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Faith, Hope and Love, these three.

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DELAY has ever been injurious to those who are prepared.—Lucanus.

SINGING is as much the language of holy joy as praying is of holy desire. When we have received special mercy from God let us be quick in praising him ere time and our own deceitful hearts efface the good impressions made. David sang his triumphant song in the day that the Lord delivered him.

The best of men's works are imperfect, they have their flaws and defects, and are left unfinished. God's work is perfect; if he begin, he will make an end. HALA! God of truth, whose word we may take and rely upon, for he cannot lie. He is faithful to all his promises, nor shall his threatenings fall to the ground.

We find the following illustration in the *London Baptist*: "The hen that sets on a nest of duck eggs is sure to hatch ducks, if she hatches anything. The teacher or preacher who sits on a nest of doubts, as to the inspiration of the Bible and the divinity of Christ, will most likely hatch a brood of skeptics, if he hatches anything."

The *New York Nation* is no great friend to religion, and makes quite an unjustifiable attack on the men now turned out by Theological Seminaries. But even it is constrained by a sense of justice to speak thus of the older minister "Of sound learning and scrupulous morality, and with a profound sense of duty and obligation, he led by sheer intellectual and spiritual force the thought of the community."

DISCONTENT magnifies what is past, and villifies what is present, without regard to truth or reason. Who talk more absurdly than murmuring Christians? When we begin to fret and murmur and be uneasy, let us remember that God hears all of our murmurings and yet bears. Our Heavenly Father condescends to give even murderers a fair hearing, and while grieved with them, he continues his care of them, as the tender parent of the forward child. Then murmur not, oh child of God.

The *New York Evening Post* says: "The merchant or manufacturer or transportation manager does not argue that the drinking of liquor to excess is a moral wrong. He simply says that he cannot afford to have a clerk or an engineer or a motorman who is liable to get drunk and thereby disarrange his business, blow up his mill, or involve his company in a disaster." These business men, acting in the interests of their business, are bringing powerful help to bear against drinking.

The Office Work of the Holy Spirit in Christian Life and Work.

BY J. M. WEAVER, D.D.

The Holy Spirit as revealed in the Bible, is a Person, the third Person in the Godhead. The personal masculine pronouns, He, His, Him, are used always in referring to Him. Yet, strange to say, many Christians, and even ministers, refer to Him as "it." He is given all the attributes of Deity in the Scriptures. How would it sound to hear one say: "God is a Spirit, and they who would worship it must worship it in spirit and in truth?" Yet why not use it in referring to God, the Spirit? One is as appropriate as the other. In the Old Testament He is never called the Holy Ghost, but frequently the "Spirit of God," "my Spirit," and four times the Holy Spirit. In the New Testament He is called the Holy Spirit or Holy Ghost no less than ninety-one times. Thus His personality and Deity are plainly set forth, and today these are fully acknowledged by all orthodox Christians.

He has been present and working in all dispensations from the beginning, but the present dispensation is emphatically called the Spirit's Dispensation. We, then, are now living under His dispensation, and, as a Personal Agent, He is filling an office and working for the establishment of the Redeemer's Kingdom. His office work is twofold in its nature: that in regard to the unbeliever and that in regard to the believer.

The subject discussed in this paper is The Office Work of the Holy Spirit in Christian Life and Work. We will not, therefore, write of His work upon unbelievers, but upon Christians. Of course, all that we can know of this subject is revealed in the Scriptures alone; all outside of this would be speculation, hence unprofitable. What, then, do the Scriptures teach is His office work in the Christian's life and work?

In the 16th chapter of the Gospel as recorded by John, Jesus said to His disciples just before His departure: "I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will lead you into all truth: for he shall not speak of himself; but whatsoever things he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and show it unto you."

We learn here that the Spirit shall not speak of Himself, hence when the soul is influenced by the Spirit, the believer is not led to think of the Spirit Himself, but of the person and work of Christ. We are most under the power of the Spirit when we are thinking of and loving most the Lord Jesus Christ. The lovely character and wonderful work of Christ are presented to us which produce within us a glow of devotion, and this always purifies and empowers us.

The first work of the Spirit upon the Christian is that of illumination. This is not inspiration, but illumination. The difference between these is: Inspiration is the communication of new truths, while illumination is light thrown upon old truths. There has been no inspiration since the death of the last apostle, John. Fanaticism leads men to

make the claim of inspiration by the Spirit, and they often reject revelation as given by the apostles, because they claim later revelations from the Spirit. No Christian can understand and appreciate the inner, deeper spiritual truths of the Bible without the illumination of the Holy Spirit.

Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spirituals" (1 Cor. 2:12, 13).

David prayed: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 219:18). This is His office work, and every Christian should submit fully to Him to have this teaching. The Spirit thus leads the Christian into the truth as to his sonship: "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). "The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). When we are under the uplifting and developing influences of the Spirit, the Word of God shines with a new lustre to our mind, and cheers our affections, causing an increase of love to God and man. The Spirit puts nothing new in the Word, but throws light upon it. As in a case of beauty, nothing is seen in the dark, but when light enters these beauties shine forth, so to the unspiritual eye the Word has no beauty, but let the Spirit open the eye, and its beauty immediately flashes upon us. We ought never to open the book without a prayer for the Spirit's illumination.

Second: Another work of the Spirit in the Christian's life and work is that of sanctification. Sanctification as taught in the Scriptures is threefold. First it is a gift: "But of him are ye in Christ Jesus, who of God is made unto us * * sanctification" (1 Cor. 1:30). "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:11). Second, it is an act: "And Joshua said unto the people, Sanctify yourselves, for to-morrow the Lord will do wonders among you" (Josh. 3:5). See also Rom. 12:1, 2. Third, it is a process: "But we now, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (or of the Lord the Spirit) (2 Cor. 3:18). "But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). Thus we see that the Holy Spirit in His office work sanctifies the child of God.

The instrument used by the Spirit in our sanctification is the Word of God. Jesus prayed: "Sanctify them through thy truth: thy word is truth" (John 17:18). By means of the word the Spirit enables the consecrated Christian to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). Of course, this is a gradual work, and continues through life. David said: "I shall be satisfied when I awake with his likeness" (Ps. 17:15). None are wholly sanctified until after death.

