

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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## WESTERN RECORDER

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A BIBLE was picked up on the field of El Caney which had probably saved a life. For a Mauser bullet had struck it squarely. The bullet had penetrated as far as Job, and its shining point was resting at Job 85:7, 8.

To be dissatisfied with your life because it is commonplace does not show that you are a person of great ability who could do great things if you had the opportunity. It only shows that you are a person of great vanity.

WHATEVER station of life God assigns for us is the one which is best for us, and the one in which we can do the most good. But the way to do that good is to do cheerfully what our hands find to do without murmuring that we have no opportunity for great deeds.

The *Herald and Presbyter* says truly: "Undoubtedly these are times that try the hearts of the faithful, but in trying times faith grows stalwart. There was never yet a time in the history of the church of Jesus Christ when Christian people could safely relax their vigilance or float up stream."

No sermon should be preached which does not bring home to the unconverted their guilt and their danger. There was great wisdom in that plan of a sermon which was formerly more general than now. First, a clear exposition of the text, and then two exhortations, one to Christians and the other to sinners.

In the city of Bath a tablet was unveiled in memory of the great preacher Jay. Jay preached in one pulpit for sixty-three years, and all ranks of society crowded his church the entire time. He was a prince among expositors, and his preaching was always expository. In his long ministry he was ever a winner of souls.

Dr. BURNELL is hard on some so-called beautiful speakers: "God's worst gift to man is fluent speech. Some of us have nothing to say and say it beautifully. For this cause many are weak and sickly among us." A "beautiful" sermon, from which one carries home no clear thought, ought never to be heard in the pulpit.

Dr. O. A. KATOR, recently come from Canada to the Euclid-avenue church, Cleveland, says that "the next great revival will be within the church. It will consist of an improvement in quality rather than in quantity. It will turn away from machinery and organizations, and will depend upon personality and character."

## Christians Under a Cloud.

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

It is not every Christian who walks in constant sunshine and carries within him a cheerful and a happy heart. There are quite too many who spend most of their time under a cloud. Here, for example, is one who leads a reputable life before the community; but in his own heart lies an overwhelming mass of doubts that rob him of his spiritual peace. He has become a chronic doubter; and what the Apostle Thomas was for a single evening, he is for nearly every day and night of his uncomfortable existence. It has become habitual with him to distrust God's promises, and sometimes to distrust his own conversion. He seldom knows what it is to grasp a divinely revealed truth firmly and cling to it, and rest on it, and grow by it, as his own body eats and thrives on his daily food. If the Apostle Paul should come to him and say, "I know whom I have believed," he would be very apt to reply, "How do you know it? I never have any clear assurance. I sometimes doubt if ever Jesus Christ redeemed me, or if the Holy Spirit ever converted me. I am enrolled on the church record as a 'believer,' and yet I am very often a terrible doubter."

That is very true, my friend, and it is your own fault. The man that does that wretched doubting walks in your shoes. It is not another person's sin against you that robs you of peace, but your own sin against your own soul, and against your forbearing Master. It is your besetting sin. God commands you to believe his Word, and you disobey. Jesus Christ bids you look to him, and you look away; to lay hold of him and trust him, and you stand off and question his truthfulness, and love and power. He promises you that if you will honestly strive to obey his commandments, and will sincerely seek the grace that is sufficient for you, he will answer your prayers. You are no exceptional character. If Paul received from Christ pardon, and peace, and power, and assurance of hope, and spiritual joy under fierce trials, so can you. I fear that there is a subtle self-conceit in your heart which pretends that what sufficed for Paul and millions of other Christians, is not clear enough, or strong enough, or efficacious enough, for you.

In addition to a self-conceit of which you may not be fully conscious, you are guilty of no little obstinacy in cherishing your doubts. You hold fast to them, instead of holding fast to him who died to save you. When these harrassing doubts come to the door of your heart, instead of bolting it in their face, you let them in, and parley with them and harbor them. Your duty is to treat them as summarily as Joseph treated the wanton proposal of Potiphar's impudent wife. To every skeptical whisper of your tempter, say, "Get thee behind me, Satan!" Pray for more faith. Grasp hold of a promise, as sinking Peter stretched out his arms to his omnipotent Master. Be done with your pitiful "ifs," and lay hold of Christ's immutable "wills" and "shalls." You listen to Satan more than you listen to your Saviour. The wretched habit you have contracted of doubting the Lord Jesus must be dealt with as a tippler must deal with his habit of indulging in intoxication. You must break it up, or it will break you down. Fix your grasp on the living Son of God, and say to yourself: "If I go on any longer in this way, I shall become an infidel and an outcast. I will be done with the devil, and cling to Christ if I perish. Lord, I believe; help thou my unbelief!"

Depend upon it: that you will never attain any sunshine of spiritual peace, or any power, until you—in divine help and strength—overcome this deplorable habit of doubting. What have you ever gained by it? How much has it cost you? And if you expect to rely on Christ in the dying hour, why not do it now? It is said that Dr. Merle D'Aubigne, the famous Swiss historian of the Reformation, was sorely troubled with doubts during his student days. He went to his old experienced teacher for help. The old man refused to discuss the doubts, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, the Saviour; and his light will dispel the darkness, and his Spirit will lead you into all truth." That old man was right. He saw the fatal habit which the young man was acquiring; and he knew that the glorious Son of Righteousness could alone scatter the clouds that make so many lives dark and dreary. I remember that once when a famous infidel book was under discussion in a certain ministerial circle, grand old Dr. Thomas H. Skinner said to us: "Brethren, difficulties have arisen in my own mind that were worse than any or all infidel writers could suggest; I have in the strength of Jesus Christ conquered all these; why should I care what the skeptics have to say?"

I cannot close this article without saying that many professing Christians are under a cloud caused by indulgences in sinful practices. Their transgressions, like a thick cloud, separate between God and their own souls; the divine countenance is hidden as in an awful eclipse. Spiritual declension is always fatal to spiritual prayer and the house of God, who pursues crooked paths in business, who indulges in secret tipping or unclean lusts, or who is unfaithful to his word with men and his vows with God, can ever expect to enjoy a blessed "assurance of hope." That is a fearful description which Bunyan drew of certain backsliders, who, having turned over a "stile" from the King's highway, were left to grope among the tombs under the shadow of a dark and lonely mountain. As a Christian looked at them, his eyes gushed forth in tears. I have occasionally seen such backsliders awakened out of their guilty condition by some alarming providence, and crying out, "Where is now my hope?" If any who is under such a cloud should read this paragraph, I would say to him or to her,—you may find your lost "hope" where Peter found his when he went out and wept bitterly. You may find it, in penitence and confession, at the cross of Christ Jesus. And when, after your return to obedience and right living, the forgiving love of Christ has lifted away the cloud, you will feel as Lazarus must have felt when he was delivered from the tomb, and back again in his home.

HAVE you ever considered how much of the color, the glow, of life comes out of what we are accustomed to call the "dark shadow" of death? E'minate death, and what becomes of nine-tenths of all that illuminates our literature, our art, our religion, our finer intercourse one with another? It all goes out like a snuffed candle. There would be no more stars of faith, no more dawn of lofty expectation, no more swift, suffusing, mysterious aurora of hope. The sun would rise and set, and rise and set, forever. All our light would be daylight, and our utmost expectation would be—to-morrow.—Jas. Buckham.

## The Aim of a Christian School.

BY REV. NATHAN E. WOOD, D.D.

The idea of vicarious sacrifice runs all through human society. Its extreme culmination was in Jesus Christ, crucified. The doctrine of a vicarious atonement for the sins of men has been in all history the intensest incentive to evangelizing work. It has made the missionary and the martyr. It has been the unvarying impulse to the most self-denying labors in behalf of others. It has always begotten a spirit of self-sacrifice in those who have believed it. "By its fruits ye shall know it." Every other idea of atonement has resulted in a paralysis of earnest and persistent effort toward the evangelization of the world. Neither missionary nor martyr are its fruits. It has no victorious power. The great doctrine of atonement needs peculiarly to be studied in the light of its triumphant achievements and its true fruitage.

Humanitarianism under various theological names is actively appealing for public acceptance. It has promised much and has accomplished much. It is most alluring as a sociology. All its efforts are put forth upon the plane of man. Its sources of help are no higher than this level. God has been, for the most part, ignored. The supernatural has been flung as unpractical and a superstition. Humanitarianism has sought primarily to better the physical and mental conditions of men. Better housings, better sanitation, better food, better air, and more recreation are to be our physical regenerators. Better schools, better books, better music, better art are to be our mental regenerators. Now all this is admirable and valuable so far as it goes. I have no word to utter against its usefulness.

But the aim of a school established for the education of a Christian is that it may accumulate and use power as a forwarder of the Kingdom of Jesus Christ. Its supreme purpose is not to promote scholarship, or to give intellectual training to its students. It is not to accumulate vast wealth of appliances for research. It is not to accumulate academic atmospheres and ideals—all these things are necessary and useful. But over and above all must be the ideal and controlling purpose to make all tributary to the moral redemption of the race, and the bringing of the whole world into loving obedience to our Lord and Saviour Jesus Christ. The fruits of a Christian school are to be the same in kind as the fruits of a Christian church. Knowledge and character are to be twin results. The teacher misses the highest ideals of his calling if he fails to be a pastor to his class. The pastor misses the highest ideals of his calling if he fails to be a teacher to his flock.—Watchman.

EVERY kind of plant and animal has its own limits of growth. Its size is a help in judging of an unfamiliar species. The botany will tell us to what height a given herb or tree will reach; the zoologist can tell us the measure of an animal. Variations there may be, but within comparatively narrow bounds. The limits of man's bodily stature are fixed quite definitely. The limits of the attainments of the minds of mortals are recognized. The great dignity, the unique blessing of mankind, is the standard set for the true growth of all alike, because it alone is unlimited—"the measure of the stature of the fulness of Christ."—Christian Endeavor World.

Man is the glory, past and riddle of the world.—Alexander Pope.

F. H. Kerfoot, B.L., D.D., LL.D.

BY REV. J. J. TAYLOR, D.D.

In August, 1880, during the pastor's vacation, the writer, fresh from college and planning for the Seminary, supplied the Kutaw Place pulpit. It was then that he first felt the influence of F. H. Kerfoot, and began to form an estimate of his character. At that time Dr. Kerfoot had been for three years the successor of Richard Fuller, and had demonstrated his fitness for the place. He was mentioned by his people only in terms of warm affection seasoned with pardonable pride, and was regarded as one who had already attained much and yet promised more. In a letter dated a few weeks after vacation, Deacon A. A. Chapman wrote: "Our pastor has returned, and like his Master he seems to have come in the power of the Spirit. The last two Sundays he has preached on the person and work of the Holy Ghost, and his preaching has been in demonstration and power."

A FAMOUS ADDRESS.

At the Southern Baptist Convention in Columbus, Miss., in 1881, he was first introduced to the writer, and at once impressed him with his princely physique, his courtly manner, his fraternal spirit, and later with his grasp of details and his tremendous earnestness. Probably the most notable feature of that meeting was his address on reaching the masses, in which he stressed the phrase, "elicit, combine and direct," found in the fundamental law of the convention. As to the authority of the seceding brethren assembled in Augusta in 1845 "to elicit, combine and direct the energies of the whole denomination," he raised no question; but, standing before the Convention with his avowed purpose clearly in mind, he confidently assumed that after five and thirty years of effort the work of "eliciting, combining and directing the energies" of Southern Baptists had not been accomplished, and for more than two hours, by various forms of argument and appeal, he urged the importance of systematic and persistent effort to prosecute the end for which the body was organized. It was a brave speech, which evoked various comments. In the opinion of some, it marked him as a prophet—of others, as a visionary; but with none did it leave any doubt of his own overmastering conviction. The leaving thought of that address lingered with him through the experiences of pastor and professor, and eighteen years later, when he came into the secretaryship, he gave himself unreservedly to the task of "eliciting, combining and directing" the energies of Southern Baptists in the sacred work of spreading the Gospel. Last year at the Hot Springs meeting, he made a great speech favoring a committee to plan for a better co-operation among us, and gained his point. His view, providing a new agency, came before the New Orleans Convention; but its great champion had already received the fatal dart, and the measure was deferred, probably forever.

A BAD ACCIDENT.

After a pastorate of about six years in Baltimore, Dr. Kerfoot accepted a call to the Strong Place church, Brooklyn. He entered upon his work with characteristic enthusiasm, and took high rank in that city of preachers. But his career was cut short by an unfortunate accident. While on vacation in Virginia, he attended a political meeting, and was invited to a seat on the speakers' stand. The crowd was great, and the stand gave way, precipitating its occupants into a ravine several feet below. Dr. Kerfoot received a severe spinal injury which put him in bed for months, and forced him to use crutches several months more. He travelled South and West in search of restoration. He preached from his chair. When it became evident that the work of the church would suffer through his infirmity, he offered his resignation, which the church was impelled with great reluctance to accept. To the writer he expressed deep appreciation of the kindness of the church through all this trying ordeal.

WITH THE SEMINARY.

When Dr. Kerfoot left Brooklyn, he seemed almost a physical wreck; but the church at Midway, Ky., was so attached to him personally that they sought his services as pastor. Among his old friends, relieved of the larger responsibilities of a city pastorate, he rapidly regained health, and, yielding to the repeated solicitations of Drs. Broadus and Boyce, he became identified with our Seminary, first in connection with the finances of the institution, and then as professor.

In this connection he had the most strenuous chapter of his career. For years he had been a great favorite with Dr. Broadus, and when that good man died there was a division of sentiment whether the favorite or the next in seniority of service should succeed to the presidency. At the meeting in Washington, however, the trustees promoted the senior professor; the action was generally regarded as wise and proper, and the school seemed to renew its hold on Baptist affections. A few months later came Dr. H. M. King's article in *The Examiner* exposing the fallacy of the President's historical contention concerning Roger Williams, and opening the famous Whitsett controversy. Events followed in quick succession. The *Cyclopaedia* article was attacked at various points. On a question of plagiarism the secret of *The Independent* editorials was divulged with limitations. Charges of treachery were preferred. Under pressure further acknowledgement of authorship in the editorials was made. Kentucky Baptists held up a hand of warning, but graciously refrained from making it a hand of chastisement until there should be time for consideration and rectification. The scheme which proposed to settle a great issue from a "pseudobaptist standpoint" with a song and a handshaking resulted in the Wilmington fiasco. Kentucky spoke at Georgetown, and her voice echoed throughout the Southland. Interest ran high. But in the midst of the waxing storm, Kerfoot bore himself with Christian dignity and manly courage. While he never endorsed his President's historical views or the manner of their exploitation, he felt that no crime had been committed, and before various district associations and in the general meeting he ably espoused the cause of Dr. Whitsett and the Seminary.

A TWO EDGED ILLUSTRATION.

When a resolution to withhold support from the institution so long as Dr. Whitsett's connection therewith continued was before one of the associations, Dr. Kerfoot, who knew the flavor of Kentucky country ham, undertook to stay the tide of opposition to the school. Looking into the determined faces of messengers from the churches, who felt that sacred interests were at stake, he reminded them that the thrifty husbandman did not cast away a fragrant ham on account of a single skipper! It was one of those impromptu illustrations for which the speaker was noted; it was more forceful than elegant, and although Kerfoot protested that he meant to apply only the idea of holding on to the ham, ardent partisans of the President, who probably apprehended the situation more clearly than they were willing to admit, insisted that the skipper also was intended to have its analogue in the facts of the case. From that day the author of the inadvertent but striking metaphor was regarded with deeper suspicion. Men who had been his associates and avowed friends for years ignored his own interpretation of the skipper incident, and doubted his loyalty to the President.

CRUEL WORDS.

After the President, on the advice of his fiercest champions and in apparent good faith, had offered his resignation, by unbroken precedent Kerfoot became the logical successor. He was a man of affairs, the friend of Broadus, the best representative of the old regime, and amid all the heat of discussion in his defense of the school he had not broken with Kentucky Baptists. But the opposition grew fiercer. The champions of the President, vexed at their failure to sustain him, remembered the skipper,

and gnashed upon Kerfoot. One zealous brother wrote: "Kerfoot is an incompetent and a traitor, and his election would be a great calamity to the Seminary." When the trustees were considering the matter in Louisville in 1899, some students in the school made an abortive petition against their teacher and friend and were so pleased with the wretched performance as to publish it in the morning papers. While this unworthy scheme was hatching in the school of the prophets, Kerfoot was planning to relieve the situation by asking the trustees not to consider him in connection with the presidency, but to vote for his friend, Dr. J. P. Greene. In the judgment of the Board, this seemed the best solution of the problem, and accordingly Dr. Greene was elected with confident expectation of his acceptance.

HOME MISSION WORK.

Complications, however, had arisen in connection with the Home Mission Board. In the Convention of '99 the Committee on nominations recommended certain changes, which were referred to the Board for final action. In the emergency which arose, Dr. Kerfoot was regarded as the man for the hour; and after much consideration and agitation, he was persuaded to sever his connection with the Seminary and enter upon the arduous work of eliciting, combining and directing the energies of Southern Baptists in an effort to take the South and the world for Christ. But he had suffered much in body and in spirit. He was weary, and lay down to rest.

