is skinning over the wound, and all its virulence is left untouched.

But again, the act of faith brings into the full possession of peace, because the very act of trusting, even when the trust is set upon one of our poor selves, breathes calm over a man's heart. The child goes to sleep in the storm: "my father is at the helm." The old saying has it that the traveller with an empty purse may sing in the presence of the robber. Yes; and the traveller with the fullest of purses may rest quite quiet if he has a strong guard round him; if he is trusting his escort, he himself will be at rest. Trust is tranquility, even when it is fixed on a finite and unworthy object. And if we can lift our trailing confidences that so often twine round rotten staves here, and wreathes them about the pillars

of God's throne, we shall stand as stable as it, and "the peace of God that passes understanding" will keep our hearts and minds.

Again, trust brings peace because in faith there is an absolute surrender of one's own will to God. When Jesus Christ, close by Gethsemane and Calvary, said, "My peace I give unto you," what were the elements of that peace that he bestowed? Mainly this one, absolute submission to the will of God. That is the secret of all peace. When my heart bows either to obey his commandments, however distasteful to sense, or to accept his appointments, however painful to the flesh they may be, some low beginnings of content come to tranquilize the heart. What disturbs us in our daily lives is mainly our wills that kick against the pricks, and are recalcitrant to the providences of God, like some half-tamed domestic animal that plunges, and will not be dragged where the owner would have it, but for all its pinnings and its growls, has to go. Far better if it went quietly, like a dog at his master's heels. The secret of peace is submission.

And, again, trust brings peace because it opens the door for, and admits us into, communion with God, the one object the possession of which fills, with a happy emancipation from the necessity of further search, all the powers of our nature. They who are rich need cast themselves into no doubtful speculations, nor torture themselves in the effort to gain more. And he who has God has thereby a heart quieted because it possesses all; a will subdued by love, and a nature satisfied, and therefore content to count its treasures, and not needing to seek by weary restlessness, and many journeys here and there and elsewhere, for goodly pearls. The one of great price makes rich to all intents of bliss, and is ours on condition of our simple trust.

And, still further, which is but a branch of the same thought, that possession of God which comes to all that trust him, harmonizes a man's whole nature with itself, and so brings peace within. There is no more contradiction, no pulling of inclination this way and conscience that way, but in the measure in which our faith is vivid, strong, continuous, and, therefore, has brought into ourselves God himself, in that measure does the ancient strife within cease to rage. If, by faith all the currents of our being set in one direction, the little eddies and backwaters, and the swirl of small whirlpools in the stream, are obliterated and abolished by the suck of the great orb that draws the heaped waters after itself. The man whose being sets towards God is at peace, and only he.

Such, then, is the account, as it seems to me, of that one of these three epithets which I regard as the foundation all, and so we come to the next one. God being the "God of peace" is thereby,

II.—THE GOD OF "PATIENCE AND CONSOLATION."

Now, I have often had occasion to remark upon these two words which are here employed, and to point out that the one rendered "patience" does not mean merely the passive virtue of endurance, but involves likewise the notion of active persistence, and perseverance in a given course, irrespective of the obstacles, the sorrows and difficulties, which may threaten to hin-

der our advance. Brave perseverance, much rather than quiet endurance, is the meaning of the word. The consolation of which the Apostle is speaking is rather encouragement than merely consolation.

Now it is to be noticed that these two things, "patience" and "consolation," which are regarded in our text as the gift of God, are in the immediately previous verse, traced to the Scripture. For we read, just before the words with which I am now concerned, "that we through patience and comfort of the Scriptures might have hope." No doubt psalm and prophet have often brought patience, and consolation, and encouragement to fighters and sufferers, but it is, I think, beautiful to notice that the Apostle at once turns away from the medium or source in the Scriptures to point to him who is the true source and origin. It is not the Bible that gives you patience and comfort, but it is the God of the Bible, "the God of patience and consolation." And is it not true that the peace of which I have been speaking will surely issue in our hearts in that brave persistence and long-suffering endurance which are implied in the word "patience," and in the possession within of an encouragement which does more than comfort us for our sorrows, viz., braces us up, not only to bear them, but through them, to attain more manly and heroic conduct, and more firm and consolidated character? The "peace" of which we have been speaking makes all outward trials dwindle and dwarf themselves. What matters it, though all the world outside the Arctic explorers' little house be white with eternal death and snow, if within there is warmth and light and food? He can stand the polar winter, and wait for the lingering twilight which shall declare that its reign is passed. And so the man that is living with the peace of God in his heart, can endure what else would be intolerable, and can breast what would otherwise be an overwhelming inundation, and say, "Here I stand, and though the rain falls and the floods come, my foot is on the rock, and I shall not be moved." The peace of God brings patience.

That same peace not only minimizes but explains the troubles, the oppositions, the petty annoyances, the great calamities, the irreparable losses, and all the ills that flesh is heir to, and teaches us, "He for our profit, that we might be partakers of his holiness." Will it not be easier to be patient when we are certain that what is working upon us is sure, unless we thwart it, to make us better men and women? We are like the great bells in some cathedral tower, which can only give forth music when they are smitten by strong hammers. We should be patient with the blows which beat out the music that else would slumber in our souls. "The God of peace" is the "God of patience and consolation."

Lastly, being the God of peace and patience,

III.—HE IS THE GOD OF HOPE.

If you will observe the context of one of these fragments, you will find that there is a genealogy, so to speak, of hope. "The God of hope fill you with all joy and peace in believing, that ye may abound in hope." So then, faith is the parent of joy and peace; joy and peace are the parents of hope. That is one line of descent; but there is another. If you turn to the other of our fragments, you will find another

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genealogy given, for the context runs thus: "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Then, patient persistence, and the consolation or encouragement which come from the Scriptures, and from the God of the Scriptures, again produce hope. There are, thus, two lines of descent, as it were—two series of experiences, both of which issue in the one result, the hope of the Christian life. And the same double source is worked out at length in the passage to which I have already referred in the fifth chapter of this epistle, where we have, on the one hand, justification by faith, and access to God, issuing in "hope of the glory;" and on the other hand, tribulation working patience, and patience experience, and experience again hope. Thus you have the same two-fold origin; the bright and the dark, the triumph and the troubles alike, issuing in the one result.

I have not time to dwell upon this thought adequately, but just let me say a word or two about it. According, then, to this double view of the genesis of hope, it comes from joy and peace in believing, and it comes likewise from the patience and encouragement which God gives us.

On the one hand true Christian hope is the child of present joy and peace, which are the consequence of faith. For all hope's most radiant pictures are painted with pigments supplied by the experience of earth, and her garments are woven, warp and woof, with the yarn that has been spun on the spindles here below. Experience supplies hope with all her materials; and the condition of joy and peace into which we may come, and shall come in the measure in which we are living lives of faith in the Son of God, is the best brightener of, as it is the surest evidence for, the hope of immortality and communion with God beyond the grave. Our faith in a perfection of future communion with God is but shallow and imperfect, a mere conception of the understanding, with little power to bless or to succor, unless it is built on no philosophical demonstration, nor even upon the words of Scripture, nor even upon the outward fact of Christ's resurrection, but upon the inward experience of the properly infinite and eternal nature of the joys which come by communion with the living God. When a man can say, "Thou art the strength of my heart," then he can say with a faith which is irrefragable, because it is the voice of his own experience, "Thou art my portion forever." Thus peace issues in hope.

And, on the other hand, the genealogy of hope is traced up to the patience which one of my texts speaks about. He that is able to endure—not with godless stoicism of a man that sets his teeth and says, "Four on! I will endure," but with the loving submission of a child that sees his father's hand in all—has in the endurance a demonstration far beyond all logic, because it is a bit of himself, of God's power to sustain, and of the genuineness of his own faith, which makes him certain that he that has been with him in six troubles will not leave him in the seventh; and that he who has led him through life will carry him clean over the narrow gorge of death, and will ever guide his advancing march upon the blessed table-lands "whereof our God himself is sun and moon." Thus, peace

begets hope, and patience begets hope.

Christ is our peace, and Christ is our hope. If you take him for your Saviour, and through him receive peace with God, then you will have patience to endure, and courage to fight the good fight, and being victorious over temptations, and kept calm in the midst of strife with the peace that is "all-killful in the wars," you will be able to see the king in his beauty, and the land that is very far off, and to feed your hope of reaching its shores alike by trials and triumphs, by sorrows and joys, by the tribulations that are in the world, and by the peace that is in Christ Jesus. "By him let us have peace with God," and he will give us patience that is never worn out, and a hope that is not ashamed.

EXPANSION IN KENTUCKY.

BY REV. A. H. CANNON.

Here is what he writes us: When I first visited Dr. J. S. Coleman at Beaver Dam, Ohio county, in the long ago, there was only a little depot and two or three houses. When I came this time I found an expanded town, with three churches, a bank, roller and planing mill, large hotel, graded school, street lamps and other city fixtures. Hartford, their county seat, is only four miles distant. They talk of running electric street-cars to that place and taking it in, as one of the suburbs of Beaver Dam. When I told the Hartford brethren of this they smiled.

Beaver Dam has recently elected Rev. E. W. Coakley as pastor, to preach twice a month. Learning that Dr. Coleman had bought a nice home at this place, where he can spend the remnant of his years *otium cum dignitate* (with dignified leisure), went to his house, where I received a cordial welcome from the Doctor and his good lady. I had a good time with them, talking of former days and the great physical, educational and religious progress made in these parts since those times. We remembered, with pleasure, the old saints who helped to make these changes, but have now gone to their heavenly home, leaving us the rich legacy of their noble example of consecration to the work of evangelizing the world. There were Austin, Smith, the Peays, the Taylors, Miller, Tichenor, Hay, Arnold, Ellis, Dawson, Lampton, Dowden, Armstrong and others who helped to make this section a Baptist stronghold.