A third work of the Spirit is the baptism or infilling of the Spirit. John the Baptist said: "I indeed have baptized you with water: but he shall baptize you

with the Holy Ghost" (Mark 1:8). Paul wrote: "Be filled with the Spirit" (Eph. 5:18). This infilling of the Spirit is for service. It is the putting of the child of God so under the Spirit's influences that the Spirit's power and life rests upon him. Some one has beautifully written:

"There is an influence supplied
By faith in Christ the crucified,
Through all the being rife;
It is the power that makes us whole—
A saving anction in the soul—
It is the Spirit's life."

The results of this filling of the Spirit are many and important. It enables one to enthrone the living Christ in the soul and life so that He rules us in all our thoughts, words and acts. Thus true, full loyalty to Christ always results from it.

Again, it always causes good influences to go forth from the Christian which benefit their associates and the world. Jesus said: "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water," and John added: "But this spake he of the Spirit, which they that believe on him were to receive" (John 7:38, 39). This baptism or infilling of the Spirit gives courage to the Christian to witness boldly for Christ. Without it, he is timid and cowardly. When one is thus fully under the power of the Spirit, he fears God and knows no other fear. Peter before Pentecost quailed before the words of a servant maid, but after the baptism of the Spirit he stood fearlessly in the presence of the men of Jerusalem, his enemies, and spoke boldly concerning Jesus of Nazareth. So was it with the other disciples: "Peter, standing up with the eleven, lifted up his voice and spake forth" (Acts 2:14). Of Peter and John it is said: "They beheld the boldness of Peter and John (Acts 4:13). When the Apostles boldly preached Jesus in the temple and were arrested and thrust into prison for it with the command not to "teach in this name," having been released by divine power, they immediately entered the temple again and preached Jesus as before. Being brought before the Council again and charged not to preach, they boldly answered: "We ought to obey God rather than man" (Acts 5:29).

This infilling of the Spirit causes the life of Christ to flow through one, as Paul asserts: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of Christ" (Gal. 2:20). This enables us to overcome the temptations of life and to live a life of victory. The world, the flesh and the devil will be defeated enemies.

Another result will be restfulness amid the perplexities and afflictions of life, for it secures the immediate conscious presence of God, and of this it is written: "In thy presence is fulness of joy" (Ps. 16:11). The Holy Spirit, it has been said, is the "Executive of the Godhead." Through His agency Christ accomplished the work of creation, and by Him the great work of redemption is received. Therefore to ignore or neglect Him and His work, is to be without the mighty agency in accomplishing man's salvation. All our efforts for the world's salvation will be in vain without Him. Let us, then, honor the Holy Spirit.

We can give only what we have. Happiness, grief, gaiety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly, and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—Amiel.

Pastors and Benevolence.

BY C. H. WETHERS.

One frequently sees in the various denominational papers the statement that quite a large number of the churches contribute nothing to missions and to other benevolent objects. In many instances, too, where churches do give for benevolent purposes, the amounts are very small, far less than those churches are able to give. Now, I firmly believe that the pastors of churches have much to do with the benevolences of the churches. I have not the slightest doubt that in cases where nothing is given by the churches to missions, the fault lies with the pastors, where, of course, there are pastors. It is utter folly to say that any church, however small and weak its membership may be, is either unable or unwilling to contribute anything to missions. I will not believe such a thing, unless I can be shown an instance where the pastor honestly and earnestly tried to get his people to give at least something to missions, and then failed. But I do not believe that such an instance can be found,—unless, possibly, in some neighborhood where a severe famine has long prevailed and universal poverty abounds. But such would be an extreme situation, and it would not affect my statement, even in its broadest form. Moreover, there is not a pastor who could not give something, even a little, for missions each year; yet the fact that many, very many churches in this country do not give anything, year after year, to missions shows plainly enough that the pastors themselves give nothing. Now, I have known pastors who would let a whole year pass by without attempting to lead their people forward in the matter of giving to benevolent objects, showing thereby that those pastors did not have the true spirit of benevolence themselves. Their churches are poor, it is true, but they could and would give something each year if the pastors would only lead them. One such church and pastor I now think of. That the church could have given much more for benevolent objects than, while that pastor was with them, they did give is very evident, because the present pastor has led them to give very much more than the former one did. In fact, the former one scarcely more than alluded to the matter the whole year through; and the most of what was given was by the women's mission circle. This case represents thousands of others, and I insist that the fault is almost wholly, if not entirely, chargeable to the pastor. A man is not fit to be a pastor, if he will not lead the people in practical benevolence and do all he can to cultivate the missionary spirit.

Remembered Lines.

My memory recalls certain lines of familiar hymns that are singularly expressive or that are associated with incidents not to be forgotten. Of the first kind a choice example is a line from Ferron's "All hail the power of Jesus' name"—which sets forth in five words the divinity and the incarnation of Christ—namely:

"The God incarnate, man divine."

This line does not appear in some of our modern hymn books, but in the older hymnals it is given. The whole stanza reads:

"Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, man divine,
And crown Him Lord of all."

I am sorry that it has been found necessary to omit this stanza, because the whole hymn is a magnificent expression of praise to our redeeming King, and the one line that at once acknowledges his deity and his incarnation is the concentrated essence of praise.

In common with many readers of the *New York Observer*, I have heard the late Charles H. Spurgeon, of London, preach the Gospel, and I have listened, charmed by his musical voice. Even his enemies admitted the charm of his voice. A High Church Episcopal minister once

said of him: "He has the voice of an archangel and the brains of an oyster." The latter part of the assertion was of course a sneer, but for many years Mr. Spurgeon's true scholarship did not receive the credit due. There were times when Mr. Spurgeon's clear voice rang out through the great Metropolitan Tabernacle with peculiar sweetness and power, as he rendered the lines of some popular hymn. I shall not easily forget the words as I heard him utter them:

"See the Man of Sorrows now."

