

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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Six, like a poisonous weed, resows itself, and becomes eternal by reproduction.—H. W. Beecher.

THERE are no limits to God's power. But he himself has placed conditions upon the use of that power in any man's behalf, and man must comply with the conditions.

CHARLES KEADE told a sad truth when he said: "The circumstances under which a human being could not excuse or delude or justify himself have never yet occurred in the huge annals of crime."

THE *Christian Intelligencer* says about Easter: "However the tendency of regularly recurring days and services is to foster attention to externals and promote formality." It is well, then, for churches which desire spiritual life and worship to have nothing to do with them.

A MINISTER should not shun to declare the whole counsel of God. But he cannot declare the whole counsel in any one discourse. He must choose what message from God is most needed by his hearers. But one message he can be sure is always needed, and that is the message of God to the unconverted.

A SOUTHERN man asked Dr. Gray, of the *Interior*, in regard to what he had said against lynching. "What would you do if a wretch assaulted one dear to you?" "I answer again that I would kill him if I could get at him." But if the law was sure to punish the wretch speedily, and that without further harrowing of his victim, the Doctor, we know, would let the law take its course.

DR. O. A. EATON says of all such advice to sinners as "Be good," "Quit your meanness," etc., that while God demands righteous living, "the preacher must go back of all these minor demands, back to the eternal, spiritual facts—God holy and sinned against, man lost, fallen from heaven to hell by sin; Jesus Christ the Saviour, delivered for man's offences, raised again for his justification; the Holy Spirit building them up in the old-time, divine image."

DR. JOHN WATSON (Ian MacLaren) in a recent speech in London, said that the danger of the day was increase of negative thought and negative preaching. Churches with ministers who preach thus had far better be closed. They wanted strong and convincing affirmation concerning the great Christian writers. Every religion that had taken hold of the human mind, had, as its chief note, unflinching and joyful conviction. The human heart longed for certainty.

## Prayer With Thanksgiving.

BY REV. E. T. HISCOX, D. D.

Alike, both in the Scriptures and in the experience of every true Christian, prayer is not only permitted, but it is encouraged, and even enjoined. Our Lord represented God as a Father having an interest in his creatures, and desiring their welfare. They have unnumbered wants, and he has an infinite fulness for their supply, which he is willing to bestow upon those who seek them. Therefore the cry of divine care and divine compassion is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened."

But prayer is conditioned. Not all prayer in form is prayer in fact. Not always answered, because of some lack in it, or in its conditions. Many prayers offered have no felt want to urge the request. Many prayers offered do not look for an answer, and would be surprised if any came. Many who pray could answer their own prayers often without seeking divine interposition. And many requests made to God better not be answered; at least not in the form and substance in which they are presented.

James says, "Ye ask and receive not, because ye ask amiss, that ye may expend it on your lusts." No wonder such did not receive their requests. But Paul's admonition to the Philippians is, "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." The emphasis seems to rest mainly on "with thanksgiving." He does not say, but implies, that *thanksgiving*, at least in spirit if not in word, is a condition of successful prayer. At any rate, the implication is that this is the proper attitude of supplicants. When they come to the Heavenly Father seeking blessing, they should first of all give him thanks and praise for all his favors hitherto granted. It would be thoughtless not to consider that he has given us uncounted mercies for which we neither asked him nor gave him thanks. And that occurs daily with us. Who could be so heedless and unappreciative as to go to a human friend, from whom many favors had been received, and make urgent request for some new and much-needed help, without one word of grateful acknowledgment for the many, very many, already granted. But this is doubtless daily true in the history of most of God's human creatures. His own peculiar people surely should not permit such ingratitude or thoughtlessness to mar their characters or petitions.

But it may be asked, how can thanks be given "in everything?" That is the measure of the Apostle's injunction—"in everything." Are there not some cups of sorrow so bitter, some pangs of anguish that wring the soul so sorely as to leave no place for thanksgiving? In the darkest hours of want and woe, in the throes of utter heartless, hopeless discouragement, if not blank despair, there is dire occasion for prayer. Supplication is the language of the suffering soul. But into that sad harmony, how can thanksgiving come? The darker the night, the fiercer the storm, the more besetting—that the soul shall make its calling and supplication unto God; but *thanks*—would not thanks in such a fellowship seem almost discordant? Oh no! Thanks that the human soul in its darkest hours, in the fires and in the floods, has a refuge in which to hide; a divine, a gracious, an infinite Friend on whom to call; one ear never dull to the suppliant's cry; one eye never closed to the estate of the sufferer;

one arm never shortened that it cannot save. Let praise ascend with prayer, and with supplication send forth thanksgiving. Not unfrequently have they gone together from the rack of torture and the martyr's fire—"in everything."

But these are extremes and not ordinary cases. And yet they have occurred, and recurred not so very unfrequently during all the ages of religious truth and the worship of the true God. The common current of religious experience flows on a lower and a more agreeable level. None, however, without some rapids and reverse eddies to break the calm serenity of their peaceful flow. It is a serious defect in the common Christian character, a want of appreciation of God's ordinary and numberless blessings. Even his extraordinary and richer gifts of grace in Christ Jesus, do not much stir the fountains of gratitude, even in ransomed souls, nor fire their tongues with praise. Formal praise holds a prominent place in our worshipping assemblies, in the songs of the sanctuary: But even these are toned with becoming reserve, and religious enthusiasm seldom overleaps the bounds of a tame conservatism. Why cannot the love of God in Christ our Saviour fire the heart and tune the tongue to strains of rapture for the soul's deliverance from sin and translation into the kingdom of God's dear Son, if not for the common and countless blessings of a beneficent Providence.

People often are not so much basely ungrateful, as shamefully inconsiderate. "My people doth not consider," was the complaint of their divine Benefactor against ancient Israel. Minds are too full of the selfish thoughts of earthly concerns to dwell much on God's loving kindness, or to busy either thought or tongue with praise. Prayer, at least in form, is supposed to be essential to a becoming religious attitude, but praise hardly counts in the common estimate. The ordinary civilities of life require an acknowledgment of the most trivial favors. We thank the child on the street who civilly answers our question, and gives the information we ask. The ethics of trade—or rather, the *policy* of trade—forms in the merchant the courteous habit of saying "thanks" when he gives change to the purchaser of an article. It may be but a form, but it keeps the idea alive. From how many minds and hearts does the very idea of dependence on and gratitude for the loving kindness of God seem to have died out; died out, if indeed it ever had a real abiding there.

Might it not be a salutary and a becoming self-discipline never to permit ourselves to ask our Heavenly Father for any favor until we first give him thanks for those already received. And make the thanks for blessings enjoyed as sincere and earnest as the petitions for blessings desired. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Mount Vernon, N. Y.

His kingdom ruleth over all—therefore thou canst find nothing which is not matter for praise, since there is nothing which is not the matter of thy Lord's gracious permission, or planning, or control. Over all—nowhere canst thou step outside His realm, nor in anything get beyond His care and government. Over all—therefore take all as from God; hold all as from God; and by thy gratitude give all back to God again, and thus complete the circle, making Him the Alpha and Omega, the Beginning and the Ending of all things.—Mark Gay Pears.

## Meekness.

The time has not come when men weigh character by the scales that Jesus employed. In that wonderful talk that fell from his lips as he sat upon the horns of Hatten, no utterance grated more upon the ears of his auditors, and none since that day has been more disbelieved than that the meek were to inherit the earth. Peculiarly is meekness at a discount in our own day. The spirit of the age is averse to it. Forward children are petted, and impudence is at a premium. Apprentices claim the foreman's position; boys occupy pulpits and sit in legislative halls. Boardless youths can tell us all about the creation, and nothing more delights them than iconoclastic science.

And yet, notwithstanding all this, Jesus was right. In the long run, the man who never resents a wrong, though he may often smart under it, as only a high-spirited man can, a man who does not publish his own claims, or lift himself on a pedestal, who, instead of running across the street to volunteer his opinion in every matter that presents itself, maintains the reserve of meekness, such a man, in a life time, secures life's prizes.

This choice excellence is easily counterfeited. Mulish men, like the animal they pattern after, always have an air of injured innocence. Spiritless men imagine that their lack of desire for the success which most men crave is due to a meek spirit. Stoical men maintain the composure of a granite shaft, and their hearts are as hard as their faces.

Put into the crucible, the meekness of the Sermon on the Mount is found to be composed of far different material than these. Love is there, suffering long and kind. Courage is there, more than it takes to conquer a city; the sublime courage of the man who rules his own spirit. Patience is there, the persevering toil of the learner who has learned that to know is to wait. Obedience is there, doing the will of him who holds the truth in his hands.

No human being ever won this magnificent grace. He, whom the prophet foretold, alone is her to earth and heaven. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." "He shall see the travail of his soul and be satisfied."

Following closely as humanity can the footsteps of him who, as Prince of Peace, has won triumphs that war could not win, he in reality inherits earth who has learned to be meek.—*Zion's Advocate*.

Is that great day, no honor done to Christ on earth shall be found to have been forgotten. Not a single kind word or deed, not a cup of cold water, or a box of ointment, shall be omitted from the record. Do we know what it is to work for Christ? If we do, let us take courage and work on. What greater encouragement can we desire than we see here? We may be laughed at and ridiculed by the world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, waste of money, waste of strength. Let none of these things move us. The eye of him who sat in Simon's house in Bethany is upon us. He notes all we do and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."—Bishop Ryle.

## Biblical Sappers and Miners.

BY JOHN T. ALBRITTON.

The advent of the 19th century found the champions of infidelity and the friends of Christianity engaged in fierce conflict, and the former seemed triumphant over portions of the continent of Europe, involving meanwhile in the hopelessness and despair of their dark and gruesome creed some of the brightest minds of England and America. But J. Newton Brown, fifty years later, penned the following hopeful, cheerful paragraph:—

"But the great heart of the American people yet beats true to the faith of the Gospel; and, notwithstanding all imperfections, it may be safely affirmed that the power of that faith never swayed so many minds and consciences in this country as at the present moment. Our ablest jurists, our most illustrious statesmen, our most distinguished scholars, authors and editors, yield their heartfelt homage to the divine authority of the Bible, and specifically to the distinguishing doctrine of the Cross. There John Quincy Adams and Andrew Jackson find at least a common centre of union; there Calhoun, and Olay, and Webster embrace each other as brothers, and die in the same blessed hope of everlasting life."

When looking towards the sunset of life and hoping for but little participation in the affairs of the new century, I behold the guessing evolutionist, the so-called higher critic, the disciples of the rationalistic school occupying high places in some of our churches and religious institutions of learning, molding, to a large extent, the thought of thousands of young men destined to become leaders in our denominational enterprises; and when I painfully realize that these churchmen have taken up the work of the infidels of a hundred years ago, and are prosecuting it with vigor and with millions of wealth at their command—the work of destroying the cherished belief of the Christian world concerning the inspiration and divine authority of the Bible, its reliability as the guide of faith and life, the Mosaic authorship of the first five books of the Old Testament, the doctrines of the Fall of Man, the Trinity, the Divinity of Christ, the Atonement, &c.—when, I repeat, I realize that this work is now being done by professed Christians in high places in the church, I feel moved to ask tremblingly: Can as much be said of the great heart of the American people fifty years hence as was said by Brown fifty years ago?

I am no alarmist. Nor am I a pessimist. But I see disintegrating forces at work whose outcome no man can foretell. My concern is not for the Bible. It is its own defender, as well as interpreter; and, better than all, God, its author, will take care of it. But what is to become of the great masses of our common people in field, shop and store, who may sooner or later feel the baleful influence of the disintegrating and destructive criticism of God's Word at the hands of its professed friends? Is there not ground for apprehension that the public mind may, through the pupils going out from the schools and teachers set for the propagation of destructive criticism, become inoculated with the rationalistic virus, and turned away from the orthodox belief under which the Christian nations have outstripped all others in material, intellectual and moral progress?

The Bible, as we have it, the Book of books, of which Pollok wrote:—

"This lamp, from off the everlasting throne, Mercy brought down, and in the night of Time Stands, casting on the dark her gracious bow; And evermore beseeching men, with tears, And earnest signs, to read, believe, and live."

This blessed volume is the foundation of that pre-eminence that has distinguished Great Britain among the nations of Europe during the past three or four centuries, and of the private and public virtues, the patriotism, loyalty, social and domestic ties and the moral and material advancement of those lands blessed by a Christian civilization.

But let the sappers and miners continue their undermining work—until they shall have nothing to offer to the world but an emasculated Bible, in which the historic

parts, like that of the fall of man, have been classed among the stories of ancient mythology, the miraculous and supernatural have been eliminated from both Testaments, so that there will no longer appear in the holy Book any trace or evidence of the Divine Christ, the Trinity, the Atonement, Regeneration, Resurrection—let the work of elimination go on to completion, and what will be left, or what will the residue be worth to humanity? It will be a book that, if inspired at all, will be inspired in spots, a poor foundation for faith and hope, a flickering, uncertain Jack-o'-the-lantern, leading men into the quagmire of hopeless, despairing agnosticism.

The differences of opinion that prevail among the higher critics about the authorship of the books of the Bible and the dates at which they were written are not such as to inspire confidence in either their methods or their conclusions. One critic not only fails to agree with the others, but he fails to agree with himself. For instance, Dr. Eichhorn, about a hundred years ago, gave out, as one of his assured results, that the 15th and 16th chapters of Isaiah were not written by Isaiah. Thirteen years later, or in 1816, he published in his "Hebrew Prophets," as another assured result, the statement that Isaiah did write the above two chapters. His historic insight and feeling had wonderfully improved during those thirteen years. It would be a good thing if his modern disciples could improve likewise.

Among the assured results attained by the disciples of the miserable school of "Rationalistic Interpretation" are the following:

1. Moses is not the author of the first five books of the Bible, called the Pentateuch. They are rather the patch-work of several authors designated by the symbolic letters J., E., R., D., &c. These critics don't know who these authors are. Of course, they don't. I believe I can safely and reverently say that the Lord himself doesn't know them. But these wise critics are cock-sure that Moses is not one of them.

2. Another assured result is, that David is not the author of the 110th Psalm, from which the Saviour quotes in the passage—"For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool" (Mark 12:38).

If these assured results are true and worthy to be accepted, then it follows that the Saviour repeatedly committed the blunder of recognizing Moses as a historic character and as the author of the books of the Bible generally ascribed to him by the Christian world. These wise men, nearly 2,000 years after Christ left the world, have found out that what the Saviour believed concerning the Mosaic authorship of the Pentateuch was not in accordance with truth and fact! Wiser than the infallible Saviour, these men deserve to be worshipped as gods—that is, if their assured results are not blasphemous falsehoods!

So much may be said of the assured results concerning the 110th Psalm. The Christian world has believed David to be its author. The Jews have believed it through all the centuries from the date of its writing. The Redeemer assumed and believed David to be the author. But these infallible higher critics declare that all of us—the Saviour included—are certainly wrong.

May the Lord have mercy on these wise men, and lead them to cease their learned folly!

Concerning the authorship of the Pentateuch, the words of Dr. Adam Clarke, written nearly a hundred years ago, are as forceful and appropriate to day as they were in 1810:—

"Every believer in Divine Revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3,000 years, this has been the invaluable opinion of those who were best qualified to form a correct judgment on the subject. The Jewish church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian church, from its foundation, has attributed it to the Jewish law-giver alone. The most

respectable heathens have concurred in this testimony; and Jesus Christ and his apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the divine authenticity of the New Testament. As to believers in general, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have proved that Moses is not the author of this work, the advocates of Divine Revelation will reconsider the grounds of their faith."—*Preface to Genesis.*

## Has the Gospel Run Out?

BY REV. THORODOR L. CUYLER.

A very able and influential daily paper declared, this week, that "there is an impression in some quarters that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that in order to retain its hold on the masses the church must more closely align itself with liberal and advanced thinking. No one can have failed to observe that the pulpit nowadays is not so much an agency for the dissemination of the Gospel as it is a lecture-platform for the delivery of prize essays." The editor goes on to say that a search of newspaper files for six months past would show what an enormous number of sermons have been on "social and secular topics, and that these ministers are presumably afraid that if they confine themselves to the Gospel they will be accused of want of progressiveness." These are weighty words of warning, and they do not proceed from a hostile source. For this article concludes by saying that "the Bible fits into modern times just as well as it did into any other period of the world's history"; and that "the great need of the pulpit is strength and power, and these qualities were sacrificed to the extent that ministers of the Gospel ignore the word on which Christianity rests."

God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the roots of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's Gospel is the only remedy that can reach that heart; and therefore it is one of the chief and foremost duty of every Christian minister to preach and to press home that heaven-sent Gospel upon every conscience. Any so-called reformation that stops short of making men's hearts better is likely to be shallow and short-lived. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart-repentance and holy living. Paul and his fellow-apostles did not go about lecturing on sociology, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and struck for nothing less than putting Jesus Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of Redemption. The wisdom and the power of this glorious Gospel lies right there. And what business, my dear brethren, have you or I to be scratching on the surface of things, when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working Gospel of atonement, faith, regeneration, and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out, and is no more "antiquated" than are fresh air and sunshine.

And an admirable object-lesson for all ministers may be found in the successful career of Richard Baxter in the manufacturing town of Kidderminster. When he came there, the town was overrun with wickedness. He did not ignore the bodily needs of his parishioners; for he had

great skill in medicine and great assiduity in caring for the sick. He did not ignore their domestic and social conditions; for he labored for the cleanliness and comfort of their homes. His chief aim was the salvation of their souls; as he honored the Gospel, God honored him and gave him a great baptism of spiritual power. After several years of genuine apostolic labors, Kidderminster was not only reformed; it was revolutionized. New hearts made new homes and a new state of society. Baxter said that instead of profanity and drunkenness and Sabbath-breaking, he could walk the streets on Sunday evenings and hear the sounds of psalms or Bible reading in well-nigh every dwelling!

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the Apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what he was doing when He gave to His sinning, suffering children a Gospel that covers the heart and renovates the whole man through the incoming of Christ Jesus into the man. To His ministers He entrusts this life-giving Gospel—not to be altered, or overlaid, or venerated, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious Gospel is as fresh, and as indispensable and powerful as it was when it was thundered from the lips of Paul. Woe be to this world if the Gospel runs out!—Independent.

LIFE to many is a round of weariness and disappointment, because they have nothing to interest them outside of their own thoughts, feelings and conditions. They may have an abundance of comfort, but day by day pass, and no laudable ambition stirs their minds, no ardent benevolence moves their affections, no noble motive compels them to do, dare, and suffer; it is simply their own little world—nothing beyond it to develop manhood in wider and nobler circles of interest. Selfishness is killing. Envy is drudgery. We need something to call us away from ourselves—from our moods, our worries, our ills, and our perplexities; some thought of others, something to see, think about and feel for, something to do. Many who have to toil for their daily bread envy those who are able to live without hard work, but if they could look beneath the surface, they would find in many cases that they had the happier and more contented lot.—Presbyterian.

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Dates never wildly chase each other in their lives. One task never crowds another out, nor ever compels hurried and therefore imperfect doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste. We need the peace of God in our heart just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eye ought to be clear, and our nerves ought to be steady as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart-peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—J. R. Miller.

In those seasons of loneliness that come to most serious persons now and then, when the fogs hang low over the soul, when the harp of song is silent, and the pulses of life beat heavy and slow, it is blessed to remember that "the Lord thinketh upon me," and that he will never forget, never leave, never forsake his trusting child.

In What Does The Preacher's Success Consist?

BY REV. FARLEY D. ROOT.