Of the old preachers of that day only Dr. Coleman, Dr. Bennett, Maddox, Yeiser and Oundiff remain, ripe in years and rich in experience of battles fought and victories won for the Lord.

These old leaders must soon lay their armor down. But it is gratifying to know that there is a goodly number of young preachers coming on to take their places. It seems the young Maddoxes are all addicted to the ministry—some nine or ten of them.

Dr. Coleman has always been a leader in expansion and Baptist progress, especially in getting the churches to build better houses of worship.

At Hartford I found a beautiful Baptist house of worship, and the same at Greenville, where he was also pastor and stirred the brethren to arise and build houses, with all the modern improvements.

FORKSVILLE! What shall I say of its magic-like growth? The last time I visited it, there was only a store, postoffice, a shop

and one or two dwellings. Now it has a large academy, mill, tobacco factory, a bank, a number of stores, three churches, with two railroads passing through it. The Baptist church is a gem, for its low cost. It has inclined floor, with modern seats, and is even lighted with gas jets. They also have a pasturion. The pastor, Rev. T. J. Ketchiff, is said to be a live man, who keeps things moving and believes in Baptist expansion. He also preaches to the Whitesville church, and even "spreads himself" over into Indiana once a month.

Bro. Coakley has resigned at Bethabara, and will move to Beaver Dam. The Bethabara saints have caught the spirit of progress, and had their house of worship fitted up in modern style. They even have a furnace in the basement and heat it by steam, in city style.

When the writer was a boy, our country churches had never heard of stoves, and they would not have been tolerated. The old saints thought you ought to have religion enough to keep you warm during church services. What would they have thought of the organs that are now found in almost every country church? Many of them would have run out, saying, "Let me get out of here before they get to dancing," and some still are inclined to exclaim—

What's the world a-comin' to!
We now would like to know,
When the moderns are so fast
And our fathers were so slow!

FEDERATION OF THE CHURCHES IN ENGLAND.

In *The Examiner* for January 17th a long article was published on the above subject. The same article states that preparations are being made to hold the next meeting in Cardiff, Wales. The readers might think that all the denominations of England are included in the above, but they are not; the Welsh Baptists are not and never can be as long as their meetings are closed with a communion service including all the Federalists. The Welsh Baptists sent a message to them, stating that if they would leave the open communion out of their programme that they would unite with them. But the programme when issued contained this clause: "At the close of the sessions communion will take place at which it is hoped a short address will be given by Rev. H. J. Campbell, B. A."

One of the editors of *Seren Gomer* (Star of Gomer) says that this is the answer given by the Council of Free Churches to the request of the Welsh Baptists to leave the communion out of their constitution—coming to Cardiff, the principal city of Wales, to hold a mixed communion service under our eyes. We consider this a slap in the face of our denomination in Wales.

The Federation of the Welsh Baptists with that Council of Free Churches cannot be accomplished in that way.

J. T. GRIFFITH.

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EDITORIAL

MANY good and honest Christians are often in doubt as to whether they are born of God, or regenerated. They do not doubt that they have repeated towards God and believed in the Lord Jesus Christ; but regeneration seems to be a great mystery to them. They seem to be ignorant of the fact that regeneration is an act of God, the Spirit, and that the soul is passive in the act, but made active by the act. Such being the fact, we can see how there may be such a thing as unrecognized regeneration. There is no such thing as unconscious regeneration. Every one born of God knows that there has been a change in him, but often do not recognize the change as regeneration, hence their trouble and doubt. They know that regeneration is essential to salvation, for Christ said, "Ye must be born again," therefore they are confused and greatly troubled by the doubt.

Now all this arises from want of Scriptural knowledge. The Apostle John says: "Whosoever believeth that Jesus is the Christ, is born of God." Now if we can determine the question, what is it to believe that Jesus is the Christ? We can know whether we are regenerated. Believing that Jesus is the Christ is not simply the mental assent to the proposition that Jesus Christ is the Son of God. We may believe this and have no faith in him. I believe in the existence of the devil, but I have no faith in him. Real faith in Christ is a full submission to him after believing in his existence. It is trust in and full submission to him in his threefold character as revealed in the Bible as Priest, Prophet, and King. As Priest, atoning for us; as Prophet, teaching us; as King, ruling us. We know that we do this upon the testimony of our consciences. In this we cannot deceive ourselves. Whether we have confidence in a person or not, we know; so we know whether we trust or have confidence in Christ. Of this none need doubt, and few Christians do doubt this.

Having settled the question of Scriptural believing in the Lord Jesus Christ, the way of being assured that we are born of God is easy. It is not by looking into our heart for evidences, but to take God's word for it. He says, as we have quoted, "Whosoever believeth that Jesus is the Christ is born of God." This "whosoever" takes in you as a believer. Not to believe God is to make him a liar! John reasons this out in the 5th chapter and the 9th to the 12th verses: "If we receive the witness (testimony) of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

Then no believer ought or need ever doubt his being born of God. The verb in the original is in the past tense, "has been born," faith is the evidence of

the new birth. It is exceedingly important that one should be assured of this fact. Upon it depends our religious peace and joy. Doubt is always destructive of peace. To know gives satisfaction and joy in the Lord: "Joy in the Lord is your strength."

Again, our ability and disposition to work for God depend upon it. This nerves us for heroic struggle and sacrifice in striving to extend Christ's Kingdom among men.

Again, our influence and power in winning souls to Christ depend upon it. We then speak with authority because we know, and this assurance wins. Christian, this assurance is your duty and privilege. Seek it as here laid before you, and thus be a faithful laborer for the Master.

WALDECK - ROUSSEAU, Prime Minister of France, is a Protestant. When he came into power it was generally prophesied that his Cabinet would not hold together many weeks. But they are still in power, and, indeed, seem to grow stronger every day.

And the Prime Minister has not the least fear of Catholic anger before his eyes. He introduced a bill called the Associations Bill, plainly aimed at the Catholic orders. It has passed the Chamber of Deputies and the Senate, and there is no question of President Loubet's signing it.

The bill prescribes that "associations which have foreigners to administer them or have their headquarters abroad," shall be dissolved at the pleasure of the President and the Cabinet. The property which these dissolved associations may have acquired by will is to be returned to the lawful heirs of the testators who left it to the religious societies. The property which the members of the orders have given shall be restored to them.

This bill is aimed chiefly at the Jesuits and Dominicans, but it also reaches all the orders which have headquarters in Rome or are controlled by the Pope and the cardinals. The amount of property acquired by such orders in the many years in which Catholics have made bequests to them, is enormous.

But the bill does not dissolve the orders. It gives Waldeck-Rousseau power to do it. If this reduces them to submission and loyalty to the Republic, it may not be carried into execution. The chief trouble has been that these monks and friars have managed to get the higher education of the French youth into their hands very generally. And their teaching is not approved by the wise statesman who rules France.

DR. JAMES CHALMERS, who has long been a Presbyterian pastor in New York City, gave as a reason for the lack of progress of the Presbyterians in that city the attack on the inspiration of the Scriptures. He concluded by saying:

"But you say the questions have always been raised since Christianity began to be propagated, and I reply yes, but not within the church itself. Infidelity has ever been endeavoring to destroy faith founded upon the Scriptures. This is what we expect and look for and try to meet; but when a church has to fight its own self, or within itself, in order to maintain its own principles, the case is different. Our Lord has told us that a house divided against itself cannot stand, and I am persuaded that much of the unfortunate condition of Presbyterianism in this city is due to a disposition on the part of many of the household to tolerate an attitude toward the Bible which is neither Presbyterian nor yet evangelical."

At the recent commencement of Colby, the Baptist University in Maine, there was a large gathering of the alumni. It speaks volumes for an institution, let us say in passing, when the alumni, busy men in a rushing generation which takes scant time for leisure, so love and reverence their Alma Mater as to attend the commencements.

Colby has been a co-educational school for years, and these alumni had, for the most part, attended the school since this feature was introduced. For several hours the alumni earnestly discussed the question of co-education, and finally passed a resolution in favour of "a separate college for men at such a time as the condition of affairs for the college will admit of such a change."

This action of the alumni will surprise many in the West, who have taken it for granted that where once established co-education would win the victory. In many Western States, it is a matter of course, and it has seemed to be so in the East except in the older and more conservative Universities.

But according to the comments made on the action of Colby University in the Eastern papers, it seems that the opposition to it has been steadily growing in that section. This began with the parents and the young ladies, and is shown in the steady increase in the numbers of girls sent to the exclusive girls' colleges, while very few have gone to the co-educational institutions.

Tufts College, a well-endowed and well-equipped institution of high reputation these fifty years, adopted co-education ten years ago. Its girl-graduates numbered only 17, while there were 250 graduates at Smith College and 100 at Mount Holyoke, which are girls' schools exclusively. Moreover the attendance at all the leading girls' colleges, such as Wellesley, Smith, Vassar, Bryn Mawr, &c., has advanced in great bounds, while the number of girls in the co-educational institutions have not increased in any such proportions. This is entirely distinct from the opposition which the young men have sometimes shown, and not in a very gentlemanly way always. It is the girls and their parents who have preferred the institutions for girls only. Why does not appear; such is the fact. One would like to read a stenographic report of the debate among the Colby alumni to learn what were the reasons which led them to request that co-education be given up by their Alma Mater.

In these days of mammon worship, it is refreshing to read of a church which held to its pastor, although he had come under the displeasure of its millionaires. The West Presbyterian church in New York City, the board of trustees included half a dozen millionaires, as they are called, although their property ran up into the tens of millions. Among them were H. M. Flagler, Russell Sage, Seth Thomas and Robert Jaffray.

They objected to their pastor because he did not fill the pews with wealthy men to help to bear the expenses of the church, although each one of them could have paid all the expenses and not have missed the money. They found no fault with the pastor either as a preacher, a pastor, or as a man. He promptly offered his resignation. The millionaires told the church that if he did not leave the church they would withdraw. How

many churches would have allowed him to go, as he had resigned of his own accord, and all they needed to do was to acquiesce quietly.