There was a wonderful emphasis on the word "now" that set the hymn aglow and helped to give his six thousand hearers a grand vision of the enthroned potentate:

"Look, ye saints, the sight is glorious,
See the Man of Sorrows now."

As the second line was rendered, there was a quick transition from cross to crown, from humiliation to glorification. I do not envy the minister who can read Thomas Kelly's coronation hymn unmoved, or without impressing his congregation with something of his feeling of its stirring words. The hymn is no song as often as it should be, probably because the majority of ministers seldom preach concerning the coming Christ.

Scarcely more than a stone's throw from the place in which I now write, lies one of God's saints in the most abject helplessness. He has been confined to his bed for one or two years, and the infirmities of age and disease have fastened upon him. It seems but as yesterday that, in response to his invitation, I preached one bright summer morning for the church of which he was long an elder. The service of that Sabbath morning was peculiarly sweet to him, and he has often spoken since of the force "with which a line of one of the hymns came home, as it was read, to his soul. It was Samuel Medley's hymn:

"O, could I speak the matchless worth—
and the line in particular was the third of the closing stanza:

"Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see His face."

The sweet assurance of that third line was a source of peculiar comfort. I do not pretend to fathom the inscrutable providence that permits my friend to linger here as utterly helpless as a child, needing the constant ministrations of his family, but I suppose that for his dear ones are thus being prepared for future glory, and I feel sure that when the dark cloud now upon him is withdrawn, he will be satisfied as he beholds, without a veil between, the glorious face of his "Saviour, Brother, Friend."

It is thirty years and more since I listened to the voice of an evangelist who, within a year past, has been numbered with the living in glory, while I am still among the dying. Never was simpler preaching, but the pleading voice of the preacher moved many a heart. Presently the great congregation sang the hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's vein."

Before the singing of the second stanza, the preacher bade every one present who had accepted Christ as a personal Saviour, say the word "have" for the word "may" in the third line:

"The dying thief rejoiced to see
That fountain in his day,
And there— I thought vile as he,
— all my sins away."

My readers must fill in the remainder for themselves, as their personal experience will permit. But if the "may" be true, why should not "have" be so also? Since I may wash and be clean, shall I not do so and sing as so many did in that audience a generation ago:

"And there have I, though vile as he,
Washed all my sins away."

The occasion was most solemn and impressive, and souls were helped to a decision by the simple request of the preacher. It is William Cowper's hymn, and he wrote it: "There have I." Poor Cowper, often sad and melancholy as he was, when he wrote the fountain hymn, realized that he was a saved, because a blood-washed soul.—*New York Observer.*

Reconciling the Church to the World.

BY F. A. NOBLE, D.D.

There is an antagonism between the church and the world which a good many people seem to think is needless, and which might be easily overcome were the church only to abate some of its pretensions, and modify its demands, and take an attitude less offensive to the common thought and habit of the times. Inside the church there are some, and outside the church there are large numbers, who are of this way of thinking. Disciples whose faith has never been very pronounced and vigorous, and to whom the Cross has always been more or less of an offense, join hands with men whose ethical standards are derived not from God, but from the conceits and customs of the hour, in efforts to bridge the chasm which separates the followers of Christ from the followers of "earthly ambitions and gains and pleasures. Speakers and writers of a certain type never weary of saying that if the church would only suit itself with a little more readiness to the spirit and drift of the age, and fall in with the current ways of living and thinking, and not be so obstinate and impracticable when moral questions are in issue, criticism and opposition would largely cease, and deistic philosophy and refined agnosticism would find little to which to be offended. The newspapers would then pat the ministers on the back and theatrical managers would smile and declare they just as lief have Christian men and women for patrons as anybody else, and railroad officials would rub their hands in satisfaction at the thought of being no more disturbed by fanatical protests against Sunday trains for traffic and pleasure, and the gay procession would move on and everything would be lovely.

Two schemes are brought forward in the interest of this reconciliation of the church to the world, not of the world to the church, bear in mind, but of the church to the world.

First, we are told that if our doctrinal views could only be recast and brought into line with the present temper and trend of public opinion, all would be well. The claim is set up that after all the discoveries which have been made, and all the invention and progress in all departments of thought and action which have been registered, in these modern times, men cannot be expected to believe all they once believed, or to believe anything in the terms of their former faith. Hence religious opinion must be made to conform to the new conclusions of science, and creeds must be readjusted and reduced and popularized and set in step with the march of events, if people are to be won to Christianity.

But there is a progress which is no progress. There is a spirit of the age which does not have God at the heart of it, but only self-assertiveness and bitter hatred of evangelical truth. It is the spirit which fancies that Aristotle and Plato and Paul and Augustus and Calvin and Bacon and Jonathan Edwards and Bishop Butler were well enough in their way and day, but that there is no further use for them since Darwin and Huxley and Tyndall and Spencer and Draper and Fisk and the rest of our agnostic brethren have risen upon the world, and "natural selection" and "natural law" and "evolution" and "environment" and "modern science" have come to be words with which to do such effective conjuring.

No creed ought to have in it anything which is not warranted by the Word of God. No creed ought to overstate anything nor blink anything which is taught in the Word of God. If there are two ways of putting a doctrine, and one of these two ways is by so much as a hair's breadth better than the other, let the better one be taken.

Second, we are told that the disciples of Jesus Christ must not be so straightforward and over-compassionate and singular, but must rush into the swim with the crowd and be half-fellow-well-met with all hands, if they expect to commend their faith to the multitudes. This is the tone of a large section of the daily press, and of our jaunty writers and speakers

not a few.

In the first place, when the opinions held by the adherents of the church have been so far modified that they are at one with the opinions of the world, and when the conduct of the adherents of the church has been so far brought into agreement with the conduct of the world that it is impossible to detect any difference between them, the church is gone. It is the case of the lamb and the lion lying down together, but the lamb is inside the lion. The church and the world are at peace, and they are getting on nicely with one another; but it is because the world has swallowed the church, and there isn't enough of the church left to be disagreeable or troublesome. A church is a body of believers. Believers must believe something. A church is a body of the followers of our Lord. To be followers of Jesus men and women must separate in their habits from sinners, self-denying and cross bearing.