OBSERVATIONS.

Dr. Kerfoot was a man of tumultuous feelings, and so was equipped for an orator rather than a school teacher. In a letter to the writer he said: "I live very much on the love of my brethren, and anything that robs me at this point is a source of great sorrow." In breadth of view, grasp of details, and earnestness of purpose, he was a great secretary, but the adverse views, however kindly held, which are inevitable in such a position, were a torture to his spirit. He bore himself bravely under fire, but he bled inwardly.

He was a mighty preacher, and it seems a strange Providence that takes such a man out of the pulpit. The report of his sermon before the Texas Baptist Convention last fall, meagre and typey, was charged with power. Was it partly because Texas, like Kentucky, believed in him and loved him? Yet surely it was no ordinary man that swayed that vast throng at Waco, and caused mature men to fall into each other's arms in transports of delight.

Norfolk, Va.

Conquering Besetting Sins.

Sins are the manifestations or the remains of sin. Sin cannot be destroyed by fighting down the sins, but where sin has been overcome the sins are to be also overcome, one by one.

It is Christ alone who can take away sin, and every one who has had his sin taken away by Christ will receive help from him in overcoming his sins.

Morality teaches that a man may watch against his various faults and overcome them so as to bring himself into a satisfactory condition, but this is not the Gospel plan for our salvation. The Gospel teaches us that sin is alive in the heart, and that it must be dislodged by the grace of God before there is any hope for us. After God has graciously forgiven us, and made us his children; removing our guilt far from us as the East is from the West, there still remain in us the remains of the old nature which must be fought against and opposed by us.

God forgives our sin at once and forever when he accepts us for Christ's sake, and justifies us absolutely, declaring us just or free from liability to punishment. So justification is a definite act of God, done instantly and done forever, on the basis of our acceptance of Christ as our Saviour. But sanctification, or the making of us actually holy, is a work long continued within us by the Holy Spirit. So the Christian is "to strive all his life against the various remains or tendencies

of sin, or temptations to sin. He is a child of God, but he is yet absolutely perfect. He is to fight against sin, but it is to be with the perfect hope of some day getting the victory.

No child of God is to be at his ease and without concern when tempted to sin. He is not to settle down on the belief that he has been justified and forgiven, and that there can be no danger to him. Some have been led away into monstrous lives under the power of this specious delusion. Most carefully are we to seek the guidance of God's spirit day by day that we may be preserved from permitting ourselves to fall into known or presumptuous sins.

On the other hand, no child of God is to consider himself a castaway if he is tempted, in weakness or ignorance, into a momentary or unconscious lapse. Most humble is he to come to God, day by day, acknowledging his weakness and shortcomings, and yet remembering that he is not an unaccepted alien, unforgiven and unblest, but a child, beloved and accepted, over whose weakness the Father hovers, but whose continued restoration is the joy of his heart.

In this spirit is every true Christian to struggle against the sins that beset him. He is to strive to come into a better life. He is to fight against every form of temptation and seek grace, strength and the restoring favor of his Heavenly Father.

Each one of us may have his own peculiar form of temptation. Each one may have his own special tendencies to wrongdoing. Let him be on guard particularly on these lines. Let him set a watch upon his lips, his hands, his eyes, his ears, his feet, or upon whatsoever part of his nature is most prone to be led astray. Carefully let us watch that we be not overcome or hindered in our Christian life or influence.—Herald and Presbyter.

A HUNDRED times have I set up aspirations to which the only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a very grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a Divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence, because we are to get something better—a living Lord.—George Matheson.

THE next time you are in London, if you go along by Hyde Park yonder, look at the second house by the gate; it belongs to Lord Rothschild, who is, perhaps, the richest man in the world. He is a power in the world. Look at his house, look at the marble pillars in it, and at the cornice yonder; there, at the end of one of the cornices it is unfinished. He is an orthodox Jew; and every Jew's house, according to tradition, has some piece unfinished, to bear testimony that the occupier is but a pilgrim here; that he is looking, like Father Abraham, for the city that hath foundations; and there the unfinished cornice of the Jew says, beautiful as it is, "This is not my home; I am travelling to eternity." So, in your business leave the marble cornice unfinished. Let it be seen at your work that it is not all work; that though you are toiling day by day for the daily bread, yet you are travelling free to the eternal home. Oh, lay hold on Jesus; He has come to set you free. Arise, for thy light has come.—Christian Scotsman.

Questions Answered.

BY SENEX.

A sister asks in regard to the letter chain system of raising money for churches or societies. She says she has received many letters of that kind, and wishes advice as to what to do with them. I can tell her briefly what I do with them. Without reading sufficiently to know from whom they come, as soon as I see any letter is a chain letter I tear it up. This chain business has been denounced by every paper, religious and secular, in the land, if I can judge all by the many I see. Talk about the expenses of the missionary Boards! That old sneer, which never had the slightest foundation in truth, that it took one dollar to get a dime to the heathen, is very nearly true in that chain system of letters. The paper in paper and postage in raising the money, even if the time of the writers was valueless, equals the amount received.

Tear up the letters, take pleasure in breaking the chain. Among the many evils connected with the business, the worst is that it paperizes churches and their members. Regard is a disgraceful thing, except in the direst necessity, when food and clothes to preserve life are needed. Pauper churches handing the hat around to the world in general ought to fast in their prayers for the chains they do believe. Self-respect and sturdy independence, are two grand qualities for churches, as well as for men and women. One of the best Baptist churches that was ever known, was one in England which worshipped for one hundred years in the same place. It was wonderfully blessed, sent out many colonies and many preachers, all with a strong sense of self-respect and noble dependence on themselves and on God.

Give to the churches which have lost their houses of worship five or seven times with a generous liberality, but to self-denial in such cases as those in the great Galveston storm, where the brethren lost not only their houses of worship, but their homes and their all.

What answer would you make to a Baptist minister who declared that the doctrine of election might be logically true, but that he cared nothing for it because he could not preach it or pray it? I should be in danger of telling him he is an Arminian, and ought to join the Methodists, with whom he rightly belongs.

The Lord found no difficulty in preaching election and predestination. In his sermon to the multitudes, recorded in Matthew 11, from the twentieth through the twenty-seventh verse, our Lord preaches the strongest Calvinism. Neither Paul nor Augustine nor Spurgeon have ever written or spoken of such high Calvinism. His words in regard to Tyre and Sidon and Sodom teach unequivocally not only the doctrine of election, but its necessary corollary, preterition. The Revised Version brings out the force of the last clause of the 27th verse. "Neither doth any man know the Father, save the Son, or whomsoever the Son will to reveal him." This brother "cares nothing" for election. His Lord rejoiced in it. He thanks His Father not only for "passing over" the wise and prudent, which is preterition, but for hiding these things from the wise and showing them to whom to reveal them. It would be well for the preacher to be more like his Master in this thing. After having preached sovereign election in the strongest way, the Lord follows the assertion that no man could know the Father except those to whom he would be revealed. The heavily-laden were not the afflicted and sorrowing, except as they were sorrowing for their sins, heavy-laden as Bunyan's Pilgrim was. Sinners did not like the doctrine of God's sovereignty in election any better than they do now. But our Master's object was not to say what sinners would like to hear, but to declare the will of His Father.

In the sermon preached in the synagogue at Capernaum, recorded in John 6, the Lord exalts the sovereign election of the Father. "All that the Father hath sent me, and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Those verses teach election and preterition. The following preterition also: "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." "Therefore said I unto you, that no man can come unto me, except it were given unto me of my Father."

The Arminians among his disciples denounced this preaching as a hard saying, just as Arminians have been denouncing election and preterition ever since. And many of them went back and walked no more with him. His object in preaching was not to please the Arminians among his disciples any more than it was to please the sinners who were like him. He preaches election in one clause and in the succeeding promises to save all that believed. The Master found no difficulty in preaching election, and it is enough for even the most advanced disciple in this progressive day that he was as true as the Father.

Dr. Broadus, in his comment on Matt. 23:14, covers the ground most admirably: "From the divine side, we see that the Scriptures teach an eternal election of man to eternal life."

life simply out of God's good pleasure. From the human side, we see that those persons attain the blessings of salvation through Christ who accept the Gospel invitation and obey the Gospel commandments. It is not a matter of whether our minds can combine both sides in a single view, but we must not for that reason deny either of them to be true.

It is in connection with the exhortation to sinners that some men who ought to know better say that election and preterition are unpreachable. These two sermons of the Lord show how wrong they are. He was as strongly Calvinistic in his talk to the Jews as he walked in Solomon's porch. And he concluded with a plea to them to believe because of the works which he did, which proved that the Father was in him and he in the Father. If the works convinced them of this great truth, they would come to believe in him.

Our Lord not only preached election, he prayed it also. In the prayer found in John 17, chapter 9, he says: "Father, the hour is come; glorify thy Son, that he may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name to the men whom thou hast given me out of the world: thine they were, and thou gavest them unto me." "I have chosen a rejoicing in God's sovereign electing grace. Throughout it is manifest that the number of elect is definite and sure, as is set forth in that statement of the Baptist Philadelphia Confession of Faith, and the Arminian Westminster, to which so much objection, being made by those who believe in the sovereignty of man.

Any one who will study the words of our Lord carefully will see not only that he believed election, predestination, preterition, &c., but that he preached these doctrines emphatically, and with the greatest delight. It will if the servants follow their Master's example in this thing.

Almost always, or I will say, frequently, when I have spoken of Calvinism, I have received one or more letters protesting against my exalting Calvin, and telling me of some thing which Calvin said which was not endorsed, or that I do not exalt Calvin in the least, any more than I exalt Galvini when I speak of galvinism. Calvinism is the name by which a system of doctrine is called, of which our Lord was the greatest teacher, and Paul the next strongest. It was believed by Gregory or Gauderic, who lived before Calvin was born, and has been maintained by thousands since he lived who know as little about him as I know of Galvini. He was a strong and able defender of these doctrines. Few men as great as he have ever lived. But he taught what he taught, which are not a part of the system called Calvinism. Our fathers knew Calvinism as the "doctrines of grace," but the name stands generally for the well-known system of doctrine, held, or professed to be held by Baptists, Presbyterians, Congregationalists, Dutch Reformers, Congregationalists, Methodists, Campbellites, Unitarians and Universalists are Arminians.

"Can you tell me where I can get a life of Toplady, the author of the hymn 'Rock of Ages'?" Or can you tell me anything about him? Was he a Baptist?"

There have been several biographies written of Toplady, but I have none in my library, and cannot just now recall the author or publisher of any. And my knowledge of the facts of his life is very limited. He was born in England in 1740, I think, and lived for awhile in Ireland with his widowed mother. His father, an officer in the army, was killed at the siege of Carthagen when Toplady was too young to remember him. Toplady was near to a village church in Downshire for the last year or more of his short life, for he died when thirty-seven years old, of consumption. So you see he was not a Baptist.

Only one fact in his history has ever made a deep impression upon my mind. One day a poor and humble Christian was preaching in a barn near where Toplady, then a boy in his fifteenth year, was then living. The boy was present, and he lay prostrate, and was convicted of sin by his earnest words, and he was thus brought to Christ. The humble, uneducated preacher's name is not known; there is no reason to think that he ever knew of Toplady's conversion through his instrumentality. That was one of the glad surprises that came to him on the further shore. An unlearned, humble man in a barn, and a gifted boy listening to the words which came straight from his heart. And while the world endures shall the good results of that sermon go on glorifying God.

There have been few more godly and gifted men than Toplady. His one thought was to be used in his Master's service. He was the most learned among the earnest men who wrought such a spiritual reformation in England. His scholarship was no greater than his humility. No man was a greater power in England in the days of Wesley than the Arminianism of Wesley. For Toplady was an ardent Calvinist, and the influence he exerted by his scholarship, his godliness and his earnest devotion was deservedly great.

All that he wrote was of value. But nothing equalled the immortality of his hymns. His place to-day in the affections of God's people, and which will never be forgotten while regenerated men speak the English language.

There has been no nobler example of what a strong soul can do in a weak body than was given by Augustus Toplady. Although he lived only a few years, his devotion in the last years of his life were spent with failing health in London. But he preached whenever he was able, and men delighted to hear him.

LITERARY.

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

BOOKS.

THE BLESSED LIFE. By William A. Quayle. 12mo, 280 pp. Cincinnati: Jennings & Pyle. Price \$1.00.

In these days of Keewick teachings and all sorts of subtle and dangerous heresies about the "higher life," the "Spirit-filled life," the "abandoned life" this book is an unfortunate. For every time these hollow heresies are cornered they give a new name to their "second blessing," and one would suppose the "blessed life" was their latest cloak. We took the book up gingerly, expecting something of this kind. We turned first to the chapter upon the "Blessed Life," and read it with suspicion or the alert. We found that the "blessed life" is the regenerated life, the life of all Christians, and no "second" affair. Then we turned with confidence nearly to the end of the book, and found that the chapter upon the "Blessed Life" was not a noble birth to all sons and daughters of God, we were completely reassured.

Then we were ready to read and enjoy the eloquent language, the clear thought and the devout religion of the whole book. Christians do not acquiesce as they ought in being children of God. This book will help them to appreciate their blessedness in Christ Jesus.

WITH THE THIBETANS IN TENT AND TEMPLE. By Mrs. S. C. Rijnhart. 12mo. Chicago: Fleming H. Revell & Co. Price \$1.50.

Mr. Rijnhart and his wife were for four years missionaries on the borders of Thibet. He is dead, and in this book she gives an account of his life and work. She also gives many facts in regard to the customs, beliefs and social conditions of the Thibetans. Her statements vary in several respects from the accounts which we have received from travelers. But, as she says, they have often made hurried trips and attempted to write everything about a strange people from a flying glimpse at them. We have known and read many books from globe-trotters. She has made an interesting narrative, and gives much information of a people about whom less is known than the natives of any other country.

THE TRUE STORY OF A REVIVAL. By M. H. Williams. Fleming H. Revell Co., publishers. Paper, 30c; cloth 60c.

This book purports to be the true story of a Union Meeting at Shenandoah, Iowa, as told by the wife of the Baptist minister, Shenandoah, Iowa. It is a "religious housecleaning," but preachers and laymen are afraid of evangelists and Union meetings. Nevertheless, having heard of two evangelists, the different denominations unite in sending a committee to inquire into the methods of these evangelists. The committee report so favorably that the evangelists are invited, and a most powerful revival follows. We do not agree with all of the views of this book and we are not partial to union meetings. Our experience is that Baptists always fare badly in them. Some of the incidents related are instructive and interesting.

THE HAGUE ARBITRATION TREATY.—The directors of the Old South Work in Boston have rendered a distinct service to the public in adding the Hague Arbitration Treaty to their series of Old South Leaflets, constituting No. 114 in that large and valuable series. It is not the first service which they have rendered in this international field. William Penn's "Plan for the Peace of Europe" and the introduction of Grotius's great work on "The Rights of War and Peace" have both been published among the Old South Leaflets, and other historic peace documents are to follow. None, however, can be more useful than the present issue, giving the full text of the Hague Arbitration Treaty. Furnished for the mere cost of printing, five cents a copy, it makes it easily possible for the students in our schools and colleges, and for the general public, to become familiar with its provisions; and it is to be hoped that thousands will do so.

MAGAZINES.

The Bibliotheca Sacra for July has the following contents: The Song of the Well, Milton B. Terry; Contemporary Theology and Theism, James Lindsay; Early Life and Military Service of General Jacob D. Cox, William C. Cochran; Sources of Danger from Mormonism, Robert W. Beer; The Final Conflict of the Papacy and the Mediæval Empire, David S. Schaaf; The Child-Saving Movement, Hastings H. Hart; Professor Park as a Theological Teacher, George K. Boardman; A Study of Charles Cameron, in Dances, A Study of the Red Sea, G. Frederick Wright; Calderwood, the Critic of Agnosticism, Gabriel Campbell; Notices of Recent Publications. Published at Oberlin, Ohio.

A very valuable feature of the August Indicator is that which illustrates by photographic process the latest dress materials, accompanying the illustrations with a running column, so as to enable those who wish to have the fullest knowledge of materials before going shopping. This is one of the features of a practical character that makes The Indicator so highly esteemed by women. The same number also goes very fully into the subject of furnishings and other dainty accessories to dress.

Always With Us.

We lose much when we forget the great promise of our Lord to His disciples, "Lo, I am with you always." It is easy to realize that He is with us so long as prosperity smiles upon us, but when clouds gather in the sky and the sun is hidden and the storm begins to break upon us, we are apt to think that God is not here. If we had faith as a grain of mustard seed we should realize His presence at all times. The heavier the burden the darker the hour, the more clearly does He manifest His presence to those who have eyes to see.