But the church positively refused to accept the resignation. The millionaires withdrew with a flourish and joined other Presbyterian churches. The West church chose another board of trustees, and rallied around their beloved pastor.

The result was watched with much interest. When a year passed, the church was in a better condition financially than it had been. The expenditures were \$80,628 62. These were all paid, and there was a balance of several hundred dollars left in the treasury. The church has never been more united, prosperous, and, most important of all, more blessed spiritually than it has been since it let the moneyed men go and sustained the pastor.

It frequently happens that the wealthiest members of a church are the most godly. They hold their wealth as a trust from God, and know that they must give an account for their stewardship. They would hold it stealing to fail to pay into the Lord's treasury at least one-tenth of their incomes. And in free-will offerings and kindly gifts to the needy, they go far beyond the tithes. It is evident that these recalcitrant millionaires were not of this class of the pious. For had they given one-tenth of their incomes, not only would all the expenses of the church have been paid, but it could have maintained scores of missionaries at home and abroad.

We are glad this thing happened, and happened in New York City, the centre of the power of money. We are glad that the prosperity of the church continues. Faithfulness to God is always blessed. But the blessing does not always come immediately. Sometimes it comes in such a way that it is not recognized as a blessing. But when the blessing comes, it is a valuable lesson to the church and to the world.

In speaking of the great Scotch preachers, Dr. Parker says: "Gentle, pious men they were, who entered the pulpit with the consciousness that they had a message from God to their fellow-men, and that it must be delivered with tearful faithfulness. Their prayers were remarkable for their unctious, not infrequently for their length, and their preaching was a veritable pleading with men as ambassadors of their Saviour-King. They insisted upon immediate acceptance of Christ and submission to his holy will."

THE papers are telling a good joke on King Edward. He saw a boy with a parrot of unusual intelligence in Trafalgar Square, and had the parrot bought for himself. But on reaching the palace, the parrot proved himself pro-Boer, and spent the greater part of the time calling for cheers for Oom Paul, Orange and DeWet.

A HUSBAND recently said of his wife: "We always think of her as a morning glory, because she looks so bright and cheery and pretty at the breakfast table." One can be sure that a wife who takes pains to be dainty and bright at the breakfast table will be a morning glory that keeps its charms all day.

MY worst enemies are more valuable to me than my best friends.—Martin Luther.

Editorial Varieties

One of the rules of the Dunkards, German Baptists who practice trine immersion, require the deacons to visit every member of the church in the course of the year and to inquire: "Are you in complete harmony and peace with every member of the church?"

Some wives will see a point to this bit of assurance that their husbands may put: "Didn't I give you a dime yesterday?" "Yes." "Well, what did you do with it?" "Oh, I bought a diamond ring, a house, and a bicycle and an automobile, and now I am broke again."

The British Government is trying a new plan to encourage enlistments in the army, and it seems one well calculated to accomplish that purpose. It is giving shows in the town halls of moving photographs illustrative of army life. These are accompanied by patriotic music.

Mr. Herbert Wain, of Philadelphia, in a glowing tribute to Washington and Lee University, says: "The impalpable spirit, after all, which fires the character of institutions more than the material wealth which gives them their needed equipment." It is that spirit which distinguishes the colleges from each other.

Marcus A. Miller was recently buried at Southampton, N. Y. A few days after his wife burned on his newly-covered grave copies of all the books of Robert Ingersoll. He did this in accordance with his request. He had once been led into idolatry by Ingersoll's writings but had repented and returned to his God, and desired in this way to emphasize his detestation of infidelity.

King Victor Emmanuel is another in the list of royal writers of books. He has completed the first volume of his history of Italian coins and medals. He has been engaged upon the work for a long time, and has in view all the exhaustive history of the subject. The work will contain 6,000 illustrations. The ability which the king has shown makes it certain that the work will be a valuable one.

We are glad to learn of the good fortune of Stetson University, at its Land, Florida. A note from President Forbes says that a donor who refuses to let his name be known has given \$25,000 for building and equipping a School of Technology as a department of the University. The building will also provide quarters for the Law School. We congratulate President Forbes and the Florida Baptists.

We can't help hoping that the Mayville church, which has refused to accept Dr. J. W. Porter's resignation, will succeed in convincing him it is his duty to stay with them and not go to Virginia. Kentucky Baptists cannot spare the man, and the meetings Dr. Porter has held in the last six years, there have been more than 5,000 additions to the churches.

A Sunday-school Superintendent, who happened to be a dry goods merchant, and who was teaching a class of very little tots, asked, when he had finished explaining the lesson: "Now has any one a question to ask?" A very small girl raised her hand. "What is it, Martha?" asked the superintendent. "Why, Mr. Brooks, how much are those little red parrots in your window?" said Martha.

A man in Moscow, Russia, is said to be so pious that he stops his watch every night in order to save the wear on the world. The London Baptist adds to this the case of a man who trained himself to sleep standing up so as not to wear out the sheets. We now have a man on whom the boys bet the tale the most, and the name, but never put the initial into his signature, because of the value of ink to say nothing of the wear and tear on the pen. And his income was \$3,000 per year.

It seems but yesterday that we spoke of the death of David Masey, of Murfreesboro, Tenn., one of the noblest of men, and a life-long personal friend. Now we grieve to hear of the death of his youngest daughter, Miss Mary Masey, which occurred about two weeks ago. Miss Mary had all of the mental ability which have made the Murfrees, Bells and Maseys famous everywhere. Her mother is a daughter of Hon. John Bell. And she was naturally a most lovely character, and, by the grace of God, a devoted Christian. A faithful member of our church in Murfreesboro. God will comfort her mother and her surviving sister.

Mr. Jacob H. Rogers, of Paterson, N. J., who was found dead in his bed July 4, left all his fortune, estimated at \$1,000,000, to the Metropolitan Museum of New York City. His half sister received nothing, his niece and nephews bequested aggregating \$25,000. He was a crabbed man and delighted in disappointing people. But the papers say there was a codicil to his will in which he left a nephew "twenty-five thousand dollars." This codicil is in his own handwriting, and leaves his nephew \$25,000. The lawyers say this is authentic, although it is evident the codicil was written some time after his death. The Museum will get nothing.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Geo. W. Clarke, of Virginia, preached on "The church at work," and on "Christian heroism." Young people's meeting well attended and of unusual interest.

Broadway—Pastor Jones preached morning and evening.

Chestnut-street—Pastor Weaver preached on "The expediency of Christ's Departure," and on "Prayer for light."

East—Pastor Felix preached on "By their fruits ye shall know them," and on "He went on his way rejoicing."

McFerran Memorial—Bro. J. P. Soruga preached in the morning, and Bro. J. J. Hurt at night on "My meat is to do His will." Might received by letter.

Twenty-second and Walnut.—Pastor Dement preached on "Harvest, or Christians and the world," and on "Architects, or two kinds of builders." One received by letter, one for baptism and one baptized.

Clifton—Pastor Foster preached on "Jehovah's indictment of Israel," and on "The Son revealing the Father."

East Mead.—Pastor Cooper preached on "Progress," and on "Christ Knocking at the door." One received by baptism.

Franklin-street.—Pastor Jenkins preached on "Mission of the church," and on "Where art thou?" Three received by letter and one by baptism.

Highlands.—Pastor Dawes preached in the morning on "Daily convictions," and Dr. Messick at night on "Twofold mission of Christ." One received by letter.

Logan-street.—Pastor Montgomery preached on "Thou shalt be a blessing," and on "What shall I do then with Jesus?" Resigned Sunday night and resignation accepted. Going to Campbellville.

Parkland.—Pastor Taylor preached in the morning on "The effects a sin," and Bro. J. E. Gwatkin at night on "Singleness of purpose the secret of success in the Christian life."

Portland-avenue.—Pastor Tralle preached on "Follow me," and on "Attractions of the narrow way." Delivered two lectures at New Haven on Tuesday of last week.

Southgate-st.—Pastor McFarland preached morning and evening. He has resigned to take effect the 1st of October.

Third-ave.—Pastor Boyd preached on "Our lessons from Sunday-school lesson," and on "Christ in the Apocalypse." Preaching nightly at Jacob's Addition.

Twenty-sixth and Market.—Pastor Thompson preached on "Beginning in sin," and on "Steadfast Christians."

Highland Park.—Pastor McLendon preached on "Christ the Saviour of the world," at night at Southgate on "Grace of God." Received 4 for baptism as the results of meeting.

Jacob's Addition.—Pastor Whittinghill and Bro. Boyet engaged in tent meeting.

The Point.—Pastor Ray preached on "Dare to be a Daniel," and on "The unruly member."

German Highland Baptist Mission, 120 East Jacob avenue.—Bro. E. M. Von Miller preached at the evening service in English on "The new creature" (2 Cor. 5:17). He conducted at 8 p. m. a well-attended Sunday-school.

Bro. C. J. Bolton, of Virginia, supplied at Little Bend, Ky.

Bro. H. W. Virgin, of Lagrange, conducted the devotional services.

Bro. J. R. Cundiff reported having preached a number of sermons since he met with the Conference.

Bro. J. L. Rosser, of Virginia, preached at Indianapolis morning and evening.

Bro. E. D. Sims was present, and reported having done much preaching at different places.

Bro. B. M. Sorrell, of Virginia, pastor of Beechland church, was present. He preached in the city Sunday for Bro. Snyder.

Bro. S. F. Thompson, of Kentucky, gave an interesting report of his work.

Bro. V. L. Stonnell, of Virginia, preached at Salem morning and evening.

THE STATE.

Bro. T. J. Duval writes from Brandenburg: "Last week I preached a few nights in the Millon church. It was the first Baptist preaching there in years. Some of the oldest citizens could not remember hearing a Baptist sermon. It seems there are but few Baptist churches in Southern Indiana. It is a fine field for us to do some missionary work. I go Monday to Milan, Ky., to begin a meeting."