In the second place, attempts to reconcile the church to the world by lowering the standards of belief and conduct instead of increasing the power of the church and giving it a new hold on the masses of men, invariably weakens the church and exposes it to fresh contempt. The true way for the church to come into closer touch with the people and to compel the respect of the people, and to increase its moral and spiritual force, is to come into closer touch with Jesus Christ, and to get more of his truth lodged in the mind and heart, and more of his sweetness into the life.

Right here, indeed, lies the whole secret of the difficulty. The church, in a proportion of its membership quite too large, has been trying the experiment, and is still trying it, of getting influence over the world by being just as much like the world as possible. The plan does not work. "The world says, 'Come with us and do as we do, and you have a good time.'" and in too many instances the invitation is accepted, and members of the church who were chosen of God in Christ to be "holy and without blemish" fall into line and move on with the multitudes; but it is always with a loss of power. If a man is going to get other men into the faith, he must have faith himself. If a man is going to win other men into fidelity to God, he must illustrate fidelity to God in his own action and character. This is what gives to our Daniels and our Cromwells their tremendous grip on the admiration of mankind. This is what makes the blood of the martyrs the seed of the church; their blood flowing out as freely as water is evidence of an unconquerable faith and of a complete consecration.

To my apprehension this is what the times demand—not a limp, easy-going religion, but a religion with some pluck and backbone in it. Details enter into this sort of religion; but it is not so much a matter of detail—doing this and not doing that—as it is of principle. The thing is to get such a deep and ineradicable conviction of God into the soul and of what he can be to the soul and the soul to him, that it shall give a spiritual bias and habit to the whole life and a spiritual tone to the thought, and make it easy to look at all facts in such light that the unseen shall always seem more than the seen, and the inner than the outer, and self-sacrifice and loyalty to duty something better and grander than self-indulgence. This is the way in which the church is to be reconciled to the world. It is to be reconciled to the world, not by yielding to the spirit and method and aim of the world, but by winning the world into the acceptance of the truth of Jesus. Any attempt to bring about reconciliation by adjusting creeds and conduct to the world, instead of bringing the world into adjustment to the demands of Christian faith will be a disastrous failure.—*Advocate.*

Men continue to talk about the religion of the future when the old Gospel is the only saving hope of coming generations, as it has been in the past. Rightly preached and exemplified, it will ever prove adapted to man's varying needs, whatever his situation or his development. It has a promise for both worlds, and is intended for humanity until the end of time.

Questions Answered.

BY SENEX.

Here is a case in which no outsider can well form a definite opinion: A member of the Church was excluded for lying some years ago. For two years after his exclusion he lived a bad life, defrauded, lied and drank. He moved away last Fall. Now he writes to the church...

But some of them think because he has asked forgiveness, the church is under obligation to restore him to his fellowship and give him a letter. Others claim that as the church has no confidence in him, they ought not to give him a letter.

Because he has asked forgiveness is no reason why the church should restore him to fellowship. It has not been long since I wrote at some length on the difference between public offences against morality, and private quarrels. A brother can forgive one who has wronged him if he asks forgiveness. A church cannot forgive a man for restoring to fellowship, unless she has reason to believe the penitence is sincere.

On the other hand, the church must not, unconsciously, have the feeling that the grace of God could not be asked for forgiveness. An obligation was a liar and a cheat. Though that fact justifies the brethren in being very cautious about accepting the man's own statement as to his conversion.

It seems to me, though an outsider cannot be sure, that two letters ought to be written. One a kindly one to the offender reminding him of his debts and asking him to pay them as proof of his penitence.

A brother writes: "I heard a sermon preached from Matt. 4th on Christ's temptation. The preacher took occasion to say in his remarks that it was possible for Christ to sin. I was so horrified, I came very near leaving the service, but I was restrained by the thought: Will you please give your ideas about the possibility of my Saviour's sinning while on earth?"

Believing as I do with my whole heart and soul and mind and strength that our Lord is God, "very God of very God," I know he could not sin. And a man who states that he could is a Unitarian at heart, no matter to what denomination he belongs.

Possible for him to have sinned? If he had, who would have redeemed him? Would his place on the Throne have been forever vacant; or would the holy angels have taken a reason for Throne and to worship an unholy, sinful God? Let the good brother who honoured his Lord by being horrified answer these questions, and he will see how utterly impossible it was for the Lord who was very God to have sinned.

The brother does not tell us what reason the preacher gave for his assertion. I was so much horrified as he some years ago, by hearing a Baptist preacher say that same thing. The reason he gave was that if our Lord could not have sinned, he could not see any use in the temptations. His seeing a use in the thing was to be the limit placed upon the actions of the tempter.

We are free to make reverent surmises upon points which have not been revealed, though even that is apt to be dangerous work. Years ago I heard some preacher give what he thought was the reason for the temptation,

and his words struck me as the best thing I had ever heard on the subject. He said that God placed Adam in the garden of Eden, and gave him as a weapon against Satan's attacks, the sword of the Spirit, which is the word of God. Adam fell. It might seem that God had placed him in a position of danger with an insufficient weapon. And there must be no possibility of questioning God's wisdom and justice.

Therefore, when the second Adam came, he went into the wilderness to contend with Satan, having only the weapon which dropped from Adam's nerveless fingers. He used only such strength as a sinless man could use; he discomfited the great enemy with that one weapon, the word of God. He proved that Adam could have resisted the foe had he used his strength and his sword rightly, and that God had not exposed an unarmed weakling, who could not stand against Satan, to the wiles of the great adversary in the garden of Eden.

There are many things about the temptations in the wilderness which no man understands; things, it may be, no finite creature will ever understand, even in Heaven. I have often wondered whether Satan knew who the Person to whom he was to tempt was, and he is not omniscient. He knew he was tempting the Messiah of the Jews at least. But that it was the Son of God, he may not have known. But if he did, he did not know what lessening of infinite wisdom and power and holiness might be involved in the incarnation. It seems evident that the devil thought the Lord could sin, but Satan's view of our Lord is not the view for his saved ones to take. And Satan learned better in the desert, and in the final temptations on the cross.