This is the secret of strength. When Dr. David Livingstone returned to Scotland after an absence of sixteen years in Africa, the University of Glasgow desired to honor him by conferring on him the degree of Doctor of Laws. On such occasions candidates for honorary degrees usually expect an embarrassing reception at the hands of the young collegians who are present in full force, bubbling over with boyish fun. But when Dr. Livingstone stepped before the platform, his reception was without insult and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; his arm, having been rendered useless by the bite of a lion, hung helplessly by his side. There stood a man who had fought many a battle for humanity, and his presence inspired a feeling of awe into the minds of all present. He told them that he was going back to Africa, partly to open new fields for British commerce, partly to suppress the African slave trade and partly to open the way for the preaching of the Gospel. But the sentiment which stirred all hearts most was this: "Shall I tell you what supported us through all these years of exile among a people whose attitude toward me was always uncertain and often hostile? It was this, 'Lo, I am with you always, even unto the end of the world.'"

This is the secret of prosperity. "The Lord was with Joseph; and he was a prosperous man." It was impossible to stop the prosperity of Joseph. Under the most adverse circumstances he prospered. In captivity in prison in famine, still whatever he did prospered. The same God is with the minister in the pulpit. Some prosper wherever they go, while others never succeed. The man who lives and labors every day in the presence and strength of God may be sent to the most unpromising field in the world, and he will prosper. The same Lord is with the mother in the home aiding her in the multitude of irksome and difficult tasks which are never finished. The young man leaving home to make his fortune has a memorable experience, if he is a sensitive man. Home was never so much to him before. He did not know how much he loved his home. He thought it would be a light matter to take his departure. But he does not find it so. He has made careful preparation for this event. But one thing is of important moment and that is to take the Lord with him. Christ is enthroned within, he is safe. He cannot fail. "Whether he shall ever see the worldly fortune of which he has dreamed or not, he will not fall in the best sense. "Whatever he doeth shall prosper."

This is the secret of victory. Gideon had a tremendous task. With three hundred unarmed men he must go against a vast multitude of warriors with horses and chariots and military equipments. One thing supported him. It was the word of the angel of the Lord, who appeared unto him and said, "The Lord is with thee." That was enough. If God be with us, he is more than all that can be against us.

This is the secret of peace. "It is I, be not afraid," said Jesus to his disciples, amid the howling of the storm on the sea, when He appeared unto them walking on the water. He is always near, whether we realize it or not, whether we be on the land or on the sea, whether the howling tempest rage about us or stillness reign.—Christian Advocate.

ONE may be strictly conscientious and guardedly just, and yet carry sometime such a "February face, so full of frost and storm and clouded with the mental thermometer, that one abouts feel the instant chill. No one would think of making merry with the owner of such a face, nor of venting any of the happy nonsense that is oftentimes the funniest sense in the household where cares are heavy enough. The persistent habit of making the best of circumstances, the practice of noticing pleasant things, recognizing small services and appreciating even fruitless efforts, will fringe a week-day dress with brightness.—Julia H. Johnston, in "Bright Threads."

THOUGH the lowest believer be above the power of sin, yet the highest believer is not above the presence of sin.—Wm. Becker.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, AUG. 4.

ABRAHAM AND LOT.

Gen. 18:7-18.

**MOTTO TEXT**—"Whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

"And there was a strife between the herdmen of Abraham's cattle, and the herdmen of Lot's cattle."—Abraham and his nephew, Lot, were both very rich men, chiefly as men were in those days, in herds and slaves. Abraham had 816 slaves who had been born in his house who were able to go to war (Gen. 14:14). Abraham had gone to Egypt on account of the famine in Canaan, and had left, sent away by Pharaoh's righteous indignation at his deception in regard to his wife, Sarah, still a very beautiful woman, though now old. There is but one perfect character in the Scriptures, and the sins of the best of them are shown fearfully.

The large herds of cattle required much land for their grazing, and also much water as great a consideration in the East. The land was not able to provide food and drink for these large herds, and there is no wonder there began to be strife among the herdmen.

"And the Canaanite and the Perizzite dwell then in the land."—The Canaanites were the descendants of Ham's fourth son, after whom the land was named. They dwelt in walled towns, while the Perizzite, or "highlander," dwelt in the hills, in unvalleyed villages. Of course their cattle required food and drink, and this was a reason why there was not enough for the cattle of Lot and Abraham. God had promised the entire land to Abraham and his seed, but this gave Abraham no right to attempt to dispossess the people. That must be left to God.

"Let there be no strife, I pray thee, between me and thee."—It was indeed an evil thing that they should quarrel, this uncle and nephew, and especially there in the presence of the heathen, who had no other way to judge of their religion than by their conduct. It seems from the way in which Abraham speaks that Lot had taken some part in the quarrel of the herdmen. "For we be brethren."—It is a strong and tender plea. It ought to prevent all quarrel between members of the same church, and members of the same family.

"Is not the whole land before thee?"—The land was promised to Abraham, and not to Lot. Abraham was the head of the family, and that meant judge and ruler as well in those days, among all his relatives. He was the uncle and the older. Yet he gives Lot his choice of all the land, with no restrictions whatever. "Separate thyself, I pray thee, from me."—Abraham is very kind and considerate. He does not order Lot away, but asks him to separate himself, and he does it with even humble entreaty.

"And Lot lifted up his eyes, and beheld the plain of Jordan, that it was well watered everywhere."—Water was a great consideration in the East, and

**Difficult Digestion**

That is dyspepsia. It makes life miserable. Its sufferers eat not because they want to, but simply because they must. They know they are irritable and fretful; but they cannot be otherwise.

They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffiness, headache, heartburn and what not.

The effectual remedy, proved by permanent cures of thousands of severe cases, is

**Hood's Sarsaparilla**

Hood's Pills are the best cathartic.

wherever the country was well watered, the soil was sure to be fertile. What a different life might have been Lot's had he even, as men say, "acted the gentleman" on this occasion. He ought to have referred the choice back to Abraham. What the latter would have done in that case is unquestionable. He would have left the decision to God, and Lot would have had for his portion that part of the land which it was best for his soul and the souls of his family, he should have. "Before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord."—Comparing it with the beauties of Eden which still lingered in the memories of the race. This was not strange, for Shem had but recently died, if he was not alive at this time.

"Like the land of Egypt as thou comest unto Zoar."—Egypt was the most fertile country they knew. The Zoar here spoken of is not the little city to which Lot fled when Sodom and Gomorrah were destroyed, but Zoar, the border land of Egypt on the east, Abraham and Lot must have passed through it on their return from Egypt.

"Then Lot chose him all the plain of Jordan."—Without a thought of God, it would seem, any more than of the interests of Abraham, who had more flocks and herds than he, and therefore needed more the best of the land. This land was the most fertile and well-watered; yet before he died Lot saw its fertility turned into a desert when the cities of the plain were destroyed. And there was a brackish sea instead of fertile fields which no man nor beast could drink. He went there because he could get richer there with more rapidity than in any other part of the land. And he lived to see to the mountains a poor fugitive. He thought only of his riches, and he lost them. Abraham made his God his great thought, and he lived to see his wealth greatly increased.

"Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."—Literally, moved his tent as far as Sodom.

"But the men of Sodom were wicked and sinners before the Lord exceedingly."—They were very bold and defiant sinners. This verse shows what a fearful mistake Lot made in going to Sodom.

Abram missed his nephew, and must have grieved that he had gone to Sodom to live. But God came to him after the separation and renewed his promise. All the land as far as he could see, and this must have included Lot's choice, should be Abraham's and his seed after him. His children should be as innumerable as the sands of the sea. To-day they are numbered by the million, and are everywhere on the globe.

And Abram fixed his dwelling place in the plain of Mamre, erecting immediately an altar unto the Lord. We are not told that Lot did the same. Also, for

any young man who does not put God first in all the choices of his life.

**TEXAS AND THE BIBLE SCHOOL AT BAYLOR UNIVERSITY.**

The writer has just returned from Texas and Baylor University. He has been down there assisting in a Bible school, also doing some lecturing and preaching. Notwithstanding the intense heat and all the dust and worry of travel, this trip has been exceedingly pleasant and interesting to us.

Immigration is very rapidly coming to this State from every part of the world, and especially from all the older States of the South. Baptists, too, are beginning to abound in this region, the number of representatives of this denomination amounting at present to something like three hundred thousand. When they have a Baptist State Convention down in Texas it is more numerous attended than even the great Southern Baptist Convention, as many as three thousand delegates and visitors being not an unusual number present. Baptist ministers, also, are found here in large numbers, there being some three thousand of these in the State. Indeed, everything down in this country is got up on a large scale.

But of Waco and Baylor University, and of the Bible school which has recently taken place there, we should like, had we the room, to speak at length. Baylor University is, indeed, a very promising institution. It is laying broadly and deeply the largest foundations for greatness and significance in the not distant future. Already the two hundred thousand dollars and something more which the Education Commission undertook two years ago to raise, especially for the purpose of paying off the debts which had accumulated upon the different Baptist schools in Texas, and for the better equipment of these schools, has been obtained; and as a monument of the extraordinary activity, wisdom and efficiency of this same Education Commission, it should be said that they have raised over two hundred thousand dollars more than was at first undertaken. That is to say, the treasurer's report next November will reveal the very interesting fact that during the last two years something like \$461,000 have been raised by the Education Commission for the benefit of Texas schools. This is a showing that is surely worthy not only of all appreciation, but also of all earnest imitation on the part of other localities where money is needed for educational purposes. Nor is this all. As has been already made public, our enterprising Texas brethren have conceived the design, which they will surely carry out, of founding and supporting a great theological department in connection with Baylor University. For some considerable time a Bible school has already existed in this institution; but this new departure is to be an enlargement, or a thorough remodelling, of that school, so that it will be a real seminary, or a theological department. It is to be in every respect a school equal in its appointments and capabilities to any first-class theological seminary in the country. Ramor has it that a million of dollars is to be appropriated as the financial basis upon which this great Bible school will be erected. Nothing is impossible in Texas, especially when it is undertaken by such mighty and earnest-minded men

as we seem to have in abundance down in that country.

One of these heroes of achievement that all Baptists who visit Texas delight to honor is Dr. B. H. Carroll. For perhaps a quarter of a century or more he has been a most commanding figure in all this region. Not any one of the Alpine heights stands out more conspicuously and grandly than does this remarkable man among the other great Baptists of the Southwest. As we heard an appreciative Texas brother remark, Dr. Carroll is more like one of the sublime old Bible prophets than an ordinary, commonplace preacher of our day. He has both the mightiest faith in God and the greatest power of using instrumentalities for the accomplishment of ends. Hence, he is not only a great orator, but also a man of great executive ability. Another brother who is rapidly coming to the front in Texas is our own Tennessean, also a former resident of Kentucky, Dr. R. N. Barrett. For two or three years past he has been pastor at Waxahachie, but a few days ago he was elected to a professorship in Baylor University. This position he will honor in a very high degree.

As is well known, Dr. O. H. Cooper is the President of this great Southwestern school. He is the right man in the right place, being possessed of unusual natural abilities, with wide and varied culture.

We greatly enjoyed working in the Bible school. The total enrollment of ministers present was, we were told, about one hundred and twenty-five, and the number of instructors about a dozen. Among these last were Drs. Carroll, Cooper and Barrett from the University, and from outside were Bro. Needham, Riley, Bomar, Spillman, Womack and Gibson, with one or two others. Our very agreeable task was to give some ten lectures, or rather off-hand talks, on the Book of Revelation, and then afterwards we gave three studies on what may be called the two most fundamental and important Christian doctrines—the existence of a Triune God and the real atonement effected by the Saviour. Besides, we gave, at night, some illustrated lectures; and it was our privilege also to lecture several times outside of the Bible school.

Our remembrances, therefore,

**SIGNS OF PARALYSIS.**

See It Discovered in Time.

"Numbness of the hands and arms, with premonitions of paralysis, kept by me while I was using coffee. I finally discovered it was caused by coffee; when I quit the coffee and began drinking Postum Food Coffee the numbness ceased entirely and I have been very well ever since. At that time I was unable to sleep, but now I sleep perfectly. Husband was also troubled from lack of sleep while he was drinking coffee, but now he uses Postum Food Coffee with me, and we both sleep perfectly. Our little boy had peculiar nervous spells and I stopped the use of coffee with him and have been giving him all the Postum Food Coffee he cared for. He is perfectly well now."

My sister was troubled with nervous headaches while she used coffee. She found how greatly improved we were from discontinuing it and using Postum Food Coffee, so she made the change, and is now rid of her nervous headaches. We are naturally strong advocates of Postum." Mrs. J. Walford, Castalia, Erie Co., Ohio.

of this visit to Texas are surely very gratifying, and we say to friends who wish to see a great country and enjoy what they see, Go to Texas; but the best time to go there, we judge, is either in the fall or spring.

D. HRAOLE.

Jackson, Tenn.

**THE SPOKANE ASSOCIATION.**

The Spokane Baptist Association convened with the Wilber Baptist church on Friday, June 7, at 11 A. M. Many of the delegates and visitors arrived on the evening before, and Dr. O. W. Van Odel, of Spokane, preached that evening to a full house on "The Fruits of the Spirit," applying the work of the Spirit to the individual heart and life. The key word of the association gathering was "Evangelization," and it proved a most prolific thought, for one could scarcely touch it at any point without rich results.

Pastor W. H. Rutherford seemed happy in the capacity of host, and his church stood by him nobly in his effort to make the meeting a grand success.

The association organized on Friday morning by electing that veteran colporteur of the Publication Society, Rev. A. D. McMichael, as moderator. It was an honor worthily bestowed. H. M. Crain was elected clerk, and Mr. H. O. Parrish was made treasurer.

Rev. H. M. Crain, of Tekoa, preached the introductory sermon on "Steps to Evangelical Usefulness." The sermon had reference more particularly to the Spirit's work with the churches.

At 4 P. M. the Rev. John Bentzine, of Grace church, Spokane, preached a most helpful sermon on "The Preacher, His Audience and the Results." This is the first time Bro. Bentzine appeared before the association, and everybody was charmed with him.

In the evening the Rev. E. O. Scott, of Spangle, preached the doctrinal sermon on "The Difference between being Dead in Christ, and Dead in Sin."

The reports from the committees were all strong papers, and were ably discussed.

The Rev. A. W. Rider, of the Missionary Union, was on the programme for an address at 2:45 P. M. on Saturday, and by hurrying west from the Anniversaries at Springfield, Mass., over the Central Limited Express of New York, and the "Wilber Unlimited" of Washington, he was able to reach the hall just in time to speak at the appointed hour. Bro. Rider delivered a most eloquent address on the Foreign Mission work. That evening at 8 o'clock he gave us "echoes" from the Anniversaries in a most pleasing address.

On Sunday at 11 A. M. the Rev. O. H. McKee, of Wallace, Idaho, preached an eloquent missionary sermon, the theme of which was "Of One Accord." Bro. McKee is most happy in the selection and application of his illustrations. The closing sermon was preached by our beloved General Missionary, Rev. A. M. Allyn. The writer was not so fortunate as to hear Bro. Allyn, for he was called to Shearman church to preach that evening, where a most attentive audience listened to him. One convert taking Christ as his portion was the result of his Shearman visit.

On Monday morning we all started home after spending three days in the most helpful and, I think, spiritual work I have ever seen at an association. Perfect harmony prevailed throughout.

H. M. CRAIN, Clerk.

EDITORIAL CORRESPONDENCE.

We reached Colorado Springs at 8:30 A. M. Thursday, having passed Pueblo, where the Rev. D. D. Forward, lately of Shelbyville, is laboring effectively. Pike's Peak looks over the plains and can be seen for over a hundred and fifty miles. Colorado Springs is a good centre for the tourist. Just off to the West is the Garden of the gods, with its weird and fantastic freaks of nature. A little farther is Manitou, with its wondrous mineral springs, in the gorge between the mountains. Here the cog-wheel railroad starts for the summit of Pike's Peak, 14,147 feet high, and all well-regulated tourists are expected to make the ascent at \$5.00 a head. Dr. Harvey went up, of course, and led such of his party as were alert enough to get an early start with him. His enthusiasm was great, and was not seriously damped by his being robbed of his tickets by a pickpocket—a gang of these have accompanied the trains of tourists. Fortunately the thief saw he could not use the tickets and threw them away and they were recovered. Herein is the penalty for looking like a nabob: the pickpockets single you out as their victim. The writer was not molested anywhere along the line.

We found Evangelist T. T. Martin holding a meeting in Colorado Springs. Thence he goes to Boulder. He spends the summer months in Colorado and the rest of the year in the East. He is an earnest, vigorous and effective expounder of the truth. His labors are greatly blessed.

Upon the side of the Cheyenne Mountain is the grave of Miss Helen Hunt Jackson, who did such great service to the cause of the Indians. They call it "Helen Hunt's grave," leaving off the name of her husband, whose distinction seems to have been that she loved and married him. The Seven Falls near make an interesting object to visit.