Moderator W. R. Elliston writes from Williamstown: "The Crittenden Association will meet with the Pleasant Ridge church, August 7 and 8. The best point possibly for visiting brethren to leave the train will be at Dry Ridge, Ky., which is about seven miles from the grounds, but there is a splendid pike all the way, and I think some arrangement will be made to carry visitors to the grounds from this point. It has never been the grounds selected to hold this meeting, but have been reliably informed it is a splendid location, and on behalf of our churches we extend to one and all a cordial invitation, as we desire to have a profitable meeting."

We regret greatly that Pastor J. M. McFarland has resigned the pastorate of the Southgate-street church in this city, and we hope that before the time at which his resignation is to take effect (Oct. 1) that Southgate will succeed in retaining him. He has been pastor of Southgate for six years.

Visitors who expect to attend the Gasper River Association at Slaty Creek should immediately write to E. W. Coakley, at Beaver Dam, Ky., so that conveyance can be arranged.

Bro. J. S. Kinsey preached Sunday at Beech Ridge church, Hatton, Ky., and on "The Sunday-school. This is a strong church of 216 members, and ought to have preaching every Sunday instead of once a month.

OTHER STATES.

Pastor Edwin Harris writes from Elmore Texas: "The meeting in the Gospel Tabernacle, conducted by me, assisted by Bro. H. Myers, closed on June 29, 1901, after having been in progress for more than two weeks. The visible results of the meeting are as follows: Fourteen received into the fellowship of the church and some 30 conversions and recommitments. The church was greatly strengthened and built up by the meeting. Eternity alone will be able to reveal the full results of the meeting. The Word was preached in great power and simplicity. Christians were led to rejoice, sinners were converted and the backsliders reclaimed. Bro. Myers did most of the preaching, and it was well done. Bro. Myers will help me in a meeting at Kagan Branch. Let all who read these lines pray for the meeting. With best wishes for the RECORDER, I am yours in the work."

Pastor A. C. Cree, assisted by Pastor J. A. Wray, of Millidgeville church, has held a meeting in the Gadsden church, S. C. It closed with 42 additions to the fellowship of the church.

Pastor J. E. Finney writes from Booneville, Ark.: "The work here moves on nicely. We are preparing for a great preachers' meeting, to begin the 25th inst., and to be followed by a meeting of—days, with Bro. L. D. Lamkin doing the preaching. This is a mission church, but we expect to be self-sustaining by fall. We have had over 100 additions since the Board took up the work here—little more than a year ago. The church has a good chapel, a pastor's home and we have full time preaching. Truly the Lord has done great things for us."

Presiding Elder C. of Little Rock, Ark., supplied for Pastor Henson, Chicago, last Sunday.

Bro. W. T. Amis is supplying for Pastor J. B. Moody, Hot Springs, Ark., who has gone with Bro. Harvey to the Pacific Coast.

Pastor H. C. Risner has begun a meeting with his church at Roanoke, Ala., doing the preaching himself, by voice of the church.

A church at Pleasant Hill, S. C., had been set apart for the work of God. The sermon was preached by Eld. P. B. Grant, of Simpsonville.

A "season of refreshing from the presence of the Lord" has been graciously bestowed on the church at Gainesville, Ga. Sixteen were received for baptism and eight or ten by letter.

The Liberty-avenue church at Emerson, Texas, has closed a meeting in which 41 were received into the fellowship of the church.

A two weeks' meeting in the Gloster church, Miss., closed with 15 ad-

ditions to the fellowship of the church.

The Carrington church, Mo., has set apart Bro. W. L. Hatcher to the full work of the Gospel ministry.

The Hammond church, La., has set apart Bro. J. K. Ashmore to the full work of the Gospel ministry.

Elder J. H. Roberts held a two weeks' meeting in the Milton church, W. Va. There were many conversions, and so far 16 additions to the fellowship of the church.

The Silvertown church, Miss., has set apart Bro. S. J. McBride to the full work of the Gospel ministry. Bro. McBride was a Confederate soldier.

A meeting in the Two Runn church, Harmony Association, W. Va., closed with 11 additions by experience and baptism.

Pastor Norman Smith, assisted by Eld. W. B. Strickler, held a meeting in the Central Big Creek church, W. Va., in which the church was greatly revived. It made profession of religion and 11 were baptized in the fellowship of the church.

A two weeks' meeting in the Providence church, Putnam county, W. Va., closed with 7 baptized and 2 others approved for baptism, 2 restored and one received by letter.

Pastor W. A. McKinney reports in the Sunday-school from the church, Waco, Texas, 3 conversions, 3 additions and 5 baptisms at night. Three were baptized the Sunday before, 3 stand approved for baptism.

Thirty have been added to the fellowship of the Cameron church, Texas, and 10 others are yet to be received.

The Round Hill church, N. C., has set apart Bro. A. P. Sorrell to the full work of the Gospel ministry.

Pleasant View church, Linn Co., Mo., held a meeting which closed with 35 additions to the fellowship

A Good Complexion

Depends on Good Digestion.



This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnished an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach troubles, and they have found out that perfect digestion means a perfect complexion, and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion, and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any dissatisfaction of the stomach, or if the tablets will remove it, and the resultant effects are good digestion, good health, and a clear, bright complexion.

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN. AVOID UNKNOWN BRANDS.

Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR "BABY'S" BOOK FOR MOTHERS. — BORDEN'S CONDENSED MILK — NEW YORK.

of the church. Many were heads of families, several had been Campbellites, Methodists and Presbyterians. This church was organized two years ago with 40 members.

The Union church, Mo., has set apart Bro. T. J. Deakin to the full work of the Gospel ministry.

A meeting in the Columbia church, S. C., resulted in 25 additions to the fellowship of the church, all by experience and baptism.

A church has been constituted at Sumter, S. C., which takes the name of Bartlett-street church.

A two-weeks' meeting in the Dadeville church, Mo., resulted in 20 additions to the fellowship of the church. Two others stand approved for baptism.

The Long Branch church, Johnson county, Mo., has set apart Bro. Harry Hader to the full work of the Gospel ministry.

Fifty-one were added to the church at Venus, Texas, as the result of a recent meeting.

A church at Talley, S. C., has been set apart for the worship of God. The sermon was preached by Eld. M. P. Matheny, of Charlotte, N. C.

The recent meetings of the church in Terrell, Texas, closed with 50 additions.

Bro. A. G. Graham was set apart to the full work of the Gospel ministry by the church at Pleasant Grove, Texas.

At San Saba, Texas, Bro. E. C. Routh was set apart to the Gospel ministry.

CORNER-STONE LAID.

The corner-stone of the beautiful new church home at Danville was laid, with appropriate ceremonies, Tuesday afternoon, June 25. Rev. J. W. Lynch, of Wake Forest, N. C.; Rev. J. N. Williams, D.D., of Harrodsburg, and our own Dr. Henry McDonald delighted the people with earnest, thoughtful addresses. Two of the Mr. Lynch and Dr. McDonald, were former pastors.

After the addresses the pastor placed in the corner-stone a Bible, a history of the church, written by Deacon J. A. Slaughter; the WESTERN RECORDER, the Argus, the town papers and the enrolled names of the infant class, while the choir sang "How Firm a Foundation."

The service of laying the stone was very beautifully performed by Mrs. Robert Harding, one of our most eminent and kind members. Rev. Dr. Worrall offered the closing prayer. The pastor, Rev. Henry A. Sumrell, presided.

Both to pastor and people it was a glad day, one in which great gratitude to God was felt for the success of this work that has laid on all hearts for months. At the pastor's request Dr. McDonald remained over for the Wednesday evening service and preached a most beautiful and touching sermon from "Jesus, the good shepherd."

WILLIAMSBURG INSTITUTE.

We are all happy here, and we are sure all our friends in Kentucky and elsewhere will rejoice with us. The American Baptist Education Society has made a grant of \$7,500 to the Williamsburg Institute, on condition that we raise by July 1, 1902, in Kentucky \$20,000. It is our hope to raise out of the state enough money to erect a girl's dormitory, and to make some much-needed additions to our main building, so that the whole amount of this money can be put to the endowment.

We matriculated this year 492 students, and had in every way a year of great success.

The literary address delivered at the Commencement by Dr. Henry F. Golley, of Dayton, Ohio, was very highly spoken of, and I feel that I missed a great deal in not hearing it. I appeal to every friend of the Institute to join us not only in gifts, but in prayer, that this offer may be met, and the money be in every way a blessing to the work we are struggling with here.

Yours,
H. H. Hibbs.

Williamsburg, Ky., July 11.

WHAT THEY ARE SAYING.

"Your paper is lovely, as the ladies would say, I must not be without it." — J. F. MORRALL.

"I hope the Lord will give you great power on behalf of his truth." — THOS. A. T. HANNA.

"I value the WESTERN RECORDER as a grand defender of the true faith, a noble teacher of the pure, sweet old Gospel. Its weekly visits bring sweetness and sunshine to our home, and such precious comfort, counsel, instruction and inspiration." — V. C. NOKROSS.

"I take great pleasure in reading your paper on Sundays. You are the right man, in the right place. You have my hearty approval." — "VERY RESPECTFULLY," — "LEWIS NICHOLS."

"I do not see how we could get along without the RECORDER." — R. F. HARRELL.

"I earnestly wish for you and your dear paper many, many years of continued success." — MRS. H. C. HUBBARD.

"Best wishes for the RECORDER." — MRS. MAGGIE J. LE COMPE.

"I find my time has expired for the RECORDER. I have been reading constantly for about forty-five years, and find it an absolute necessity. So many tender recollections! My children learned their letters from the capitals in my Bible and the first page of the RECORDER. It has come each week and strengthened and comforted me, in motherhood, widowhood and now after my fall and dislocation of my hip joint, and fire burning my home and household goods, I have time to read it, and cannot do without the dear old paper." — MRS. PAULINE LANDER.