In arriving at a solution of this question, we are compelled, in a great measure, to base our answer on what our observation reveals to us, although we have as a means of strengthening that, here and there a word dropped at random, but, "like straws in the wind, which tell which way the wind blows," make known the prevailing sentiment lodged in the minds of the people. We may, therefore, assert that with a large class of professed Christians, as well as ministers of Christ, there exists to be a persuasion that "the preacher's success consists" in his being enabled to attract large congregations to his public services. To his being enabled to swell the membership of his church, although the character of such as constitute such accession is not thought to be as essential as that of getting them into the church, for then it is thought that there is a possibility at least of their being brought to accept of Christ as their Saviour. The thought that by such a procedure they are engaged in a work by which the church is wrested from its predestined purpose and character, as a body of believers, who have submitted to Christian baptism, and have taken upon themselves the vows, and who, in imitation of their great Head, are entered upon a life of obedience to God, and made a nursery for the birth and growth of Christians instead, is not for a moment harbored in their hearts.

Well do I remember a question which was asked me by one of the "pulpit committees" of a large and influential church respecting a brother with whom I was well acquainted, who had just been called to the pastorate. The question was, "Will he draw?" Not a word was said respecting the piety of the brother, or the character of his preaching, as to whether it was "sound and Biblical," but words of conclusion were uttered by the church—and I am of the opinion that there are scores of like character—the success of their pastor was dependent upon the largeness of his congregations. They wanted to bet a most popular church in the place, and to which the masses, and especially those who were regarded as the aristocratic portion, would bend their way.

Whoever is permitted to see his ministry crowned with the conversion of sinners, may feel that his ministry has been a success. It is true when Christ gave to his disciples the great commission, "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you," he laid upon their hearts, and the hearts of all whom he should call, unto the end, the duty of seeking to lead those who were in their sins to believe in him, and after they had believed, to instruct, to edify, or build them up in the faith which he would have them accept. The duty was to "turn men from darkness to light," and to train them up for heaven. Having been led to feel that there was a "woe" upon him if he were to be negligent of those who have rightly entered upon the duties of the ministry is made to feel a deep solicitude for the welfare of such as are "out of the Ark of Safety," and to long with an intense longing for the salvation of sinners. Possessed of such a feeling, he is made to regard his success in his ministry in proportion as he sees this great desire accomplished.

If for any reason he sees the months follow each other without witnessing a spirit of tenderness and a longing for an interest in Christ on the part of those who wait upon his ministry, he is likely to feel a certain amount of uneasiness in the inwardness of his heart, and if he discovers nothing to convince him that the trouble is there, to carefully look over the means which he has made use of to see if the fault lies there. For it is a cause of address on the part of a faithful minister of Christ to discover, from the preaching of his efforts which he puts forth, knowing, as he does that the Gospel has been so adapted by God to the spiritual necessities of a world that lieth in wickedness, and that he has pledged the aid of the Holy Spirit where it is faithfully preached. To see no result, under these circumstances, from the preaching of the Gospel, is to feel that there is a wrong somewhere, and where, is a cause of great anxiety to him.

To say that there are many earnest and devoted servants of Christ who are mourning over such a state of affairs, to say that we should be anxious to see the things which exist to an alarming extent, we know, and as we cast our eyes about us to ascertain the cause of it all, we are surprised to find that those who are, as we view it, least successful in their work, are largely such as we are wont to regard as being the most successful of Christian ministers. I am not in haste to lay the charge of failure to any Christian minister who does not see the advancement of the Redeemer's Kingdom from his preaching. Nor would I dare to declare that because of a large and growing congregation, and the gathering in of large numbers to the church, of Christians, that the minister is successful, or that he is on the platform at public gatherings, and their names continually appearing in the public prints, that they were successful. I believe that it is possible for one to be successful as a preacher of Christ and not know it. We had best leave them in his hands, while we solemnly apply ourselves to the work to which we feel that we are called by the Holy Spirit, for he knows the end from the beginning. If he has called us into his vineyard to labor for

him, he will see to it that his Word accomplish that whereunto he has sent it, for it shall not fail in its purpose.

I doubt not that every faithful minister of Christ has experienced times and seasons when he felt that the Word which he preached was like water poured upon the ground, so un-sympathetic and cold did his feel was the atmosphere about him, but after a time, one here or there in his "parish" would make him aware of the fact that unconsciously he had been sowing seed that found en-due-ment upon good ground, and that his sermon was as an "arrow from God's quiver," which pierced hearts.

It is not an infrequent thing for a pastor to listen to an experience from some young convert like this: "Several years ago I heard a sermon from a former pastor of the church, which took hold upon my heart and made me feel that I was a great sinner, and for a time I was under deep concern of mind, but the feeling gradually wore away, until I did not dwell upon it as formerly, though the time has not been when I was entirely free from the thoughts which that sermon awakened. But at such a time our present pastor preached a sermon from such a text, and all the old feeling seemed to come back to me in its full force, and now and I have not been able to find peace until I went to the Saviour, and now that I have an assurance that he has forgiven my sins, I wish to unite with his people." Such instances are but the entering into each other's labors but there are many of them.

There may be causes which the preacher may not know by which the cause of Christ is held back or retarded. The church to which he ministers may, in the lives of her members, be hindered by some powerful counteracting influence the salvation of sinners. Be it what it may, it is not likely that any people entirely devoid of the work of a faithful ministry. They may hold the breaking out of the fire, which would under other circumstances spread as a contagion, from showing itself until some future time, but to entirely destroy the power and influence of the Gospel, which is the work of a faithful minister of Christ, I do not believe possible.

But the preacher's success is not altogether in the line of leading sinners to Christ, for he is given the commission to instruct or feed those who have become the disciples of Christ. When Christ said to Peter, "Feed my sheep—feed my lambs," he gave in substance what is obligatory upon every minister of the New Testament. As there are different gifts and talents given to the ministers of Christ, each may be successful in pursuing that for which he is best fitted.

Those who came into the church during the time which we may designate as the "Doctrinal" days of the Gospel, were able to give a reason for the Hope within them, and why they entertained the doctrines to which we hold. In those days very few "united with the preacher," or came to the church because it was the "most popular church in the place, or because the most of the people were members." Sinners of those days would have been looked upon as sufficient cause for rejecting them from membership in the church should they have presented themselves. Such was the care which was exercised over the reception of members as being for the most part, "new converts," that "stones" were received into the spiritual edifice. So important did the Apostles consider the inclusion of the doctrines of the New Testament into the minds of those to whom the Gospel was preached, as that Paul, in his letter to the Ephesian church, says: "Take heed for the moment, and beware that none of whom the Holy Ghost hath made you one, seem to feed the Church of God, which he has purchased with his own blood."

I say not too much when I say that he who by his preaching "edifies the body of Christ," though he may not be so regarded, has entered upon a course which cannot but result in public ministrations a success. More than that, I am persuaded that he who leaves out of the line of his pulpit ministrations those subjects which are especially adapted to build up believers in the faith, even though he be the most successful leading man to accept of Christ, has met with but a partial success in his work as a preacher of the Gospel of the Son of God. I am led to feel that we are too much inclined to consider the human side in our estimate of what a "preacher's success consists." It cannot be doubted that we are largely influenced by the spirit of the age in which we live in our estimate of work done for Christ.

I am of the opinion that in that day when we shall all of us see our work that we have wrought, of what sort it was, there shall be such disclosures as shall quite fill us with surprise, and by which some will find their sanctified spirits suddenly gone, while others will have eyes tear-stained through weeping, behold what they thought was a failure a grand and a glorious success. In a word, I believe that the "preacher's success" consists in doing

God's will, in God's way, faithfully, affectionately, consistently.

Of only one question need a faithful minister ever concern himself; that is, if God has called him into his service, and his work is in accordance with his will, and he is faithfully following the motions of the Holy Spirit.

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 MORMON MINISTER, or The Story of Mormonism. By Edgar B. Folk, D. D., editor of the Baptist and Reformer, Nashville, Tenn. Published by Handy & Folk, Nashville, Tenn.

Contains the personal experiences and observations of the author in Salt Lake City, with descriptions of the city and of many places of interest in it, such as the Temple, the Tabernacle, the Bee Hive, the Lion House, etc.; exposes the secret temple services; tells a Mormon woman's feelings with reference to polygamy; gives the full confession of Maj. John D. Lee; has the endorsement of several prominent gentlemen in Salt Lake City, who read the proofs and say that the book is "replete with important information." It is the most complete discussion of the subject of Mormonism that has been published for twenty-five years, and the latest of any length. It brings the subject up-to-date. It is as interesting as a novel, and at the same time very instructive, giving much information about this most romantic, but most horrid phase of our American history. Mormon elders are going everywhere. This book should go where they go, to counteract their insidious influence. It furnishes an armory of weapons with which to fight Mormonism. And they are deadly weapons. The facts given are unanswerable. It ought to be in every Christian home.

A SUMMER HYMNAL. By John Trotwood Moore. Henry T. Coates & Co., publishers.

This bit of a story, and a most charming bit it is, comes from Tennessee, and will, we predict, receive a most cordial welcome. It is truly a nature book, and begins by setting the music of the mocking bird to words, and making of him a poet as well as musician. Did you know an old-time darkey and family servant as much an child of nature as the birds, and when he "co'ts Little Miss Fiddle" for you, "fus gotten quainted wid her suh," and then weaving in a love story as he plays, you can't, for the life of a year, help but get in the spirit of it. And besides, the little pack racing mare, simply makes you hold your breath as she flies over the "pike of battles" on her way to Nashville to save Thesis. The birds begin the Summer Hymnal, so they end it. Love and a home developing the cat bird into a great singer.

MAGAZINES.

J. G. Brown, N. A., the popular painter, furnishes the cover design for the August number of the Ledger Monthly. It is called "Comrades," and is a picture of a boy holding a dog in his arms. The dog is full of life and intelligence, and the boy's expression is of affectionate sympathy. The picture is a beauty. The first illustrated article in this number is entitled "Hawthorne, as played by the Ojibway Indians before Longfellow's Family," with beautiful photographic illustrations, grouped and decorated by the artist Lowenbeim. Fannie M. Lotrop contributes an article entitled "The Largest Portrait Collection in the World," and pictures of many prominent celebrities of the day, with interesting anecdotes. The illustrated brief articles in reference to the men and women and their work, whose portraits are published. This portrait feature will be continued.

The appointment of Mr. William V. Alexander as managing editor of The Ladies Home Journal is announced. Mr. Alexander was in Philadelphia a little more than three years ago to become Mr. Bok's secretary, which position he will continue to fill in addition to attending to his new duties. Going directly from school to enter the service of the Boston Transcript, Mr. Alexander was attached to the staff of that newspaper for more than twenty-one years. During most of that period he was the city editor; and he held that position when he was invited to go to Philadelphia. For some years Mr. Alexander was the President of the Boston Press Club and several other local newspaper organizations, and the Vice-President of the International League of Press Clubs.

The Teacher for August has the following contents: The Fall of Man—A Study of Eden, B. D. Ragdale, D.D.; The True Equipment, W. E. Hatcher, D.D.; How We Got Our Library.

Miss Annie R. Northern; Seeing God, J. M. Frost, D.D.; The Sunday School Board—Editorial; The International Lessons—August; Abraham and Lot; God's Promise to Abraham; Abraham's Intercession; Abraham and Isaac. Published by Sunday School Board of Southern Baptist Convention, 1, J. Van Ness, D.D., Editorial Secretary, Nashville, Tenn.

The Literary Era for July, a monthly reporting of the field of literature, has the following contents: The Observer; On the Advantage of a "Poli" in Literature, William S. Walsh; Old World Themes, Henry F. Keenan; English Literary News Letter, James W. Smith; A Literary Dream Book, Ephraim Weber; Robert Buchanan and David Gray, Frederic M. Bird; Elizabeth Stoddard at Home, Lillian Whiting; An Ivy Spray from Walt Whitman's Tomb, Alice Coburn; Autobiographical Confessions of Emily Zola; The Gospel of Langens; "Mickey Finn"; Historical and Genealogical Department, Thomas A. Gibson; Editorial Department, etc. Published by Henry T. Coates & Co., Philadelphia.

Growth by Consecration.

For a plant to make the best growth possible, it must be placed in the most favorable location and receive the treatment best adapted to its development. Who knows all of this so well as the horticulturist, who has watched over it from its earliest beginnings, and who knows the nature and make of the plant?

For a human soul to make its best growth it must be brought into the most favorable conditions for receiving its influences, that shall be for its life and health. No one knows these conditions as God himself, the Creator of the soul. No one can so well advise us as to what is best for us. And he does advise us with a forcefulness of interest and love which can find fitting expression nowhere short of absolute consecration.

To appreciate God's solicitude and to accept of his counsel is to come into a saved life. The plan which God has for us is the wisest and best. If we accept it we find forgiveness and grace afforded as through the death of Jesus Christ, and cleansing and help through the Holy Spirit, and our every spiritual need provided for richly through the abundant grace and presence of the Heavenly Father. This is the life for us to live if we would grow in the right direction, and in the way contemplated by God when he called us into being. This consecration of our lives to God is simply making ourselves over to him to be what he wishes, and to do as he directs. We yield the direction of ourselves to him. We give ourselves over to do his will. Our every interest is provided for as we do this. Our highest welfare is secured in every possible point as we accept his control.

What rain is to a plant the Holy Spirit is to a human soul. He comes to us as we yield ourselves to God. He comes to enrich us. He comes to refresh and invigorate us. What we need most he most willingly supplies. He comes to purify our hearts, to subvert our pride and ambitious, to enkindle longings for the holy life, to arouse hunger and thirst for righteousness, and to be within us the very life of our best life. Now no one receives the power and indwelling of the Holy Spirit save as he consecrates himself to God.

All that the rich and nourishing earth is to a plant is the truth of the Word to the human soul. The one which accept God's promises and encouragements and counsels and assurances as found in the Holy Scriptures is like a tree planted where it is continually vitalized and nourished from the rich soil in which its roots are firmly planted. As the plant feeds on the earth, so the soul feeds on the truth of God. But it cannot spiritually discern and seize upon and assimilate the truth save as it is, in a life of loving consecration to God, delighting to do his will.

If we would grow into usefulness and power, and joy and gladness and largeness and grandeur of life, we must give ourselves over to God to live according to his gracious plan and to be indwelt by his life-giving Spirit.—Herald and Preacher.

CHRIST helps us in our daily tasks by his interest. We know that he is touched with the feeling of our infirmities, and so we find help in hours of sorrow and trial. But it is just as true that Christ is in touch with us at our daily tasks. The Epistles contain the truth in their constant calls to slaves to serve their masters well, for their service to Christ was the highest motive to fidelity. The Lord knows all about our daily work. He knows the shop, the store, the office, the school, the occupation of every one of his followers. He is most interested in the kind of work that we are doing than our employers. Slovenly eye-service grieves his heart more than we think. Christian workmen ought to show the best work, for they work under the eye of the Master and with his personal help.

MUNKASHY and Dore painted magnificent pictures, but they are rapidly becoming an indistinguishable mass, many of them because the artists used the same color, thereby losing more for a brilliant effect than for permanence. If you want your lives to endure, you must live not for the moment's success, but for the eternal rewards. No one who keeps immortality ever in view will be a cast-away.—Christian Endeavor World.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, AUG. 11.

**GOD'S PROMISE TO ABRAHAM.**

Gen. 15:5-18.

**MOTTO TEXT**—"I am thy shield, and thy exceeding great reward."—Gen. 15:1.

God had promised Abraham seed as the sand of the seashore, and that in his seed should all the nations of the earth be blessed. He had announced himself the shield and the exceeding great reward of Abraham, a most glorious promise, than which we can imagine none greater given to an angel.

But the best of men are not perfect. Abraham, by his reply, seems to say that no blessing is worth anything to him, as he is childless. God bears with his impatient servant with infinite patience. Did you ever thank God for his patience? For a reply he takes Abraham out of his tent in the early morning when the stars were blazing in all the glory of the Oriental skies and said:

"Look now toward heaven, and tell the stars, if thou be able to number them. So shall thy seed be."—To be childless was the worst affliction which could befall a man in that time and country. There is a far greater number of stars in the skies than Abraham could see or count. God gives like a God.

"And he believed in the Lord."—His unbelief, displayed in his querulous words, was driven out. He had faith in the veracity of God, and in his power to make his words true, even if Abraham could not see the way. Alas! how many of his people show a most insulting unbelief in the veracity even of the Lord God of Hosts.

"And he counted it unto him for righteousness."—"Such was the high honor which God put on faith in him. An acceptance of, and dependence upon, God's promise of grace and glory, in and through Christ, is that which, according to the tenor of the new covenant, gives us a right to all the blessings contained in that promise."—Henry.

"I am the Lord that brought thee out of the land of the Chaldees, to give thee this land to inherit it."—It was according to God's determined purpose that Abraham should inherit the land. God had begun the work he had in view; it was impossible for him to fail to carry out his purpose. He brings his saints from their bondage to sin to freedom in the Lord that he may present them faultless before the throne. And what God undertakes, he concludes. There is no falling from grace for a child of his.

"And he said, Lord God, whereby shall I know that I shall inherit it?"—Abraham desired a sign, and God graciously granted it to him. He granted it in the regular worship to which Abraham was accustomed. It may be that Abraham looked for some wonderful, miraculous sign among the stars at which he had been looking. He finds the promise along the line of his daily duties.

This was in the early morning, while the stars were still in the sky. Taking the animals which God ordered him to take, he prepared them for sacrifice and then

**What are Humors?**

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

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

**Hood's Sarsaparilla**

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

waited patiently. The long day passed on and no sign came.

"And when the fowls came down upon the carcasses, Abraham drove them away."—Birds of prey, vultures, buzzards, eagles, &c., abound in the East, and gather quickly around any dead thing. Abraham drove them away, and waited God's time. At last at sunset a sleep fell upon Abraham, and the horror of a great darkness. Why there was this darkness cannot be said with certainty, but the commentators think it was that he might be awed into reverence and freed from the danger of too great familiarity with God. Paul's thorn in the flesh was needed for a similar reason.

"And he said to Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them."—Canaan was to be the possession of his seed, but bondage and affliction would come first. For four hundred years they were exiles and slaves in Egypt. Yet during all that time God had not forgotten his promise to Abraham. In his own way, not ours; in his own time, not ours, the Almighty Sovereign fulfills his promises.

"And also that nation whom they shall serve, will I judge."—How sorely Egypt was punished by the plagues, and in the Red Sea. And to this day is it the lowest of the nations. The boasted nations of to-day would do well to study the story of God's dealings with Egypt.

"And afterward shall they come out with great substance."—Israel did not go up empty-handed from Egypt, as the book of Exodus shows.

"And thou shalt go to thy fathers in peace thou shalt be buried in a good old age."—The exile and bondage would not begin during his life. Abraham lived to be about 175 years old.

"But in the fourth generation they shall come hither again."—In the fourth age, literally. Their exile should continue God's appointed time. "For the iniquity of the Amorites is not yet full."—When Israel came it was with orders to destroy the people of the land. But God is just—not till their iniquity could be justly punished so terribly did the punishment come. If we could only see as God sees, would not we find the cup of many a nation's iniquity nearly full?

"Behold a smoking furnace, and a burning lamp that passed between those pieces."—Matthew Henry says the furnace represented the affliction in Egypt. The lamp was the symbol of God's presence. In passing between the pieces the lamp as God's representative, betokens him as binding himself in a solemn covenant with Abraham. And the covenant bound the Lord to give the land to Abraham's seed. But the covenant was conditioned on their obedience and faithfulness. Only twice in their history did they come near to holding all the land given—in David and Solomon's day, and again in the reign of Jeroboam II.

**THE MISSISSIPPI BAPTIST CONVENTION.**

The hosts gathered in McComb City on Wednesday evening, July 17, in large numbers, well coated with dust and sweating from heat. It was simply "awful," but good rains came to our relief.

We ought to change our time of meeting, but it is said "our fathers met in July, and it will never do to change." Because they choose to sweater we must sweater too, but, notwithstanding the heat, we had a gracious meeting.