Colorado Springs and all the neighboring places are full of tourists from all parts of the country going to California, taking advantage of the reduced rates to the Epworth League. Many of all denominations are going along, and some of no denomination — e. g., the pickpockets. Trains were in several sections, and were correspondingly behind time. One train had eight sections, each one heavily loaded with human freight. In such times people show their characters. I mention an incident or two. On a crowded street car between Manitou and Colorado Springs, I looked around and saw an elderly lady standing and a lot of young men seated all about her. I arose and gave her my seat, saying in a voice all could hear, "Madam, take this seat. I am from Kentucky, where we do not allow ladies to stand in the street cars while men have seats." On another occasion the people were rushing to get on the open cars, and a well-dressed man planted himself in front of a row of seats and actually pushed back some ladies who wished to be seated, claiming that he "had taken those seats for friends." I promptly rebuked him, denouncing his conduct, and saw the ladies seated in those very seats. Along with these incidents a third of a better sort is in order. A lady, between fifty and sixty years of age, was unable to get the lower berth in the sleeper, and engaged the upper. A gentleman seeing the situation, gener-

ously and handsomely exchanged berths with her, he having secured a lower berth. This gentleman's name is Mr. B. S. Hanna, and he lives in Raymore, Mo. He is a banker, and was going to visit his mother and sister at Los Angeles. Old-fashioned gentlemen have not become extinct.

Leaving Colorado Springs, we pass back through Pueblo, and on up to and through the Royal Gorge, whose magnificence beggars description. The Arkansas River, narrow, swift and turbulent, has cut its way through the mountains, and on either side its winding path huge cliffs rise in most gorgeous shapes for thousands of feet. It is like miles of mighty cathedrals, fit for arch-angels to worship in. As I said before, the word gorgeous took on a new meaning to me when I saw the Royal Gorge. When you go through it, be sure to stand on the rear platform of the rear car. Dr. Harvey here also showed himself a man of resources, and he rode upon the engine, which is really the best point of view. Observation cars are sometimes provided, but this was not practicable with the mighty tide of tourists now passing through. So we go Westward. Respectfully, &c., T. T. EATON.

We are greatly troubled in these days over the indifference of multitudes to the services of the church, and many are the devices resorted to for the purpose of persuading the people, and especially men, to attend them. But all these devices—which we need not here particularize, for they are known to all—are ephemeral in effect, because, however ingenious and pleasing at first, they soon pall upon the taste. The only attractive power that has never yet failed, and never can fail, is the uplifted Christ. The preachers who to-day are most faithfully holding up the crucified Lord as the sinners only hope are those whose ministry is most effective in winning the attention of the people and persuading men to be reconciled to God. This is the method pre- scribed by divine wisdom, and no device of man can improve upon or successfully supersede it.—Examiner.

FOOD CURE.

Nature's Way to Regain Health.

A man may try all sorts of drugs to help him to get well, but after all the "food cure" is the method intended by Nature.

Any one can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonful of Grape-Nuts, enough good, rich cream to go with them, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drunk hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

OUR DIFFERENT OPINION.

Not long since, at a fifth Sunday meeting in Harrison county, (Berry, Ky.) Bro. Howard, who was just from the Seminary, and who was preparing to go West to take charge of a church, as I learned, preached Sunday night from Matthew 16:18, "Upon this rock I will build my church," etc., and here is an outline of the sermon. I may perhaps make some slight mistakes, as I am just writing from memory.

First, the two theories—the visible and the invisible churches—as for me, he says, I accept the latter. His second point, or rather his assertion, was, after naming most all of the different denominations, he said, there is no such thing as Baptist, Methodist, Presbyterian or Christian churches, but simply a spiritual, or invisible, church. His third argument was from Peter's confession, "Upon this rock I will build my church." This, he said, was a spiritual confession, for flesh and blood had not revealed it, but God; therefore it must be an invisible church. Now let us notice this text just a moment, "Upon this rock I will build my church." If this had reference to the invisible church there were no Christians or invisible church up to this time, or even later, for Christ says emphatically that, "I will build my church," showing that it is to be done in the future. If this be true that Christ built his own church, and after Peter's confession, and that the invisible church, or rather the Christians who constitute the invisible church, and as there could not exist neither Christians or an invisible church, one without the other, therefore there was no one saved until after this time. In the second place, I desire to say that if Christ had here meant an invisible church, nowhere in the Bible would it have referred to both singular and plural number. I can't conceive how a spiritual or invisible church could be divided in parts or bodies with intelligence to make laws and to carry on all of the visible work for God to constrain the world and glorify his name here on earth, but I can easily understand it all by accepting a visible body of Christians banding themselves together in a covenant of God's grace, called the church, where Luke says in Act 14:23, "Ordained elders in every church." It seems to me Luke had understood it to be one invisible church, in place of every church. Let us notice Acts 11:26, "Assembled themselves with the church," that is, Barnabas and Saul, or Paul went from Tarsus to Antioch and preached one year to the church. I take it for granted that neither Paul nor Barnabas were members of this church, but I am quite sure that both were in the spiritual kingdom, or rather in Bro. H.'s invisible church.

Once more, I cannot accept Bro. H.'s theory because the church, whatever it may be, was subject to movement, because it is a body see Col. 1:18, "And he (Christ) is the head of the body, the church." What church? The invisible, no, the church at Colosse!

In the third place, I believe in a visible church because it is subject to address and also of governmental laws (Matt. 18:17). "Tell it to the church." I have always been taught, and so understand the Scriptures to teach that Christ organized his own church, that it was intended to be made up of baptised believers, that they were to legislate for

God, viz.: Receive members on a profession of faith, immerse them into church fellowship, exact of them the observance of all things that God has required of them; and now, lastly, here is the greatest reason why I believe in a visible church, that if there is an invisible church, and if there is no visible one, and if all Christians belong to the invisible church, which they must do, and if communion is a church ordinance, then whereas all of us belong to this invisible universal church, we must all sit down at the Lord's table together, from which I beg to be excused. J. L. WILLIS Harrodsburg, Ky.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

- JULY. Blackford—Macedonia Ch., Breck- nridge county, July 31. AUGUST. Bethel—Russellville, August 8 South Kentucky—New Salem church near McKimney, 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, War- ren county, August 13. Daviess County—Third church, Ows- ensboro, August 13. Elkhorn—Long Lick church, Scott county, August 13. Shelby County—Mt. Eden, August 15. Green River—Cedar Spring church, August 17. Gasper River—Slasy 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 church, August 24. Cumberland River—Flat Lick Ch., 12 miles from Somerset, Aug. 27. Tate's Creek—Preshovert, Aug. 27. Baptist—Mt. Pleasant church, Aug. 29. East Concord—Middleboro, Aug. 30. SEPTEMBER. Central—Stuart's Creek church, Sep- tember 3. Rockcastle—Freedom church, Sep- tember 3. Bay's Fork—Bethlehem church, near Scottville, 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—Trammel's Creek church, Sept. 11. South Cumberland River—Welfare church, Sept. 11. Sulphur—Hillsboro church, Sept. 11. Warren—Cedar Bluff, Sept. 11. Boone's Creek—Powell's Valley, Sept. 12. Booneville—Hindman, Sept. 13. Greenville—Campton, Sept. 13. Scotton'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, Sep. 20. Irvins—Blanton's Flat church, Sept. 20. Second North Concord—Rife's Creek church, Sept. 20. Edmonson—Silent Grove church, Sept. 25. Severn's Valley—Nolyn church, Sept. 25. OCTOBER. East Union—Old Poplar Creek Ch., Oct. 1. Goheen—Hopewell church, Oct. 2. Ten Mile—New Bethel church, Oc- tober 2.

YUCATAN CHILL-TONIC Better than Quinine Yucatan Chill Tonic cures Chills, Fever, Ague, and all Malarial Diseases and does it quickly, per- manently and pleasantly. Does not produce any bad after effects. Your dealer has it or can get it from his jobber. Insist on securing Yucatan Chill Tonic (Improved). Price 50c. Made only by The American Pharmacal Co. (Incorporated), Evansville, Indiana.

- Greenup—Barnett's Creek church, Oct. 4. Laurel River—Laurel River church, Oct. 4. Ower—Elk Lick church, Oct. 8. Little Bethel—Cherry Hill church, Oct. 9. North Bend—Union, Oct. 9. Union—Butler, October 9. West Kentucky—Mt. Carmel, Octo- ber 9. Enterprise—Flat Gap, October 11. Mt. Zion—Buffalo church, Oct. 11. North Concord—Atenas church, October 11. Upper Cumberland—Harlan, Octo- ber 11. West Union—Olivet church, Octo- ber 18. Ohio Valley—Bethel church, Hen- derson county, Oct. 22. Concord—Salem, Oct. 23. Blood River—Beech 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 need- ed please write to the paper. J. K. NUNNELLY, Secretary.

A TOURIST among the Alps tells of climbing one of the mountains in a dense and dripping mist until he had passed through the clouds and stood on a lofty peak in the clear sunlight. Beneath him lay the fog like a waveless sea of white vapor. He could hear the sounds of labor, the lowing of the cattle, the voices of the children, and the peals of the village bells, coming up from the vales below. But there he stood on the tall summit, far above all the vexed, troubled, broken life of the vales, with only heaven's deep one above his head and the glorious mountain peaks round him. Something like this a true Sunday experience is to every devout life. Through the week days he dwells in the low vales, amid the mists. Life in the world is full of struggles, of failures, of disappointments, of burden-bearing. Then the Lord's Day comes, and we climb out of the low places of care, toil and tears, and spend the day in the sweet, pure air of God's love and peace. We get near to the heart of Christ. We have wider views. We see life from its heaven side. We see God's face and hear his voice.—Wellspring.

I have heard of a certain divine that he used always to carry with him a little book. This tiny volume had only three leaves in it; and, truth to tell, it contained not a single word. "The first was a leaf of black paper, black as jet; the next was a leaf of red—scarlet; and the last was a leaf of white without spot. Day by day he would look upon this singular book, and at last he told the secret of what it meant. He said: "Here is the black leaf, that is my sin, and the wrath of God which my sin deserves; I look and look, and think it is not half black enough to represent my guilt, though it is as black as black can be. The red leaf reminds me of the atoning sacrifice and the precious blood; and I delight to look at it, and weep, and look again. The white leaf represents my soul as it is washed in Jesus' blood and made white as snow."—C. H. SWANSON.

**MY PRAYER.**

BY T. L. BAILY.

When from the path of peace I stray,  
And wander from the narrow way,  
Then gently lead me, Lord, I pray,  
Nearer to thee;  
And when temptations sore beset,  
When snares across my path are met,  
Dear Saviour guard and do not let  
Them conquer me.

When cherished plans all seem to  
fail,  
And brightest hopes grow dim and  
pale,  
And 'mid the gloom my spirits quail,  
No joy is seen;  
In mercy show thy loving face,  
Bid every sorrow flee apace,  
Nor leave behind the slightest trace—  
Where they have been.

When death at last shall claim his  
own,  
And earthly pleasures all have  
flown,  
Dear Saviour then do not disown—  
My only plea;  
No worthy deeds have I to show,  
No lasting treasures here below,  
Thy mercy then, O Lord, I'd know,  
To these would flee.  
Atlantic City, N. J.

**OUR PULPIT.**

**CONFESSION OF SIN.**

BY G. H. SPRIGGON.

"I acknowledged my sin unto thee,  
and mine iniquity have I not hid. I  
said, I will confess my transgressions  
unto the Lord; and thou forgavest  
the iniquity of my sin."—Psalm 32:5.

David's grief for sin was long  
and terrible. Its effects were  
visible upon his outward frame;  
"his bones waxed old;" "his  
moisture was turned into the  
drought of summer." No re-  
medy could be found, until he made  
a full confession before the  
throne of the heavenly grace.  
He tells us that for a time he  
kept silence, and then his heart  
became more and more filled  
with grief; like some mountain  
tarn whose outlet is blocked up,  
his soul was swollen with tor-  
rents of sorrow. He dreaded to  
confront his sin. He fashioned  
excuses; he endeavored to divert  
his thoughts by giving his mind  
to the cares of his kingdom or  
the pleasures of his court, but it  
was all to no purpose; the rank-  
ling arrow made the wound bleed  
anew, and made the gash more  
wide and deep every day. Like  
a festering sore his anguish  
gathered and increased, and as  
he would not use the lancet of  
confession, his spirits became  
more and more full of torment,  
and there was no rest in his bones  
because of sin. At last it came  
to this, that he must return unto  
his God in humble penitence, or  
he must die outright; so he  
hastened to the mercy-seat, and  
there unrolled the volume of his  
iniquities before the eye of the  
all-seeing One, acknowledging  
all the evil of his ways in lan-  
guage such as you read in the  
fifty-first and other penitential  
Psalms. Having done this, a  
work so simple and yet so diffi-  
cult to pride, he received at once  
the token of divine forgiveness;  
the bones which had been broken  
were made to rejoice, and he  
came forth from his closet to  
sing the blessedness of the man  
whose transgression is forgiven  
and whose sin is covered.

See, dear friends, the value of  
a truthful grace-wrought con-  
fession of sin; it is to be prized  
above all price, for he that con-  
fesseth his sin and forsaketh it,  
shall find mercy. Now, it is a  
well-known fact that when God  
is pleased to bestow upon men  
any choice gift, Satan, who is  
the god of counterfeits, is sure  
very soon to produce a base imi-  
tation, true in appearance, but

worthless in reality: his object  
is deception, and full often he  
succeeds. How many there are  
who have made a worthless con-  
fession, and yet are relying upon  
it as though it were a work of  
grace; they have come before  
God as a matter of form, and  
have said, "Lord, have mercy  
upon us, miserable sinners;"  
and having so done, imagine that  
they have received the divine  
absolution, when alas! alas! it  
is easy to be deceived, and diffi-  
cult to cultivate within one's  
heart that genuine repentance,  
which is the work of God the  
Holy Ghost.

I. Let me set before you two  
sorts of confession.  
At this present moment, un-  
happily, two persons are lying  
under sentence of death, for  
murders of the most atrocious  
character. It is remarkable that  
two such cases as those of Dr.  
Pritchard and Constance Kent  
should be before the public eye  
at the same moment, and that  
the points of contrast in their  
confession should be so exceed-  
ingly clear.

The confession which has been  
made by Dr. Pritchard may be  
taken as a specimen of those  
which are full often made by  
impenitent sinners, which can  
never be regarded as acceptable  
before the throne of the Most  
High. Here is a man who is ac-  
cused of the atrocious crime of  
murdering his wife and his  
mother-in-law, and when he an-  
swers to the indictment, we are  
not astonished to hear him plead  
"Not guilty!" I am far from  
being severe upon him for so  
pleading, but viewing him as a  
type, I would remind you that  
thousands of those who call  
themselves "miserable sinners"  
in our public services, if they  
were called upon to plead before  
the bar of God, would have the  
effrontery to say, "Not guilty."  
They might not use the words,  
very probably they would use  
terms having opposite meaning;  
but their heart-plea would be,  
"Not guilty." If they had the  
law, God explained to them,  
and they were questioned upon  
each commandment; "Have you  
broken this?" Have you broken  
that?" though ready enough to  
confess in the gross that they  
have sinned, when it came to de-  
tails they would be for denying  
all. The inward speech of the  
unconverted man is, "I am not  
guilty. Ask the unhumiliated  
transgressor, "Art thou worthy  
of God's wrath?" and his proud  
heart replies, "I am not." "Art  
thou worthy to be cast away for-  
ever from God's presence on ac-  
count of sin?" and the unbrok-  
en, uncontrite soul replies, "I  
am not. I am no thief, nor  
adulterer, nor extortioner; I  
have not sinned as you publican  
has done. I thank God that I  
am not as other men are." Man  
pleads "Not guilty," and yet all  
the while within his heart, so  
proud and boastful, there may  
readily be discerned abundant  
evidence of abounding sin. The  
leprosy is white upon his unclean  
brow, and yet the man claims to  
be sound and whole. If there  
were no other evidence against  
us, the very pride which boasts  
of innocence would be sufficient  
to convict us of sin, and will be  
so when we are taught right  
reason by the Holy Spirit.

Holy Scripture accuses us of a  
thousand sins which we practi-  
cally claim to be innocent of,  
for we flatter ourselves that the  
Bible puts too harsh a construc-  
tion upon our actions, and that  
we are not what it declares us to  
be. When our fellow-men con-  
cure in censuring our fault, we  
are compelled to blush, but of

what value is a repentance which  
owes its existence to the over-  
whelming testimony of our fel-  
low offenders against us. This  
forerock is far removed from  
the free and ready acknowledg-  
ments of a man whose heart is  
touched by divine grace and  
melted by the love of Jesus.  
When men are upon their dying  
beds, when the ghosts of their  
iniquities haunt them, when the  
red hand of guilt draws the cur-  
tain, when they can almost hear  
the sentence of the last judg-  
ment, then they will make a con-  
fession, but may we not fear that  
it is of little value, since it is  
wring and extorted from them  
by fear of hell and horror of the  
wrath to come? True repen-  
tance wrought in us by the Holy  
Ghost drops as freely as honey  
drippeth from the comb, but  
merely natural confessions are  
like the worst of the wine  
squeezed by main force from the  
dregs. O dear friends, God de-  
liver you from ungracious con-  
fessions of sin, and enable you  
sincerely to repent at the foot of  
Jesus' cross!