These are a few samples.

SPECIAL NOTICE.

All messengers from the different churches of Bracken Association and all visitors connected with the work from other parts of the state, are requested to send their name and church, or work represented, to chairman of the reception committee, G. H. Rulley, LUKK P. WILLIAMS, Morehead, Ky., July 18, 1901.

B. Y. P. U. delegates and visitors while in Chicago, will have an exceptional opportunity to study the packing industry. The great firm of Armour & Company have made special arrangements for their entertainment in the direction, providing special trains for transportation to the Stock Yards and return to the city. As a souvenir of the trip they propose to mail one of their handsome art calendars for 1902 to every B. Y. P. U. member who registers at their plant.

\$5.00 Chicago and Return via the Monon Route.

The Monon Route announces the above fare from Louisville to Chicago and return for the B. Y. P. U. Convention July 15th to 22nd. This can be secured by mail, and is a very good return on July 15th. By payment of 50 cents at Chicago the limit will be extended to August 1st. Attention of those contemplating the trip is invited to the beautiful new trains of the Monon which are said to be the finest run south of the Ohio River. Full particulars cheerfully furnished on application at the Monon office, or by addressing R. H. Bacon, D. P. A., Louisville, Ky.

The Best Patent on the Market

\$100 REWARD.

If 6 months' treatment don't cure any case of bad health, catarrh, bad blood, bad taste, bad breath, bad complexion, irregular appetite, bowel trouble, weak kidneys, lazy liver, rheumatism, dyspepsia, headache, indigestion, or any other ailment, the very best constitutional treatment in unhealthy seasons and places is

HUNT'S DIGESTIVE TABLETS.

One tablet per day, half hour before breakfast.

One month's treatment by mail \$1.25
Six months' treatment, 6 tablets \$3.00

Put up by T. J. HUNT, Florence, Ind.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

NEIGHBORLY KINDNESS.

BY ANNA M. PRATT.

Quoth old Father Hubbard, "The world shall find I'm doing my best to help mankind."

He planned a portion of Rover's bark to show a dogwood flower in the park.

He planted a letter—quite slowly it grew, but it proved in the end a capital Jew.

After sowing his gloves—they were odd ones and odd—He saw a fine post, soon began to unfold.

He put down a sinder instead of a need—it grew to an oak with remarkable speed.

And an azalea shortly rewarded his toil, When the twilight of Arbor Day ended his labors.

He was sure he had blessed all the world and his neighbors.

—Youth's Companion.

STORIES OF THE ABBEY PRECINCTS.

A Soldier's Sweetheart.

BY AGNES GIBBERN.

(Continued from last week.)

During those weary days of waiting for her something else weighed upon her heavily, unassuaged by her friends—something which Margaret's own mother did not know.

It would have been a comfort to Margaret to tell the Dean her trouble, and to talk this faculty counsel.

And if he did not come home—if all ready he were numbered with the dead—ah! then, Margaret knew well she would always believe that he had visited her, that in the other world he knew and grieved over her fall.

The Dean's Verger was there, and nobody else, Margaret did not see him. She knelt down in the same quiet corner, where she had knelt on the day of the great catastrophe.

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awer. For with it came a sense of sudden strength of peculiar latent mind. I know now not only what she had to do, but that she could do it.

"She went home, had her breakfast and then said, 'I've got to see Mrs. Landersdale this morning.'"

"But Margaret was aware that delay might be fatal to the carrying out of her purpose. I shall be long, mother, she said. 'I've got to go.' For once Mrs. Flaxman had the sense to ask no further questions.

Ten minutes later Margaret stood in Mrs. Landersdale's morning room. As with many timid natures, which yet are not without backbone, the hardest part of the matter had been the making up of her mind.

"Ah, you wish to know if the dress is satisfactory. It really is," said Mrs. Landersdale, with condescending condescension. "Better than I expected."

"I am glad, ma'am. But—" "The new arrangement of the lace in front is pretty. I did not wish for quite so much alteration. It seemed at first sight rather a pity—hardly necessary, I thought."

"I had to alter the lace more—because—" Margaret's dry lips could hardly speak the words—"because I had an accident."

"Mrs. Landersdale's dignified composure left the abject abject. "An accident! With that dress! With the lace! Girl—what can you mean?" She was so excited as to seize Margaret's wrist. "But I did not see anything wrong. Tell me what you meant."

"I should think you ought indeed! Explain yourself," commanded the lady.

"The lace got torn. It does not show. Nobody could see it without undoing the trimming." Then, to an accompaniment of questions and ejaculations, she uttered her little confession.

"Never thought! But you ought to have thought. It is disgraceful—around the gown worth two hundred pounds! Left lying in a room with nobody to take care of it. It might have been stolen! I might never have seen it again. Of course you meant no harm. People always say that. But the value of the dress is gone."

"I hope it isn't so bad as that. But indeed I'm very sorry." "Of course it is as bad as that. I shall be very careful not to entrust anything of value to you again," declared the Dean. Mrs. Landersdale, with the bell violently rung into a minute examination, making Margaret and no one of the trimming to show her the nature of the rent. It was very bad, she said again and again—very bad indeed—disgraceful—unforgivable.

"How you could have the face to send it back without a word of explanation I don't know. Mrs. Winifred told me you were to be depended on. I shall know better now. It is most vexatious. If I wished to sell the dress—which happily I do not—I could not get anything like the sum it was worth before. And if I sum to come upon you for the difference—"

"Why, there's the Dean coming. What can he want at this time in the morning? Something important, to judge from his face. Well, you need not stay any longer, Miss Flaxman. Of course you were right to tell me;

and it is a very unpleasant thing to have happened. Good morning."

"When Margaret walked out of the house he turned to greet her, taking his hand away from the bell, which he had been about to ring.

"The list of names is given. Story is among those who escaped. He is not even hurt."

"You thought you had lost him because of your dream. But you see you did not know. You see it only was a dream. I hope, he is coming home to you again."

"That meant the telling of the whole tale to Dean Winifred.—The Quiver. (THE END.)"

MRS. BEN WAH'S PARROT.

"Jacob A. Riss tells in the May Century the story of an old French-Canadian who in a New York tenement-house whom he restored to health by getting a parrot to share her room.

"I wrote in my newspaper that Mrs. Ben Wah was sick and needed a parrot, a green one with a red tail, and that I must have it at once. I told of her lonely life, and of how, on a Christmas eve, years ago, I had first met her at the door of the Charity Organization Society, laboring up the stairs with a big bundle done up in blue cheese-cloth, which she left in the office with the message that it was for those who were poorer than she. They were opening it when I came in. It contained a lot of little garments of blanket stuff, as they need to make them for the poor—among the people in the North. It was the very next day that I found her in her attic, penniless and without even the comfort of her pipe. Like the widow of old, she had cast her misde into the treasury, even all she had.

"All this I told in my paper, and how she, whose whole life had been kindness to others, was now in need—in need of a companion to share her lonely life, of something with a voice, which would not come in and go away again, and leave her. And I begged that any one who had a green parrot with a red tail would send it in at once.

"New York is a good town to live in. It has a heart. It no sooner knew that Mrs. Ben Wah wanted a parrot than it began to send me to supply one at once. The morning mails brought stacks of letters, with offers of money to buy a parrot. They came from lawyers, business men and bank presidents, men who pore over dry ledgers and drive sharp bargains on 'Change, and are never

"The following bit of non-conformist is taken from 'The Farringtons,' a story which we have frequently quoted in these pages because it is worthy reading. The central figures are Mrs. Bateson and Mrs. Hanky, worthy wives, but not altogether above feeling a certain pleasure in showing up the ways of husbands.

"They've no sense, men have 'at," said Mrs. Hanky, that's what's the matter with them.

"The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling their souls with it in their manners that are a-wrestling with them.

"Now take Bateson himself," continued Mrs. Bateson. "A hinder husband or better Methodist never drew breath, yet so once as he touch a bit of pork, he begins to talk prayerfully about the doctrine of election. Still there's no living with him."

"DANIEL was systematic in his religion. At nine and at twelve and at three o'clock he was accustomed to pray. It was his system, and method in holiness, but we protest to stand by this absurdity and push it. You may call it clockwork Christianity if you choose. The odd disposition was indeed with method, excessive neatness and order. He would pray regularly three times a day; and he was accustomed to go to a particular room before a particular window, and kneel down with his

supposed to give a thought to lonely have played away in poor attic. While they were being sorted came the parrot itself, big and green, in a "stunning" cage. It was an amiable bird, despite its splendid get-up, and looked in the crimson hood to one side for it is especially through the bars, and held up one claw, as if to shake hands.

How to get it to Mrs. Ben Wah without the shock killing her was a problem that next presented itself. Mrs. Mcintosh solved it by doing the cage up carefully in newspapers and taking it along herself. All the way down the bird passed muffled comments on the Metropolitan railway service and on its captivity, to the considerable embarrassment of the Bench-street tenement and Mrs. Ben Wah's attic at last. There Mrs. Mcintosh stored it carefully away in a corner, while she banished herself about her aged friend.

"Where did you get that bird?" she demanded of Mrs. Mcintosh, faintly.

"That is Mr. Riss's bird," said that lady, sparring for time; "a friend gave it to him—"

"Where you take him?" Mrs. Ben Wah gasped, her hand pressed against her feeble old heart.

"I am not going to take it anywhere, but I shall keep it for you. This is to be his home, and you are to be his mother, grandda and his friend. You are to be always together from now on—with that shobert the paper from the cage.

The parrot, after all, made the speed of the street. He considered the parrot; the potato field on the fire escape, through which the sunlight came in, making a cheerful streak on the floor; Mrs. Ben Wah and her husband; and his late carrier, then he climbed upon his perch, and looked fixedly at the corner. "Hello, you are," or words to that effect. Thereupon he held his head over to be scratched by Mrs. Ben Wah in token of a compact of friendship then and there made.