The Historical Society met on Wednesday night and organized by electing Rev. S. G. Cooper, of Canton, Miss., President, and Rev. W. E. Ellis, of Senatobia, Miss., Secretary and Treasurer, and listened to an address on "Some facts concerning the origin, history, principles and doings of the Baptists," by E. L. Wesson. The address was commended, and by unanimous vote was ordered published in pamphlet form, at the expense of the society, for free distribution.

The Convention opened Thursday morning at 10 o'clock, and after devotional exercises conducted by Rev. S. G. Cooper, went into permanent organization. Dr. R. A. Venable, who has ably presided over the convention for three years, declined to serve if re-elected on account of having served as long as he thought one should serve as President of the convention, and also because he had to return home before the convention would adjourn, therefore Judge H. C. Conn, of Hazlehurst, was nominated for President of the convention. The convention, by ballot, elected H. F. Conn, President; Hon. J. C. McCool and Bro. Stacy Lord, Vice-Presidents; Rev. E. E. Thornton, Recording Secretary; Rev. L. S. Foster, Corresponding Secretary, and Bro. L. L. Hearne, Treasurer. Then we had the usual Baptist jow and waste of time over words, to no profit, and adjourned for dinner.

I wish that we, as Baptists, could dispense with quibbles about little things at the beginning of every gathering for work, but it is impossible unless some one can invent a private gas extractor.

After dinner the convention got down to business, which increased in interest as we proceeded with the work. We had with us to represent the different interests of the denomination, Dr. Frost, of the Sunday-school Board; Bro. Bomar, of the Foreign Mission Board; Bro. Daniel, representing the Home Mission Board; Dr. Carver, representing the Seminary, and Bro. Cole, of Atlanta, and Dr. T. J. Walms, of Texas, representing the American Baptist Publication Society. Besides these we had Dr. E. K. Folk, representing the Baptist and Reflector, of Louisville, and Bro. Gwatkin, of Louisville, representing the Baptist Argue, of Kentucky. But we greatly missed Dr. W. P. Harvey, who has become one of us, as representative of the Baptist Book Concern and Western Recorder.

The statistical report, read by Rev. A. J. Miller, showed that he had not been able to secure minutes of several associations connected with the convention. Also the minutes of the General Association of Mississippi, but the minutes secured showed 4,733 baptised, 2,954 received by letter, 380 restored to church fellowship, 2,884 dismissed by letter, 878 excluded and 984 deaths,

leaving a present membership—not including the unreported associations—of 100,236 Baptists in the State. Of this number only 25,920 are reported as attending Sunday-school, and we know that fully one-half of those in Sunday-school are non-church members. A sad contrast.

The Convention Board next made its report, read by Corresponding Secretary, Rev. A. V. Kowt. The report showed that we had given more for all the missions last year than ever before. The Board had employed missionaries and supplied 171 mission stations; had spent \$26,300 on church houses, and \$520 on sustentation. The convention debt on Jackson church was reported paid in full, in fact all the contracts of the Board had been settled except \$877.50 due the missionaries, and that amount was immediately raised.

The Board recommended that a special committee be appointed to report on best methods of securing the co-operation and enlist the efforts of the inactive churches.

Bro. Daniel, representing the Home Board, then spoke on the Home Board's work, and stirred our hearts by his consecrated zeal, and won our admiration and love by his open honesty, explaining everything he could in connection with the Home Board's work. It seemed to be the unanimous conviction that if the Home Board—yes, all the Boards—would do an open business, treating all Southern Baptists as stockholders in the work they are managing, it would greatly enlist sympathy and help in securing co-operation.

Thursday night we had the convention sermon by Bro. J. P. Williams, from Act 20:28. It was a masterful sermon of plain, practical truths. Many will remember it.

Friday morning was given to the reports on sustentation and Mississippi College. Dr. J. B. Sancy read the report on sustentation, which was discussed by himself and Bro. A. W. Rowe and a collection taken and adopted.

The report of the Board of Trustees of Mississippi College was read by Dr. W. T. Lowrey, and showed that the college enrolled last session 298 students, the largest enrollment in the history of the school. There were 32 young preachers in school, and all expenses of the session had been met. Six hundred dollars were needed to pay ex President Webb and finish the President's home, which amount was raised at once. Some other reports, bearing on the first, were read and all were adopted.

The further endowment of Mississippi College was discussed, showing that Mr. Rockefeller had offered us, through the American Baptist Educational Society, \$15,000 provided we raise \$45,000. It was not intended that a collection be taken, but voluntary pledges to endowment were made—which including some previously made—amounted to \$12,000.

Thursday afternoon was given to the report on Home Missions, read by Dr. R. A. Venable. A tender, loving tribute was paid to Dr. F. H. Kerfoot, and then the work of the Home Board was fully discussed.

After that Dr. Carver addressed us in behalf of the Southern Baptist Theological Seminary and took a collection of \$500 for the support of the Mississippi boys who attend the Seminary.

Thursday night was the night of the convention. The session was given to the Orphanage, and

\$6,000 were raised to complete the central brick building, which will accommodate 125 children. Our hearts were tender and the giving was a pleasure.

The rest of the usual reports were read and discussed Saturday and Saturday night, but elicited little discussion. Missions, the College, the Orphanage and ministerial education had been nobly considered, and the brethren seemed satisfied. Dr. Bomar spoke on Foreign Missions, Dr. Frost on Sunday-school Board work, and Dr. Walms on the American Baptist Publication Society.

Preaching at all the churches which usually open their doors to us on Sunday and Sunday night, and a temperance rally Sunday evening, and the convention adjourned to meet in Water Valley, Miss., Thursday before the second Sunday in July, 1902.

**A NEW LECTURE COURSE AT THE SEMINARY.**

One of the constant and controlling aims at the Southern Baptist Theological Seminary is to make the training of the most practical as well as of the most scholarly character. Looking toward this end, we are able to announce a new lecture course to begin next session. An eminent lecturer or specialist will be secured each session to spend a period at the Seminary long enough to cover the ground in a course of lectures on various phases of Sunday-school work. No subject is more vital to the prosperity of our churches, none more rich in promise of good results. The aim will be to familiarize our students with all departments of Sunday-school work and to acquaint them with the best methods. This new course we are able to announce through the kindness of our Sunday-school Board at Nashville, with whom the arrangement has recently been perfected. The Board will annually appropriate an amount sufficient for this purpose for the next three years, with the expectation that the appropriation will be continued if the lecture course proves as successful as we fully anticipate. I take this occasion to thank the Sunday-school Board on behalf of the Seminary, and to congratulate our students and the denomination upon this valuable addition to our regular lecture courses at the Seminary. The first course of lectures will be given next session. The name of the lecturer will be announced later.

E. Y. MULLINS, President.

"I HEAR men everywhere praying for more faith," said Phillips Brooks, "but when I listen to them carefully, and get at the real heart of their prayers, very often it is not more faith at all they are wanting, but a change from faith to sight. 'What shall I do with sorrow that God has sent me?' 'Take it up and bear it, and get strength and blessing out of it.' 'Ah, if I only knew what blessing there is in it, if I only saw how it would help me, then I could bear it.' 'What shall I do with this hard, hateful duty which Christ has laid right in my way?' 'Do it, and grow by it.' 'Ah, yes, if I could only see that it would make me grow.' In both of these cases you do not see that what you are begging for is not more faith, although you think it is, but sight."

The Henderson Route has just added several handsome new day coaches to their passenger equipment, which, together with the fine Pullman and elegant chair cars operated by them between Louisville and St. Louis, is gaining for the road a surprising amount of through travel.

**DISTRICT ASSOCIATIONS.**

Place and Time of Meeting, 1901.

**JULY.**

Blackford—Macedonia Ch., Breckenridge county, July 31.

**AUGUST.**

- Bethel—Russellville, August 6.
- South Kentucky—New Salem church near McKinney, August 6.
- Bracken—Morehead, August 7.
- Crittenden—Pleasant Ridge church, August 7.
- Liberty—Cedar Grove church, August 7.
- Little River—West Union church, August 7.
- Clear Fork—Clear Fork church, Warren county, August 13.
- Daviess County—Third church, Owensboro, August 13.
- Eikhorn—Long Lick church, Scott county, August 13.
- Shelby County—Mt. Eden, August 15.
- Green River—Cedar Spring church, August 17.
- Gasper River—Slaty Creek church, August 20.
- South District—Doctor's Fork Ch., August 20.
- Barren River—Fountain Run church, Monroe county, August 21.
- Campbell County—Licking Valley church, August 21.
- Franklin—Switzer, August 21.
- Ohio River—Grand River church, August 21.
- South Union—Wolfe Creek church, August 21.
- Tate's Creek—Preacherville, Aug. 27.
- Baptist—Mt. Pleasant church, Aug. 29.
- East Concord—Middlesboro, Aug. 30.

**SEPTEMBER.**

- Cumberland River—Flat Lick Ch., 12 miles from Somerset, Sept. 3.
- Central—Stuart's Creek church, September 3.
- Rockcastle—Freedom church, September 3.
- Bay's Fork—Bethlehem church, near Scottsville, Sept. 4.
- Greenup—Barnett's Creek church, 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.
- Hoone's Creek—Powell's Valley, Sept. 10.
- Booneville—Hindman, Sept. 13.
- Greenville—Campton, Sept. 13.
- Stooton'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.
- Salm—West Big Spring church, Sept. 18.
- Freedom—Cave Spring church, Sept. 20.
- Irvine—Blanton's Flat church, Sept. 20.
- Second North Concord—Rife's Creek church, Sept. 20.
- Edmonson—Silent Grove church, Sept. 25.
- Severn's Valley—Nolynn church, Sept. 25.

**OCTOBER.**

- East Union—Old Poplar Creek Ch., Oct. 1.
- Goshen—Hopewell church, Oct. 2.
- Ten Mile—New Bethel church, October 2.
- Laurel River—Laurel River church, Oct. 4.
- Owen—Elk Lick church, Oct. 8.
- Little Bethel—Cherry Hill church, Oct. 9.
- North Bend—Union, October 9.
- Union—Butler, October 9.
- West Kentucky—Mt. Carmel, October 9.
- Enterprise—Flat Gap, October 11.
- Mt. Zion—Buffalo church, Oct. 11.
- North Concord—Atemas church, October 11.
- Upper Cumberland—Harian, October 11.
- West Union—Olivet church, October 14.
- Ohio Valley—Bethel church, Henderson county, Oct. 22.

Concord—Salem, Oct. 23.  
 Blood River—Locust Grove church, near Murray, Oct. 25.  
 Graves County—Mt. Olivet church, Oct. 30.  
 Goose Creek—No minute.  
 South Concord—No minute.  
 If changes or corrections are needed please write to the paper.  
 J. K. NUSKELLEY,  
 Secretary.

**"THE INSTITUTIONAL CHURCH."**

Not long since a young clergyman in the West announced to his friend, a layman in this city, the fact that he had just taken charge of a church equipped with all the appliances for ministering to the people's needs. His friend wrote to him in reply as follows: "I send my hearty congratulations and best wishes for your true success in your new field of labor.

"Will you, on account of our long friendship, let me utter a word of caution concerning the modern or 'institutional' Church. As I view the situation, there is in such a Church an insidious tendency to rely upon material or 'institutional' features, which will in time secularize the Church. This can be avoided by keeping always on all occasions the spiritual side of the church uppermost, and making it apparent everywhere that the material things are subordinate. In short, if you are filled with the Holy Spirit, you cannot fail to have a spiritual following. This is what the churches need, and what they, and alas, too many ministers lack.

"People who come to church are hungry for the Bread of Life, although many probably cannot state their ailments or their needs, but when the person and the work of the Lord Jesus are held up, their souls feed on Him.

"Hold up the Saviour, then. Hold him up so high that all the people can see Him. Leave to Him the rest. You will thus have a church which will draw. It will be the mystical power of Him who said, And I if I be lifted up will draw all men unto me.

"Some persons have referred to the church I belong to as an institutional church. I have replied to such that I have no such word in my vocabulary, and that the only kind of an institutional church I know of is a Divine institutional church."

It is pleasant to add that the letter was gratefully received and its views adopted. It seems to us a pleasant sign that our laymen are alive to the exigencies and perils of the time, and are ready to utter a word of caution in an earnest but kindly way. True Christianity cares for the body, but its chief interest is for the soul, and often the latter is the best security of the former. It still stands in the Bible, Seek ye first the kingdom of God and His righteousness.—Christian Intelligencer.

**ORDINATION SERVICE.**

By request of Meadow Lawn church, Jefferson county, Ky., a presbytery was called in Montevallo, Ala., on Sunday, July 14, 1901, to examine and ordain Bro. Henry Fancher to the full work of the Gospel ministry. Elders W. B. Crumpton and N. S. Jones made a very satisfactory examination. The ordination sermon was preached by Elder W. B. Crumpton from John 15:16, who also delivered the charge. Bro. N. S. Jones presented the Bible and Bro. Fancher pronounced the benediction. Bro. Fancher, though a Montevallo boy, is still a student at the Southern Baptist Theological Seminary.



MRS. J. LAWRENCE SMITH.

The death of Mrs. J. Lawrence Smith is a great loss to Walnut-street church of this city and to the Baptist cause. Her noble character, of which her queenly contributions to benevolent objects was but one of many expressions, was an inspiration to all who knew her. No church ever had a more devoted member, and no pastor ever had a truer friend, than Walnut-street church and pastor had in her. Wealth and luxury did not mar her. High position and family did not prevent her being singularly modest and unassuming. As Carlyle said of Sterling: "Simplicity, benevolence, practical good sense and moral earnestness were her great unflinching characteristics."

While many of her benefactions are known to the public, there are more that are unknown. She was the largest giver to the Theological Seminary. Our Orphan's Home is built on ground she gave, and she has been one of its largest contributors all along. The Young Ladies' Home in this city has received generous gifts from her. Her contributions to her church and to missions have been large and constant. She never stopped to consider what was her share. She did what was needed, at whatever cost. Many struggling people she helped, some she supported. And she gave with such a gentle kindness that the receiver felt no embarrassment.

I never knew a more unselfish person. She asked no credit for what she did, and often she gave so that others would receive the credit. Any aid made over her contributions was contrary to her wishes, and much that she did was in secret, for which God will reward her openly. The way in which she gave was as kind and thoughtful as her gifts were generous. I can say of her as Paul said of Phoebe, "She hath been a succorer of many, and of myself also."

"Her life all wrought  
 Of generous acts, mild words  
 and gentle ways,  
 Her heart wide open to all kindly thought,  
 Her hand so quick to give, her tongue to praise."

Being the daughter of the Hon. James Guthrie, who held many eminent positions, among them the Secretaryship of the United States Treasury, she had every advantage of education and of the best society. Being the wife of, perhaps, the greatest scientist America has produced, she was welcomed and honored at the capitals of Europe, by the wise and the great. Thus to her natural gifts was added the rarest culture; but she did not in the slightest degree lose sympathy with the humblest. Her consideration for the comfort and convenience of others, even the low-

liest, was wonderful. Instances could be multiplied indefinitely.

She was modest almost to a fault. She held the humblest opinion of herself, and all flattery was distasteful to her, although I never knew any one more grateful for any kindness shown. She had a high ideal of womanhood, and I never knew a more thoroughly womanly woman. A well written biography of her would be an admirable manual for the girls of our land.

She was a devoted Christian and a decided Baptist. She stood by her church and her pastor at whatever cost. She loved the cause of Christ and His truth with a heroic devotion, and was ever ready to make any sacrifice for the good of the cause required.

"Life is all the nobler that she lived,  
 And all she loved, the dearer for her sake;  
 And death is all the brighter that she died,  
 And Heaven is all the happier that she's there."

Now that she is gone, she will be sorely missed. Her open hand is folded for its long slumber, her loving heart has ceased to throb in sympathy with the suffering and the needy, while her gentle voice is hushed in death, but is joining in the chorus of praise on the sea of glass. Mrs. J. Lawrence Smith is dead. Let it be written in star fire and immortal tears:

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

T. T. E.

**MRS. ELIZABETH P. McFERRAN.**

Following closely upon the departure of Mrs. J. Lawrence Smith, came the decease of a worthy companion in faith and fellowship, Mrs. Elizabeth P. McFerran. The first died on Wednesday morning last and the second on Thursday night. For forty years and more they had been members together in Walnut-street Baptist church, and had been pillars therein. They passed away at the same age—74.

Mrs. McFerran was the widow of the late James C. McFerran, Esq., who became famous as the owner of Glenview stock farm, which he built up. He found in his wife a true helpmate, as he often declared, and to her wisdom and energy he was largely indebted for his great success. She was domestic in her tastes and was a model wife and mother. She was intelligently interested in the events of the world, particularly those pertaining to the kingdom of God. A woman of great strength and beauty of character. She was sweetened by the love of God and enriched by His grace. Her long years as an invalid brightened her character. Her death was a triumph. She was a staunch Baptist and an unwavering supporter of her church and pastor.

"Oh! Is it not a noble thing to die  
 As dies the Christian? With his arm  
 or on?  
 What is the hero's clarion, though  
 its blast  
 Ring with the mastery of a world—  
 to this?  
 What are the searching victories of  
 mind—  
 The lore of vanished ages? What  
 are all  
 The trumpets of proud humanity,  
 To the short history of her who  
 makes  
 Her sepulchre beside the 'King of  
 kings'?"  
 T. T. E.

The secret of success is to know how to deny yourself. If you once learn how to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man, and without this all other education is next to nothing.

**IS IT AN EPIDEMIC?**

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder trouble now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting degraded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Western Recorder to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp Root will also be sent free a pamphlet and treatise of valuable information.

DEAR RECORDER—Will you give me a small space in your paper? I notice in this week's issue the announcement of the different associations, and, being clerk of one of the number, and knowing the need of cheap minutes for our associations, I wish to make a suggestion through this paper. It is not a cheaper grade of work we need, but minutes at less cost to us. My suggestion is this: There are about sixty-seven District Associations of Baptist churches in Kentucky, and at the least calculation it will take 50,000 minutes to supply them, and it seems to me if the associations would guarantee to some good, reliable printer the work of all, or a greater part of this work, at a specified price per page for the work done for each association, and to be paid for by said association, and then allow this printer to solicit advertisements, which he could readily get on that amount of work, we would be able to get a good minute at a reduced rate.

Some associations are small and need this assistance, while others are much larger and stronger and do not need such help, yet all might use their surplus contributed for minutes to strengthen the mission fund or some other good cause by joining their weaker sisters in this way. And, if the good manager and editor of this paper will permit, I ask an expression from the clerks of the other associations through this medium, or by private mail, and, brother, please act now; and we want the assistance of this paper in the work also.  
 Your brother,  
 J. R. WILLET,  
 Clerk of Salem Association,  
 Brandenburg, Ky.

LOOKING THROUGH THE DARKNESS.

BY BESSIE B. COGSWELL.

Looking through the darkness Of sorrow and of trial. From the lights of earthly happiness, Uncertain, insecure, Upward through the storm-clouds To the brightness far above them, To the joys that are immortal, To the blessedness that's sure. Through deep sorrow's stillness also, We must hear swift footsteps passing— Steps of those who know not, heed not, Open trusted eyes, and dear. But there's one who understandeth. Who we feel is always with us. And his tender voice keeps whispering Words that strengthen, soothe and cheer.

Like the fitful wind that surged Through the weeping pinotrees, Memory o'er and o'er must wake Past experiences of pain. But the present's leafy branches Thrill with hope amid their sadness. For the springtime nears to quicken Them to life and bloom again. Heavy clouds of grief grow lighter As a glory breaks across them. Radiant portals gleam and beckon, And above—lo, Bethlehem's Star.