Nor ought it to be forgotten,  
that when the criminal had con-  
fessed his sin, yet still in the  
last confession—which we may  
suppose to have been true, there  
are words of extenuation, and  
nothing to indicate any deep and  
suitable sensibility of his great  
enormity. He hints at reasons  
why he was scarcely accountable—  
a sort of madness and the in-  
fluence of strong drink must be  
execrated for the crime, and not  
the man himself. O God, thou  
knowest how often in our nat-  
ural confessions, before thy grace  
met with us, we made wretched  
and mean excuses for ourselves!  
We said that a strong temptation  
overcame us; it was an unguard-  
ed moment; it was our constitu-  
tion and our besetting sin; it was  
our friend who led us astray; it  
was God's providence which tried  
us; it was anything rather than  
ourselves—we were to blame, no  
doubt, but still there were ex-  
tenuating circumstances—Be-  
loved friends! a man can never  
make a true confession till he  
feels that sin is his own sin, and  
is willing to confess it as such;  
he must cease to apologize any  
longer, and must just stand  
forth before the Lord, and cry,  
"I have sinned, willfully and in-  
famously, and here, standing in  
thy presence, I acknowledge it:  
but if a word of apology could  
save my soul, I dare not utter it,  
for I should again be guilty of a  
lie." May this teach us to seek  
out rather the aggravations of  
our sin than fancied extenu-  
ations of it. Try to see the  
worst of thy case, sinner, rather  
than to gloss it or guild it over  
and make it seem better than it  
is.

Al! but there are too many  
who make confession, having no  
broken hearts, no streaming  
eyes, no flowing tears, no hum-  
bled spirits. Know ye this, that  
ten thousand confessions, if they  
are made by hardened hearts, if  
they do not spring from really  
contrite spirits shall be only ad-  
ditions to your guilt as they are  
mockeries before the Most High.  
The second case must now  
come before us, and here again I  
do not desire to speak anything  
about the state of heart of Con-  
stance Kent, I only speak of her  
outward act, and only of that as  
a symbol of true confession.  
Here is one avowedly guilty of a  
most atrocious murder, a very  
great and terrible crime; but  
when she appears in court she is  
brought there upon her own con-  
fession; her life was in no dan-  
ger from the witness of other  
people. She surrendered her-

self voluntarily, and when she  
stood before the judge she plead-  
ed guilty. No doubt her anxious  
friends had suggested to her the  
desirableness of pleading "Not  
guilty," hoping to save her life  
by failure in the evidence, or  
plea of insanity, or some other  
legal method of saving criminals  
from the gallows. Mark, how-  
ever, how distinctly she says  
"Guilty," and though the ques-  
tion is repeated, and space is  
given her to retract, her reply is  
still the one self-condemning  
word "Guilty!" Even so before  
the Lord, whenever we come to  
confess we must approach him  
with this cry, Guilty, Guilty!  
"Lord, I cannot say anything  
else. If hell be my eternal por-  
tion for it, I dare say no other.  
The stones in the streets would  
cry out against me if I denied  
my guilt. When my memory  
shows me the record of my days,  
its truthful witness is that I  
have broken thy law; and when  
my conscience looks at the way  
in which I have transgressed, it  
cannot say anything but this,  
"Thou hast wilfully broken God's  
law, and thou deservest his  
wrath." Now, sinner, thou  
shalt never be at peace with God  
until thou art willing unreserv-  
edly to plead "Guilty." That  
self-righteous spirit of thine  
must be cast out as though it  
were the very devil, for it is next  
akin to the devil, and is quite as  
mischievous, and thou must be  
brought down humbly to lie at  
the foot of Jehovah's throne and  
confess that thou dost richly de-  
serve his wrath, for thou hast  
defied his righteous law and  
sinned against him with a high  
hand. You must plead "Guilty,"  
or remain guilty for ever. You  
shall never find pardon through  
Jesus Christ till you are willing,  
truly and really, to own your-  
self a sinner.

II. Thus we have tried, as far  
as we could, to bring out the  
distinctions which pertain to con-  
fessions, and let us have a word  
or two upon the exercise of the  
prerogative of mercy on God's  
part.

"Thou forgavest the iniquity  
of my sin." In every case where  
there is a genuine, gracious con-  
fession, mercy is freely given.  
There is a notion abroad that  
confession deserves mercy. We  
read in the papers such remarks  
as these, "expiating sin by con-  
fession" or, "made such stone-  
ment as he could by confessing  
his sin." Confession makes no  
atonement in any shape what-  
ever. There is no one single  
word in that law which I read to-  
day this morning, in the twen-  
tieth of Exodus, about the possi-  
bility of taking away sin by mere  
confession. Justice has but one  
rule, and that is, sin must be  
punished. If the sinner violates  
law, law in the case of man may  
remit the penalty, but in the  
case of God never. The attri-  
butes of God are not like the  
qualities of man, they never  
come into collision with one an-  
other, nor do they abridge the  
sphere of each other. The jus-  
tice of God is as awful and all-  
reaching as if he had not a grain  
of mercy, while the mercy of  
God is as unrestrained and al-  
mighty as if he were utterly un-  
just. The reason why sin can be  
forgiven in the case of a penitent  
sinner is because for that sinner  
Jesus Christ has borne the full  
weight of all the wrath which his  
sin deserves. The firebrand of  
Jehovah's wrath was waiting for  
the sinner—the sinner must re-  
ceive the whole of its dread dis-  
charge; but for every sinner that  
repenteth and believeth in him  
Christ stood beneath that terri-  
ble cloud, and all the lightning

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was discharged on him. He suffered as incarnate God all the chastisement which was due to his people. The grief of our Saviour can never tell; the wounds of Gethsemane and Gabbatha and Golgotha are not to be expressed, but they were accepted by God in the stead of all the suffering and grief which the law most righteously claimed on every law-breaker. And now, through what Christ Jesus has done, the eternal mercy of God comes streaming forth in perfect consistency with justice. Mercy provided the great substitute, and now mercy with loving heart calls upon sinners repenting and believing, and assures them that all sin is put away through the sacrifice of Jesus Christ. Let every sinner know, then, that although his repentance does not deserve mercy, the God of love has been pleased to promise free pardon to all those who believe in the Lord Jesus Christ, because Christ deserves it. Pardon is given to penitent sinners as a matter of justice, as well as mercy, because of the throne, and grief, and agonies of the Divine Redeemer.

How consistent it is with the nature of things that penitent sinners, and penitent sinners only, should obtain mercy through Jesus Christ! When you read the story of the man who made no confession till it was forced out of him, although you can respond to his wish, "Fellow-creature, pray for me," you cannot feel much sympathy, if any, with him. His conduct seems to harden one's heart against him, not merely because of his guilt, but because of the lie of his confession. But, when you read the other story, although it contains no request to pray, you find you do not want one, for your heart cries at once, "Father forgive her," and you think within yourself, "If the prerogative of mercy can be exercised in this case, let it be." If it were put to a show of hands of all our country whether the law should be executed on Constance Kent, I think we should all say, "Let the penitent sinner live." Great was her offense, and no excuse is to be offered for her, as she offers none for herself. It was a great and dreadful crime, which must be a blight upon her all her days, yet, let her be spared for she has confessed most fully—not on the ground of justice, but on the ground that this seems to be a case in which, if the prerogative of mercy is to be sovereignly exercised at all, it should now have free scope. Methinks, when the eternal God sees a poor sinner standing before himself and hears him cry, "I am guilty, Lord! I am guilty through and through! I alone am guilty! I have broken thy law! If thou smite me thou art just! My heart is broken because I have sinned. I cannot be more wretched than I now am, for sin is my plague and my misery; and while I confess it I do not think that my confession has any merit in it. Save me for Jesus' sake!" Why, methinks, the mighty God says, "I have brought that soul, through my grace, into a state in which it is ready to receive the precious gift of justification and pardon through the blood of my dear Son."

See how one grace gives a fitness for another. The sinner is brought to Jesus, his heart is broken, and then it is ready to be bound up. The penitent sinner has paid honor to the prerogative of the law-giver. He has, as far as he could do so, dethroned the law-giver by his sin, but now by his confession he restores him to

his throne. Such a sinner knows the bitterness of sin, and knowing its bitterness, he will hate it for the future. If he be pardoned he will not go back as the dog to his vomit, or the sow that is washed to her wallowing in the mire. This pardoned sinner will not take to himself the credit of having won a pardon by his confessions. He will not go abroad and talk lightly of his sin, he will be sure to speak much of the leniency of the Law-giver and the power of Jesus' precious blood; he will admire evermore, even in eternity, the mighty grace which pardoned such as he is. On the other hand, if man were forgiven, and no true penitence wrought in him, what would be the result? Why, it would be turning wolves loose upon society. Methinks if God gave forgiveness to men without working a work of grace in them by which they are brought to repentance, it would be offering a premium for sin, it would be breaking down the floodgates which restrain vice, it would be destroying all the excellent fruits which free grace is intended to produce. What! is the man to be pardoned for all the past and to remain without repentance for his evil ways? Then will he make the future just as the past has been; nay, he will sin with a higher hand and with a stronger arm, because he sees with what impunity he may rebel. What! shall a proud, unhumiliated sinner rejoice in the forgiving love of the Father? Then will he arrogantly boast that there was not much evil in his sin after all; he will be no singer to the praise of sovereign grace, but rather, with the boastful lips of the legalist, he will render unto himself praise for the dexterous manner in which he has escaped from the condemnation due to sin. God will give pardon to those only to whom he gives repentance, for it were unsafe to give it elsewhere. God bring us down and lay us in the dust, for then, and then only, are we prepared to hear him say, "Thy sins, which are many, are forgiven thee."

I take it for granted that there are some here who will say, "I wish I could repent. I know that it would not merit eternal life. I understand that faith—faith in Jesus Christ is the way by which I must be saved, but I would be humbled on account of sin." My dear friend, your desire to be humble may perhaps be an indication that you are already in that condition; but, if you are lamenting your hardness of heart, I will suggest two or three things. Remember your past sins. I do not want you to write out a list of them all, there is not paper enough in this world for that, but let some of them start out before your memory, and if they do not make you blush, they ought to do so. Next think over all the aggravations of those sins. Recall the training you had as a child. You were blessed with godly parents. Remember the providential warnings you received. Think of the light and knowledge against which you have offended; that tenderness of conscience against which you kicked. Then I beg you to consider against what a God you have offended, so great, so good, so kind, who has never done you a displeasure, but has been all generosity and kindness to you till this day. Your offenses have been insults against the King of heaven. Your transgressions have been undermining, as far as they could, the throne of the Eternal Majesty. Look at sin in the light of God, to be humbled. And if this will not do it let me pray

that God the Holy Spirit may take you to the foot of the cross. Remember, that in order that sin might be put away, it was necessary that God should be veiled in human flesh. No one else could bear the load of sin but God, and he only could bear it by becoming man. See the suffering of the Saviour when "despised and rejected." Mark the spitting, the shame, the smiting. Watch his wounds;

"Count the purple drops, and say, 'Thus must sin be wash'd away.'"

And surely, if God the Holy Ghost bless it, such a meditation will make thee see the blackness and vilefulness of sin. John Bradford said that when he was in prayer, he never liked to rise from his knees till he began to feel something of brokenness of heart. Get thee up to thy chamber, then, poor sinner, if thou wouldst have a broken and contrite spirit, and come not out till thou hast it. Remember that thou wilt never feel so broken in heart as when thou canst see Jesus bearing all thy sins. Faith and repentance are born together, and aid the health of each other.

"Law and terrors do but harden. All the while they work alive; But a sense of blood-bought pardon, Will dissolve a heart of stone."

Go as you are to Christ, and ask him to give that tenderness of heart which shall be to you the indication that pardon has come; for pardon cannot and will not come unattended by a melting of soul and a hatred of sin. Wrestle with the Lord! Say, "I will not let thee go except thou bless me." Get a fast hold upon the Saviour by a vigorous faith in his great atonement. Oh! may his Spirit enable thee to do this! Say in thy soul, "Here I will abide, at the horns of the altar; if I perish I will perish at the foot of the cross. From my hope in Jesus I will not depart; but I will look up still and say, Saviour, thy heart was broken for me, break my heart! Thou wast wounded, wound me! Thy blood was freely poured forth for me, Lord, let me pour forth my tears that I should have nailed thee to the tree. O Lord, dissolve my soul; melt it in tenderness, and thou shalt be forever praised for making thine enemy thy friend."

May God bless you, and make you truly repent, if you have not repented; and, if you have, may he enable you to continue in it all your days, for Jesus Christ's sake. Amen.

**ONE REASON FOR OPTIMISM.**  
BY E. H. POLLARD.

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known only as the remains of a  
 vanished fad, the echo of a boom  
 that burst. So in the moral and  
 religious realm as well as in the  
 world of art, truth is conqueror  
 and abides.

But what of evil, that is so per-  
 sistent, arising again in some  
 new form after having been often  
 exposed and apparently van-  
 quished? Is it the *fiestus* only  
 that survives? We are com-  
 pelled sadly to admit that evil is  
 not easily conquered, because  
 human nature is weak and pol-  
 luted. But if history teaches us  
 anything, it reveals the undeni-  
 able fact that sin has in it the  
 germs of its own dissolution; that  
 sin undoes the sinner; that "sin  
 when it is finished bringeth forth  
 death." Error is everywhere  
 and always inherently weak.  
 But truth is strong, and, when  
 properly embodied in life, is  
 self-evidencing, and invincible.  
 Righteousness abideth forever.  
 Washington, D. C.

THERE is but one way in which  
 man can ever help God—that is,  
 by letting God help him; and  
 there is no way in which his  
 name is more guiltily taken in  
 vain than by calling the abandon-  
 ment of our own work the  
 performance of his.—Ruskin.

# EDITORIAL

It is sad to think how many defects there are in the characters of many Christians. These who should ever be Christlike are often otherwise. These defects detract from the beauty and sweetness of their characters. Solomon says: "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honor." As dead flies in the ointment, so are defects in Christian character. These defects are apparently trivial and small, but like a dead fly in a beautiful vase of ointment, they spoil the roundness and symmetry of character. They destroy, to a certain extent, the value and power of such Christians in society and in church. Alas! that it is so, but we must remember that the only perfect character in our world since the fall was Jesus Christ, the perfect Man.

Some of these defects are such as rudeness and impatience in their conduct towards others. This defect offends and drives men from Christianity. It misrepresents the religion of Christ before the world. Such often excuse themselves by saying, "Oh, it is our way; we are only bluntly honest," but it is rudeness. Home is sometimes rendered disagreeable by such. A home where all are kind and loving is typical of that beautiful home in reservation for God's children.

Again, impatience and discontent mar the character. Patience is a Christian virtue, a fruit of the Spirit, the ornament of a meek spirit. Sometimes Christians by their irritability and grumbling throw a gloom over every company that they enter.

Again, selfishness is the defect sometimes. Self-love is commendable, but selfishness is always to be condemned.

Then there are backbiting and slander often spoiling the character. The tongue, the Bible tells, is an unruly member, "set on fire of hell." Picking flaws in our neighbor's reputation is a mean business. The manner of slandering is manifold. It is often done by half-truth, by faint praise, a wink, a shrug of the shoulder. Often this is murder of reputation. It is disastrous in the extreme in its effects upon persons. It sometimes breaks the heart of the sensitive. Truly writes Mrs. O'good:

"A whisper woke the air—  
A soft tone and low.  
Yet barb'd with shame and woe—  
Now might it only perish there!  
Not farther go.  
Ah me! a quick and eager ear  
Caught up the little meaning sound!  
Another voice has breath'd it clear,  
And so it wanders round  
From ear to lip—from lip to ear—  
Until it roused a gentle heart,  
And that—it broke!"

Often this murder is committed thoughtlessly by the gossip. These agitate the church and community, and bring reproach on the name of Christ. Christians should speak kindly of others, or keep silence always. Actions too often speak louder than words. Let us be careful, brethren, that these defects be not found in our characters. Let us seek ever to be conformed to the image of Christ, who was perfect in act, word and thought, for thus will we commend His religion to the world.

A barren body is best remedied by good deeds.

KENTUCKY Baptists have lost one of the noblest men who have adorned their ministry in this state. Dr. Thomas Hall, the revered pastor of Bloomfield church, has gone home to glory. Dr. Hall was a native of South Carolina. When a young man he had thoughts of a soldier's life, and he graduated at West Point. But God called him to duty as a soldier of the Cross, and he obeyed. During the war he served in the Confederate army as chaplain, and the soldiers revered and loved him.