If I were the brother, I should never hear that preached again. I can hear Unitarian lectures on week days, upon scientific and literary subjects. But I do not think it is right to hear a man who denies, directly or indirectly, the deity of the Lord, preach on the Lord's Day. And I may add, I have far greater respect for the honest and honorable man who openly or covertly denies his deity to which he rightly belongs, than for the man who in his heart does not adore the deity of the Lord, and does not go where he belongs. And less respect still for converted men who do worship their Saviour and will allow a man who openly or covertly denies his deity to continue to put their Lord to an open shame in the churches of which they are members.

"Settling With 'Yours Truly.'"

It seems that a crowd of little fellows were overpowered by that barbarian instinct which sooner or later masters all genuine men—to the free in the woods. In that brief "Declaration," I am sure I do not know; but if I were going to try to find a youngster to learn my trade or run my errands, I should be pretty likely to try to get hold of one of the members of that quartet; for a boy that loves trees and birds, and is willing to make the hills that defile or kills them "settle," has the sort of spirit in him that I am looking for.

"Any feller that defayes a tree or kills a byrd in these woods will have to settle with—"
"Yours truly,"
"Jim Brown," "Tom Daneean,"
"John Smith," "Dan Johnson."

Now, where in the world those boys acquired the principles embodied in that brief "Declaration," I am sure I do not know; but if I were going to try to find a youngster to learn my trade or run my errands, I should be pretty likely to try to get hold of one of the members of that quartet; for a boy that loves trees and birds, and is willing to make the hills that defile or kills them "settle," has the sort of spirit in him that I am looking for.

We need more of them grown to manhood—men that will make wrong-doers "settle with yours truly," men who have masterful objections and convictions, men who love something or other enough to make them willing to die for its protection, if need be!

One of the great troubles of the age in which we live is that we have not the moral force to make men "settle." The very best people in the community permit all sorts of vandalism to be perpetrated with nothing more than a little feeble whisper of remonstrance. Boundaries start saloons right before their front doors; barbers and confectioners put in "slot machines" within a hundred feet of the schoolhouses where their children are; lynchings are perpetrated in their streets; racially combinations are made between business men to rob them; justice is never done in the courts; and all they do is to lift a little feeble and ineffectual "protest."

The longer I live, the more clearly I see that the way to treat all wrong-doers is to make them "settle," and we never ought to forget that "nothing is ever settled until it is settled right."

There is hardly a city in the world so big that four solid, determined men with the spirit of those little fellows in a tir become could not bring to the bar of justice the worst criminals and crush out the most strongly entrenched crimes.

For one, I shall not soon forget that lesson, and I am hunting for those boys so as to propose myself as a candidate for the "Society of Settlers!"—Christian Endeavor World.

We can outrun the wind and the storm, but we cannot outrun the demon of Harry. The farther we go, the harder he spurs us. What we save in time we must make up in space, we must cover more surface.—John Barrows.

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. MURIEL MALONE. By Charlotte Murray. 13mo, cloth, illustrated. Price \$1.25. The Union Press, Philadelphia, Penn.

Muriel Malone, an orphan, has a lot of money left her by her grandfather, an old Scotch uncle whom she has never seen, with the special request that she make his boyhood's home, Whinbrae, a mining town in Scotland, her own. This same old uncle leaves £1000 to the young physician who "ministered to my last necessities." The greatest of all teachers, Muriel who is not a Christian, and leads her by a way of His own into the fold, and then opens many "opportunity doors" through which she may enter to spend this money in His service. The young doctor, who is a Christian, receives this legacy wholly as a trust from God, and hands the money over to his brother, who is a London clergyman, faithfully working in the midst of sin and suffering in London. In the providence of God, Muriel and Dr. Desmond meet and marry and spend their lives among the miners at Whinbrae, who feel there's "light at last for Whinbrae."

MAGAZINES. The August Century is a Midsummer Holiday Number, profuse in illustrations, seasonable or general in character. Its opening pages picture the possibilities of New York as a summer resort. Mrs. Schuyler Van Rensselaer writes with down-right affection of the city she was born in, and has made her home for the greater part of her life. Of seasonable literature, also, are Leo Bacon's paper on "Venice Gardens," with decorative drawings by Henry McCarter; "A Venetian Garden," by H. G. Dwight—a graceful poem, with decorations by Alfred Brennan; and "In City Pent," a characteristic sonnet by William Watson, with decorations by McCarter. Mrs. Anna Lee Merritt, the artist, writes amusingly of her experiences in an old English hamlet with "A Half-Time Boy and a Goat." Some vivid pen-pictures of the reign of the Commune in Paris thirty years ago are contributed by Benjamin Trant, with a reply by Archibald Forbes, and a rejoinder by Mr. Trant, who holds that the Communards have been accused of crimes they never committed. "Impressions of India," in Bishop Potter's series on "The East of To-day and To-morrow," emphasizes the element of mystery in the life and thoughts of Edward VII. A series of "Lectures, and the difficulty of making converts to Christianity."

The Atlantic Monthly for August has the following contents: Reciprocity or the Alternative. Brooks Adams; Reminiscences of a Dramatic Critic—L. Henry Austin Clapp; Going down to Jersey. Paschal H. Coggins; For England. William Watson; The Lover—X.L.XLV. Sarah Orne Jewett; The Isolation of Canada. J. D. Whelpley; The Life on the Table. R. E. Young; The Prince of Biographers. F. A. Sillard; Trenchards of the Cataliks. Abraham Cahan; Andrey—X.N.II. Mrs. J. G. Eaton; The Republic of the Future. A Point of Honor. Ellen Duval; The New Provincialism. Arthur Reed Kimball; The Judgment of Venus. Duffield Osborne; Ad Astra. Thomas Walsh; The Spiral Stone. Arthur Colton; The Amateur Spirit; Our Brother, the Mountain. Florence Converse; Queens. Margaret Vandergrift; John Fiske; The Contributors' Club. Houghton, Mifflin & Co., 4 Park St., Boston, Mass.