"Top after all does not kill. Mrs. Ben Wah wept long and silently big, happy tears of gratitude. Then she wiped them away and went about her household cares as of old. The prescription had worked. The next day the "cotton" vanished from the wall of the room, where there were now two voices for one.

"I came back from Europe to find my old friend with a lighter step and a lighter heart than in many a day. The parrot had learned to speak Canadian-French to the extent of commanding his crackers and water in the lingo of the habitant. Whether he will yet stretch his linguistic acquisitions to the learning of Iroquois I shall not say.

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"The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are wrestling their souls with it in their manners that are a-wrestling with them.

"Now take Bateson himself," continued Mrs. Bateson. "A hinder husband or better Methodist never drew breath, yet so once as he touch a bit of pork, he begins to talk prayerfully about the doctrine of election. Still there's no living with him."

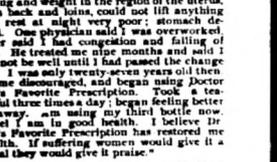
"DANIEL was systematic in his religion. At nine and at twelve and at three o'clock he was accustomed to pray. It was his system, and method in holiness, but we protest to stand by this absurdity and push it. You may call it clockwork Christianity if you choose. The odd disposition was indeed with method, excessive neatness and order. He would pray regularly three times a day; and he was accustomed to go to a particular room before a particular window, and kneel down with his

The doctor sometimes passes a harder sentence than the judge. But the sentence of the doctor is more often set aside or overruled than is that of the judge. In the case of Mrs. Reycraft given below, the doctor sentenced her to about eighteen years of physical punishment and misery. But she rebelled against the sentence, and commenced the use of Doctor Pierce's Favorite Prescription. In a few weeks she was a well woman.

It's a peculiarity of the cures effected by the use of Doctor Pierce's Favorite Prescription, that they are generally cures of Chronic Disease. A woman suffers with dyspepsia, and her sex, she takes medical treatment, gets no better, and has no hope held out to her of improvement. Then in her discouragement she turns to Dr. Pierce's Favorite Prescription and finds a prompt and lasting cure. "Favorite Prescription" establishes regularity, dries unhealthy drains, heals inflammation and ulceration and cures female weakness.

"Four years ago my health began to fail, writes Mrs. Nellie M. Reycraft, of Glenwood, Washington Co., Oregon. "I had a very heavy dragging and weight in the region of the uterus, pain in back and loins, could not lift anything heavy, had flat complexion and falling of strength. One physician said I was overworked and another said I had constipation and falling of strength. He treated me nine months and said I would not be well until I had passed the change of life. I was only twenty-seven years old then I became discouraged, and began using Doctor Pierce's Favorite Prescription. Took a tea spoonful three times a day, began feeling better right away, am using my third bottle now, and feel as well as good as ever. My Favorite Prescription has restored me to health. If suffering women would give it a fair trial they would give it praise."

Dr. Pierce's Common Sense Medical Advertiser, paper covers, is 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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Cured of Piles. Mrs. Hanky, Indianapolis, writes: The doctor said it must be an operation costing \$800 and little chance to survive. I chose Pyramid Pile Cure and one to cost but made me feel good and all will be well. It never fails to cure any form of Piles, try it. Book on piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

Children's Corner.

EMILY TORSEY'S PROMISE.

BY ADKLBERT F. CALDWELL.

A few worn garments on the line in the Torsey yard flapped dimly in the biting wind of the late March afternoon. It seemed as though it were taking revenge on everything about—angry that it had so little time to stay, for the warm spring days would soon be fast approaching.

The desolation without was equaled, if not surpassed, by the dreariness within the small un-painted story-and-a-half house, situated in from the road, on a bleak, unsheltered ridge overlooking the Hallowell granite quarries.

"I don't know, dear,"—the speaker was Aunt Sarah Jackson, who had come over from Manchester on hearing of the illness of Mrs. Torsey, and had remained two days after the funeral, much to the disorganization of things at home, she feared—"but that you'd better let me take Joel home with me tomorrow, and I am confident I can get a place for Mildred with Mrs. Eben Tuttle—she has no children, and I've heard her say time and again, she'd be powerful glad to find a girl to her liking to bring up."

Emily with an almost frightened look, reached over and tucked the old paisley shawl more closely about the little sleeping form on the kitchen lounge.

"I fear she's taken cold," she said apologetically, feeling that Mrs. Jackson had detected her look of anxious concern.

"She'd have a good home, Emily, and a thorough Christian bringing up—and that's no small item to be considered in these days of so much triviality. Then you—you are seventeen now—could easily support yourself. There are plenty of families wanting a strong, capable girl, but there are few girls who have had the domestic training you have. Your mother was an excellent housekeeper, if she didn't have all there is to work with, and there are but a few things that she knew how to perform that you can't just as readily do."

"But, Aunt Sarah—" "I—I know, child," interrupted Mrs. Jackson in her kindly, positive way, "but I don't see any other solution for it. I know its hard for a family to be separated—haven't I been through it all myself?" I was only ten when mother was left an invalid with seven children. I know what it means, and yet it's better than some other things I could mention."

"But mother was so anxious about that—that I should keep Joel and Mildred together. And I promised, Aunt Sarah, and— and 'twas the last thing mother ever asked me."

"Yes, but she couldn't have realized what a task she was imposing on you, Emily. I have often wondered how she could support you all, with nothing but her two hands and this barren hillside farm—it's been a constant mystery to me."

"I—I must try—to keep my promise, and then if I fail I won't be responsible!"

"Well, I hold my offer open, and I'll go and see Mrs. Tuttle when I get home, and find out what she says. So if you should find it impossible to get along there'll be a way provided."

It was a struggle, a harder one than Emily Torsey realized, to keep the little family together. "But I promised," she would encourage herself resolutely, at times when she felt she must accept the friendly proposal of Mrs. Jackson, "and I'll persevere a little longer."

"Better not try to live here during the winter," suggested a neighbor, early the following fall. "The crops you have planted will be a failure—hasn't been a drouth like the one we've experienced this summer since the remembrance of Uncle John Marshall, and he's the oldest citizen in town."

"But it doesn't take much," replied Emily quickly, intently folding for ironing the little basket of fine washing that she had from Mrs. Judge Newcomb, who had been one of her mother's customers. Nearly all the other families in the village for whom Mrs. Torsey had done like work had withdrawn their patronage, fearing that Emily would not do up satisfactorily their lace and linen.

"It isn't the failure of the crops only," continued the kind-hearted neighbor, looking critically around him, "but the house is so out of repairs; it needs shingling, and the sills are so far decayed that the flooring is becoming positively unsafe! My advice is to dispose of the place if you can find a purchaser—shouldn't wonder but a strong, energetic man could make a go of it here. But for a girl with two small children to look after—I'd make some other arrangements."

"If—if I must," faltered Emily. "I—I'll see about it." Two weeks later, as Emily and the children were climbing the long hill leading from the village, with their little basket of clothes, Joel suddenly turned and pointed toward the west.

"She how black it's getting! I guess we're going to have an awful storm!" "I should say so!" replied Emily hurriedly. "We must walk faster, Mildred, take hold of sister's hand. But I think we've got time enough. I never saw it so black before."

"Hurricane, isn't it?" asked Joel solemnly. "And they do awful things to folks—blow their houses down sometimes!" "But it isn't one of that kind, Joel," reassured his older sister. "We must hurry a little faster."

Let me have all the basket, Joel and you take Mildred's hand."

They had barely reached the steps when with an angry roar the oncoming wind swept round the corner.

"Quick! Shut the door, Joel!" exclaimed Emily, setting the basket of clothes down in the entry.

Daring the tempest the little house rocked uneasily, yet it stood. But when the storm was over, the weak brick chimney lay in a promiscuous heap in the narrow yard.

"And look! The trees are blown over, too!" cried Joel, pointing from the kitchen window to the highest ridge of land on the hillside farm, a few hundred yards from the house.

"Our—our trees are gone!" "Yes, but I didn't want the trees to die—I didn't!"

The two pines on the top of the knoll had never been vigorous, owing to insufficient depth of earth, but they had furnished Joel and Mildred a delightful play-house in summer, and it was with deep regret they saw the overthrow of its imagined walls.

"We'll go out and see the holes they've made by blowing over," suggested Emily. "Perhaps it's just as well," she thought to herself sadly. "They couldn't have them for their play house much longer," and she shivered at the separation which she would hardly acknowledge even to herself must eventually come.

"Just see the rock where their roots have been on!" and Joel pointed to a clear granite ledge two feet below the surface of the soil. "It's just like it is at Hallowell—in the quarry."

Emily visibly trembled as she examined the fresh granite shelf, never noticing what Joel was saying. Her father had worked for years in the quarries, and through him she had learned the composition and grades of the stone.

"It—it's—" and she made a more careful examination, "I—I believe it's the same quality as that in the Robie quarry. And that is the best. It must be under the whole hillside. Oh!" She stopped and gave Joel and Mildred an impulsive hug that caused them to look up in surprise. "It's nothing—only—if our turn had come—but there! it's nothing," and she stopped, that she might not awake a false hope in the minds of the little ones.

Early the next morning Emily sought an interview with Mr. Ferguson, the superintendent of the Hallowell quarries.

"If it's what you say it is—of the same character as the Robie granite, and I don't see why it might not be—it's a valuable piece of property."

Emily's heart beat fast. "I'll send an inspector round," he continued, "to determine, and

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if it should turn out as you predict, we'll probably want to work it, providing we can make terms and it's agreeable to you."

On examination, the granite in the Torsey ledge was discovered to be of a finer quality even than the Robie stone.

"Now—now I can keep my promise to mother!" cried the courageous girl to herself with a glad light in her eyes, as the inspector's report was made known. "How God has led us on! What if I had sunk down and given up at the first obstacle!"—Young People's Weekly.

ROLLO AND RED PEGGY.