Looking through the darkness, Listening through the stillness, Feeling the Almighty Power That controlleth all. Power and Love Almighty, Infinite, unchanging, Love that will not fail us Whatso'er befall.

OUR PULPIT.

TRUE ZEAL.

BY ALEXANDER MACLAREN, D.D.

"Zealous of good works."—Titus 2:14.

This is one of Paul's latest letters, the work of an old man. It is characterized, in contrast with his earlier Epistles, by the remarkable stress which, like its sister letters to Timothy, it lays upon conduct. That difference between it and the earlier writings of the Apostle has often been alleged as a reason for doubting its genuineness. But is there anything more natural than that, as he drew near the end of his life, and after he had laid the foundation, broad, and deep, and level, of the principles of the Christian revelation, Paul should thereon rear that, for the sake of which the foundation was laid, viz., these exhortations to good works? Surely doctrine exists for the sake of practice, and surely Christ himself, as this very verse tells us, in the miracle of his humiliation, and in the transcendent self-forgetfulness of his sacrifice on his cross, had no higher end than, as the context says, to purify to himself a people for his possession, "zealous of good works."

If these letters are characterized by especial emphasis being laid on Christian conduct, they are no less characterized by the closer union which they ever contemplate between the conduct which is consequence, and the faith in Jesus Christ which is its cause.

I. Notice, first, how there is laid down here the best direction for

CHRISTIAN ZEAL TO TAKE.

Now it is very unfortunate that the ordinary superficial vocabulary of Christian people has laid hold of that phrase "good works," and narrowed it down to mean one specific department of these. The expression is apt to suggest to us a vision of soup kitchens, dispensaries, charitable institutions, mission halls, etc., etc. We forget that the Apostle

means something a great deal more comprehensive than works of beneficence, however great and important these may be, that he means, in fact, the whole activity of a spirit knit to Jesus Christ, and manifesting itself therefore necessarily in all things that are lovely and of good report, and moulded after the pattern of the life of him from whom it draws its life.

Do not let us forget either that when we say "good works," we only partially represent the depth of the Apostle's meaning here, for he employs, as many of you know, that profound and lovely Greek phraseology by which, instead of describing the acts as "good"—an adjective which only defines their moral quality—he qualifies them as "beautiful," an adjective which implies the appeal which they make to every man's sense of harmony, of loveliness, of symmetry, of proportionateness, etc.

All "good works" are beautiful. Alas, that the earthliness and sensuality of men have degraded and besmirched art so that we cannot say that all beautiful work is good. Let us take this lesson: that nothing comes up to the Christian standard, however conformed it may be morally, to the great law of rectitude, unless it is conformed also to the no less imperative law of beauty; and that we are just as much bound to seek to make our lives fair, as we are bound to make them pure. Be zealous of good works, and see that you give the words its widest interpretation, and not fancy that it is confined to crusades of any kind. And see, too, that you give it the interpretation which includes whatsoever things are lovely and whatsoever things are of good report. There we fail, and there especially do many recognized types of Christian character most signally break down.

But let me ask you to notice how, in the words of my text, there is provided for us the true aim, the highest of all aims, to which zeal should be directed. I do not need to spend your time in defining zeal. We all know what it is, perhaps we know best, as the old philosopher said about God, what it is when we do not try to define it. But just let me try to point out that it is all very well for us to be earnest and eager apostles and missionaries of great causes of different kinds, more or less immediately connected with Christian truth, by which we may seek to influence other people's opinions and practice, but that there is a better field for our zeal, and that is, the continuous effort to make ourselves what God would have us to be, and what Christ has set us the example of being.

To make ourselves Christ like is our first duty. People often find it very difficult to reconcile the conflicting claims of self-improvement, and public calls of various kinds, or religious activity. But let us distinctly understand that, however needful it is for us all—and it is needful if we are to be true Christians, to take a vigorous part in the great struggle; that God's will bids in the world to get itself recognized and done, the first thing that we have all to be zealous about is to see that we ourselves recognize and do it.

Depend upon it, the most of us will do far more for the world by mending ourselves than by trying to mend other people. I do not wish to say a word to check the flow of earnest beneficence either in a Christian or in a more distinctly secular direction, but

I do plead for the increase of earnest regard to our own spiritual character and conduct proportionate to the increase of mere external activities.

There were in our Lord's time a set of men who claimed for their own, or had given to them by public opinion, the name that the Apostle here employs, "Zealots." In the expiring days of the Jewish commonwealth, when foreign influences poured in like a flood and threatened to wash away temple and customs, these men declared passionately against innovation, and were zealous for the law, as Paul tells us that he was, and their zeal led them into many crimes. They had zeal for God, but not according to knowledge. There was one of them who became a Christian, and an Apostle, and his name stands on the list of the twelve, Simon Zelotes. He had brought his fiery zeal to Jesus to purify and direct it, and found the true field for it in the service of his Master. In all zeal which devotes itself mainly to influencing the opinions and practices of other people, there is perilously apt to mingle baser elements. That gold has always a good deal of alloy in it. The old narrative of Jehu, the savage butcher that became King of Israel and murdered people by the hundred, and then complacently said, "Come and see my zeal for the Lord," does not want its parallels to-day in the fierce intolerance and personal motives which are so apt to blend with such enthusiasm. I do not wish to withdraw any zeal from other regions, but I do urge that the deepest current should run strong and full in the direction of my text, and if we are to be, as we ought to be, zealous, we shall be "zealots for good works."

II. Now, notice again how my text brings out the

TEMPER OF ENTHUSIASM,

which is the only one by which any lofty morality will ever be achieved.

A man that does good works because he cannot help it, because he is driven by the constraint of a conscience that he does not care to obey, we might almost say, does not do good works at all. At any rate there is a woeful deduction to be made from all such "goodness." I know that we have often to coerce ourselves into paths of righteousness, and out of paths of evil. But that is second best. The first and the highest form of Christian living is that with eagerness we desire, and with joy we set ourselves to achieve, and with earnestness we follow after, all things that are fair and noble. Reluctant obedience is scarcely distinguishable from disobedience. And if we think of all that goes to make up the notion of zeal, the fiery eagerness, the enthusiastic delight, the joy in every opportunity of doing the thing; and then think of our tempers when we set ourselves to what we know is God's will concerning us, then I think we may all hide our faces, and say, "Unclean! unclean!" A joyful heart makes little service great. A heart that has pleasure in the doing of the deed makes the heaviest service light. We are to be zealous, and unless we have this animating enthusiasm, and find delight in the performance of God's will, we shall fall far short, not only of the obligations but of the possibilities of the Christian life. "Then said I, lo! I come, I delight to do thy will; thy law is within my heart." We are to be "zealots for good works," and not driven to do them by a sense of duty,

by dread of retribution, nor lured by the prospect of reward, but doing them just because we love them, and love to have the opportunity of so serving.

III. Now, one more word before I close. My text, in its connection, leads us to see very clearly, further,

THE ONE SECRET OF THIS ZEAL.

"He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his possession." It is only when hearts are thus purified, when they have given themselves away in response to and recognition of Christ's gift of himself to us, that such a temper of zeal will be realized. His gift of himself breaks the dominion of self in us, in the measure in which we receive it; and takes away the hindrances which keep us from being passionately enthusiastic after godliness. His gift of himself melts the iron, and makes it run a glowing stream into any mould which the founder may lay at the opening of the furnace. His gift of himself is the secret of our being "zealous of good works." Here is the great central station from which the electric light and heat are communicated to the city. Switch on to it, complete your connections, and keep yourselves where the power will come thrilling, warning, enlightening. It is when we clasp the hand of him of whom his disciples remembered that it was said, "The zeal of thy house hath eaten me up;" that we, in our turn, being purified unto him, and made his possession by our own surrender, will become "zealous of all good works."—The Freeman.

WHAT MORGAN JOHN RHYNS DID FOR THE FIRST COLORED BAPTIST CHURCH IN AMERICA.

The Baptist Publication Society have just issued a volume entitled "A Century of Baptist Achievement," edited by Prof. A. H. Newman, D.D. It is a valuable volume. In the "Sketch of the Colored Baptists of the United States," the writer, Gen. Sale, says: "The first colored Baptist church in America was organized in the city of Savannah, Ga., on the 20th of January, 1788." It is not generally known what a Welsh Baptist minister, viz.: Morgan John Rhys, the great grandfather of President Rusk Rhees, D.D., LL.D., of Rochester University, N. Y., did for the above church in 1795, but I think they ought to know, and the colored people ought to know. What was done shall be said in the words of Mr. Rhys himself:

SAVANNAH, Feb. 21, 1795.

To counteract the vice of slavery I have proposed to the friends of freedom the establishment of schools to teach the children of free negroes and others who may be permitted by their holders to receive instruction. Although many are anxious to see such a plan executed, yet, owing to their timidity and prudential reasonings, I am fearful of its success.

The black people here being prevented from assembling together to worship, unless a white man preached to them, I have endeavored to obviate this objection, and the following petition will give you an idea of what has been done:

To the friends of humanity and religion the following case is presented by a Christian church, consisting of the people of color, living in Savannah and its vicinity:

We were formed into a regular church in the year 1788; Andrew Bryan, a black man, was

Colporteurs

Now is the Harvest Time.

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# EDITORIAL.

PASCAL says: "In human matters we must know before we can love; in regard to spiritual matters, we must love in order to know." This is a profound truth seldom recognized by men, even Christians sometimes seek to reverse this order, and fail to know because they fail to love, and so fail to obey. Many Christians are in the darkness of doubt simply because they do not let love lead them into obedience. Many men are honestly in doubt as to religious truth because they are not willing to do as far as they know and wait for further light. Sometimes men say that there are so many different denominations holding different views of the Bible, and so many preachers giving so many different explications of the Scriptures, that they are confused and in doubt in regard to the whole matter. They are honest doubters, and hesitate to act. Now to such Christ reveals the way out of doubt. He gives the remedy if one will act upon it. He says: "If any man will to do his will, he shall know of the doctrine, whether it is of God."

There are two great causes of skepticism. One of these grows out of the other. The first and great cause is a heart estranged from God and holiness. The natural man is fallen morally and depraved, and desires not a knowledge of God, hence seeks not to know the truth as revealed in the Scriptures. The natural depravity of the human heart leads ever to evil and error.

The other cause is ignorance of the Bible. Now this knowledge is easily obtained, since a Bible is found in every household. It is there, but is seldom studied. It is a neglected book, hence many who otherwise are intelligent, are grossly ignorant of God's revelation. They have only a smattering knowledge of the Bible, and often this only as it is garbled by skeptical writers. These two causes produce skeptics and doubters.

As I have said, Jesus lays down the remedy in the words quoted: "If any man wills," &c. This is a plain, simple yet effective remedy that any one may test. There are two kinds of evidences of Christianity. One is the external, the other the internal. The first few are able to test. They have neither the time nor the books to make the investigation. But the other is one that the most ignorant and weakest may try. This is the experimental, and the one here given by our Savior.

As an illustration, take this fact: The testimony of others as to the fact that a certain fruit is sweet and exhilarating may convince one, but tasting for one's self is more certain to convince. Tasting will be an experimental evidence that argument cannot destroy. The Psalmist said: "O taste and see that the Lord is good." Any one may thus test the truth of the Bible. This is the infallible test. None until he has thus tested should be a skeptic, it is unreasonable. There are four important things which the Bible states that one may fully test and become perfectly satisfied of its truth. This was never known to fail. I will just state them.

First.—That repentance towards God and faith in the Lord Jesus Christ will relieve the soul

of the guilt, pollution and power of sin. Test it, reader.

Second.—That faith introduces the soul into Oarist, where the Spirit communicates spiritual life: "If any man be in Christ he is a new creature."

Third.—That full, intelligent submission to the Spirit will result in the development of the germs of life imparted in regeneration.

Fourth.—That the fear of death will be removed, and hope of bliss eternal will brighten. Now thousands of witnesses have testified to these truths. Are you skeptical honestly? Have you tried the experimental evidences? Why not do so at once? Doing thus, the great Sun of Righteousness will arise and scatter the fogs of skepticism.

Mr. H. HARDIN in the *Freeman* tells an interesting incident in the life of Queen Victoria. It was told him by a comrade of the soldier. A squadron of the Horse Guards was stationed at Windsor, and one night when the two soldiers were off duty they were taking a walk. They noticed a building lighted up and went in. It was a Baptist church, and the preacher's words were blessed of the Holy Spirit to the conviction of one of the soldiers. Soon he was converted and joined the church. The same night that he was baptized some of the Queen's household were baptized.

Shortly afterwards the Queen, accompanied by the Duke of Cambridge, her cousin, then Commander-in-chief of the army, reviewed the Guards. When that squadron passed she had the Baptist soldier called to her and this conversation followed: "I hear that you were baptized a short time since."

"Yes, your Majesty."

"I suppose you attend the Baptist chapel on Sundays?"

"No, your Majesty. We are not allowed to do so; we have to attend church."

"But you would like to attend the Baptist chapel?"

"Yes, your Majesty, I should."

Turning to the Duke of Cambridge, the Queen said, "George, why cannot these men attend their own places of worship?" The soldiers passed on without hearing the Duke's reply, but but shortly afterwards an order was issued that each man was to attend his own place of worship.

How many instances showing God's overruling providence for his children are constantly occurring. The Baptist soldiers were required to attend the Episcopal church. Had they refused to go, or had they petitioned their officers to allow them to go, they would have gotten themselves into trouble. No one outside the army and navy of any country knows the terrors of the petty persecution which the men and the non-commissioned officers can be made to suffer at the hand of the officers who, for any reason, are angered with them. Therefore, there was no visible way of obtaining religious freedom for Baptist soldiers.

God's overruling providence is seen in this case. The soldier happened to be taking a walk which led him in sight of the light in the Baptist church. It happened that the night he is baptized some of the Queen's household were also baptized. It happened that they talked to her Majesty, who always takes a most kindly interest in those who serve her, not only of their own baptism, but of the soldier who was also baptized, and that her interest in the man was

aroused. And as a result, Baptist soldiers received religious freedom wherever the British drum beats all round the world. It happens—nothing happens. God rules.

EVERY now and then, and with increasing frequency, have we received from our brethren requests to protest against the introduction of Easter, Christmas, rituals of all kinds, into Baptist churches. We have protested again and again; we have quoted Paul's admonition—which is the admonition of the Holy Spirit—against the observances of all days and seasons.

Yet the need of stronger protests grows apace. Here is one by Prof. Marcus Dods, of Scotland, by which Southern Baptists may profit:

"During the last half-century an object lesson in the meaning and results of ritualism has been exhibited by the Church of England. From it, even he that runs may read that ritualism is not merely the childish stage of religion which St. Paul deplored and strove to abolish, but that it directly tends to externalize religion, to put ordinances in place of spiritual transactions, sanctimoniousness in place of sanctity, and to breed Pharisaism instead of piety. That Scotland of all countries should be found following the lead of England after such opportunity of seeing what ritualism leads to, is indeed pitiable and very ominous."

With ritualism, the trouble is the thin edge of the wedge escapes attention. Some restless person, imbued with the modern idea that bustling about and talking in "Christian work," imagines that because the church, and especially the Sunday-school, is not buzzing like a swarm of bees, nothing is being done. And something new must be tried immediately.

The new thing is never a new thing. It is only something new among Baptists. It is almost invariably a rag of the Scarlet Woman's.

The innovator is very earnest and persistent. The other members love peace and have no ideas of opposing and getting into a fight, being soldiers of the Cross only in name. They argue that the innovation is only a little one; that they see no great harm in it; that they hope good will come from it, &c., &c. And thus the thin edge of the wedge of ritualism pierces its way.

Resist the beginnings of evil. Refuse to deck out the worship, especially in the Sunday-school, with any of the rags and tags of the Papacy. Utterly reject all innovations, no matter who suggests them, nor what a fight will arise from opposing the self-appointed bosses. Let this strong warning from Prof. Dods put us on our guard.

Rev. O. M. SHELDON tells this story of a distinguished minister. He had prepared a special sermon for some anniversary occasion—some Convention, Association, Conference or Assembly. Mr. Sheldon did not indicate the denomination of the minister.

As it was an especial occasion, the choir of the church had made especial preparation for a great musical display. And the congregation was treated to a long succession of organ recitals and anthems and solos and quartets. The whole of the usual time for the service was thus occupied. When they had finished, the people turned their eyes on the distinguished man whom they were glad to have an opportunity to see and hear. Arising in the pulpit he said calmly, "The sermon will be postponed till next year," and pronounced the benediction.

Mr. Sheldon stops there in what he says is a true story. We

would like to hear more. Did the rebuke do the choir any good? Did it rouse the consciences of the brethren and make them consider what the Sunday morning service is intended to be? Did that minister go back at the next anniversary and preach the postponed sermon?

We know a church in which the choir had gradually encroached upon the time of the prayers and the sermon, the pastor yielding inch by inch, and making his sermon shorter and shorter. Yet he was an eloquent preacher whom his people liked to hear, but he was good-natured, and either weak or indifferent. The church did not prosper under an hour and a half's exhibition of the choir and fifteen minutes of prayer, Bible reading and preaching, and the pastor left.

We were present when the new pastor preached his first sermon. As it was an "occasion," the choir outdid itself. At twelve o'clock the pastor rose to begin his sermon, and one of the first things he said, with a square set to his firm chin, was, "In our denomination the sermon has always been the chief thing in the worship. I give this church due notice that I have been called to preach the Gospel to you, and that while I am your pastor I will not shorten my sermon a line to give more time to any other part of the service." And he did not, and the church prospered during his pastorate as it had not done before. Courage has not died out of the ministry, although facing a battery in full blaze of additio shells would have been easier than that calm defiance of the musical powers that be.

We are glad to read these words in the *Congregationalist*: "Amity is God now, and propriety is his prophet. Schism is counted more heinous than error. Hereby is less pernicious than contention. Truth is relative rather than immutable. The ways to heaven, instead of being one and narrow, are many and broad. Fraternity is more priceless than verity."

After giving some illustrations which prove this sad state of affairs, the *Congregationalist* adds: "How much of this apathy in matters political and social is due to change in doctrine, especially in men's conception of God, we do not now proceed to say, but that there is some connection, we are confident. When men's belief in the personality of God, the determinate character of deeds done in the body and the individual's responsibility for sin become adumbrated, then the heart ceases to beat vitally, the will becomes devitalized, and church and nation enter upon a Laodicean period."

A NEWSPAPER, noting the fact that about 700 in the Southern Presbyterian church, whose names were known, had learned the Shorter Catechism during the year, commented: "We warrant that when they grow up they will contain more than their proportion of distinguished and useful men. Their training in exactness and diligence will be of the greatest value." That is true. The intellectual benefit of learning that catechism is beyond computation, and that is a small part of the good it does. We wish every Baptist parent would have his children learn "Spurgeon's Catechism," which is the Baptist edition of the immortal "Shorter Catechism."

They sin who tell us love can

# Editorial Varieties

This sentence in the *Sunday School Times* struck us: "He who frees a child from the punishment he deserves robs him of his rights." It is a forcible way of stating an old truth.

The *London Baptist* says that Kruger has never tasted any intoxicant but once in his life. That was at Bloemfontein after signing the treaty of alliance with the Orange Free State. Kruger celebrated the alliance by taking a glass of champagne, but after tasting it he put it down with a face of disgust.

The *Baptist Times and Freeman*, of London, gives Americans a keen rebuke, but it cannot be denied that it is merited. It says: "Some of the ways in which the Pope raises money are far more objectionable and disgraceful than the worst methods of even American barons."

A parish minister met a venerable old gardener who had long been a member of his church and said to him: "You have reached a great age, John." "Deed, has I, sir," answered the old gardener, "for gin I leave till the eleventh of next month I'll be an octogenarian."