When The Cosmopolitan, in its April number, published an essay, at once clever and philosophic, on "The Ideal Wife, a demand was created for a paper on "The Ideal Husband," by the same author—Lavinia Hart. The August Cosmopolitan contains an essay on this subject—on which few people agree—which is certain to prove not only widely interesting, but to cause lively discussion. In the same number Mrs. Van Rensselaer Cruger (Julien Gordon) tells the story of the life of the French wife, with all its tragic commonplace narrowness. "The woman of small capacity, puts up with, and, perhaps, does much toward maintaining present conditions," says the author, but there are women of brains who die at an early age of no disease known to doctors, but simply from utter weariness."

The Homiletic Review for August has the following contents: The Mormon Menace. Hon. John Eaton, Ph.D., LL.D.; Early Intercourse Between the Hebrews and Other Ancient Peoples. Chas. H. Coburn, Ph.D., D.D.; The Millennium. Prof. T. W. Hunt, Ph.D., Litt.D., Princeton University; Prof. Park's "Declaration of Faith." Joseph Cook, LL.D.; The Originality of Christ's Teaching. Bernhard Pick, Ph.D., D.D., I. The

Alligned Teachers of Jesus. Representative Sermons—The Significance of the Obscurity of To-day. Albert J. Lyman, D.D.; The Sabbath a Necessity of Man's Nature. George C. Lorimer, D.D., LL.D.; A Little Story of a Large Man. Rev. Charles Jones, Covina, California; The Three Benefits of Christianity. Wm. H. Wainwright, D.D., LL.D.; The Wives of the Kings; Watchfulness. A Sermon to Children. Arthur Little, D.D.; The Relief of the City. F. W. Farrar, D.D., D.C.L., Dean of Canterbury, England; Problems of the New Century. President Francis L. Patton, D.D., LL.D.; Absence of Creative Power. President G. Schurman, LL.D., Cornell University; What a Beginning Is. Alexander McKee, D.D.; The Real Tests of Life. W. S. Rainsford, D.D.; Summer Notes of Rest; Suggestive Themes and Texts; Seed-Thought Section.

Those who wish a broad and intelligent view of the work of the kingdom of God at home and abroad cannot fail to find great satisfaction in reading the August number of The Missionary Review of the World. It opens with an article on "Problems of Missions," by the editor-in-chief, Dr. Pierson, who discusses some of the difficult questions which face the missionary to foreign fields of labor. Dr. Griffith has written an interesting history of Hankow, the wonderful story of "The doctor who is dead" and the entrance of the Gospel into Hunan, China. The progress and conflict of "Romanism and Protestantism in France," is interestingly described by Rev. Ruben Sallens, of Paris; "Missions and Protestantism in Germany," by Prof. F. G. Schurman, LL.D., Anti-Clerical Movement in Spain," by a French pastor. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

In the August Review of Reviews, Dr. Shaw discusses the great steel strike in its various aspects, and comments on many other matters of current interest. The address of M. de Bloch's recent address at Paris on the lessons of the Boer war is reviewed, and its application to the military situation in the United States, as well as in Europe, is pointed out. An illustrated and statistical article on the Recent Great Railway Combinations, by Mr. F. P. Newcomb, the editor of the Railway World. Mr. Newcomb is an expert writer on railroad topics, and has had unusual opportunities for acquiring facts regarding the great systems recently amalgamated. Mr. John G. Brooks contributes a brief estimate of the late John Fiske. The article is illustrated with portraits of Mr. Fiske at various ages.

Number's Magazine for August is the annual Fiction number, and it contains seven complete short stories, the beginning of a new serial, and special illustrated articles and poems. The color-printing is shown at its best in the exquisite work of Maxfield Parrish, who has found a very original subject in Quilley-Cough's story of the Arabian coast, which he does to do with a classical legend. These drawings are the most remarkable in color which have been yet attempted. There is also a beautiful cover-design by Albert Herter, which it has taken ten printings to reproduce.

Ford's Christian Repository for August has the following contents: Worship—Spiritual and Carnal. S. H. F.; Romanism; Argument for an Ardent Confession to Human Priests. S. H. F.; The Shepherd Psalm. Edward Judson; What is Preaching the Gospel. F.; Apostolic Teaching and Preaching. S. H. F.; Advice to Preachers. S. H. F.; Notes on Texts; Historic Department—Life and Writings of R. B. C. Hoar. S. H. F.; The Character of F. H. K. Foot Illustrated. S. H. F.; Principles Worth More than Doctrines.—Dr. Hepworth's Strange Sermon. S. H. F.; Broke Her Heart; The Home Circle; Editorial.

Burning Your Own Smoke.

When the late James Anthony Froude published in 1848 his volume of mournful sceptical reflections, entitled "The Nemesis of Faith," Carlyle's gruff comment on the book was that Froude "should burn his own smoke and not trouble other people's nostrils with it." This criticism may have wounded Froude, but certainly corrected him, for he soon lost his tendency to turn his heart inside out for other people's inspection, and though he was always a doubter, his doubts were for a while did not offer his doubts to the public as wholesome spiritual food. Most of us make more or less smoke; we do not burn with a clear, bright flame. When a preacher tells his congregation his doubts and perplexities and guesses, he is throwing up smoke. When a man, instead of being self-confident and successful and difficulties and displays irritability that everything is not going to his mind, he is blowing off smoke. We do not say that a human life can be free from this waste product any more than a fire, but there are making far-named men that others must breathe, and in Chicago, where the atmosphere is so laden that on the brightest day you think the clouds are gathering for a heavy storm, they are trying to compel owners of fires to adopt some smoke-consuming device. Men and women have no more right to contaminate the atmosphere than others must breathe, and their doubts and irrefragabilities and dissatisfactions than the owner of a furnace has a right to permit it to belch forth vast clouds of smoke!—Watchman.

MENTION this paper in answering ads.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 12.

ABRAHAM'S INTERCESSION.

Gen. 18:22-33.

Motto Text—"The effectual, fervent prayer of the righteous man availeth much.—James 5:16

Dr. Harbut has summed up some of the many lessons in this wonderful scene: "It teaches the entire Law and the Gospel, and is the Bible in condensed extract.