For twenty-seven years he has been pastor at Bloomfield, and it can be said of him with utmost truth that he was a faithful minister of Jesus Christ. A gentleman in the highest sense of that noble old word; a scholar who was content to have the results of his scholarship evident in his sermons without seeking the reputation he might easily have won; a pastor of rare tact and wisdom. Dr. Hall, as a preacher, was clear and vigorous. He was a man of strong faith and clear-cut views, and gave his life to the salvation of sinners and the building up of the saints in their most holy faith.

Dr. Hall's married life was a most happy one. He married a sister of Dr. J. Lawrence Smith, who died some little time ago. He leaves several children to honour his memory, and to thank God for having given them such parents.

The question, "Is life worth living?" went the rounds of the papers, and was debated seriously and facetiously, in good English and in all sorts and varieties of newspaper slang. The general, in fact one may say, the unanimous, verdict, was that life was well worth living, or if in any case it was not, it was the fault of the man. Take it all in all, this is a bright and happy world. Every mother's child of us has had more sweet than bitter things. Sugar is an everyday commonplace; quinine is a rarity on our lives, candy finds a readier market than aloe.

But alas the present prospect is that the next generation, and perhaps this one, will have no occasion to discuss that question, for all their attention will be absorbed by this, "Is life possible?" "Can man and automobiles exist in the same world?" If they cannot, then it is evident man must give way. For he is a back-number, an old fog—a creature who has lived on earth six thousand years. And he is not, physically, progressive. He has the same old number of eyes and hands and legs, &c. Whereas, had he been progressive, he ought by this time to have developed as many arms as a Hindoo idol, as many eyes as Argus, and as many legs as a centipede. Such an antiquated and unprogressive creature, must give way to the progressive automobile, the wonderful creation of the latest century.

Read the reports from the great automobile races in Paris, which tell us that some of them developed a speed of 100 miles a minute, and then consider the question, "Is life possible?" It is a sad fact that the trolley cars, especially in Brooklyn, can boast their hundred or more victims. But they do not go one hundred miles an hour. And if they did, they would be harmless in comparison with the automobiles.

For they are confined to one track, and off that they are harmless. By looking both ways, and when no trolley car is in sight by jumping with all his might, a person of agility can get across the track before a car

can reach him, even if said car be going 100 miles an hour.

But the automobile is confined to no track. It can wander all over the road and turn the corners at any time and at any angle. Moreover, they do not need to go in single file, as do the trolley cars. They can come ten or twenty abreast and cover the entire road. And all this while going at the rate of 100 miles a minute.

Now is life possible for pedestrians and horsemen in such circumstances? Can any man go to his business and reach his home alive? And what can be done about it? Shall this century set up a tomb over the human race with this epitaph, "Here lies Man, slain by his own inventions?"

We were much interested in a letter from a subscriber to the *Springfield (Mass.) Republican*. We have heard it said, by the way, that no man ever ceased taking the weekly, if not the daily, issue of the *Republican* if he had ever read it for one month. And this letter seems to confirm that report.

The subscriber wrote that he had taken the paper for fifteen years, and during that time had rarely agreed with it on any point, but that there had hardly been a day during all these years that he had not read it, and he evidently intended to read it so long as he lived. He added he would consider all his wrongs righted if only the *Republican* would turn loose two writers whom he named upon Admiral Sampson for his mobbishness.

His letter recalled to us the case of a good brother who subscribed for the *Recorder* some years. He would not pay in advance, and took the paper only on the agreement that he could stop it the first time it had a paragraph in it which he did not like. We suppose he stopped the paper at the end of a week. That set us to thinking how a man could secure a paper that never published anything on any subject with which he did not agree.

He must needs be, of course, sole proprietor of the paper. He must also be the only writer. For no two men can see all subjects at exactly the same angle. And if others wrote for the paper, in spite of him, something would slip in which did not exactly set forth his views in all things. Another thing is sure, and that is, it would not be long till he was the sole reader of the paper. A paper would be so fully monotonous if everything that appeared in it was ruled down to the views of one editor, unless that editor happened to be Shakespeare.

The report of the American Bible Society tells an interesting incident which happened in Mexico. The Society has a missionary who has been at work in that country for several years, who is named Aguilar.

A man in Ocotepco de Arenas heard Aguilar reading the Gospel of John, and was so much interested he went away and got the money to buy one. Some one told him the priest said it was a bad book and he hesitated about taking it. At last he asked Aguilar to allow him to take the Gospel and show it to the priest.

"Take it along," said the missionary, "and ask him to do you the favor to mark in pencil all that is bad; if he finds one evil chapter, I will burn my whole stock." The man carried the book to the priest, who pro-

nounced it a bad book. "Mark the bad places," replied the man, "and the colporteur will burn his entire stock."

Instead of marking the bad places, which it was fair to ask him to do, the priest digusted the enquirer by flying into a rage. He said angrily, "It is not your business to know what is wrong with a forbidden book; it is a crime for you to doubt the word of your spiritual father who represents Christ on the earth."

A little more wisdom and a little less haughtiness might perhaps have kept that man a Catholic. As it was, he went back to the missionary to buy the book, and to learn of him about the Lord Jesus. Aguilar showed much wisdom in telling the man to make such a reasonable request of the priest. If the book were bad, it would not be difficult to show its badness. Intelligent men cannot be put off as if they were children by any such answer as that of the priest.

The Unitarians have a way of claiming that they are the special exponents of sweetness and freedom from bitterness and bigotry. E. E. Hale exemplified their shining qualities in a speech at their Convention, in which he berated the orthodox churches as enemies of human right, said it was the business of the Unitarians to break down their organizations, and when they had succeeded, "we can safely leave to art, science and literature the task of sweeping off the fragments of the five principles of Calvin and the thirty-nine articles of the Episcopal church."

Baptists are sometimes sneered at as bigots, but it would be difficult to find any Baptist utterance which equals that in bitterness and in bigotry. Wherein have the orthodox churches shown themselves enemies of human right? Of what right have they deprived or attempted to deprive E. E. Hale?

The business in life of the Unitarians is to destroy the organizations of the orthodox. This seems rather a strange occupation for the disciples of freedom and light. Why not occupy themselves in saving souls? Why not, as an old brother quaintly expressed it, go out and catch a few sinners and make good men of them? The woods are full of such sinners who do not average up as well as the members of the orthodox churches. Even the most bigoted Unitarian must admit this. Why not devote their attention to them for awhile?

We beg Mr. Hale to have mercy on the churches. Let him spare the lives of our organizations for say five years, and devote his energies for that length of time to the slugs of Boston. Let him bring an equal number of vagabonds and criminals up to the average of Dr. Lorimer's church as citizens. If he fails, let him spare the churches for the few remaining years of his life.

The *London Baptist* tells of the ready wit of a young Baptist pastor in Wales. He was welcomed by all the village, and among the speeches was one from a preacher of another denomination. He said that all the denominations were making for the same happy place, the only difference being that while the Baptists went through the river, the others preferred going over the bridge. The Baptist thanked them for their kindly welcome, and said that in regard to the difference mentioned he only desired to remind them that God made the river and man made the bridge.

# Editorial Varieties

President Kruger was asked to allow his name to be used as patron for a ball on some celebration. His secretary replied that "his Honour considered a ball as Beal's service," that it was therefore contrary to his principles and he would not consent to the use of his name in such connection.

The *London Lancet*, and there is no higher medical authority, points out as one of the evils of colic that it is not good for man or woman to eat alone. It is bad for the digestion, and through the digestion, of course, for the general health. We hope this warning will have the effect it ought to.

Mr. J. Brown, in the *London Baptist*, gives some interesting coincidences in names which have come under his observation. The most amusing instance was at Barnstable, where on one occasion, at a temperance meeting, the speakers were Mr. Cook, Mr. Bottle and Mr. Beer.

A woman killed her husband near Seattle, in the night. She had no provocation, it would seem. But in the room adjoining that in which the murder was committed was found an open copy of "Thelma." The theory is that she suicided, murdered and committed the crime. "Thelma" undoubtedly was the cause of her crime.

Now, men and brethren, is there any truth in this accusation of a witty lady: "The very best of men don't properly know the difference between their souls and their stomachs, and they fancy that they are wrestling with their doubts, when really it is their stomachs that are wrestling with them." When Mr. E. took his bit of pork, he began to worry himself about the doctrine of election till there is no living with him.

An editor has been amusing himself counting up the statistics of the cause of death, as given in the papers. One-fourth of the deaths were caused by consumption, three-fifths by alcohol, tobacco, and killed one-half the babies, and sleeping two in a bed caused one-half the disease, &c., &c. Tell by these reliable statistics at least sixteen-fourths of the human race is killed every year!

A boy in Omaha had appendicitis, and his father spoke to a surgeon who agreed to perform the operation. When the latter thought the time had come, he sent for the surgeon but he was out of the city and another was secured. The boy died. Now the father sues for \$5,000 damages, but he does not sue the man who operated, but the one who did the operation. It is said the surgeon had operated the boy's life would have been saved.

New York City furnishes the greatest number of recruits for the regular army. At one station in the city, 1,700 men applied for enlistment, but only 50 of them could pass the examination. The defects in eyes and teeth caused the rejection of some. But by far the larger number were refused on account of the cigarette habit. Such was the report of Captain Robinson who has charge of the recruiting station.

The writer was summoned by telegraph to return to Louisville on account of the critical illness of Mrs. J. Lawrence Smith, whose life at this writing is hanging in the balance. Her death would be a calamity to our cause. Every good cause would be the poorer by her death. While she is ready and willing to go, "having a desire to depart to be with Christ which is far better," yet many prayers are ascending for her recovery and her continued usefulness. Her character present a rare union of strength and beauty. May God spare her valuable life.

The *Times Standard* pays a high compliment to Dr. H. H. Hagle, dean of the Theological Department of the Southwestern Baptist University at Jackson, Tenn., who has been lecturing in the Bible School at Baylor University. After speaking in the highest terms of his lectures on Revelation and the great scholarship and clearness of thought in them, the *Standard* adds: "It was found, however, that his greatest power was not yet revealed, for he next gave some lectures on 'Systematic Theology,' showing that he is primarily a theologian and a thinker."

The Rev. Dr. H. W. Battle is a man after our own heart. He does not ostentatiously in what destroys the souls of the people of his community. He is brave enough to antagonize evil actively, as the risk of making enemies. He would rather do right than be popular. The world only needs more such men. Recently a large number of people were lying on a bed was carried to Petersburg for exhibition, in the name of "art." The picture is said to be "very artistic." But Dr. Battle was not willing to acquiesce in this corruption of the morals of Petersburg, because they called it art. He resisted the exhibition and carried his point before the city authorities. He emphasized the point that, allowing Negro men to see that picture, (and it was open to all), was simply to prepare the way for their outraging white women. If all men were artists, then all would see the picture and might be allowed; but so long as money men are made, so great eyes cannot be taken against exhibitions that cannot please. Thank God for Dr. Battle. He can be counted on.

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All Periodicals were changed and much improved with January issue.

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Belong a blessing," and Bro. G. W. Clarke preached on "Blessing according to faith." One received for baptism.

Broadway.—Bro. A. V. Sisemore preached at both hours. Pastor Jones being absent in Buffalo.

Chestnut-street.—Pastor Weaver preached as usual.

East.—Bro. S. O. Mitchell preached on "Faithfulness of Christ in salvation," and on "Complete salvation." Fanny Felix was absent at the Louisiana Baptist Convention.

McFerran Memorial.—Bro. J. S. Snider preached in the morning on "Faith doing incidental work on the way to Rome," and Bro. J. P. Savage preached at night on "The Resurrection."

Twenty-second and Walnut.—Pastor Demest preached on "Christians the salt of the earth," and on "Christians the light of the world." Two received by letter and one baptized.

Highlands.—Pastor Dawes preached in the morning on "The purpose of John's Gospel."

Portland-av.—Pastor Traile preached on "The promise of blessing in the curse," and on "Individual responsibility." Two received for baptism, one baptized. Pastor Traile resigned to accept the call to Logan-street, where he will begin work Aug. 1st.

Twenty-sixth and Market.—Pastor Thompson preached as usual.

Clifton.—Pastor Foster preached on "Israel's sin of treason against Jehovah," and on "The greater deeds of Faith."

Southeast-street.—Bro. De Loach preached on "The purpose Christ's personal sacrifice," and on "The resurrection."

Thirty-sixth and Grand.—Pastor J. S. Snider preached on "John the Baptist."

Highland Park.—Bro. J. G. Bow preached on "Jesus and Barabbas," and on "Dangers to the young." Up to date 13 have been received for baptism and baptized and 4 by letter. Meeting continues. Bro. J. M. McFarland preaching nightly.

Oakdale.—Children's Day observed in the morning, and Pastor Hill preached on "What shall I do with Jesus?"

Third-ave.—Pastor Boyat preached on "Lessons from Noah and his times," and on "Lessons from the rainbow." Organized mission at Jacob's Addition.

German Highland Baptist Mission.—Bro. B. M. Von Miller preached in the morning on "Dear Creator," and at night on "Weep not." Sunday school at 9:30 p. m.

Tabernacle (New Albany)—Pastor Martin preached on "The beauty and power of meekness," and on "The origin of the world."

Culbertson-ave.—Pastor Rickard preached on "Being brought to the desired haven," and on "An olive leaf plucked off." One received by relation.

Dr. J. H. Boyat presented a vigorous paper on Calvinism, which elicited a lively discussion. Dr. Boyat declared in favor of the teaching of the Philadelphia Convention on this subject.

THE STATE.

Bro. A. V. Sisemore writes: "I have resigned my pastorate with the First Baptist church in Newport, Ky., to take effect October 1, 1901. By special arrangement with the church I am giving attention to work in connection with the International Correspondence Schools of Scranton, Pa. I am located at 416 Fourth avenue, Louisville."

The Bloomfield church, organized in 1791, has had but three pastors—Jesse Taylor, Wm. Vaughan and Stewart Baptista. Bro. Hall began his pastorate January, 1899, and served over 32 years.

Bro. J. J. Porter is aiding Pastor J. N. Hall in a meeting at Wickliffe, Ky.

Pastor J. W. Millard, of Eutaw Place church, Baltimore, is spending his vacation in Shelby county. We are glad to have him in Kentucky. Rev. H. T. Musselman has accepted a call to the Cythlana church, and will enter upon his work September 1.

Pastor A. B. Gardner writes from Morgantown: "All who wish to visit Clear Fork Association, which meets at Clear Fork church, South Union, Ky., all please write me at once so that arrangements may be made for conveyance."

Pastor B. J. Davis writes: "I begin next Sunday a protracted meeting with my Little Mount church. Pastor Prince E. Burroughs, of New Liberty, will be in the meeting. Having had the richest services of this sweet-spirited, consecrated, able minister of Christ in two former meetings, I am looking forward with pleasure to my work with him the next two weeks. The Lord graciously answers this brother's labors. We are hoping and praying for a great work of grace. The Little Mount church is one of the best country churches in the State, and there is no better or more loyal people anywhere."

A brother writes: "Logan-street was fortunate in having Bro. V. L. Stonnell, of Virginia, to preach for them on last Sunday. He preached with great power, leaving a favorable impression upon the people."

Pastor J. F. Williams has resigned at Harrodsburg and accepted the call to Versailles. He does not leave the State. He has done a fine work at Harrodsburg, and we expect to get good reports of his work in Versailles. We recently announced that Pastor J. W. Porter had resigned at Mayville and accepted the call to Newport, N. Va. This was true, but now the Mayville church will not accept his resignation, and are trying to hold him. We do not wonder that he is in such demand, and we would be sorry for him to leave Kentucky. Bro. Porter has been in great demand as an evangelist. In the past six years not less than 8,000 persons have professed faith under his preaching and joined Baptist churches. Bro. Porter is ought to devote his life to evangelizing.

Bro. C. E. Endes, Secretary, writes: "Devotion County Association should read: Third church, Owensboro, August 18."

Pastor J. B. Ferrell writes: "My future address will be Middleburg, Ky. I have entered upon my pastorate there for half time. I find this church in fine working condition as the result of the faithful and efficient labor of their former pastor, Bro. George Green, who resigned to take charge of the church at Evansville, Ind. There is a fine outlook for this church at this time, and we hope to be able, under God, to bring things to pass ere long. I will also preach two Sunday afternoons at New Salem."

church, where our association will hold her annual meeting this year, beginning August 1. This church is three miles from McKinney station, on the C. & O. railroad, and we hope to have a number of visiting preachers with us at that time. My work at Liberty and Rocky Ford is on the upgrade at this time, and we are hoping to be able to give reports from these points in the near future. Long live the WESTERN RECORDER, which is the Magna Charter of Southern Baptists."

Pastor Robert H. Tandy writes: "We have recently closed a meeting at Falmouth of about ten days' duration, in which we enjoyed the able assistance of Pastor G. T. Cody, of Georgetown. Bro. Cody opened for us the treasures of the Bible to the great delight of all who heard. As a result of the meeting five valuable members were added to our number, and the church received so much spiritual benefit that our people are anxious for Bro. Cody to come again."