The earlier editions of *Pilgrim's Progress* were printed on poor paper, that the price might be within the reach of the poor. And they were read and reread till they were worn out. Occasionally a copy of the first edition is found, and one was recently sold in London for \$72.75.

The only one whom we can conceive of as praying solely for himself is the sinner. The model prayer for him is: "God be merciful to me a sinner." He ought to pray for himself, for pardon for his sins most earnestly. After he has been converted, then he will be sure to pray for the conversion of others.

A recent paper wrote some true words of exhortation not to pray for one's self exclusively, but to pray for others. The words were very good, but irrelevant. We do not believe there ever was a Christian on earth who prayed exclusively for himself. Even in that old illustration of selfish prayer the man prayed for "me and my wife, my son John and his wife."

Here is a little incident which tells much of the difference in girl and boy nature. A lady in Kansas, when she wishes to punish her little son, makes him put on his Sunday clothes. But when she wishes to reward her little daughter she allows her to put on her Sunday clothes. Boys are boys, and girls are girls, and they will be to the end of the chapter.

James J. Hill is one of the great railroad magnates who shook Wall Street in the recent panic. He is another case of the poor boy who did well who he had to do. He was a "runner" for a Mississippi steamboat, and when the business failed he became a drummer for business for the river boats. But he never been any better business man than the command "to do with thy might what thy hands find to do."

We had no idea that any missionary in China had used force in getting money from the Chinese villages, till we read these words of the Rev. J. H. Pyle, of Trenton, in his defense of the account: "To criticize the missionary for collecting indemnity by force, is at the same time to condemn the military authorities." It is a new idea that private citizens have a right to do what the government can do. Such a plea justifies robbers.

Mir W. H. Russell tells an anecdote of Chinese Gordon which is new to us and may be new to our readers. During the Crimean war the Russians made a sortie and actually reached the English trenches. Gordon stood on the parapet in the greatest danger, encouraging the soldiers. Many officers tried to him. "Gordon, come down! You'll be killed!" but he paid no heed. A soldier who was near said to them: "It's all right; he's not mind being killed. 'K's one of those blessed Christians."

Prof. Starr, of the Chicago University, was once going to get some notes ready, as so many Professors were getting their names into the papers. He said: "Men who part their hair in the middle, and who adopt the purely American fad of wearing feminine shirt-waists in the hot weather, or who insist themselves, are only striking evidence of the increasing growth of degeneracy in modern civilization."

Rev. Dr. Rainy, of the Free Church in Scotland, says: "It is reasonable to go to old nations, who had their customs and manners and institutions ages before we were civilized, and ask them to renounce their old inheritance and cut themselves out from their past?" Only so far as their customs are sinful. The beauty of the Christian religion is that it can flourish in every form of government or any civilization.

The *London Baptist* regrets that King Edward and Queen Alexandra do not follow the example set them by Queen Victoria in regard to travelling on Sunday. The king on a recent trip travelled both ways on Sunday. One would have supposed that if he had so scrupled himself, he would have sufficient deference to his mother's example, and sufficient respect for the Nonconformist conscience, to have refrained from Sunday travelling.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "All things work together for good to them that love God," and Bro. G. W. Clarke preached on "I am the way, the truth and the life." One baptized. The new edifice goes on space. It shows up magnificently, and elicits admiration on all hands.

Broadway.—Pastor Jones preached. McFerran Memorial.—Bro. J. N. Prestidge preached on "The freeing power of truth," and Bro. J. P. Scroggs on "The true glory of the Christian."

Third-ave.—Pastor Boyet preached on "Man can receive nothing except it be given him from heaven," and on "Abraham and Lot."

Clifton.—Pastor Foster preached at night on "A praying Christ and a praying church." Praise service in the morning conducted by the brethren.

East.—Bro. Foster preached on "Doing good to the household of faith." No service at night.

Twenty-sixth and Market.—Pastor Thompson preached on "Being a blessing" and "Loving your enemies." One received by letter.

Cedar Creek.—Brother Stennell preached on "Following Christ," and on "No condemnation."

Belmont.—Bro. McCain preached on "Redeeming the time," "The unrooted plant," and on "Caring for the soul."

German.—Brother J. P. Scroggs preached in the morning on "The Cross of Christ."

Portland-ave.—Bro. G. W. Clarke preached in the morning on "Paul's Method of Progress."

Twenty-second and Walnut.—Pastor Dement preached on "Gray hairs," and on "Wheat, or through death into life." Pastor goes to New Haven to spend the month of August. Two received by letter and one by baptism.

Franklin-street.—Pastor Jenkins preached on "The first commandment," and on "By their fruits ye shall know them."

The Point.—Pastor Ray preached on "Keep yourselves in the love of God," and on "Harnessed to sin."

Highland Park.—Pastor McLendon preached on "The destroying angel."

Southgate.—Pastor McFarland preached on "Unworthy servant," and on "As Moses lifted up the serpent in the wilderness."

Oakdale.—Pastor Hill preached on "Awake, thou that sleepest," and Bro. Walsh preached on "Be sure your sin will find you out."

East Mead.—Pastor Cooper preached on "Confessions of sin," and on "The work for the sinner."

German Highland Baptist Mission.—Bro. H. Yaeger spoke on "Faith." He also conducted Sunday-school. Evening services had to be omitted.

Bro. R. M. von Miller has suddenly taken very ill. He lies at his home, 1320 East Jacob Avenue, with a very dangerous fever. He asks the brethren to kindly remember him in their prayers.

Hope Rescue Mission.—Bro. Bruce reports a delightful season, fine attendance and spiritual growth.

Bro. R. E. Reed, from Russellville, Ark., was present at the Conference.

THE STATE.

Bro. Ryland Knight writes: "The Greenup Association meets at Harro's Creek, Sept. 4, not Oct. 4."

Bro. E. B. Caldwell, Jr., writes: "I see you have the time for the meeting of Cumberland River Association, August 27. We meet on Tuesday before the 28th Saturday in September which will make our time Sept. 8, in place of Aug. 27. Would be glad to have you with us."

Pastor R. W. Morehead writes: "The Little River Association of Baptists will hold its next annual meeting with the West Union church, Gracely, beginning August 7, 1901, and may be reached by railroad via Hopkinsville, ten miles from Gracely, and via Princeton, twenty-two miles from Gracely. Three daily trains each way. It will be better for so many messengers as can do so by private conveyance, as many of the members live in the country."

Bro. J. T. Turpin writes: "You will please announce that the Boone Creek Association will meet with Powell Valley Baptist church, near Clay City, Sept. 10-12, 1901. The Lexington & Eastern Railroad will sell tickets at one and one-third fare for a week, and will stop all passenger trains at Brush Creek Crossing, about 100 yards from the church. The trains leave Lexington at 7 o'clock A. M. and 2:25 P. M. Leave Jackson at 8 o'clock A. M. and 1:30 P. M., arriving at church at 8:42 A. M. and 3:11 P. M. and 3 o'clock A. M. and 4:30 P. M. Come one, come all, and let us have a great meeting."

Bro. J. G. Parsons, R. G. Murray and M. A. Holcomb are holding a protracted meeting at Burning Springs. There were six additions at last accounts.

Bro. James H. Fuqua, Sr., clerk, writes: "Bethel Association will meet with the Russellville Baptist church, August 6th. All messengers and visitors who come by the railroad, when they purchase tickets, will receive a certificate from the agent that they paid full fare going, and this will entitle them to a return fare of one cent per mile. Be sure to do this, brethren."

The river-view church, Harrison county, has set apart Bro. Sylvester Huffman to the full work of the Gospel ministry. Bro. Huffman is pastor of the church, and is a student at Georgetown College.

The Silas church, Bourbon county, will celebrate its one hundredth anniversary August 3 and 4. All ex-patriates and other speakers will be invited and expected to take part in the exercises. Dinner will be provided on Saturday. All friends are cordially invited to be present and help make the meeting a success. Services will begin at 10 A. M. Bro. J. K. Nunnally is preaching for the church during July and August.

Bro. J. R. Childs writes: "Preached last Sunday at both hours for Pastor W. W. Horner at Christiansburg. I am supplying for him during his two months' absence at the springs. I closed last Friday night an 11-days' meeting at Freppel. There were 12 conversions and 12 were baptized Thursday morning in the Ohio river."

Bro. Wm. M. Stallings writes: "We closed a good meeting at Chapel Hill church July 18, resulting in a gracious revival. 7 professions and 2 baptisms. Bro. J. Davis and myself have been laboring with this good people, preaching day and night. Despite the extreme heat and drought, the people continue to come, and we are being blessed of the Lord. Little Mount is one of the very best of our country churches. Under the leadership of Bro. Davis the brethren have erected and dedicated, free of debt, a handsome brick building, with all modern improvements and beautiful furnishings. August 21 the church is to celebrate her centennial. Much interest is being manifested, and a good time is looked for. Bro. Davis is happy in the prosperity of all his churches, and is doing a splendid work."

Pastor P. E. Burroughs writes: "During these days of record-breaking heat, Pastor J. J. Davis and myself have been laboring with this good people, preaching day and night. Despite the extreme heat and drought, the people continue to come, and we are being blessed of the Lord. Little Mount is one of the very best of our country churches. Under the leadership of Bro. Davis the brethren have erected and dedicated, free of debt, a handsome brick building, with all modern improvements and beautiful furnishings. August 21 the church is to celebrate her centennial. Much interest is being manifested, and a good time is looked for. Bro. Davis is happy in the prosperity of all his churches, and is doing a splendid work."

Pastor Fred D. Hale writes: "After five years' service, since the organization of the Owsenboro Third Baptist church, I herewith present my resignation as pastor, to take effect August 31, 1901, it being my purpose to accept a call to the Hale's Chapel Baptist church, Kansas City, Mo. The call to this new field of labor was made in the evening. When the Pulpit Committee communicated with me, presenting some facts, and asking me if I could be moved, I promptly replied 'no.' More facts were given by the committee, with the statement that no other name was desired, and that I had not desired me to visit the field, investigate all the facts in the case and give due consideration to the question as to whether God was calling me to labor there. The trip was made, and here is what I found: A young, cosmopolitan church of 1,000 members, united, harmonious, aggressive, strong spiritually as well as numerically, breathing the spirit and living the anti-worldly doctrines of the self-sacrificing and devout man of God, W. J. Williamson, who for ten years, since its organization, had wrought so well in gathering together a soul-winning church, making it possible to do what can be done in that field, with the proposed commendation house of worship combined with a meeting worship, with suitable facilities for service in the spread of the Gospel at home as well

as abroad. I found the church familiar with my doctrine, methods of life and work, and (both eccumittie and church) unanimous in their choice of the man they wanted to lead them in continuing their work of building up, in that part of a great and holy, and all-wise, and all-wise, separated, from the world in its doctrine and life, and consecrated to the work of winning people from sin to salvation through Christ. Believing that, without serious friction in doctrine and church life, I could conscientiously lead them in the way they had marked out for themselves, and finding practically an almost unlimited number of non-Christian people accessible to the church, I felt my solemn duty to Christ, in consideration of my life's influence in this larger field of labor, to give the matter prayerful consideration."

OTHER STATES.

Bro. W. T. Amis, who is supplying for Pastor J. H. Moody, at High Springs, has a congregation which fills the house in spite of the warm weather. There was one profession of religion at the service on Sunday night of last week.

Bro. W. H. Setzer, pastor at Anacostia, Md., called at our office. He was on his way to visit his mother here in the old State. Bro. Setzer reports his work in good condition. He has almost doubled the membership during his pastorate.

Pastor H. F. Burns writes from Springfield, Tenn.: "We have just had a good meeting at Union Hill. Bro. P. W. Carney, of Mt. Juliet, Tenn., did the preaching. His consecrated zeal and deep Gospel sermons fed our people and they rejoiced. There were seven or eight professions of faith; three added approved for baptism, and others are expected."

Pastor J. M. Thomas writes from Pittsburg, Pa.: "Change my paper from here to Birmingham, Ala. I will be there during August with my children. My assistant, Bro. J. N. Williams, will have charge of my absence. We will end about two thousand dollars repairing our buildings during August."

A protracted meeting in the Second church, Monroe, N. C., resulted in 12 additions to the church. Thirteen were received for baptism.

The Baptist cause in Edgefield, S. C., was recently strengthened by the organization of a second church. With Bro. P. P. Blalock as pastor. He has been doing very efficient work among the mill people, and the church was constituted with 38 members.

A church at Unity, S. C., has been set apart for the worship of God. The sermon was preached by Eld. D. W. Key.

As a result of a meeting of the church at Montezuma, Ga., 11 were added by baptism and the church was greatly revived.

The meeting recently held in the church at LaGrange, Ga., was one of great power. Near 50 of the girls from the Southern Female College were converted. All the students are now professed Christians.

The New Salem, Mo., church has set apart its new house for the worship of God.

As the result of a 12-days' meeting in the church at Macon, Mo., there were 16 additions to the church.

The revival services of the church at Paris, Tenn., closed with 12 conversions by baptism. The pastor was assisted by Eld. L. D. Lamkin, of Texas.

Bro. T. N. Compton, of Kentucky, assisted the pastor of the church at Natchitoches, La., in a meeting. There were 16 additions.

On May 5 the Baptists of Weatherford, Texas, set apart for the worship of God, a beautiful church, now free from debt.

The little mission church at Turville, Kan., has closed a 2-weeks' meeting. Twelve were approved for baptism and others accepted Christ and will unite with the church later.

The new church at Camden, Ark., has been set apart for the worship of God.

Dr. M. B. Wharton has recently closed a meeting with his church at Escambia, Ala. Thirty-six were added to the membership.

Bro. J. M. Gilmore has been ordained to the full work of the Gospel ministry by the Balemra church, Ga.

As a result of the meeting at Sandia, Ga., about 40 have united with the church—21 by experience and baptism.

Bro. H. H. Connell was set apart to the full work of the Gospel ministry by the church at Macedonia, Ga.

BORDEN'S EAGLE BRAND CONDENSED MILK. FOR NURSING AND GENERAL USE. SEND FOR "BABIES" A BOOK FOR MOTHERS. Borden's Condensed Milk Co., New York.

Fifty-six have been added to the church at Davis, Pa., by baptism, since January 1. W. J. Downing, pastor.

As a result of a meeting in the church at Williston, Fla., 11 were baptized.

At Jellico, Tenn., a meeting has recently been held. The church was much revived and 21 were added to the membership.

The Oak Grove church, near Milan, Tenn., has set apart its new house for the worship of God. This building is a monument to the effective and untiring labors of Bro. W. H. Stodge.

At the Lewis Creek church, Ind., Bro. J. G. Colter baptized 11 converts who had been received into the church before he closed his work on that field.

Bro. Frank P. Bachelor has been set apart to the full work of the Gospel ministry by the Crooked Creek church, Ind. Bro. Bachelor has been pastor of that church since last September. Twenty-five wait the ordinance of baptism.

A 10 days' meeting of the church at Sandersville, Ga., resulted in 17 additions by baptism and 2 by letter.

The church at Blackwell, I. T., has had a gracious meeting. There were 56 additions to the membership.

A church has been constituted on Clear Boggy, between Stone wall and Ada, I. T., with 10 charter members.

The Zion church, of the Gooshen Association, W. Va., has set apart Bro. Jesse S. Hall to the full work of the Gospel ministry. He is pastor of the church.

A church has been constituted at Honeyman Hill, S. C., with 29 constituent members. A large number of people are connected with these mills, and it is an extensive and important field.

The church at Washington, Green-ville county, S. C., has set apart its new house for the worship of God. The pastor, Bro. J. E. McManaway, preached the sermon.

Nineteen have been added to the membership of the Twelfth-street church, Charlotte, N. C., as the result of a two-weeks' meeting.

Twelve were approved for baptism and 6 were added to the church by letter as the result of a meeting at Wakeeey, Kan.

The church at London, Tenn., has closed a meeting with 10 or 12 conversions and several renewals.

DR. AND MRS. R. P. JOHNSON, of New York, were in this city last week. They came to attend the funeral of Mrs. J. Lawrence Smith, who was Mrs. Johnson's aunt. Dr. Johnson has taken hold well at Fifth-avenue church.

MEDICAL men of prominence call special attention to the excellent properties of Dr. Williams' Pink Pills, in all forms of ovarian pain and in all painful conditions, such as headache, backache, nervous irritability, etc., arising from irregularities of menstruation. Cessation of pain in these cases invariably follows the taking of two tablets.—University Medical Journal.

FIFTH ANNUAL BIBLE INSTITUTE, Williamsburg, Ky., August 7-11, 1901.

A Meeting of Great Interest to all Bible Students.

SPAKERS.

Besides brethren from all parts of Eastern Kentucky, we shall have Dr. J. W. Warder, of Louisville, one of the oldest and most spiritually-minded preachers in the state; Dr. Z. T. Cody, pastor at Georgetown, one of our best expositors of the Bible; Dr. A. F. Baker, of Versailles, noted for his skill in expounding Baptist doctrines; Dr. B. W. Spilman, of our Sunday-School Board, Nashville, will deliver several lectures; Dr. R. J. Willingham, of the Foreign Mission Board, Richmond, will spend Saturday and Sunday with us.

SUBJECTS.

A study of the Gospel of John will be the basis of the meeting; nearly all great Bible doctrines, and many practical questions will receive attention. An hour daily will be given to subjects and Scripture suggested by those present.

All Bible students, whether preachers, deacons or Sunday-school workers, are invited. The Williamsburg Baptist church will entertain.

H. H. HINDS, Pastor.

We regret much to hear that the operations which Mr. S. Beagle, son of our honored friend, F. Warn Beagle, has undergone have not brought the relief hoped for. Another operation is possible, if his strength will permit it. We hope against hope for his recovery.

DEAR RECORDER:

I have been requested to say through your columns that there will be conveyance at McKinney Station for those wishing to attend the meeting of the South Kentucky Association, which meets at New Salem on the 6th of August.

Respectfully, J. B. FERRELL, Pastor.

SIN, harmful, deteriorating, destructive, blows its seeds over every fair garden of a soul. The fact of man's existence is not plainer than the fact of his sin.

UNLESS you live in Christ, you are dead to God.

TEN DAYS FREE TRIAL. WE SHIP our wheels anywhere on approval, without a cent deposit, and allow 10 days free trial. 1901 MODELS \$10 to \$18. 1899 & 1900 Models \$7 to \$12. 500 Second Hand Wheels. DO NOT BUY a wheel until you have written for our RIDER AGENTS WANTED. MEAD CYCLE CO., Dept. 93 B, CHICAGO

# FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

## MY WEE, WEE BOY.

BY REV. G. O. MARSHALL.

My wee, wee boy,  
Your papa's joy,  
What are you doing here?  
Something went wrong;  
Your sweet little song  
Has melted into a tear.  
Life has its morn,  
When dew drops born,  
Like dripping on the flowers,  
Leak from a rent,  
Some care has lent,  
To teach the soul its powers.

Well! some say they know  
Why it is so—  
Why we must mourn and weep;  
Why hearts must break,  
And we forsake  
The joys we cannot keep.  
You cannot be  
On papa's knee  
Always; the world will call  
You to its strife,  
As of your life,  
This tear left me, is all.

## KATIE DEANE.

BY LIZZIE GRACE BROWN.