Rollo was a puppy, a big mastiff puppy. He lived in the city with a Mr. and Mrs. James and their little daughter Bessie.

Mr. and Mrs. James thought a great deal of Rollo, or they could never have had patience with him; for puppies are capable of much mischief, and Rollo was no exception. He seemed determined to try his teeth on everything, but, just when Mrs. James began to feel that she could not much longer have every valuable article in the house chewed up, she hit upon a funny plan for managing him.

It happened that a new doll for little Bessie had just arrived, which so pleased her that the old favorite—a doll made of red flannel and named "Red Peggy"—generally lay neglected in a corner.

As Rollo was settling himself

one day to chew a little stocking, Mrs. James tossed Red Peggy toward him, telling him to bite that, if he must bite something.

From that hour Red Peggy was adopted by the young mastiff. He carried her with him about the house, even took her sometimes to call on the neighbors, and would carry her down street if not watched. Rollo's treatment of her did not greatly improve Red Peggy's looks, but that made no difference to him. He seemed to like to play with his doll as if he were a little girl instead of a dog.

One day, when he had been biting his little companion a long time, Mrs. James said to him reproachfully: "Why, Rollo, how you do abuse poor Red Peggy!"

Rollo raised his head and looked at his mistress a minute or two, as if he were thinking over what she had said. Then, in a repentant way, he began to lick his doll; nor did he stop until he had licked her all over. That is a dog's way of kissing.—Little Folks.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as the pick. I used the California Gold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; see put up a bushel in ten minutes. Last year I sold directions to over 150 families in one week; any one will pay a dollar for directions when they see the beautiful samples like myself. I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of our readers for fifteen (15) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CARRY, St. Louis, Mo.

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 Your Wine of Cardui has done a world of good for me. I have used six bottles of the Wine and one package of "Feminine Health-Dough." As soon as I have started to use it I will not be without it in the house. It helped me in Toledo, Ohio, when I was not well. She was sixteen years of age and nothing she helped her. I was in a very bad state myself before I used your medicine, but I found relief in three days. And now I feel like a new woman and do all my housework and washing, which I could not do before I took Wine of Cardui. I would be very glad to write any poor woman who tells how I suffered before I used Wine of Cardui. Mrs. C. F. BIGOLET.

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Webster Dictionary—contains 4,000 words—can be had from the Webster Book Concern for 25 cents.

THE FARM

KENTUCKY TRADE ITEMS.

It is said that wheat grown on tobacco land was not hurt by the fly.

Hibler Brothers, of Bourbon, sold to a Virginia party a carload of 1,060-pound heifers at 4 cents.

Wm. Gurry sold his last year's crop of wheat to Potts, of Gardner, at 75¢ delivered in Lancaster.—Interior Journal.

The total sales of leaf tobacco in this market last week were 8,105 hogsheads, against 2,482 hogsheads on the corresponding week of last year.

D. N. Prewitt has purchased a bunch of 100-pound hogs of O. H. Wood and a bunch of 170-pound hogs of J. H. Gentry at 50.—Danville Advocate.

Frank McGarvey sold his six-year-old gelding, Fred O., to Dr. A. L. Merz, of Brewer, Maine, for \$3,000.—Harrodsburg Democrat.

W. T. Robinson, of Faulconer, has about finished harvesting his crop of 185 acres of wheat. He looks for an average of about 18 bushels per acre.

J. W. and L. A. Ballard shipped Saturday to Cincinnati 86 900 pound cattle, for which they paid 4¢, and 40 800-lb. cattle, which cost them 4¢.—Richmond Climax.

The British Government is shipping thousands of American horses and mules to South Africa. Four transports reached New Orleans this week to load with the animals and four others are due.

H. G. Lazarus, of Horse Cave, bought of Houston Thomas, of Columbia, 80 head of high-grade 1,200-pound steers, for which he paid \$4,000.

T. L. Carpenter sold in Cincinnati a load of lambs of his own raising at \$8.10. They were the finest lot that have left the county for some time.—Interior Journal.

Some of the farmers have had more than the usual trouble in harvesting their wheat. Much of it was knocked down by the heavy rains and wind.

Sixty hogsheads of fine, bright leaf tobacco, comprising 75,000 pounds, was shipped this week in five cars over the L. & N. to London, England. The shipment was made by Dan W. Peed of Paris.—Paris Gazette.

The Harrodsburg Democrat notes the sales of 101 lambs at 41¢; 100 hogs for August delivery at 5 to 5½¢; 140 fat hogs at 50¢ per pound, and 100¢ per head premium; a bunch of scrub ewes at \$3.50 each.

Mr. Josh R. Shaw shipped last week to J. W. Berry, of Sweetwater, Tenn., a car of high grade yearling Shorthorn and Red Poll heifers that he sold at \$28 a head; also a Red Poll bull at \$50. It was a fine lot of cattle.—Woodford Sun.

J. B. Gouer, of Bronston, Ky., sold to S. W. Gouer, of Wayne county, one 16½ hands, 2-year-old mare mule for \$110. John W. Simpson sold to C. D. Stigall & Bro., one 16 hands, 3-year-old mare mule for \$150, and sold to M. J. Cain one 14 hands, 14-year-old jack for \$100, and bought of C. D. Stigall & Bro. one 14½ hands, 3-year-old jack for \$165, and one 2-year-old, 14 hands, gray jack for \$90.

CARING FOR PLANTS AND FLOWERS.

How They May be Protected From Insect Pests.

Many insect pests are almost too small to be seen by the naked eye. When the leaves turn yellow or seem unhealthy, take a magnifying glass and examine the under sides for red spiders. The preventive and remedy for red spiders is moisture. This can be attained by spraying. Be sure to wet the under side of the leaves, as that is their chief haunt.

When people go out of their warm houses into the open air, they put on wraps if it is at all chilly, but they do not reflect that their plants are just as sensitive as they are themselves. And they have their unfortunate palms and India rubber trees set out to decorate their front steps, when it makes a plant-lover shiver to see the poor things. The plant's only way of protesting against such treatment is to turn brown and drop its leaves—and then its owner wonders why!

Nothing is better for plants than to be set out in a gentle, warm rain—but avoid wind and cold rains, and never set a blooming plant out in the rain if you want the blossoms to last.

Use the common garden asparagus as a green for bouquets of sweet peas. They are both so light and airy as to make a most lovely combination.

For palms and other large-leaved foliage plants in the house there is nothing more important than cleanliness, frequent sponging of their leaves. Do not give them dribbles of water—give them a thorough soaking in a pail of warm water every week or fortnight, and water from a watering-pot whenever the surface of the soil looks dry at other times. This keeps the ball of earth moist.

Remember that heliotropes require rich earth and plenty of water. They are gross feeders and are always thirsty and like to be sprayed. If this is borne in mind, you will have abundance of bloom, especially if you give them an occasional dose of liquid manure.

When roses become infested with the aphid or green fly, try ordinary insect-powder as a remedy. It is clean and easy to apply.

Save all your wood ashes for your sweet pea trenches. There is nothing you can use as a fertilizer that is so good, and it is also a preventive of insect pests. Remember that sweet peas like leaf mold. Plant sprayers are expensive—but a whisk broom is in every house and does just as good work as a sprayer. Be sure to tip the plants over and wet the under sides of the leaves.

If you have a pot of flowers in bud give them all the sunshine you can—but when the buds have opened keep them in the shade and they will last longer. Give liquid manure weak and often, rather than strong doses.

Many people fall to grow mignonette well. It likes a rich, porous soil—and if lacking in lime, add old mortar or slacked lime to the soil, well mixed in. Mignonette wants copious supplies of water. From Baltimore south it does better in partial shade, in a rose-bed, for instance. At the North it likes a good deal of sun, if it has plenty of water, but the little spindling spikes that grow in some neglected corner have generally the most fragrance.—N. Y. Sun.

Never keep honey in a cool, damp place; a dark, dry, warm place is best.

FENCE POSTS GROWN FROM SEED.

The man who expects to have use for posts in ten years can make no mistake in planting the ceage orange in a grove for that purpose. A grove planted in rows six feet apart, with plants two feet apart in the row, and cultivated for two years and trimmed the third year, will take care of itself ever after, and in ten years will furnish a fence post for almost every plant grown. When cut down the grove in the next eight years will furnish more posts than the first cutting, for at least two sprouts will come up from each original plant, and will continue to do so for all time. I have never seen a dead ceage orange tree or found any means of killing one.

In the early settlement of the prairie states, the plant was extensively used as a hedge fence, until the barbed wire came to take its place. Since then it has been neglected on many farms, and is now furnishing posts for the barbed wire-fence. The demand for posts is much ahead of the supply. I cut down a neglected hedge ten years ago that furnished a large number of posts and grape stakes, and to all appearances they now are as sound as when put in the ground. To get them at their best, they should be cut when the bark will peel off. When peeled there seems to be but little difference whether set in the ground green or seasoned. Seed planted in the fall in nursery rows will make about one foot growth the following season, and are then ready for planting in a grove.—N. Y. Tribune.

BRAN FOR MILK COWS.

European dairymen buy large quantities of American feeding stuffs. Experiments are now being made in compressing bran into brick for more convenient exportation. While the success of this line of work might lead to a still greater exportation of American raw farm products, the failure of the experiment would be America's gain. Bran is one of the most valuable feeds for the dairy. It is recommended by many feeders as especially useful for feeding in conjunction with cornmeal, which is concentrated and tends to "pack" the stomach.

Bran is cooling, and can be used in almost any reasonable quantity. It is a food rich in protein and contains a large amount of the nitrogenous element of fertility in soils. Wheat is known to be extremely hard on soil, and the chemist has found that most of the soil strength goes into bran. Broadly speaking, therefore, the extreme folly can be seen of exporting bran and letting that much fertility go out of the country to enrich foreign lands, necessitating the purchase in lieu thereof of artificial fertility of soil.—St. Louis Journal of Agriculture.