"It teaches God's wrath against sin; the doom of the sinner; the efficacy of prayer; the value of pertinacity; the patience of God; the high value he places upon righteous living; the necessity of an Atoner; and if there be any other truth amplified in the Ten Commandments, the ritual of Moses, in the counsels of the Apostles, it is wrapped up like a tiny seed in this wonderful lesson.

"The two angels have gone on to Sodom. Abraham stands in the presence of the Lord. God has told him what he intends to do to the guilty cities. The wickedness of Sodom and Gomorrah is almost inconceivable. From the least to the greatest the people were vile. The worst quarters in our cities are not so bad as these cities of the plain. God had borne with them long—the hour of his wrath had come."

"And the men turned their faces from thence, and went toward Sodom."—Exactly where these cities stood is not known. They were near the Dead Sea, but whether north or south of it, or whether under it is a matter which has been much discussed. The angels' visit showed to all men the unspeakable wickedness in Sodom, and thus vindicated the justice of God.

"And Abraham drew near and said."—that Abraham might thus intercede was no doubt a reason why he was told of the destruction of the cities. Suppose to some man in this state it was revealed that on the next day God would utterly destroy Louisville and New Albany with fire from heaven. What would be his first thought? Abraham's was for the glory of God. He was very zealous for God's name, that it should not be blasphemed among the heathen. How this man loved his God!

"Peradventure there be fifty righteous within the city."—Surely a moderate estimate. Abraham knew the awful wickedness of these places. When he began thus low and went still lower: "Wilt thou also destroy and not spare the place for the fifty righteous that are therein?"—The most that justice could require would be that the righteous should not be punished. But Abraham begs that the five cities may be spared for their sakes. And we must never forget that to be taken home to glory in a chariot of fire is not a punishment to God's elect. If fifty righteous had been burned in Sodom, have not more than fifty died in the martyr fires?

"That be far from thee to do after this manner, to slay the righteous with the wicked."—Under the patriarchal and the Mosaic dispensations worldly success was promised to the faithful. Health, wealth and long

Catarrh

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

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit. HOOD'S PILLS are the best cathartic.

life were thus promised. Hence Abraham's feelings in his zeal for God. It would seem to all that God had made no distinction between the righteous and the wicked—that with him they should be as the wicked.

"Shall not the Judge of all the earth do right?"—It is evident in Abraham's pleading that he is chiefly concerned for the honor of God's name, though he is interested for the righteous. He appeals to God's justice—yet it is really his mercy which Abraham is invoking. For, as I said, justice would have been satisfied had the righteous alone been saved, and Abraham is begging for the entire city.

"I will spare all the place for their sakes."—Thus graciously God answers his pleading servant. Abraham was putting God's glory first in his prayer—his fear was lest the Lord should even seem to tarnish the Divine righteousness. He who honors God most serves his fellows best.

"Behold now, I have taken upon me to speak unto the Lord."

—The gracious answer to his prayer increases Abraham's humility. The better the Christian, and the nearer he lives to God, the more clearly he sees the immeasurable distance between God and his creatures. "Which am but dust and ashes."—Dust in his origin and ashes in his end." Abraham in God's presence felt more keenly than ever the corruption of his fallen nature.

"Peradventure there shall lack five of the fifty righteous."—Abraham's knowledge of the guilty cities made him doubt whether there were fifty righteous, and God's answer to his prayer emboldens him. God again grants his request—he will spare the cities if there are forty-five righteous.

"Peradventure there shall forty be found there."—Feeling that he is treading on holy ground, and dreading lest he should go too far. But the Holy Spirit was guarding him from that. He aids the intercession of his saints. This time Abraham makes a leap of ten in the number. And again his request is granted. For the sake of thirty upright ones the city shall be spared.

From thirty to twenty the intercessor drops. And God's mercy heeds his prayer. Then the patriarch gathers his courage for a last appeal.

"Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake."—How tenderly God loves his chosen ones. For the sake of ten, five cities should be spared their awful destruction, the punishment of the sinners would be left for the hereafter. Abraham ceased. Ten righteous would be only two to each city. He says nothing of Lot, dearly as he loved his nephew. For his one thought was God's honor that it should not have upon it a shadow of tarnish. He would have no man given any excuse for thinking that the Judge of all the world had not done right.

Abraham loved his nephew dearly—but God was first with

him. And we are told that God remembered Abraham and sent Lot out of Sodom. "Him that honoreth me I will honor."

"And the Lord went his way, as soon as he had left communing with Abraham."—It was one of the three which had appeared—the others were angels. This was the Angel of the Covenant assuming human shape—probably the Second person of the Trinity, who afterward was incarnated.

Abraham asked no idle questions. He went submissively to his place, leaving the matter in God's hands—not knowing till the morrow whether the ten righteous were found there.

That God spares a guilty race for the sake of his elect—that he spares guilty cities and nations for their sakes also, is one of the chief lessons to be learned from this intercession of Abraham.

KNOW GOD.

BY REV. ANDREW MURRAY.

Why do not God's people know their God? For this reason: They take anything rather than God—ministers, and preaching, and books, and prayers, and work, and effort, any exertion of human nature, instead of waiting until God reveals Himself. That is the one necessity. Ah, brother, no teaching can put you in possession of this blessed light of God, all in all, to your soul. I would to God that each one of us would ask his heart whether he is saying every day, "I want more of God. Do not speak to me only of all the beautiful truth in the Bible. That cannot satisfy me. I want God." In our inner Christian life, in our prayers, in our churches, in our fellowship, in our conventions, God must always have the first place. If that be given Him, He will take possession.

SURE TO ASK.

The Kind of Coffee Whose Potions is Well Mixed.

"Three great coffee drinkers were my old school friend and her two daughters.

They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, that it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends." Myra J. Tallor, 1023 Troost Ave., Kansas City, Mo.

NOTES FROM MEXICO.

Last Saturday I returned home from Ajusco, where I had been since Wednesday with our little church there. Ajusco is upon the mountain, about three hours' ride on the train from Cuernavaca. Several months ago there came to Cuernavaca from San Luis Potosi an old Mexican Baptist sister, who for years had been in the mission work, supported by the Baptist women of the North. She is nearly sixty years old, has a great deal of experience, and is certainly one of the most devoted workers I ever met. She went with me this time to Ajusco, and her visit there was a blessing.