In a back street, in a tumbledown house, sat a little girl by the window. Outside the rain was falling fast, rattling in the lattice down the window panes, and making the dreary street look, if possible, more desolate and dirty. There had been but few passers that morning, and one could tell at first sight that they were only those of that neighborhood. The little girl by the window kept constantly to her work, only looking up to give each a pleasant nod and smile. Presently her mother came into the room, and, going to her, said: "Oh, Katie, how lovely! and you are going along so fast. Hunt will be well pleased. This thread is so soft and easy to use. I never crocheted with anything-half so nice and white. That is why the lace is so much prettier than we expected. If Mrs. Hunt liked the sample out of that coarse cotton I'm sure she will be pleased with this. She wants six yards of this at twenty-five cents per yard, and five of the other at twenty. In all two dollars and twenty-five cents. Why, I had not thought it so much. Oh, I would be so glad if I could get work to do all the time now that I've learned, and it would be such a help to you. I have been so much trouble and expense to you, mother. You would still have your beautiful country home had it not been for me."  
"There ain't no Katie! How can you say it? You trouble and expense to mother! Not one bit, though there is no talking how much of both you are worth. I only wish I had one hundred such homes to sell if I might have my little girl with me, with her laces all gone. Don't work too hard, Katie, for little girls of twelve cannot work all day without some rest."

Mrs. Deane kissed her daughter and went back to her work in the kitchen. First she sat down and had a good cry. How she had hoped when she sold her home and came to the city three years ago, that Katie, her darling, her very life, might be cured. But the money was all gone and she still lame; so lame she could not see a man, and seeing her look so bright at her window would hardly believe it. It was only when she was alone and thought of her dear mother, how hard she had to work, that her mouth quivered and the tears ran down her cheeks. How fast she was hoping, if this was pleasing, she might secure more work. She could help mother, and no one knew how much that meant to Katie Deane. In and out flew the needle. Happy thoughts filled the little girl's mind, and the rain outside fell gently. A pleasant-looking man, evidently not of that neighborhood, was passing, and as he bowed to Katie a little book fell from his pocket. Seeing he did not hear it fall, she hoisted the window and the book fell into the water. The young man saw it and immediately returned it

to her. She could not force back the cry, for her lips as she beheld the dripping spool.  
"It is not so bad, is it, little lady? Can't you dry it and use it still?"  
"Oh, no! No never," she said as she held up the snow-white lace.  
"The young man took the spool, looked at it and was gone before Katie could say a word. She wound off the wet thread and soon was at work again. The rain ceased falling, the sun chased the clouds away and peeped in at Katie's window, which she had hoisted to get the cool fresh air.

"Such an industrious little worker," said a kind voice beside her. Looking up she saw her new acquaintance.  
"I meant," said he, "without so much as thanking you for your kindness this morning. That little book was a valuable one, and I should never have carried it so carelessly. I returned to tell you how much I appreciate your kindness and to bring you this thread, since I caused you to soil some of yours."  
"Oh, thank you, you are very kind, and now I can make some new samples out of this nice thread. They will look a great deal better than the others. I am so glad, though I suppose you would not mind if I asked you would they? Surely you did not mean all this for me!"  
"Yes I did, and I would have brought as much more had I known it would please you so much. Are you really poor, my little girl? I'm sure one would judge so by your face."

"Do I indeed look happy and contented? I am glad if I do, for mother has said so often that 'to be happy and contented was worth more than vast possessions of gold.'"  
"You are a sweet little girl," said he, "and you want more work? Give me a sample or two and I'll try to find some for you. Good-bye."  
"Thank you so much," cried Katie, but he was gone.  
"Oh, mother, it was the nicest and kindest young man. I did not know they were ever so nice to those they are not acquainted with."

Then she told her mother all that had happened, and showed her the new thread.  
"He is indeed nice and kind, but you must come to dinner now, and you will feel more like work."  
Katie worked very hard and finished Mrs. Hunt's lace, then made her some nice samples. They were indeed beautiful. On Wednesday afternoon a handsome carriage stopped at Mrs. Deane's door and a richly dressed lady came out of it and rang the bell. Mrs. Deane was not home just then, so there was no one to answer the bell, but the lady called out, "Come in." She had seen the child at the window and entered immediately. She was charmed with Katie. She had never seen such a beautiful child before. "Algy told me about you and your work," thought he, "and I'm sure he wouldn't be surprised if you have more orders than you can fill, for he is telling everybody about you and your lovely lace. Now I am in a little hurry, so will tell you what I want. Give me twelve yards of this ten, and of that narrow sixteen. You must not hurry too much, for I am not ready to use it. You are a dear little girl, and I'm sure your mother is very proud of you. I must go."  
Mrs. Deane had collected her thoughts, the lady dropped the money, amounting to eight dollars and thirty cents, into her lap, printed a kiss on her soft, rosy cheek and was gone. She had hardly recovered when her mother returned.  
"Oh, mother, it was a great blessing, and may the Lord bless that good woman and Algy, who ever they may be. I have grieved so much over that fall and you being a cripple from it, but let us be patient and obedient, for the Lord has some good purpose in it all."  
The lady's prophecy came true, and Algy must have worked up all his friends, for Katie could not fill the orders as fast as they came. How happy she was, for now she received money every day, and her mother swears that she has done a fortune, for such it proved to be. In one year Katie was being treated at one of the city hospitals. She improved rapidly. Sometimes she made lace here, but not often, for there were so many about her who swears that she has done a fortune, for such it proved to be. In one year Katie was being treated at one of the city hospitals. She improved rapidly. Sometimes she made lace here, but not often, for there were so many about her who swears that she has done a fortune, for such it proved to be. In one year Katie was being treated at one of the city hospitals. She improved rapidly. Sometimes she made lace here, but not often, for there were so many about her who swears that she has done a fortune, for such it proved to be. In one year Katie was being treated at one of the city hospitals. She improved rapidly. Sometimes she made lace here, but not often, for there were so many about her who swears that she has done a fortune, for such it proved to be.

think none had learned to bear their suffering so quietly and patiently as she. For fifteen months she shed her brightness in that place of suffering, soothing aching heads, encouraging the weak, gladdening all with whom she came in contact. Many men and women went out from there wiser and better for having known that patient little sufferer. At last the time came when she was no longer a cripple. How she liked to run on every errand possible. Those little limbs wanted to make up for their years of idleness.

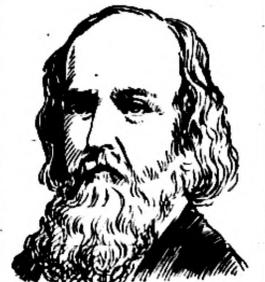
Mr. and Mrs. Ward sat in their richly furnished drawing-room. They were listening for a familiar footstep. To-night they were expecting their only son home. He had been gone into the country all summer, and now that he must be so near, they could hardly wait to see him. Soon the light buoyant step was heard, the door opened and the loved son was with them. He was a handsome young man of twenty-six; had a bright, intelligent face, and his every act impressed you with kindness and unselfishness. Yet tonight the mother thought she could see a kinder, more beautiful light in his innocent eyes. The father, as if divining her thoughts, said:  
"Well, Algy, did you lose your heart in that beautiful country?"  
Raising his eyes as if surprised, he said:  
"Well, no father, I did not exactly lose it, but it comes to the same. I gave it away."  
Then with the sweetest smiles and softest tones he told them of the beautiful home in the country where many of the poor city children, especially cripples, spent such a happy summer.

"I cannot describe to you the good," said he.  
"Well, no father, I did not exactly lose it, but it comes to the same. I gave it away."  
Then with the sweetest smiles and softest tones he told them of the beautiful home in the country where many of the poor city children, especially cripples, spent such a happy summer.

## For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.  
The all important thing is to keep the stomach right, and so to this it is not necessary to diet or to follow a set rule or bill of fare. Such purging simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wischold gives pretty good advice on this subject, he says: "I am 68 years old, and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal, and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets."  
"My physician first advised me to use them, because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, pepsines and diastases, and after using them a few weeks I have never ceased to thank him for his advice."  
"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."  
"Men of middle and fifty years of age need a safe digestive after meals as insurance against disease, and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets."  
The are found in every well regulated household from Maine to California, and in Great Britain and Australia are rapidly pushing their way into popular favor.  
All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents, and for a week's treatment a fifty cent package will often do fifty dollars' worth of good.

pure and innocent mistress of this home. I hope some day to show her to you, for I think you have never seen any one so lovely and kind. She is happier when doing for the poor and sick. She has, I think, no near relatives. Her mother, to whom she was so greatly devoted, died but one year ago.  
"What is her name, son?"  
"Katie Deane, to be sure. Isn't it a sweet name?"  
It is indeed, and I'm very anxious to see the little lady who has won such praise from my noble boy.  
"Ah, mother, that does me good. You shall see her when the green buds swell and all nature is happy and gay, for she has promised to come to me then and stay always."

It was the first of May, and Algy was coming with his bride. The day was bright and glorious; everything was ready; the snow-white curtains fluttered back and forth in the gentle breeze; lovely flowers filled the rooms with their fragrant perfume; handsome presents covered the table; the carriage turned into the wide lawn and drew up at the steps; the happy Algy jumped to the ground and presented his lovely bride to the waiting parents.  
"Welcome, indeed, is our sweet daughter Katie," and with joyous talk they led her into the house.

The next day Mrs. Ward and Katie were in Algy's room. In looking through a little box Katie examined, "My old samples do belong. However came you with them, Algy? Now I see it all. I thought I had seen you a long time ago somewhere, and mother's face, too, looked familiar, but I could never get the clue. Now I know it was the kind lady who bought so much of my lace, and you were the nice young man who brought me some thread. The Algy this dear woman spoke about, and also my dear husband, Algernon Ward—three in one. How glad I am, for I have been thinking of you all these years and didn't know it. My dear mother blessed you both hundreds of times before she died. But for your kindness I should doubtless still be a cripple."

"Well, Katie Deane, were you the sweet, patient little girl who sat so constantly by the window and made lace? And you say you were a cripple once? I wish I had known it. How often have I passed that way just to see that happy little face! How often, after you were gone, I would pass, but could get no sight or clue of you. Went to the hospital you say? Oh yes, I see through it all; and now I understand what you said to me the one time I spoke to little Katie Deane. 'To be happy and contented is worth more than vast possessions of gold.'"

"Just how much would it get an education," said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust flew from seams and corners.  
"Just how much would you like to do, Joe?" said practical Uncle Phil, indignantly. "As much as Eliza Burritt!"  
"How much did he do?" inquired Joe. "Was he a boy without any chance?"  
"No, indeed," said Uncle Phil, who never sympathized with thinking of Joe as a boy, "he was a man. As many chances as you have, or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."  
"When?" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"  
"About sixteen when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."  
"I don't have to work as hard as that," said Joe after a while with a shame-faced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. By far he had never opened to go away to any preparatory school to "fit" for college. So he had faintly-heardly and suitably given up the thought of going there. Somehow Uncle Phil's words had put things in a new light—Christian Uplook.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life are upon you. It is while you are realizing that temptations that you are growing strong.—Phillips Brooks.

# MOTHERHOOD

Is a natural instinct which shows itself in the girl as soon as she is big enough to play the mother to her doll. Unfortunately the womanly health does not always keep pace with the motherly instinct, and when real motherhood comes it often comes to mothers who suffer intolerably during maternity and who are unable to nurse the weakling child which frets and moans in their arms.



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"Two years ago I was very sick and began taking your 'Favorite Prescription,'" writes Mrs. Ed. Hackett, of Chardon, Georgia Co., Ohio. "When my baby boy came he weighed twelve pounds and a half. Have had good health ever since, until about three weeks ago, when weaning my baby, I contracted a heavy cold. Am taking your 'Golden Medical Discovery.' I am thankful that poor suffering have such a grand chance to regain their health by using Dr. Pierce's medicine. It would take pages to tell the good it has done in our family, and in a great many more families under my observation."  
"I thank you for your kind medical advice."  
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Children's Corner.

THE DOG THAT WENT TO SCHOOL.

BY ANNIE LEWIS PINFOLD

Nero was a large Newfoundland dog. He belonged to a boy who lived in a small village in Maine.

Nero was very fond of his young master. When the spring term of school began Nero always went with Gilbert to the school-house door. He would then lie down on the steps or on the grass in the yard and wait patiently for school to close at noon. He was nice and good-natured, and when the children came out to play at recess he would get up and join in their frolics, and he seemed to enjoy it as much as any one of them.

It was very pleasant to lie and sleep out in the soft grass in the shade of the apple trees, through the spring and even through the first weeks of autumn. But when chilly winds began to blow, and the frost had withered the leaves, Nero found it rather cold work to wait at the school-house hour after hour.

He bore it quite well, however, until there came a blustering day, when the snow fell steadily. That day, about 10 o'clock, Nero pushed open the entry door, which was slightly ajar, walked in, and scratched gently at the inner door. The teacher heard the sound, and opened the door to see what made it. Nero wagged his tail, shivering, and gave a pleading whine, as if he would like to say: "Please let me come in and get warm."

"Yes, you may, if you will be a good dog," the teacher answered. Nero walked in past her and lay down near the big stove, giving a deep sigh of content.

After that day Nero always came in with the scholars when the bell rang, and took his place by the stove in a serious and dignified manner, that might well have been copied by many of the pupils.

Just before the spring came, Gilbert went away to work in a big city. Nero was very, very lonesome without him.

One morning in April, as Nero lay running himself on the piazza, he noticed the school children passing, with their books and slates. He sprang up, ran into the house, sniffing and whining at Gilbert's coat and cap, that still hung in the hall.

Then, as if he had a sudden wild idea that he might possibly find Gilbert at the school-house, he bounded off down the street as fast as he could.

The same teacher was again teaching there, and she warmly welcomed Nero when he scratched as usual at the door. He came in and at once settled down quietly in his old place, after casting a glance around the children's faces in vain.

Nero had, it seemed, made up his mind to be a regular attendant at school. He came every day, rain or shine. He soon knew the meaning of the bells, and when the children rose to march out at recess, he, too, was up in a moment, and stood waving his plumpy tail until the last one had passed out. Then he rushed out after them, much like any fun-loving school boy.

Nero was never known to make any noise in school excepting once. That was the time when some cattle broke through the fence into the school yard. Nero saw them through the window and sprang up barking furiously. He would have broken the big panes of glass in his hurry to get at them, if the teacher had not quickly opened the window, when Nero jumped out. He soon drove the cattle away into their own pasture and came back with an air of pride in having done his duty.

For years Nero came to school. He never missed a day until he grew very old and feeble; and even when his poor old legs refused to carry him beyond the piazza, he would lie there, and wistfully gaze after the children as they passed by.

The boys and girls of that school have never forgotten their good and noble schoolmate. They often speak of Nero, "the dog that went to school."—Little Folks.

ROBERT'S BABY BROTHER.

Several months ago little Robert, who had at various times made pathetic references to the fact that he had neither a brother nor a pony, was asked by his fond parents which of the missing prizes he would take if he could have his choice.

Robert deliberated, and at last decided that upon the whole he believed he would rather have a brother.

"Because, you see," he explained, "a pony costs so much to keep. We would have to build a stable for him, wouldn't we, papa?"

"Yes," his father answered, "and really there is no room in our back yard for a stable."

"No," the child agreed, "and we'd have to buy hay for him, too, wouldn't we?"

"Yes."

"Well, then, I'd rather have a little brother, because we would have to pay for a pony, and the pony might kick or bite, you know, and the little brother wouldn't, would he?"

"No—not for a while anyway." So the matter was left in abeyance until about a month ago, when little Robert was told, one morning, that a little brother had come to him.

He was delighted. He danced around in the halls and made such a racket on the stairs that the nurse threatened to have him sent away, and he went into ecstasies over the baby when they permitted him to see it.

He asked forty-seven thousand questions in a given time con-

cerning the little one and the inducements that God had considered before deciding to send it down from heaven. He wanted to kiss the baby and hold it in his arms, and he insisted on knowing why it had no teeth and why, if it had been an angel it had wanted to come down here from heaven to have the stomach-ache, anyway.

But Robert's enthusiasm began to wear off after a lapse of a week or two. It was always "Sh-sh! You'll wake your little baby brother," or "Robert, you must be quiet! You will make your brother ill."

In fact, the baby brother seemed to be interfering with Robert's fun, to an extent that had been wholly unexpected, and the other evening, when he was sitting on his father's knees down in the library, the boy said:

"I s'aps, I don't believe I want my little brother, after all. I can't have any fun with him I'll tell you what let's do. Let's trade him for a pony."

"Oh, we couldn't do that."

Little Robert kicked his heels against his father's shins for a moment and thought. Then said:

"Well, I don't suppose we could find anybody that would want to trade a pony for him, but don't you think you could trade him for a goat?" Record-Herald.

QUEER STEEDS.

BY G. F. HOLDER.

"Whoa, chick! Whoa, bird!" somebody was saying.

A stroller along a road in Southern California heard the words, and wondered at such unusual terms for horses. The road led out of a little village into the country, and was lined with golden poppies, while here and there brown-backed violets peeped through the green grain that, dropped from some hay-wagon, was now springing up all along the wayside.

The stroller was observing the birds intently, so did not look around until "Whoa, chick! Gently bird!" came right over his shoulder, so near that he sprang to one side, turned quickly, and in much astonishment stood facing the queerest team ever seen by anybody anywhere. Standing so close to him that one of the steeds reached over to peck at a flower in his hat, were two fuzzy, grotesque birds of gigantic size, in fact the largest birds in the world—ostriches—harnessed side by side to a curious sulky-like vehicle that had three wheels like a tricycle. On the seat, holding the reins, sat a young man with a pleasant smile on his face, which broadened into a laugh as he saw the evident surprise of the startled observer.

"They're a little kittenish and skittish yet," he said, as one of the birds leaned over and pecked violently at the flower in the stranger's hat. "They can't kick, but they will eat anything in sight. Whoa, chick! Whoa,

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bird!"—as the birds made a joint effort to reach the bearer of the flowers, who now, laughing, backed out of reach of the strange team.

"Don't be afraid," said the driver, touching the bird-horses with his whip as they made another convulsive effort, lunging heavily toward the poppies. "They can't bite you; see, they're muzzled." And then the man with the flowers noticed the clever way in which the birds were harnessed. Around their necks was a strap, while another strap held their backs together so they could not bite.

"We have to muzzle them," continued the communicative driver. "They'll eat anything—from nails to oranges. Last week one bird swallowed a pipe—and lighted, at that; just snatched it out of a man's hand. But that isn't their steady diet; no. They live on alfalfa-grass and vegetables and ground shells and pebbles."

The birds were harnessed not unlike horses. Heavy leather collars fitted the lower part of their necks, forming breastplates that were attached to the end of the wagon-shaft and to each other; leading backward were traces that passed beneath the wings. The reins were not attached to their heads, but to their backs. "They're just broken in," said the driver, "but they travel pretty well;" and he touched the birds with the short whip and spoke to them. They looked around with their great black

eyes, and then, as though what he wanted had suddenly occurred to them, started, gradually settling into a very moderate trot, turning easily and coming back up the road again.

"You see they are harnessed in to stay," the ostrich-driver said as he stopped his team. "There are only two things they can do; stand in harness or go ahead. As a rule, they prefer to go. There's only one trouble—I can't get any great speed out of them."

At the South Pasadena ostrich farm, where one hundred birds of all sizes can be seen, from chicks to full-grown specimens, a boy rides one of the large birds bareback. At first the feathery steed protested, but gradually it became used to it, so that the young rider goes along with all the ease imaginable.

"Curious thing, that neck," continued the driver, leaving his seat and unmuzzling one of the birds. "Watch it."

Taking from his pocket an orange, he held it out. The bird eagerly seized and swallowed it, and the orange could be seen as a large lump passing all the way down the long neck—which was an extraordinary spectacle.

A few minutes later the driver touched his strange team, and away they went to the stable, or corral, in the neighboring farm.—St. Nicholas.

MANY are so busy shouting "Advance!" that they have no breath to ask whether they are going.

**Beauty is Health.**

Walnut Lake, Ark., June 3, 1900.  
 I thank you for the benefit I received from your advice and the Wine of Cardui. I took in my terrible condition. My life was no pleasure to me at all and I was of no use to anybody. After receiving your advice, and medicine I commenced taking it and began immediately to improve. The pains left me and the menopause, which came at the correct time, continued three days. I have gained strength and my weight has increased. My husband says the medicine has made me better looking than ever before.  
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STATE MISSION NOTES.