If you have a stream of water or a pond, you should by all means raise geese. They will require almost no attention during the summer, and will rough it in the winter with the best of them. There is always a market for them dead or alive. Better set the eggs under a hen. The hatch will receive better care.

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Arrive Louisville.	3:25 p.m.

TRAINS, JEFFERSON AND MOUNTAIN.

Leave Louisville.	9:00 a.m.
Arrive Louisville.	9:25 p.m.
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Arrive Louisville.	9:25 p.m.

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Items of Interest.

NEWS THE WORLD OVER.

The much-loved and venerable professor of geology and zoology in the University of California, Prof. Joseph LeConte, is dead. He was on his way, with his daughter, to join the summer camping party of the Sierra Club in Tuolumne Meadows. He died in the Yosemite Valley of heart failure. He was 71 years old, a Southerner by birth, having a mother who had been a member of the Society of Friends. Prof. LeConte went to the University of California in 1858. Here he wrote most of the works on geology and evolution that have made him famous. He was the best beloved professor in the State University, and his classes were so largely attended that the audience more than filled the biggest classroom.

Pierre Lortillard, the big tobacco manufacturer, also a well-known figure, died at his home in New York City.

The Democrats have held their State Convention in Ohio, we believe the first convention of the kind since the election. There were 60 delegates, and the platform is appalling in length, being 3,000 words. A motion to censure the Kansas City platform and praise Mr. Bryan received only six votes. The platform demands tariff for revenue only, withdraw the Trans-Atlantic, discontinue all efforts to hold the union, and its people are made citizens of the United States, and express sympathy for the Boers. These are the chief planks.

The Dean of Nippon, in a letter to the London Times, discusses a startling fact in regard to the English birth-rate. He says it is declining in England at a much quicker rate than in France. Twenty-nine children were born per 1,000 last year, as against thirty-five in 1899—a loss of 500 children for each year. The loss is less noticed because the death-rate has decreased and immigration has increased. The Dean of Nippon makes this an affair of conscience, and, while referring to the important moral side of family life, appeals to the nation against this diminution in the numbers of the English race.

The case of David Stephen de Flooy was treated as that of a stowaway migrant, no weight being placed on the fact that he was an escaped New prisoner, having escaped to this country as a stowaway from Bermuda on the steamer Trinidad. The sole question was as to his qualification to enter the country under the law. His physical condition being satisfactory, the Board, on account of the danger of his entry into our country, imposed a fine of \$100 and discharged him. Mr. von Stehrmann, a Boer sympathizer, paid the fine promptly and will send him to a ranch in Colorado. Before leaving the Barge Office, Mr. de Flooy said that he had two brothers still in the British in South Africa and that his mother and sisters are in detention camps, their homes having been destroyed by the British. He said that the Boers would never give up the struggle for their homes and land and that he would for another chance to help in the fight against the British aggressors.

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The American Museum of Natural History, New York, has lately purchased a valuable collection of prehistoric Peruvian antiquities, which date back, possibly, more than 1,000 years. The articles came from burial places and represent the handiwork and customs of the race over which the Quecos ruled. This nation—the Kichuas—occupied a more extensive region than any other of prehistoric Peruvian antiquities, and, at present, the upper garment of the Kichuas, with a little scrutiny, one can see more or less elaborate darning, epaulettes bearing thread of at least twenty different shades, all in a rush work basket, tells a story of taste, skill and industry interrupted by death. They had a method of cutting hair, but used a coarser knotted string, called "quitoca," instead.

News from the Philippines shows that Gen. A. Grant was right when he predicted the capture of Aguinaldo would make little difference. In the island of Cebu, the Philippines are very active, frequently making attacks on the capital city, which is held by a United States garrison. Gen. Hughes reports that he is making progress in the work of penetrating the island of Samar and scattering the Filipinos.

The last heavy fighting in the Transvaal was Delany's attack upon Vlakfontein, in which the British loss was 100. The censor reported a British victory, but it is now admitted that the British retreated, leaving their wounded in the hands of the Boers. The last report from Lord Kitchener was of an attack by the Boers upon the British at Houtkop. The Boers captured a seven-pound gun, but were eventually driven off.

A memorial of Henry Timrod, the South Carolina poet, was recently unveiled in Washington Square, Charleston. It is a bronze bust of Timrod, by Virginia Scott, placed upon a granite pedestal. Prof. Thomas della Torre, of the college of Charleston, gave the principal address, in which, while not calling Timrod a great poet, he said that "no truly great poet has yet been born on American soil." He asserted that he typed and imaged "the harkness spirit of the South."

At the Pan-American Exposition in Buffalo, there is said to be the largest diamond ever in this country. It is the property of an firm of diamond importers. It weighs in its present finished state 277, carats and is of canary color. The famous Kohinoor diamond weighs in its present form 106 and a half carats, and the weight of the rough diamond is 194, carats.

DEATHS.

Actual subscribers we insert an obituary notice of 100 words free. We charge only a word for all over 100 words (valuable in advance). Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CAIN.

Died near Little Mount, June 15, after a lingering illness, patiently borne, Miss Mattie Cain, in the 44th year of her age. She was one of the most beautiful and lovable characters I ever knew. By her gentle demeanor, her kind disposition, her unselfish attention to the welfare of others she won all hearts. She was a bright, joyous, hopeful Christian, and was numbered among the faithful in Little Mount church. Miss Mattie was the last of her family to go from earth to heaven, her father, mother, brothers and sisters having all preceded her to the heavenly home.

THOMPSON.

Mrs. Mollie Thompson, of Dockers' Station, Ky., was called to the heavenly rest on Saturday, June 1st. Her husband, Mr. Thomas W. Thompson, preceded her by almost three years. She was the daughter of Dr. A. and Mrs. May T. Quarles, and was born in Union county, Ky., Jan. 8, 1856. She was a faithful wife and a devoted mother. Eight children are left orphans by her death, the youngest being only five years of age. Mr. Thompson was a faithful member of the Forks of Elkhorn Baptist church. May the blessing of heaven abide with her aged mother, three brothers, two sisters and her bereaved children. JOHN B. SANNEY.

ARE WE AGREED?

Are Baptists agreed among themselves on the question of worldly amusements? Are our ministry as one? Or are some preachers so far out of agreement with the denomination as to have lost harmony with their churches? I desire to raise the question in all earnestness, for I begin to fear that something is out of joint.

I refer, now, to the matter of certain popular amusements and indulgences. What is the position of the Baptist ministry with reference to the dance, the card table, the theatre, the saloon and the race course? And are the ministers and the churches of one mind on these questions? A little reflection will, I think, sufficiently indicate that there is ground for raising this question, and that this is a time to raise it.

I have never been to Owensboro, Ky., and have not the honor to know those excellent and worthy people who have commanded the admiration of many thousands of Southern Baptists. But I know, with confidence and admiration, that fearless and faithful servant of God, Pastor Fred D. Hale, and there has not been time to have forgotten that heroic and successful struggle there on these questions. Nor can we forget that a large part of that noble people did not sympathize with the pastor's views on these questions. The fact that there was such earnest, persistent and influential opposition as to require separation, that the pastor might represent his conscientiousness, was enough to cause sober reflection.

A little while later and the papers of the whole South were ringing with the account of a similar struggle of the no less illustrious brother, P. T. Hale, in the important and growing city of Roanoke, Va. The result, while so far different, that some of the most prominent members were reported as withdrawing from the church, the lesson pointed the same moral.

In a far Western State a pastor took a decided stand against these practices, and had the whole city buzzing about his ears, and the report was that a number of his members contemplated forsaking the church rather than forsake these things.

Over here in Arkansas, at Fort-Sett City, the vigorous and consecrated young pastor, A. N. Couch, raised his voice in sharp denunciation of these sins, and he likens the response to the growlings of Satan, while he himself was called to account by some local women's club and told how to preach. Well, Arthur Couch believes his name, for he never coughs before any blast. Just how fully his church endorses his position I cannot certainly affirm, but to a large extent I feel sure. Whatever may be true you may be sure that Bro. Couch has both courage and convictions and the ability to make others feel the weight of his influence.

I have known another pastor who was told, after raising his voice against these things, that these matters were none of his business, and he had better stick to his preaching, and not be trying to regulate things that did not pertain to his work, or words to that effect.

And now comes our own courteous and consecrated B. F. Riley, of Houston, Texas, writing from Calvert, "a place of saloons, sleeping Baptists, card tables, ball rooms and theatres," and he says, "We are making inroads upon these places of sin and iniquity."

Dr. Riley knows how to say things as well as knows things to say, and he has attacked these practices.

Recently Corsicana church called Jeff. D. Ray to be pastor. Before he would accept he read to the church a letter, in which he took strong ground against these things as wrong and hurtful to Christianity, and forewarned them that he should preach and teach accordingly if he became their pastor. Be it said to their honor and his that the church unanimously reaffirmed their call.

But would all our pastors have taken that position, and, if they were to do it, would the churches call them? I have sober reasons for doubting it. I could give much more on this subject, but I need not.

I am told that Baptists do not prohibit these things among their members in many places, especially in the cities. Is it so? What says the WESTERN RECORDED on this question? And, if you are willing, I should be pleased to have a hundred postal-card replies in your columns, and I know not a more suitable place.

What is the position of Baptists, and what is the practice of pastors and of churches with regard to these things? Do our pastors preach against them? And do our churches treat indulgences in these practices as proper subjects for church discipline? O. L. HAILBY.

THE SERMON THAT IS AFTER A SOUL.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when he stood weeping over Jerusalem, and said, "How oft would I have gathered my children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from the deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the Gospel, the pathos of a suffering and beseeching and purifying love will bathe it all and make it clear that if the sermon does not bring the prodigal home it will be because he preferred to trample on his father's heart and

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murder mercy. Brethren of the ministry, what are sermons to "the times" compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the Gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unsaved, perishing, lost souls. Men of God, "throw out the lifeline."—Herick Johnson.

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