Pastor I. N. Strother writes: "Little River Association expects to convene on Wednesday morning, August 7th, with the West Union church, Gray, Christian county, Ky. We will entertain all who are interested in the Lord's work. Gray is on the Illinois Central R. R., ten miles from Hopkinsville and twenty-two from Princeton. Three trains daily each way. The L. & N. also runs a daily train from Clarksville, Tenn."

OTHER STATES.

While Pastor W. W. Whitfield was preaching last Sunday to a large congregation in the Second church, Columbus, Miss., a windstorm blew down the roof, and this crushed in the aisle, entirely wrecking the building. The congregation had time to escape, though several were cut and bruised.

Bro. H. C. Risner is in the midst of a great meeting with his church at Roanoke, Ala. The power of the Holy Spirit is being manifested.

Pastor W. G. Reeves writes from Farmington, Mo.: "Yesterday, the 14th, was a great day for our church here. Ten additions—four by letter and six by baptism. We want two good literary and one good music teacher for college. A man for President and lady primary. A good building (furnished free), and teachers can have all they can make. Come or write at once."

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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

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

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

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

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and to bear the lozenges and purify the system, and to clear the mouth and throat; I also believe the daily use of them: they cost but twenty-five cents a box at drug stores, and although in some cases a little more, and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Eld. A. N. Couch has resigned his work as pastor of Forest City, Ark., Baptist church to take effect Sept. 1st, 1901. He would be glad to find work in Kentucky, where he had his first pastorate.

Twenty-two conversions were the result of a recent meeting of the church in Seymour, Texas. Twenty members have been received into the church at Macomb, Ill., as the result of a recent series of meetings.

The meetings at Macon, Mo., resulted in 15 additions to the church; 11 by baptism.

The Maple Hill, Mo., church closed its meetings with 18 professions of faith in Jesus.

As the result of a gracious meeting in the church at Harrisonville, Mo., there were 28 professions of religion; 20 of whom were baptised.

Twenty-three persons have been received for baptism in the Fayette, Mo., church as the result of a two-weeks' meeting.

The meetings at Galena, Kan., were closed with 15 professions to the church; 21 by baptism.

One of the best meetings in the history of the Clayton-street church, Montgomery, Ala., has just closed, with 40 additions to the church.

The First church at Rome, Ga., has had a gracious meeting. Thirty-one were received by baptism.

Seventeen were baptised into the fellowship of the church at Fort Gaines, Ga., as the result of a recent meeting.

Sixteen were baptised into the fellowship of the church at Robeline, La., as the result of a recent meeting.

After a meeting just held at Harrisonburg, La., 11 were added to the little church by baptism.

There were 11 additions to the church at Helyards, Ga., as the result of the recent meeting. There were anywhere from 25 to 30 professions of faith. We hope more will be added to the church.

A good meeting has closed at Goodwater, Ala., the pastor, Bro. [unclear], doing all of the preaching. A most victorious meeting was the conversion of Mr. J. T. Mansfield, who owned and ran a bar at Goodwater. There will be no less bar-room in the town.

Bro. J. W. Willis, pastor of the church at Easley, Ala., is rejoicing in a most successful meeting. Fifteen were received into the fellowship of the church by experience and baptism and 37 by letter.

As the result of a two-weeks' meeting at Orvisburg, Miss., a church was constituted with 6 members. Receiving 6 others and 8 received by letter and statement, made a membership of 18.

The new house of worship of the Immanuel church, just 23 miles from Marion, S. C. has been set apart to the worship of God. The house was presented to the Lord free of debt.

The church at Odds, Texas, has been greatly revived and sinners are taking a meeting in which Bro. W. R. Covington did most of the preaching. Twelve were received for baptism.

A two-weeks' meeting has closed with the church at Naples, Texas. Bro. R. W. Merrill, of Sulphur Springs, doing the preaching. Sixty-five were added to the church; 65 by experience and baptism.

A good meeting has closed at Bowie, Texas. Eighteen baptised, all grown except three, and several beyond middle life.

The meeting at McGregor, Texas, has closed with about 40 conversions. Eighty-five have been baptised, with more to follow.

The new meeting-house of the Marksville church has been set apart to the worship of God. Bro. N. O. Sowers, pastor. The new house is at Stanley, Page county, Va., eight miles south of Luray, and is the first church building erected in this little growing town.

Bro. John K. Goode, who has just graduated from the Crozer Seminary, has been set apart to the full work of the Gospel ministry by the Leigh-street church, Richmond, Va. Bro. Goode has assumed the pastoral care of Beavers Dam church, in Saratoga county, Va.

DEAR RECORDER.—Well, I am settled now in my new home. The saints here have built them a beautiful two-story, nine-room parsonage at a cost of about \$2,000. Our work here is starting off nicely. We have had 10 additions—2 by baptism and 8 by letter. Pray for us that this may be a most precious year with us, and that we may be able to rest upon you and your work in my prayer. Come to see us. J. E. WIGGINTON, Union City, Tenn.

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ORDINATION. On July 8, Rev. H. F. Aulich, our Colleague and pastor of Berea, was ordained to the Gospel ministry. The Presbytery consisted of Bro. J. G. Bow, R. G. Ramsey, F. J. Conkright, E. L. Morgan, H. H. Hildahl, T. C. Eaton, G. A. Shepherd, R. E. Noel, T. J. Hudson, W. H. Reynolds, and W. H. McGarity. Bro. Bow was elected moderator, and W. H. McGarity, clerk. Bro. Bow examined the candidate as to conversion, call to the ministry, doctrinal beliefs and purposes. The examination was satisfactory, and the council recommended the ordination. After prayer by Bro. Conkright, G. W. Shepherd delivered the charge to the church. W. B. McGarity delivered the charge to the pastor. Bro. Noel presented the Bible, T. C. Eaton offered the ordination prayer. Bro. Aulich became missionary pastor at Berea two months ago. He found the church in debt \$150 on the building, and the congregation small and greatly discouraged. He managed to collect the money and pay off the debt. Dr. Bow helped him dedicate the church. The members dedicated the church, and gathered in large numbers. It is safe to say Berea never had as much Baptist preaching in two days. Bro. Aulich is working under great difficulties, and deserves the sympathy of his brethren. Berea College had 838 students last year. The College and college students are built with a view to uniting negroes and white people. The Baptist church has the only white congregation in town; hence Bro. Aulich has a magnificent opportunity. His work will reach several mountain counties. W. B. MCGARITY.

BUT just as a great artist, having delineated the piercing eye, the tawny little brow and the beaming mouth of his hero, throws in the soft touches that give a womanly sweetness to the visage, so Paul completes his portrait by presenting to us the most admirable as the crowning attractions of the Christian character. This is the only place in the New Testament in which this word "beauty" is to be found. It is surely significant when we observe how often that quality in the Christian character that engages the affections of all who come into its presence. The phrase "things of good report" also occurs in this passage above. It means that which excites admiration and wins approbation. The two expressions together signify, in plain English: "Be lovable; let your life win the hearts of all around you." Theodore L. Cuyler.

For the burdens which God lays on us there will always be grace enough. The burdens which we make for ourselves we must carry.



Children's Corner.

THE HOUSE THAT COULD NOT BURN.

"What is the matter with your house to-day, Mandy?" cried little Betty McFarland over the front gate.

She might well ask, for it looked as if a whirlwind had struck it; carpets and rugs and chairs and tables and bureaus and cups and saucers were all turned out to public gaze on the porches.

"Oh, we're house-cleanin'," answered Mandy joyously; "it's lots of fun." Mandy took everything as if life were a picnic. We'll be all done when you get back," she called after Betty; "just you stop and see."

Betty was on her way to the village where, with a hundred other girls and boys, she was taught in the graded school. She carried her dinner with her in a little basket, for on Tuesdays and Fridays she went to Miss Venable's for a music lesson, and did not get home till late afternoon.

The sun was hanging low against the rim of mountains in the west when Betty piled books and basket on Withrows' front gate, and ran in to see whether they had finished cleaning house.

"Don't we look nice?" asked Mandy, enjoying results, as she had enjoyed prospects. "See, the sitting-room is blue-washed, and our new muslin curtains have a blue dot on them. Mother covered the old sofa herself with that blue chintz. Now come and look at my little room; it will take your breath away."

"I can't stop another minute, not to see a place," said Betty, starting off on a run; "mother won't know what to think if I stay out any later. I'll take a long breath and stop to-morrow."

Ah, to-morrow. Who knows what she holds in her fast-shut hand! Little Betty had been asleep for hours that night, and was dreaming of going up in a balloon, to reach Mandy's room, when she waked suddenly, with the sound of voices in her ear, and the night wind blowing over her. It must have been the breeze that put the balloon afloat in her dreams.

She sat up in bed, with her little heart in a flutter; what were mamma and Aunt Lizzy doing at the open window? And, oh, what was that red light in the sky?

"Put the quilt around you, Betty," said the mother, seeing the little girl was awake, "and come here."

Shivering with excitement and with the cool night air, Betty ran over to the open window, trailing the patch-work quilt behind her like a court robe. A way down the road, in the direction of the village, something was

burning fiercely; she could see the flames mounting and falling through the feathery spring foliage; the smell of burning pine and paint, and a dull roar of flames, of hoarse shouting, or both, came to her ears.

"I'm afraid it is the Withrows' house," said her mother. "Your father and Uncle John have gone to help."

Betty stood spellbound at the window; there was a dreadful fascination about the sight. But the work of the flames was over presently, and the glare of the sky cooled down into a dull glow.

"Go right to bed, Betty, and cover up warm," cried her mother, presently; "I don't know what I have been thinking about to let you stand in that breeze so long."

Betty went obediently back to her pillow, but the thought of Mandy's pleasure in her little room, and the blue-dotted curtains was too much for the child; she burst into tears, and cried and cried until she slept from weariness.

The next day everybody went to see the smoking ruins, and offer help—except our Betty; she was laid up in bed with a sore throat.

It was a week before Betty was on the way to school again; the Withrows, she knew, had moved into an old carpenter's shop on the roadside, and Betty hoped to get by without seeing Mandy. Her tender little heart sank from seeing her in the sad change.

But there was Mandy, looking as cheerful as ever.

"Why, Betty, I'm so glad to see you!" she cried in her old joyous tone. "I know you can stop a while, 'cause our clock has not struck eight. Oh, yes, we saved the clock, and a whole heap of things, and living in the shop is more fun than anything you ever saw!"

She took Betty in to show how they had hung curtains and bed-quilts for divisions. "This is my bedroom in the corner, see? I say that this bed-quilt is flowered paper. Next is mother's chamber; she has tapestry on her walls, you must know. Now, this is our dining-room one part of the day, and then a fairy god-mother named Hard Work makes it into a sitting-room. It's just like playing all the time. Don't you wish you could live in a shop a little while?"

That night, after Betty had gone to bed, she said to her mother:

"Mother, no fire can burn up Mandy's home; wherever she is, she makes it seem nice and cozy and homey."

After little Betty had pulled the cover up over her shoulders, the mother came and sat on the edge of the bed.

"Daughter," she said softly, "we all have a home which can not burn; did you remember that? It is in heaven, 'the home of the soul.' Our best Friend says that in his Father's house

are many 'abiding places,' and he is getting them ready for us. Isn't that nice to think about? Now, good-night, dear, and shut your eyes."—Magnat.

THE GREEDY DUCKS.

She was a very little girl; so very little that she had to stand on tiptoe to get the kiss her father bent down to give her.

"Good-bye, dearie," he said; "be good and help mamma all day, and, whatever you do, don't let Farmer Dawson's ducks get into the garden patch.

"See, here is a nice, long pole I will cut for you. Whenever you see that old drake leading his friends up among our peas and beans, just hit him, will you? You may kill every one you can hit; they deserve it. I guess it will be safe enough to tell you that," he added, laughing; and giving her another kiss, he went hurriedly down the path and out of sight on his way to work.

The little girl sat down on a big stone under a tree, and watched his retreating figure grow smaller and smaller in the distance, until a turn in the road hid him from sight.

It was June, and all the air was sweet with the smell of blossoms. A little gray squirrel peeped cautiously out at her, and then, as she did not move, ventured nearer making daring little runs in and out from behind a hollow log, his twinkling eyes always upon her. A snaky woodpecker drummed a tree close by, tipping his scarlet-capped head from side to side and nodding at her in the most friendly way.

"He isn't the least bit afraid of me," said the little girl, "and I fink the gray squirrel is trying to play 'Passy Wants the Corner.'"

A big brown butterfly mistook her golden head for a bed of yellow buttercups and almost settled down upon it, and she laughed merrily. She had no playmates, and so she had grown to feel that the bees and the birds and even the little gray squirrels were her friends, for she had so much more time to watch them and talk to them than any other little girl, who have friends to play "keep house" with and to take their dollies to visit.

Mr. Bennett's farm was near a small Canadian village, and it was here he had gone to work for the day.

Sarah was watching the brown butterfly so busily that she did not see the old drake when he passed her on the other side of the fence making for the garden and talking as he went:

"Come right along; I'll show you the way; who knows it better? Farmer Bennett is a good man, but stingy; yes, very stingy. He's away for the day; I saw him go! Dinner pail in his hand! The way is clear! Quack, quack, quack! Come on, come on. Peas and beans, beans and peas! Hurry, hurry! Quack,

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quack, quick, quick!"

Sarah had been so intent, I say, watching the butterfly that Master Drake, the rogue, had actually passed her, with his seventeen friends, before she knew it. And the first she suspected that he was near was when she heard the remarks he was making at the top of his voice, although she understood not one word of the lengthy speech, except the "quack, quack." Then how she did run for the garden!

But the ducks had the advantage, and they knew it. Sarah was a fat little girl, and she waddled as well as the ducks. How they all did run! But, as she was so far behind, she only succeeded in driving them into the garden, where they were soon among the green peas and beans, having a most glorious banquet.

And poor little Sarah could do nothing but rub her fists into her eyes and cry; for even brave little girls cry when they are in real trouble, and when they are only three years old.

And Master Drake said: "Seems to be unhappy! Poor baby, quack, quack; wonder what it's all about? Quack, quack."

Which would have made Sarah more angry than ever, if she had understood; for when one is three years old one doesn't care to be called "baby." She seated herself on a stone close by the gate, "I yest fink I can hit dat big duck when he goes out," she thought—never doubting for a moment that her father had been in earnest about killing them.

Presently the banquet was over, for Master Drake and his company had stuffed all that they possibly could into their greedy bodies, and were ready to waddle home again. And so he led them down to the gate, past the big stone where the little girl sat, with the cane pole held straight up in her hand.

As he passed her, he had only time to give his neck an astonished twist toward her, when "whack" came the stick upon his head, and Master Drake's banqueting days were over. On came the others, too surprised to turn back. Whack, whack fell the pole with unerring aim. Three of the gay party were lying on the gravel walk and would never steal any more peas and beans.

Sarah was very proud and happy when she ran to meet her father that night, and told him that she had done just as he said she must. She did not in the least understand the surprised

look upon her father's face, nor what he meant when they went hand in hand, to tell her mother, and he said:

"I'll have to pay Farmer Dawson for the ducks; but it was my own fault, and it ought to be a lesson."

She wondered a little whom it ought to be a lesson to—the ducks for stealing and being so greedy, or to Farmer Dawson for allowing them to wander. I think maybe he meant a lesson to big people not to say what they really do not mean to little people.—Canadian Baptist.

GAME TO THE LAST.

A certain duke, while driving from the station to a park on his estate to inspect a company of artillery, observed a ragged urchin keeping pace with the carriage at his side. His grace being struck with the cleanliness of the lad, asked him where he was going. The lad replied:

"To the park to see the dook and sagers."

The duke, feeling interested, stopped his carriage and opened the door to the lad, saying he could ride to the park with him.

The delighted lad, being in ignorance of whom he was, kept his grace interested with his quaint remarks until the park gates were reached.

As the carriage entered, it was saluted by the company and guns, whereupon his grace said to the lad:

"Now, can you tell me where the duke is?"

The lad eyed his person all over, then, looking at the duke, replied, quite seriously:

"Well, I dunno, mister, but it's either you or me."—London Spare Moments.

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THE AGE LIMIT.

Yesterday a rising young lawyer called to see me. He was anxious for a minister of his acquaintance who had for some time been unable to obtain a pastorate. This minister is a Christian, a gentleman and a scholar. He took high rank in college, and preaches sermons which have literary finish and are instructive.

"Here am I," he said, "getting a stronger hold on my clients and my profession every year. The older I grow, the more I know, and the more valuable I am to those who employ me. And in the nature of things I shall go on growing in the esteem of my clients until I am no longer able to do active work."

I told him that I had often pondered at the attitude of the churches toward the older ministers, and had some things in mind which I thought might partially account for it, but I would be glad to know what he thought was the cause of it.

"Well," he said, "I will tell you. It is because there is too much devil in the churches."

As an active and useful layman and a lawyer of growing distinction, perhaps his idea is worth thinking of. He then went on to tell me of the experience of a young friend of his which suggests another line of thought in this same connection.