One Baptist in Louisville last year averaged over \$28 per week for missions.

To pastors: Won't you try to get every member to give something regularly to missions?

Our State Mission work will suffer unless we raise at least \$10,000 for State Missions.

Receipts are always small in May, June and July. Please forward funds promptly. Don't wait till your association meets.

The committee to visit Paintsville with the view of organizing a Baptist church there has been delayed on account of a terrible scourge of flux in the community.

The appropriations by the Board to State Missions are larger than any previous year, and yet there are other calls which must be met. Brethren, help us to meet these demands.

Has your Sunday-school made a special contribution this year to State Sunday-school and Colportage work? If not will you please give us one Sunday's collection and repeat it once a year?

The splendid church house at Berea was dedicated, free of debt, July 7. The new pastor, A. F. Aulick, was ordained on the 8th. Bro. Aulick is moving things at Berea. Is quite popular. Eleven preaches were in the examining council to ordain Bro. Aulick.

If the Baptists of Kentucky will average one cent a week this year for missions we will treble our contribution; that is, we will give to missions over \$95,000. Is there a man, woman or child, claiming to be a Missionary Baptist, who will not do that much? Let each one give that much, and those who have been giving do so well as they can, and all give as the Lord hath prospered, and we will astonish ourselves and the world.

Bro. Earl D. Sims, pastor at Croppers, has, under God, wrought wonders there. Within a few months he has multiplied the membership about seven fold. He baptizes every time he goes. On July 22 he baptized four candidates in the evening, then had a free lecture on missions in the open air and hundreds came to hear him. They own part of a union house, but intend to rise up and build. Mrs. Sims was to lecture to the ladies Thursday, the 25th, on her experiences and mission work in China.

The associational period is now on us. The Secretary will try to reach associations he did not attend last year all he can. He hopes to have some good brother to represent the work at every association he cannot attend. His proposed route is South Kentucky, Crittenden, Liberty, Elkhorn, Shelby County, Green River, South District, Franklin, Campbell County, South Union, Cumberland River, Baptist, East Concord, Rockcastle, Long Run, Sulphur Fork, Warren, Simpson, Salem, Freedom, Severn's Valley, Goshen, Laurel River, Owen, Union, Enterprise, Concord, Blood River and Graves County.

The Pineville-Chautauqua, under the auspices of the State Board and the Trustees of the Theodore Harris Institute, was an enjoyable affair. Bren W. P. Harvey, T. T. Eaton, W. B. McGarity, C. G. Jones, I. W. Bruner, H. A. Samrell, I. B. Timberlake, W. A. Whittle, J. A. Burns, W. J. Bolid, B. A. Dawes, Prof. Noe and J. G. Booth, all lectured from one to

three times each. All other speakers on the programme failed to attend. Next year we hope to have the Chautauqua in August. Make your arrangements to go and have the best outing at the least expense. J. G. Bow, Cor. Sec'y.

..WHERE I AM, THERE ALSO SHALL MY SERVANTS BE."

BY REV. JOHN S. SANDS, D.D.

Did you go to church yesterday?

"Yes, and I might just as well have stayed at home." I did not enjoy the services at all. I was not helped by them in the least. Our pastor did not seem to be up to his usual mark. I could not get interested in the sermon. I did not like the singing, and the prayers were not in harmony with my feelings or circumstances.

Well, I am sorry you did not "enjoy" the services, but I am very glad you were at church. That was the place for you, and you must not conclude that, because you were not benefited by the services, your attendance upon them was a failure. We are a little selfish sometimes in these matters without knowing it. There is a tendency on our part to measure the worth of a given service by its effect upon ourselves. If we enjoyed it, or if we ourselves were helped by it, it was good for us to be there; and if we did not enjoy it—if we did not feel heavenly influences playing upon our souls—we might just as well have stayed at home. That is certainly a great mistake. There are other ends to be accomplished by our attendance upon the prescribed services of the sanctuary besides those which pertain to our individual comfort, welfare or growth in grace.

We speak of the "services" of the sanctuary. Why do we call them "services"? Whom do we serve in them? Well, we certainly do serve ourselves, for they are meant to be in many ways helpful to us in our Christian life. But there is another one who is served by them, and that one is our Master, the Lord Jesus Christ. We may not have been conscious of serving ourselves in a given service, and yet we may have served him—we may have served him well—we may have helped him in his work on earth. We are servants of Christ before we are servants of ourselves; and if we have, by any given service, done his will, accomplished the purpose he had in view, our part in that service has been a success, whether we have been made happy by it or not.

It is better for us to go to church to worship and to serve rather than to enjoy. Our presence there may have some blessed influence over other hearts, and may, in ways that we know not of, help the Master in doing his work in this world; and, if so, whether we enjoy it or not, the service will not be in vain.—Presbyterian.

MARRIED

At the Louisville Hotel, July 24, 1901, Mr. James F. Ramey and Miss Drucille North, Rev. W. E. Foster officiating. Miss North is the accomplished daughter of Deacon North, of Sanders, Ky., and Mr. Ramey is a successful merchant at Confederate, Ky.

PATIENCE is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.

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CHICAGO CONVENTION.

The Baptist Young People's Union held its annual meeting in Chicago this year. It began July 25, and continued four days.

The Standard, of Chicago, the leading Baptist paper of the Northwest, welcomed them with words of encouragement, and of wise and kindly advice. It said:

"The last decade's history has shown that if there is to be any great and lasting good obtainable from the organization of the Christians who have not reached mature years, that object must be expected as the result of character, and character is a growth, not a creation, the result of many influences. It is this conviction which has caused the young people to look upon conventions and rallies as not of such paramount importance as was once the case. Young people did not require many years to discover that too often such gatherings were promotive of deficits rather than spirituality, of words rather than deeds.

"There is no occasion, then, for alarm if meetings are not attended as once they were when emphasis was first being placed upon the necessity for formal organization. If Christian Endeavor conventions have now an attendance of 20,000 where once they had twice or three times as large a number, it does not necessarily indicate any failure of the principles underlying Christian Endeavor methods. It cannot be denied that our own most helpful organization for young people does not appear to have the same grip upon the denomination that once was its justifiable boast. The fact that advance invitations for the international conventions are now almost unknown; that the attendance upon associational, state, and even international, meetings has gradually dwindled; that the debt, notwithstanding a strenuous yearly effort, fails of liquidation; that criticism, once unvoiced, now, as recently in the correspondence of The Standard, ventures to speak out with no uncertainty; these facts and others would appear to point to the conclusion that more stress must be laid upon the movement, that is upon the life of the young Christians, and less upon the form, that is the present method of conducting this specific sort of work.

"It is not the purpose of these words to forestall any action which the wise brethren composing the board of managers of the Baptist Young People's Union of America may take at their meetings this week. Least of all is it our desire to embarrass their deliberations by pointing out any supposed defects in organization or methods. Any one not connected officially with the organization knows, however, that there is discontent with existing conditions. Not that there is any word of complaint or faultfinding aimed at the leaders, but unrest there is undoubtedly. Recognizing the fact, which must be patent to every thoughtful observer, that the present plan of organization has, in some degree at least, served its beneficent purpose, the leaders should take steps to modify and simplify plans and machinery to meet the present exigency before a condition becomes a crisis. Just what the scope of this modification should include we are not prepared at this time to suggest. It would concern such matters as frequency of conventions, a change in, if not the elimination of state and associational rallies, a modification of the present plans for the conduct of the Christian Culture courses;

such things as these are what we have in mind, not any alteration of fundamental principles."

The meeting was held in the Coliseum. As usual the newspapers proclaimed that 15,000 were expected, and this made the actual attendance, of about 4,000, in the Coliseum seem smaller than would have been the case.

Francis W. Parker delivered an address of a political, though not a partisan, cast in behalf of the Christian Citizenship League, a sort of Mugwump organization. We use the word without the slightest intention of reflecting either on the League or the Mugwumps, but only because it is the only one we know that is expressive of the objects of the worthy League as we understand them.

At night the beloved President, John H. Chapman, delivered his annual address. He has shown himself well adapted to his position, and there is no wonder that he was unanimously re-elected, in spite of his suggestion that after ten years of service he might be allowed to retire. President Chapman gave as the keynote for the meeting "Kingship," and the speeches made followed along the line of thought suggested by the word.

After President Chapman, Dr. J. B. Gambrell made one of the eloquent speeches for which he is famous on "The Way to the Throne."

Afterward there came one of the childish things which many of its friends hoped the Union would have put away by this time, and that was the presentation of prize banners. These went to Pennsylvania and Wisconsin.

On Friday the chief speaker was Rev. Campbell Morgan, of England, who is carrying on Moody's work at Northfield. His subject was "Victory," and he was very optimistic as to the greatness of the victory to be brought about by young people. He warned them, however, to be on their guard against spiritual indifference which he considers the great sin of the age.

At night there were three addresses. Rev. W. J. Williamson spoke upon "Subjects of the King in Recreation"; Rev. I. W. Carpenter on "The Subjects of the King in Business"; and Rev. C. L. Morrill on "The Subjects of the King in the State."

Saturday morning the heat was intense, and quite a number of the delegates were overcome by it. But none had dangerous or severe sunstrokes. There was more of the childish things, which might well be put away, especially as so many of the "Young People" have grey heads. Delegates marched up the aisle carrying gorgeous banners which they carried through the building and up in the choir loft. After this was over, there was a business meeting held. Eight thousand dollars was subscribed toward paying off the debt. An address from Rev. W. P. McKee, who is always heard with much interest and profit, followed. In the afternoon there was more of the childish things. Having children dressed in white and carrying flags resembled the vested boy choirs in the Catholic

THE MARKETS.

LIVE STOCK.

Report for week ending July 27.

Table with columns for various livestock types (CATTLE, SHEEP AND LAMBS) and their market prices.

and high-church Episcopal churches, more than it did what is usually seen in Baptist meetings. There was very little of such spectacular doings in the meeting of the B. Y. P. U. last year. Rev. Mr. Pierce, of Pennsylvania, gave a "chalk talk," and Rev. C. H. Rust, of Minnesota, made a fine speech.

The demonstration during the day which showed the greatest enthusiasm was the reception of a telegraphic message from our Methodist President McKinley. President McKinley has won a high reputation for his talent and tact in messages, and his power of felicitous sentences. And the convention showed their appreciation of his words.

An effort has been made to have the convention meet biennially instead of annually. But the sentiment seemed to be in favor of a meeting next year. The final discussion in regard to the meeting and the places of meeting was left to the executive committee. The understanding was general that the meeting would be held in Providence, R. I.

There were various rallies and side meetings during the four days. On Sunday the address at the Coliseum was made by Dr. J. B. Cranfill, of Texas. The Executive Committee has not yet chosen a Secretary to succeed Dr. E. E. Oliver.

The delegates went home in high spirits, having greatly enjoyed the meetings and their visit to Chicago. If the heat was great, they had the comfort of knowing it was pleasanter there than in many of the cities from which they came.

I THINK we should cross our man's path without hailing him, and, if he needs, giving him supplies.—H. W. Beecher.

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Advertisement for COLORADO'S COOL RESORTS, BEST REACHED VIA THE MISSOURI PACIFIC RAILWAY. Includes an image of a mountain landscape and text about double daily service through sleeping cars to San Francisco via Pueblo, Glenwood Springs, and Salt Lake City.

Table with columns for LEAF TOBACCO, Report for week ending July 27, and RECEIPTS. Includes sub-tables for SALES WITH COMPARISONS and REJECTIONS.

Table with columns for RECEIPTS, 1901, 1900, 1899, and Receipts Jan. 1 to date. Includes sub-tables for BULKY TOBACCO and REJECTIONS.



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Arrive Richmond, Va.	12:00 p.m.
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Returning arrives in Louisville	11:00 a.m.

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## THE FARM

KENTUCKY TRADE ITEMS.

Corn brought \$2.75 at the sale of H. Green Sutton in Rockcastle.

J. R. Kevil, of Princeton, harvested 1,010 bushels of wheat from 40 acres.

John Wood bought 5000 lambs last week at from 4 to 4 1/2.—Danville's Advocate.

I. O. James, of Harrodsburg, sold to Taylor Elkins, of Burgin, a Red Leaf colt, for \$400.

Lutes & Co., sold to Robert Russell, of Mercer, 25 stock heifers at \$3c.

Henry Oaywood, of North Middletown, sold 7 steers, 1,125 lbs. wt., at \$4 65.

S. D. Goff bought last week at Mt. Sterling a pair of mare mules, 16 hands high, for \$300.

The drouth is telling on the hemp. Corn is beginning to need rain. Gardens are drying up.

D. W. Pied, of Paris, last week shipped 75,000 pounds of fine bright leaf tobacco to London, England.

Total sales of leaf tobacco in this market last week were 2,000 hds., against 3,130 hds., for corresponding period of last year.

George T. Wood, of Stanford, shipped to Cincinnati last week a car-load of cows and calves he bought of various parties at \$25 to \$30.

The Midway Clipper says the Woodford county wheat yield is about 75 per cent. Charles Nuchels has sold a crop of 5,000 bu., at 60c.

E. B. Dooley and L. E. Cockrell sold to Spears & Son, of Paris, 6,000 bushels of grass seed for August delivery at 48 cents per bushel.

The wheat being threshed is splendid in quality, although somewhat disappointing in quantity. It is still selling at 58c.—Washington Democrat.

Uncle Jack Arnold, of near Morgan, is said to have raised the banner oats crop of the county. A field of 12 acres averaged 50 shocks, 16 bundles to the shock, about 75 bushels to the acre.—Falmouth Pledstonian.

Oggar & Davis have purchased about 40,000 bushels of wheat, the bulk in Boyle county, at prices ranging from 55 to 58 cts. Anderson & Spilman bought about 50,000 bushels of wheat at from 57 to 58c.—Advocate.

In the United States corn is always first of the domestic crops in total value. From 1879 to 1900 its total annual value, based on the farm price, December 1 of each year, ranged between about \$500,000,000 and \$750,000,000, once only having fallen below the smaller amount, while five times it has exceeded the larger.

Mt. Sterling Court.—The Advocate says: About 800 cattle on the market. The quality of stock offered was common. Trade was dull. A little improvement over last court was noticed, but still it was a slow day. About 1,200 sheep on the market, but little or no trade in them. A bunch of 1,125 lb. steers sold at \$4 65, but stock steers of 900 to 1,000 lbs. sold at 4c; yearlings at 4 to 4 1/2; heifers at 3 to 3 1/2; cows at 2 to 3c; old cows and rough oxen at 1 and 2c.

### EXPERIMENTS WITH SEED POTATOES.

As there is quite a difference of opinion in regard to whether we should use large or small potatoes, whole or cut pieces, large pieces or small ones, the seed end, the stem or the middle, I give the conclusions reached after numerous experiments by the different stations, which ought to be of interest to potato growers.

The Maryland station finds that in a particularly dry season cut pieces are at a distinct disadvantage as against whole tubers.

The New York station finds that little or nothing is gained by using cut potatoes for seed, while the labor of cutting and the greater market value of the larger tubers may constitute a positive loss. The statement was based upon an experiment in which equal weights of seed were used per row. The cut seed was later than the whole seed, and the finer it was cut the more was this difference. The more seed potatoes they planted, the greater was the crop.

At the Michigan station the yield gradually declined from the half to the single eye. It appeared that the halves of medium-sized potatoes were better than whole ones of the same size, or even of a much larger size.

The Virginia station found that larger cuttings than two eyes (except the eyes are closed on the tuber) to be a waste of seed.

The Rhode Island station reports using equal weights of seed of cuttings and of whole tubers. The results indicate the largest yield in the case of whole tubers, but the single-eye pieces produced the largest per cent. of merchantable potatoes.

At the Indiana station half tubers produced a larger yield than the whole ones. As to the relative value for seed of the bud end (or seed end), the stem end and the middle of the potato, no conclusion could be reached.

The Utah station claims that neither one nor two eyes nor the seed nor the stem end of potatoes should be used. They recommend good-sized potatoes cut lengthwise into two pieces, and very large potatoes into three or four pieces. In their test upon the comparative value of seed ends and stem ends, it was found that in a total yield of 530 pounds for the best plot the difference in favor of the stem ends was 52 pounds.

Although the Iowa station has conducted hundreds of potato experiments, it has never found anything that would indicate that one end of a thoroughly ripe medium-sized potato is better for seed than the other, but potatoes are so often injured by drouths, weeds and other unfavorable conditions that it is unsafe generally to plant little potatoes, or the seed end of potatoes.

The Michigan station found the seed end to be as valuable for planting as any other portion of the tuber. They never use the stem end unless the piece is large enough to contain one good eye from the middle of the potato.

The Virginia station found seed end, stem end and middle of about equal value.

The Indiana station found that seed ends gave a much larger proportion of large potatoes.

The only conclusion that can be drawn from all these conflicting reports of tests is that the weight of experience seems to be in favor of the whole seed rather than cut seed, and in favor of large seed pieces rather than small ones, the cutting to be lengthwise, so that each piece

will contain a part of both ends and the middle.

Probably a conservative, commonsense conclusion would be, if seed is cheap, use whole potatoes of medium size; if seed is dear, cut medium-sized potatoes into halves and large ones into quarters, lengthwise.—New York Weekly Witness.

### THE ART OF SLEEPING HEALTHFULLY.

It will be readily seen that how much sleep a man requires depends very largely upon how he sleeps. He who sleeps normally may be well and strong on six, perhaps even fewer, hours of sleep. He who sleeps as do the majority of people will be apt to find even eight or ten hours inadequate. The question is, rather, how to sleep than how long to sleep—the art of sleep rather than the abolition of sleep. There are people who never rest. Sitting or lying down, as well as walking or working, their muscles are active. On the other hand, there are some who can lie down, relax all the muscles, stop thinking, and rest in this way without sleeping for a half or quarter of an hour. One may rest without sleep, just as one may sleep without rest.

Sleep is very largely a matter of self-command. "How far away are the enemy?" asked Napoleon. "They will reach us in about twenty minutes," was the answer. "Then I'll have twenty minutes' sleep," he remarked. And he slept calmly and restfully. Dr. William Pepper, of Philadelphia, had the same power, so had Von Humboldt. These men had mastered the art of sleep. Sleeping is an art—in art to be acquired, happily.

How to antagonize insomnia in a normal way is, perhaps, one of the most important problems given to a brain-worker to solve. Blessed are they who can solve it in the right way; and un-blessed are they who try to solve it in the wrong way. Let me give a morsel of personal experience. After a day of more or less exacting brain activity is done, I am in the habit of using some artificial and mechanical means to get the circulation away from the head back to the extremities. I used to think that walking would do this; and it is certainly helpful; but it is by no means always to be relied upon. Here is a little recipe: Before getting into bed, stand on tiptoe, letting the body down slowly as far as possible, then rising again with deliberation. Do this twenty to fifty times every night at least. I have heard of an octogenarian in my neighborhood who attributes his long life and good health to a faithful observance of this little device.—Health Culture.

#### THINGS WORTH TRYING.

Rub the old hen under the wings and fluff with a cloth saturated with kerosene. This will be communicated to the chicks when they are hovering, and will act as a lice exterminator, as well as a preventative.

Grease the top of the heads of the chicks about the first thing you do. That will kill any of the big lice that may have staked out a claim there. They bore into the top of the chick's head, and soon kill them.

Remember that it is just as much trouble and expense to raise a brood of mongrels that you will be ashamed of, as it is to raise thoroughbreds of which you will be proud.

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Leave Louisville.  
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Arrive Louisville.  
8:30 a.m.; 11:00 a.m.; 1:30 p.m.; 4:00 p.m.

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Leave Louisville.  
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Arrive Louisville.  
8:30 a.m. and 1:00 p.m.

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ST. LOUIS-LOUISVILLE LINES.

(Time Table corrected to June 25th, 1901)

LOUISVILLE DIVISION.

No. 1	No. 5	No. 6
Lv. Louisville 7:30 A. M.	8:30 P. M.	7:30 P. M.
Ar. Shelbyville 8:30 A. M.	9:30 P. M.	8:30 P. M.
Lawrenceburg 9:30 A. M.	10:30 P. M.	9:30 P. M.
Versailles 10:30 A. M.	11:30 P. M.	10:30 P. M.
Lexington 11:30 A. M.	12:30 P. M.	11:30 P. M.
Hurricane 12:30 P. M.	1:30 P. M.	12:30 P. M.
Georgetown 1:30 P. M.	2:30 P. M.	1:30 P. M.

ST. LOUIS - ST. LOUIS DIVISION.

No. 4	No. 8	No. 9
Lv. Louisville 7:30 A. M.	8:30 P. M.	7:30 A. M.
Ar. Georgetown 8:30 A. M.	9:30 P. M.	8:30 P. M.
Lexington 9:30 A. M.	10:30 P. M.	9:30 P. M.
Versailles 10:30 A. M.	11:30 P. M.	10:30 P. M.
Lawrenceburg 11:30 A. M.	12:30 P. M.	11:30 P. M.
Shelbyville 12:30 P. M.	1:30 P. M.	12:30 P. M.
Louisville 1:30 P. M.	2:30 P. M.	1:30 P. M.

ST. LOUIS - ST. LOUIS DIVISION.

No. 4	No. 8	No. 9
Lv. Louisville 8:30 A. M.	10:30 P. M.	8:30 A. M.
Ar. Hunt'sburg 11:45 A. M.	12:30 P. M.	11:45 A. M.
Princeton 1:00 P. M.	1:45 A. M.	1:00 P. M.
St. Louis 6:30 P. M.	7:30 A. M.	6:30 P. M.

ST. LOUIS - ST. LOUIS DIVISION.

No. 3	No. 7	No. 10
Lv. St. Louis 8:30 A. M.	9:30 P. M.	8:30 A. M.
Ar. Princeton 9:30 A. M.	10:30 P. M.	9:30 A. M.
Huntingburg 10:30 A. M.	11:30 P. M.	10:30 A. M.
Louisville 11:30 A. M.	12:30 P. M.	11:30 A. M.

ST. LOUIS - ST. LOUIS DIVISION.

No. 10	No. 22	No. 21
Lv. Louisville 6:30 P. M.	7:30 P. M.	6:30 P. M.
Ar. Hunt'sburg 9:50 P. M.	11:45 A. M.	9:50 P. M.
Ar. Evansville 10:35 P. M.	11:45 P. M.	10:35 P. M.

ST. LOUIS - ST. LOUIS DIVISION.

No. 9	No. 21	No. 22
Lv. Evansville 7:30 A. M.	1:15 P. M.	7:30 A. M.
Ar. Huntington 8:30 A. M.	2:15 P. M.	8:30 A. M.
Ar. Louisville 11:50 A. M.	5:45 P. M.	11:50 A. M.

ST. LOUIS - ST. LOUIS DIVISION.

No. 1, 2, 3, 4	No. 11	No. 12
Trains Nos. 1, 2, 3, 4 run solid between Louisville and St. Louis.	Trains Nos. 11 and 12 run solid between Louisville and Evansville, carrying Chair Cars.	Trains Nos. 11 and 12 carry through first-class Coaches between Evansville and Louisville.

ST. LOUIS - ST. LOUIS DIVISION.

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E. H. BARNWELL, G. P. & T. Agent, Washburn, Mo.  
G. H. ALLEN, Asst. General Pass. Agent, St. Louis, Missouri.

**Items of Interest.**  
NEWS THE WORLD OVER.

The kind of bull fighting just started at South Omaha, Neb., if allowed to grow, is but the "entering wedge" for the real Spanish blood spilling game. Under the new plan, the bull is provoked, but not provoked, while the man's hurt, but not provoked. When the audience, at South Omaha, found that it was a make-believe bull fight in which the only serious actor was the bull himself, they were disgusted and stayed away. New seal was added to the entertainment, however, by the bull, who either did not enjoy the fun, or perhaps enjoyed it too well, caught the forehead on his horns, tore his breast open and threw him about forty feet. Then cry was made that bull fighting was a sin, and ought to be suppressed, yet the new form given to the show meant the greatest excitement. With a crowd eager to see somebody or something hurt, the Governor of Nebraska leading the procession. The newspapers and the decent people are insistent that the show shall be abolished.

Prof. W. H. Pickering, of the Harvard Observatory, who has been making astronomical observations in the mountains of India, has made a series of photographs of the moon which appear to establish the fact that there is snow on the moon. A general view of any given series gives a fair assurance that there is something besides a bare land surface reflecting the light. In a small number of the greater series, identified throughout, Prof. Pickering's recent series, there are changes in the lighting that are perfectly explained on the supposition that snow fields reveal themselves by reflected light in abysses which are invisible to us except under certain angles of sunlight. The fact that this is so is not only a matter of inference, but it is most probably the snow of water. The presence of an atmosphere on the moon is now accepted among astronomers.

A decision of deep interest to all commanders and owners of trans-Atlantic liners has just been rendered in England by the Court of Appeal of the High Court of Judicature. This is a dismissal of the appeal of the Cunard Company from the judgment in the lower court against the Campagna for the sinking of the bark Kipling in the St. George's channel last July. The sinking of the Kipling, which was one of the usual precautions were taken on board the Campagna, and that the speed at which his ship was running was the lowest at which she could be navigated safely. Notwithstanding this defense, the court, presided over by Justice Barnes, decided against the Campagna, mainly on the ground that her speed was excessive in the circumstances, and this decision has now been upheld by the Court of Appeal.

President McKinley will receive the honorary degree of LL.D. at the hands of Howard University at the coming commencement in spite of the efforts of certain of the trustees of the University, who have been considered by the Board of Overseers, and there was a unanimous desire to give the degree.

Four engagements took place on April 22 and 23 at the Great Wall, between troops under Gen. Kettler and the Chinese troops under Gen. Liu. The Chinese were everywhere defeated, and were forced back, and perished as far as Ku-Kuan. Major Hensley, who accompanied a strong party of Chinese occupying a bastion on the heights commanding the pass, and the position was only taken after eleven hours' hard fighting. The French troops were not engaged. Li Hsiang-shan is reported to have said that Liu would have so flagrantly disobeyed his orders, and awaits the Chinese report of the encounter.

The thanks which Li Hung Chang has given to Mr. Hockbill for the course of the United States in the indemnity negotiations, is in line with similar thanks which Minister Wain has expressed to Secretary Hay, the Chinese authorities having taken occasion several times of late to make known their appreciation of American efforts to keep the total of the indemnity down to a sum which China could reasonably meet.

Mrs. M. Smith, of Oakland, Cal., wife of the "borax king," is going to adopt 100 girls and rear them as her own children. Mrs. Smith's 100 daughters will live in 10 houses, 10 girls to each house, on a 35-acre tract of land near Arbor Villa. Mrs. Smith's home in Oakland, Cal., is the 10 houses is already being built, and work on the others will begin at once.

**DEATHS.**

For actual subscribers we insert an obituary notice of the worthiest. We charge only a cent a word for all over 100 words. It is published in advance. Count the words and find out what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**SMOKE.**  
Sarah J. Snook, consort of the late W. B. Snook, of Shelby County, Ky., was born September 23, 1825, and went home to heaven June 21, 1901, in the 76th year of her age. She was the daughter of the lamented Augustus and Eliza Duncan, of Franklin county, Ky., and became the wife of our brother, W. B. Snook, March 19, 1847, who, some ten years ago, preceded her to the better land.

Our sister was the mother of seven children—five sons and two daughters. One daughter died in early life, and one son after he reached his majority. Sister Snook professed faith in Christ as her personal Saviour in early life, and was baptized by "Uncle" Tommie Daniel, of blessed memory. Some twenty years ago she, with her husband, became members of the church at Kintnersville, where she remained a most consistent and useful member unto the day of her death. Mrs. Snook possessed a strong Christian character. She was a Baptist because of her conscientious convictions. She felt a deep interest in the prosperity of her church, and delighted to attend upon its services whenever it was in her power to do so. She was a woman of wonderful energy, and possessed remarkable executive ability. She was a pillar of strength in her splendid home not only during her married life, but more especially during the years of her widowhood. She was a most tender and affectionate wife, a kind and indulgent mother and an obliging and considerate neighbor. For weeks before her death she was a great sufferer. She bore her affliction with remarkable cheerfulness and patience. Never were children more attentive and tender toward a sick mother, than were the children of Mrs. W. H. Howland, of Louisville, who, during her loving attention to her dear mother, and her noble sons were no less so.

Her funeral sermon was preached by her pastor, Wm. H. Nevin, in the church-house at Kintnersville and her remains laid away by her dear husband's in the Kintnersville Cemetery to await the resurrection of the just. May the influence of her beautiful life linger as a heavenly benediction upon her many friends, and may God especially bless the deeply bereaved children and grandchildren, and may each one of them be preserved unto their own good time for a happy meeting some sweet day on the evergreen shore. J. S. GATTON.

**REMEMBRANCE.**  
Mrs. Mollie J. Robertson departed this life at the home of her daughter, Mrs. Tom Merroman, near Glendale, Ky., May 19, 1901. She was the daughter of James and Nancy Merroman, and was born October 1, 1818. She was married to William J. Robertson in 1848, in Breckinridge county, and in early life she professed faith in Christ and united with the old Scotch church, of which she ever remained a faithful and consistent member, never faltering in the Christian race, ever ready to encourage and help others, always in sympathy with her pastor. Too much could not be said of this sainted "mother of Israel," who was faithful and devoted wife, and a loving mother. She leaves four children to deplore their loss, and sadly they miss her. Four children and her husband preceded her to the better land.

Mrs. Robertson was a woman of rare intelligence and piety and great strength of character; her influence was felt by all who came in contact with her and has left its impress upon all. She belonged to the "Old Guard" of the Reformed and, next to her Bible, she loved it. But she has gone to her reward. We thank God for such a life lived in our midst and would take courage and strive to emulate her example. Her children and grandchildren rise up and call her blessed. "Blessed are the dead that die to the Lord." A RELATIVE.

**SMITH.**  
Bart Smith, our beloved brother, the son of John and Hannah Smith, was born September 29, 1816. At the age of 18 he joined the Baptist church, and at his death was a member of the Kintnersville church. October 2, 1868, he was happily married to Corina Branham, who is dead without him. He went to Denver, Col., for his health a short time before the end came, June 26, 1891. Bro. B. F. Hagan, his beloved friend, first preached his funeral, and he was to rest at Kintnersville. May God bless and comfort his bereaved wife. W. H. BRONSON.

(See another page for additional obituaries.)  
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- St. Mark's Guest - Hoskins.
- Marion Resartus - Thomas Carlyle.
- Lovelace's Poems - James Russell Lowell.
- Marion - Scott.
- Mornings in Florence - John Huskin.
- Mosses from Old Manses - Nathaniel Hawthorne.
- The Nocturnal Letter - Nathaniel Hawthorne.
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- She's All the World to Me - Hall Calton.
- A Study in Nocturnal - A. Conan Doyle.
- Ten Nights in a Bar Room - T. H. Arthur.
- Tennyson's Poems, Vol. 1.
- Tennyson's Poems, Vol. 2.
- Tennyson's Poems, Vol. 3.
- The House of Seven Gables - Hawthorne.
- The Wide, Wide World, Vol. 1.
- The Wide, Wide World, Vol. 2.
- Water Babies - Elizabeth Wetherill.
- Wonder Book - Hawthorne.
- Whittier's Poems.
- Imitation of Christ - Thomas a Kempis.
- King for the Master's Use - Havergal.
- Kinship - Robert L. Stevenson.
- Light of Love - Mr. Edwin Arnold.
- Last Essays of Kila - Charles Lamb.
- Lorna Doone, Vol. 1.
- Lorna Doone, Vol. II.
- Lullaby - Thomas Moore.
- Lucifer - Meredith.
- Bracebridge Hall - Washington Irving.
- Natural Law in the Spiritual World - Drummond.
- Paradise Lost - John Milton.
- Past and Present - Thomas Carlyle.
- Vanity Fair - Thackeray.

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## DEATHS.

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### ADKINSON.

Thomas Adkinson, son of Samuel and Mary Adkinson, was born in Breckinridge county, Ky., July 8, 1821. He was reared and lived until 1864, when he, with his family, moved to Chikasha, I. T., where he died July 11, 1901. He was converted and joined the Baptist church in 1848 and, through all the fifty-five years of his Christian life, he was faithful and true. He was married Dec. 8, 1850. His professional companion, who shared this life with him for more than fifty years, and five children are left to mourn for him.

He had been a regular subscriber and reader of the *Western Expositor* for more than fifty years. He dearly loved the paper. A prize in Israel hath failed. He was a good man. May God bless and comfort the bereaved.

M. L. COMPER, Pastor.

### HUNTER.

Bro. David Hunter was born in Shelby county, Ky., August, 1828, and died July 30, 1901. He made his profession of faith in 1840 and was baptized into the fellowship of Simpsonville church by Elder John Dale. He afterward moved his membership to Dover and then went into the constitution of Mt. Pleasant church. Bro. Hunter filled his place in the committee in his family in his church as fully as any one I ever knew. He had been a constant subscriber to the *Western Expositor* for more than forty years. He will be sadly missed in his church. Funeral at Todd's Point, after which we laid our brother to rest in the beautiful city of the dead at Shelbyville, where he desired the remains to be laid.

W. K. POWERS,  
Todd's Point, Ky., July, 1901.

### FLANERY.

Mr. John M. Flanery died at his home in Paducah, Ky., July 26, 1901. He was born July 17, 1826, and was married June 11, 1850, to Miss Belle Rodge, of Marion. He was reared by religious parents, and, having made a profession of faith in Christ, joined

Dunn Springs Baptist church. At his death he was a member of the First Baptist church at Paducah. During his last protracted sickness he was a great but patient sufferer. Being satisfied that he would not recover, he was submissive to the Lord's will, and said he was prepared for death. He leaves a bereaved wife, mother, one sister and four brothers.  
R. W. MORRHEAD,  
Princeton, Ky., July, 1901.

(See another page for additional obituaries)

## Items of Interest.

NEWS THE WORLD OVER.

Mr. Brodrick, Secretary of War, stated in the House of Commons that there were 10,700 women and children in the reconcentration camps in South Africa, and that 125 women and 476 children died during the month of June. What was Weyler's highest death rate? Spain was weak and poor and could not have fed her prisoners had she tried to do so. Of course this does not excuse Spain. It was infamous to imprison the women and children.

Karl Russell was tried by his peers, the House of Lords, upon a charge of bigamy. He pleaded guilty, but contended that, as his second marriage was in the United States, the Lords had no jurisdiction in his case. The Lords decided that they did have jurisdiction and sent him to prison for three months. The punishment is ridiculously light, but there were extenuating circumstances, they said.

Civil government was formally inaugurated in the Philippines on July 4th, and for the hundredth time the way was said to be "over." Already the civil government has been suspended in much of the territory, and the military resumes control because the war is not over. The garrisons in several towns in the island of Cebu are besieged by the Filipinos, and there have been fights in several places on the island of Bohol.

It is a pity Admiral Schley did not continue to possess his soul in patience under the attacks made upon him by that infidel clique in Washington City, of which Sampson is the pet. He has at last been stung

into asking for a court of inquiry. The country, to judge by the papers, has little confidence in his receiving justice from a court chosen by those who have allowed such attacks to be made on him. It goes without saying that a Maryland gentleman like Schley was not guilty of cowardice.

It develops that Andrew Carnegie's munificence in Scotland's universities is not looked upon with favor by some of the English people in commenting on it, the *Review of the Week* has this to say: "We trust in Scotland pride to rise in its wrath against this invasion of the almighty dollar. Imagine the Duke of Hamilton, Cameron of Lochiel, or Macdonald of the Isles allowing his heir to get education at the cost of an American iron-monger! We shall next hear of some Chicago pork packer proposing to buy up Oxford and Cambridge and dictating terms of admission and the subjects taught; or of Boss Tucker forming a lobby to control the London University, with the object of securing Tammany principles in the mind of the rising generation of Cockneys."

It is reported that the Mad Mullah in Northern Somaliland has made an alliance with the Mijertan tribe which will enable him to lead 50,000 men against the British. If the feint in the direction of Ber is successful, the British expedition will have to invade the country of the Mijertan tribe. There will be heavy fighting and the ease of communication with the British are liable to be broken at any time. At least accounts all the members of the expedition were well, but the heat was intense.

In spite of the fact that the plague is spreading in the Punjab, where it has already invaded several hundred villages, the repressive measures have so dangerously irritated the natives that the Government has been obliged to order a wholesale relaxation of the plague regulations.

News has been received at Victoria, B. C., by the steamer *Manana*, of the loss of the steamer *Edmund* of the Australian coast during the heavy gale late in March. Thirty-two persons perished with her, and when the six bodies that had been recovered were found, wild dogs were devouring them and were driven away with difficulty. Only a few could be identified, including those of Captain Omit and Engineer Hills. The ship *Louise Lamont* was lost during the same storm with sixteen souls, and nothing has been heard of them. From the same source comes the news of the wreck of the

American schooner *Helene* Nicholson, of Tacoma, bound from Apia for Sydney, near New Caledonia. All hands were saved.

A change of sentiment is now observable in the long controversy that has raged between the Nicaraguan and the Panama Canal Routes. Some of the more careful students of the question are going over to the Panama side. The final report of the Isthmian Canal Commission, it is said, will be more favorable to the Panama route on physical reasons than before. The final surveys and borings tend to increase the apparent magnitude of the Nicaraguan project, while the effect of similar studies upon the Panama side seems to be the other way. It is claimed that the Panama canal would be shorter, have fewer locks and less curvature than the Nicaraguan. Its cost of maintenance would be less and its prospect of becoming ultimately a tide water canal would be much greater. One of the rebutting arguments is that Nicaragua, being so much further north, would be a shorter route between San Francisco and New York, or between New Orleans and San Francisco, etc.

The apparent contention of the people is against inequality. I believe that this contention has no meaning, and therefore no force, except as in general terms, or in particular cases, it strikes at injustice. Men do not want the equality which makes them alike even in condition. I doubt if they care to be equally rich. It is evident that they do not care to be equally intelligent. What human nature cannot endure, at least human nature trained in the ways of modern democracy, is that one man should be rich at the price of another man's poverty, or that one man should be intelligent at the price of another man's ignorance. The thing which every man is sensitive about is injustice. The man whom every body hates is first the unjust man, and the man who, without being actually unjust, is willing to thrive upon any organized injustice. And so we get by indirection the thing which all want most, namely, justice; and also the man whom society values most, first, the just man, and still more the man who is able to insure justice.—W. J. Tucker.

"Henderson's Picturesque Gardens" is the title of a new and magnificently illustrated garden book, which we predict, as it becomes known, a wide distribution among lovers of the gardens and artistic home surroundings. There are over three hundred superb illustrations in it, made from photographs taken in the prettiest gardens of the world, portraying lawns, garden and landscape effects, plant and tree groupings, decorative bedding, herbaceous gardens and borders, formal gardens, Italian, Japanese and English gardens, rock gardens, wild flowers, houses, arbors, columns, fountains, etc., picturesquely draped with vines, as well as numerous other garden embellishments. The text matter, by Charles Henderson, pertinently describes the various illustrations. It gives the names of such plants, trees, shrubs, bulbs and seeds as are used in the various combinations. The book is elegantly gotten up and certainly will prove suggestive of many improvements.

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