This suggests one of the most serious aspects of the well-known and undisputed attitude of the churches unfavorable to mature men in the ministry. It tends to cut off the supply of the best talent. The bright young men see the attitude of their own churches toward ministers of forty and more years, and are deterred from giving serious consideration to the ministry for that reason.

We have education societies and scholarships to help students along, and then, after assisting a minister to become fully prepared for his work, the churches

discount their own investment by putting the minister at a disadvantage at the age when he is qualified for the best work. Men generally graduate from the theological seminary at from twenty five to thirty years of age. According to present ideas, they can consider themselves in full active demand by the churches for fifteen or twenty years. Then begins the time of sorrow.

When will the churches revise their estimates of value in the ministry so that the servant of God who is called to preach the Gospel can look forward to a lifelong service of appreciation and usefulness in the cause of Christ as in secular profession? —FRANKLIN, in Watchman.

FROM CHINA. DEAR DR. EATON—It is hard to do things that we are not obliged to here where there is so much that we must do; but I will not put off writing to you any longer.

The last of our wrecked chapels is now under way of rebuilding. This last was raised to the ground. We have been delayed because the money that we received as indemnity was not sufficient to rebuild, and we had to get money from other sources, mainly from Chinese Christians in America, to make up the deficiency.

We are to open a new chapel in the Hok-shan district in a few days. The money for this chapel has been furnished by Chinese in Brooklyn and New York. The preacher will also be supported by them.

Dr. McCloy has just let the contract for his new dwelling at Wuchow, in the Kwong Sai province. This has been needed for several years, and would have been ready for occupying but for the troubles of last year.

Bro. Williams returned two days ago from a trip of two months to Yung-ue and Cheung-ning districts. This was his first visit to his Hak-ka field, where he expects to make his home. He was greatly pleased with the field and the bright prospects for the work.

We expect to get reports from the Convention next week. I trust you had a good meeting. Pray for us and our work. I am yours fraternally, E. Z. SIMMONS. Canton, June 16, 1901.

EDUCATIONAL.

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DEATH IN THE POT.

A popular way in this day and time of exorcising ourselves in sin is to declare that the thing done was with a view to meeting a necessity of our natures. The syllogism of worldliness is that man needs recreation, and that recreation ought to be taken. Therefore anything is right which seems to meet this necessity. There was famine in the land, and the theological students were hungry. It was not wrong to be hungry, nor wrong to cook food and eat it. The danger came from attempting to meet this need with that which was not wholesome. Here lurks the peril of to-day. The physical man has his rightful appetite and desires; the social man craves companionship, it is a necessity of his very nature, for he is a gregarious animal; the pecunial man likewise must obey the duty offered him in the pursuits of life; the mental nature should be fed and cultivated; the spiritual, of course, must not be neglected. All these very necessities form the best avenue of approach for temptation and sin. Learning may wreck its devotees, and so veil the Gospel message as to make it of no effect, and even the necessities of the spiritual may lead to the worship of false gods or to false worship of the true God. The devil tempted Jesus along the line of his needs and with food for a hungry body. When could there be harm in eating bread when he had such need for it? How many times the minister is thought narrow for opposing that which is seemingly innocent in itself and regarded as unsympathetic, because he has cried out against the death in the pot, and that, too, when people were hungry!

We would do well to remember, too, that the ignorance or good intentions of those who would give their friends pleasures or of those who ate did not change poison to wholesome food. Nor could they afford, out of politeness, even at Elijah's table, to go on eating poison. A man's foes are often those of his own best friends. His regard for their feelings leave him to do and approve the wrong. To be true to ourselves and our friends does not compel us to be rude and unfeeling. There are more effective ways of being true than being a bore.

Appetite, then, may lead to the most revolting sin and abuses, or may be the appointed means of sustaining the body and advancing the mental and spiritual. Impulsiveness was the occasion with Peter of wrong and of expensing quickly the right. That very thing which now manifests itself in temper, anger, and oaths may become the channel of wholesome power. Sociability may lead to dancing, card-playing, gossiping, worldliness, or may take the course of consecrated tact and influence for good, bringing happiness and good cheer to disheartened, lonely toilers. Riches or poverty may be a curse, may lead to dishonesty, vanity, envy, frivolity, egotism, pride. These same opposite conditions may lead to all the greater trust and service. The absence of money, the possession of money, may be a blessing or a curse. The affections may, if unbridled, lead to jealousy, lust, malice, hatred, or may bring us to the greatest of earthly joys and prepare us for bliss eternal, forming the foundation for faithfulness, for trust, for sacrifice, for service. There is death in the pot, but

God is able and willing to take every faculty and every necessity and make it healthful and wholesome. Cry unto Him! W. M. WINTER HAMILTON. Louisville, Ky.

SUBSTITUTES.

Those who are engaged in disposing of proprietary articles, and urging their excellencies upon the public, are frequently impelled to urge the people not to take other articles in the place of the ones whose merits they extol. They are led to urge that other things "just as good" be not substituted. They are in dread of the articles which grocers, druggists and other dealers will say are "just as good." There may often be truth in what they say. There are some articles of very superior merit. There are some very excellent which are imitated by others of more or less value. If a special article is known to be good, will adapted to a certain purpose, and well indorsed, it is wise to insist on having that and nothing else, and to refuse to have anything else substituted for it.

However much importance may be attached to this thing of accepting substitutes in the commercial world, and however slight or serious the mistake made by the one who suffers himself to be thus dealt with, it is certain that some people are allowing themselves to be imposed upon, either by themselves or by others, in matters of very great importance.

The one who substitutes anything for the regular church service is making a great mistake. Nothing is, or can be, 'just as good.' When one can go to the house of God, and yet chooses to go out for a stroll under the pretense of "worshipping God in the green fields or in the forest," and says it is "just as good," he is greatly deluded, and may find it out some time when too late. He who chooses to remain at home because he can get "just as much good" from reading a book, or a sermon, or the Bible, will be very likely to take up the Sunday paper or the book of fiction before the morning hour has expired. It is always poor business to substitute anything of human devising for the sanctary service which is ordained of God as being that which is exactly adapted to our needs.

It is always a poor business to let anything take the place of membership in the church. There are hundreds and thousands of clubs and societies and fraternities in which people may have social enjoyment and some certain kind of culture or brotherhood. But there is nothing to take the place of the church to which God has committed his ordinances and sacraments; in which is emphasized the truth of the Gospel as to sin and salvation in Christ, and in which there is fraternal relationship on the basis of the saving grace and love of Christ.

It is a great mistake to let anything be a substitute for a genuine Christian experience. Some are apparently satisfied if they can say that they are honest or charitable or agreeable to those about them. Some let a knowledge of science or philosophy or literature stand in the place of a personal knowledge of God's saving grace. Some are willing to take a little money, or a little honor, or a little amusement in the place of the eternal inheritance, or a part in the kingdom that passeth not away. Anything substituted for that which the Holy Spirit presses upon us must be only a delusion and a snare.

There can be nothing to take the place of the old-fashioned home with its old-fashioned heartiness and affection, its family worship and blessing at the table, its family training and instruction, its group of children, its quiet evenings and its Christian atmosphere. The isolated life, the home in the boarding-house, the childless family, the air of worklikeness are not, and cannot be, for any one, "just as good" as the old institution upon which God's blessing has rested since the world began.

The religious book cannot be crowded out of the attention by bits of literature written with mere artistic or worldly purpose, oftentimes by those who are godless in heart and life. The church paper, giving information and stimulus, week by week, along the lines of the work done by missionary, minister and Sabbath-school teacher, and aiding in every effort for the advancement of the kingdom of Christ, cannot be crowded aside by the secular paper, the literary magazine or the agnostic review, without a sad loss of life and power. Every true pastor realizes that none of these are "just as good" for his people, in helping to develop their interest and activity in Christian service.—Selected.

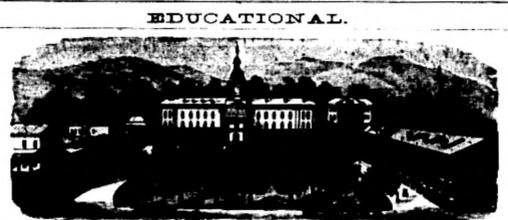
"THE LAND OF THE SKY."

Europe may have her Switzerland, the West its Colorado, the Pacific coast may glory in her Sierra Nevada, and British Columbia in her Cascade range, but no where on the face of the earth is there a region more picturesque, more charmingly beautiful than the mountain country of western North Carolina, popularly known as "The Land of the Sky." It is true there are mountains of greater elevation in each of the localities named, but the great cascades in the Sierra Nevada, the Coast Range and the Cascade range, are not so beautiful as the mountains of western North Carolina, popularly known as "The Land of the Sky." It is true there are mountains of greater elevation in each of the localities named, but the great cascades in the Sierra Nevada, the Coast Range and the Cascade range, are not so beautiful as the mountains of western North Carolina, popularly known as "The Land of the Sky." It is true there are mountains of greater elevation in each of the localities named, but the great cascades in the Sierra Nevada, the Coast Range and the Cascade range, are not so beautiful as the mountains of western North Carolina, popularly known as "The Land of the Sky."

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his invisible hand. In the glory of his presence, toil and pain are transmuted.—James M. Campbell.

THE MARKETS. LIVESTOCK. Report for week ending July 20. CATTLE. Extra good export steers, 1,200 lbs and up. Light shipping, 1,200 to 1,250 lbs. Best heifers. Pair to good butchers. Common to medium butchers. This rough steers, poor cows and heifers. Good to extra cogen. Common to medium oxen. Hogs. Sheep. Veal calves. Mink cows. Pairs to good. SHEEP AND LAMBS. Good to extra shipping sheep. Pair to good. Common to medium. Swine. Hogs and piglets, per head. Best butcher lambs. Pair to good butcher lambs. Tail-ends. HAMP TOBACCO. Report for week ending July 20. SALES WITH COMPANIONS. Following were the sales for the week and for July 20, with companions: Year 1901, 1,045; Year 1900, 2,360; Year 1899, 2,481; Year 1898, 2,441. SALES. 1901, 1,000; 1900, 1,000; 1899, 1,000; 1898, 1,000. REPORTS. Receipts this week, 1,000; 1,000; 1,000. Percentage of receipts to season sales, 24, 31, 10.

I AM convinced that it is by his personal conduct that any man of ordinary power will do the greatest amount of God that is in him to do.—John Ruskin.

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## Items of Interest.

NEWS THE WORLD OVER.

General Daniel Butterfield, a retired Major-General of the United States regular army, is dead. He took an active part in the Civil War. Was for a short time Assistant Treasurer of the United States at the New York Sub-Treasury. He was at various times interested in a number of public enterprises; was prominent in politics, a club man, and was the author of a work entitled "Camps and Out-post Duty."

The United States Government has published the statistics of the foreign trade for the fiscal year ending June 30th. There was an increase of \$20,000,000 over last year, and an increase of \$100,000,000 over 1900. The gain in the shipment of farm products was \$90,000,000. This shows there was a slight decrease in manufactured goods. The only place where the commerce of the United States did not show a gratifying increase was in the Pacific. The falling off here was due to the disturbance in China.

Captain D. F. Allen of the 38th regiment volunteers has returned from the Philippines. He is from Indiana and was a candidate for Congress in the last election. He says the Philippines are not subdued, nor the war over. If they could shoot straight, it would be impossible for the present United States forces there to make any headway in the tasks. He thinks Aguinaldo will take the first opportunity to escape.

It is rumored in London that as Kitchener has failed to conquer the Boers, he will be sent to India and that Lieutenant-General Lytton, now in London, will be sent out to succeed him. He is a friend of Sir A. Milner, whom the Boers most detest of all Englishmen, and the change will cause them to fight more vigorously than ever, if that were possible Lord Kitchener, according to the report, is to quit in September.

The Journal of the American Medical Association gives some discouraging facts in regard to the plague. It says Hong Kong is now passing through the severe and dangerous stage of the disease and it promises to be worse than any which have preceded, and adds: "Modern sanitation seems there to have met its match. In spite of especially favorable conditions, this British outpost appears to be the victim of the most disastrous, insidious, and deadly pestilence of the century." The plague has reappeared at Honolulu in spite of energetic measures against it.

Naphthalene is said to be the latest remedy for mosquito bites, accidentally discovered by Dr. Voge, Director of the National Board of Health at Buenos Ayres. He finds that it neutralizes the poison even when the spot bitten is greatly inflamed, and if fresh bites be rubbed, no swelling results.

An earthquake caused a land slide at Lung Keng, China, in which 500 lives were lost. Native accounts state that a great flood of water poured out of the mountains carrying everything before it. Two hundred houses were swept away and the fields swept bare of crops. Several great landslides occurred, carrying a large part of Lung Keng into the bay.

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### THIS AND THAT.

David said: "Let the redeemed of the Lord say so." I want to speak of a few recent personal blessings. The Lord bestowed a blessing on me when he permitted me to be born in Kentucky; this fact, however, is not so recent; he permits me to live and labor with the good brethren of Alabama, and occasionally lets me go to Kentucky. That meeting I had with Bro. Nowlin and his choice people was a great blessing to me. To work with Nowlin was a blessing; to know Blake and learn to love him, which is easily done, was a joy; to know the Baptists of Lexington, the Upper-street saints and many of the First church; and the two sets of brethren, from what I could see, mutually surpass each other, was an inspiration which bids fair to stay with me till next fall. Then I have to go back and lecture to them, i. e., "practice on them." Now, I don't know what you think about it, but when a fellow can succeed in getting a crowded house, composed of the culture of Lexington, of their own free will and accord, to "practice on," I believe he is not far behind the man who can successfully oversee a millinery establishment; that there are yet hopes for the discovery of the North Pole and the speedy establishing of an ideal summer resort.

Then I visited Georgetown College, the place where I had many ups—downs—more downs than ups—and while absorbing some things that are of highest importance to me now, I enjoyed every moment of my visit; an hour of which I spent listening to Prof. Metcalf exegese the Simeon Agonistes of Milton. It was an hour pregnant with rare things; a great piece of literature; a large class of bright young ladies and gentlemen; a teacher whose excellencies of character and ripe learning are sufficient to inspire any one, attempting to expand the mind, exalt the faculties, and to refine the taste of pleasure.

Another rare privilege has been that of knowing Dr. Gray, the President of Georgetown College. It was my privilege last November to be with him in a meeting for three weeks; to be with him in his model home, for he has a model family. Young ladies and young gentlemen, if you go to Georgetown College, and enter Dr. Gray's home, you will find a culture which will make you love culture the longest day you live; it is a home that makes one feel at home; you are not afraid that something curious is going to happen. You will find in Mrs. Gray the tact and love of a mother and the winsomeness of a sister.

Then I had the delectable task of preaching to the choice saints at Pewee Valley, where I was pastor before leaving Kentucky, and to the saints of Walnut-street, where I was ordained. To preach to them and to be in their pastor's home was a privilege to me worth going to Kentucky any time. For fifteen years I have been blessed with the privilege of visiting the home of Dr. T. T. Eaton. The religious complexion of his home is the same as that of his pulpit. In that home I personally have found four—a father, a mother, a sister and a brother.

Time and space will not permit me to speak of the lovely homes of R. G. Elliott, of Lexington, S. B. Royster and C. D. Moody at Pewee Valley. I had also the pleasure of spending several hours with Dr. J. B.

Moody, of Hot Springs, Ark. He did much good spiritually and intellectually. I can say truly to know him is to love him. I could tell how I enjoyed being with Bro. Carroll and how his people appreciate him; and of Bro. N. pier and his good people at Beechland; but I must close. I love the very ground on which Baptists work and the air where the Recorder radiates its truth. Yours truly, H. C. RUSKIN

Roanoke, Ala.

### DEAR RECORDER:

In your issue of July 18th, there is an article by Rev. O. L. Hailey, D. D., in which he has unknowingly done injustice to one of the noblest churches in the Southern Baptist Convention. I do not wish to enter into any discussion upon the lamentable trouble which occurred in Owensboro some years ago, but I do wish emphatically to say that there are two sides to that trouble. The issue was purely personal, and not as Bro. Hailey thinks. The old First church has kept silent all these years, bearing misrepresentations with Christian fortitude, and I am exceedingly sorry that my good brother has seen fit to touch this sore, in illustration of his subject, when, if the facts were brought to light, it would illustrate the other way.

My brother truly says that he has never been to Owensboro, for, if he had, I feel sure, with his good judgement and fine sense, he would never have been so unfortunate in his illustration.

All we ask is that time may show the right or wrong of those troublesome days.

E. PENDELTON JONES.  
Owensboro, Ky., July 19, 1901.

[We are very sorry we failed to notice that Bro. Hailey had spoken of the Owensboro churches. Had we noticed it, it would most assuredly have been cut out, no matter which of the churches the illustration was aimed at.—Ed.]

A CHRISTIAN MAN'S life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end when God shall lift up the finished garment, and all its changing hues shall glance out, it will then

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appear that the deep and dark colors were as needful to beauty as the bright and high colors.—Henry Ward Beecher.