The brethren have suffered great persecution, and some of the weaker ones have not been as faithful as they should have been, but they are more to be pitied than blamed. However, others we found that amidst the fiery trials had grown in the knowledge of God's Word and in faith. One of the brethren gives some evidences that God would have him preach. If God has chosen him for this work he will, doubtless, be a useful worker, for he readily speaks the Spanish and the old Indian tongues. This is a great advantage, for in these mountain towns about here, while they understand Spanish, yet they understand and talk much better the Indian tongue.

Ajusco is a hard, hard field, a town with an awful history. Romanism has had full sway. But I believe there are several there who have lost faith in Romanism and they would attend our services, but for fear of persecution. I regard it as a hopeful field.

On Friday I baptized three candidates. One was the wife of one of the strongest brethren, one was an old lady about sixty years of age, the mother of the two best men in the church. The God must always have the first place. If that be given Him, He will take possession.

Bro. Garcia, who is a Bible agent and young preacher, and is a member of the Cuernavaca church, has promised to visit them once a month, and I shall try to visit them on a week day once a month, and in this way, with the help of God, we hope to see the work prosper.

I have nothing encouraging to report from Cuernavaca. Our last addition to this church was the American young lady whom I baptized in February. During the last six weeks our congregations have been very small, much less than usual. During January and February we had good congregations. The only way I can account for a falling off in attendance is that it is because of the desperate efforts of the priests, who have forbidden their people to attend our services or to invite us in their homes, or even talk to us on religion. God only knows when we shall be able to overcome this great obstacle, but until this, progress must continue to be slow. The bishop and many priests live here. Notwithstanding law, a convent is here. A Catholic seminary is here grinding out priests. Hence here the priests have greater power over the people than in a small town where there is no resident priest. President Diaz, whom some call "Protestant," who was recently here for a few weeks, they say, attended mass with his Catholic wife. The Episcopalians oppose us just like their ecclesiastical mother. Then we have here one Mormon missionary, and two others are coming soon. The

"higher class" men are "liberals," or rather infidels and atheists, until they come to die, when, as a rule, they call the priest. You have a glimpse of this place. However, it is one of the most important places in Mexico, and I feel that it should be made a kind of center, as it naturally is, for reaching the towns and villages all about it.

Some English-speaking people live here, and others come and go; hence at an hour on Sunday, which does not interfere with our regular services in Spanish, we have for the past few Sundays been holding an English service. Sometimes several were present, at other times few.

Bro. Chastain, at Morelia, has been on a long and successful missionary journey in the "Tierra Caliente." I believe him to be one of the best missionaries on the foreign field.

We rejoice to hear that the wife of our excellent brother missionary, Mahan, at Toluca, has recovered from a long siege of fever.

Bro. Hooker, at Leon, has recently organized a church and five were baptized. The new missionary, Bro. Hatchell, is now with him. We extend a hearty welcome.

Bro. J. S. Cheavens, at Saultillo, publishes the only Baptist Sunday-school literature in Spanish that I know of being published. It is first-class and strictly Scriptural.

Bro. W. T. Green, a veteran missionary, is at work in a destitute part of the City of Mexico and supports himself. He has done a great work in the republic. He organized the three following important, and among the best, churches in the republic, viz.: City of Mexico, San Luis Potosi and Pueblo.

Fraternally,
J. T. MOORE.

Cuernavaca, Mex., April 15.

TO THE CHURCHES OF LONG RUN ASSOCIATION.

Will all the churches in the Long Run Association kindly send their contributions for the tent fund to Bro. J. H. Burnett, 642 Fourth Avenue, Louisville, at once. As chairman of the committee to secure money and purchase tent, I could not possibly visit the country churches. Have urged the matter as much as possible with city pastors and also with country pastors as far as I could. Will each church in the association send us a liberal contribution without delay?
Geo. C. CATES.

DEAR RECORDER:

We returned yesterday from a trip to East Tennessee on a vacation of two weeks given by our churches. Spent most of our time with my aged mother, who has been ill for some time. Preached twice during my absence and conducted two funeral services. The church here purchased a lot in the rear of the church and are now having a well dug and will erect a parsonage for us on the lot at once. Success to the Recorder.

E. LEE SMITH.

Ewing, Ky., Aug. 8, 1901.

ONLY beyond our knowledge is there really room for the exercise of faith. It is where sure knowledge ends that pure faith begins. Even a suspicious doubter will trust his suspected neighbor "as far as he can see." But he whom we trust, and in whom we have faith, can be trusted beyond sight, and against sight, in darkness, or when all appearances seem against his loving purposes and plans in our behalf.—Er.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

AUGUST.

- Sethel-Russellville, August 6.
South K. nucky - 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.
Davies County-Third church, Owensboro, August 13.
Elkhorn-Long Lick church, Scott county, August 13.
Shelby County-Mt. Eden, August 15.
Green River-Cedar Spring church, August 17.
Gaspar 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 24.
Tale's Creek-Preacherville, Aug. 27.
Baptist-Mt. Pleasant church, Aug. 29.
East Concord-Middlesboro, Aug. 30.

SEPTEMBER.

- Cumberland River-Flat Lick Ch., 13 miles from Somerset, Sept. 3.
Central-Star's Creek church, September 3.
Rockcastle-Freed in church, September 3.
Bay's Fork-Bethlehem church near Scottville, S. p. 4.
Greenup-Barnett's Creek church, Sept. 4.
Long Run-Elk Creek church, two miles from Normandy, S. p. 4.
Lynn-Knox Creek church, Sept. 4.
Nelson-River View church, Sep. 10.
Russell's Creek-Trammel's Creek church, Sept. 11.
South Cumberland River-Welfare church, Sept. 11.
Sulphur-Hillsboro church, Sept. 11.
Warren-Cedar Bluff, Sept. 11.
Boone's Creek-Powell's Valley, Sept. 10.
Rooneville-Hindman, Sept. 13.
Greenville-Campton, Sept. 13.
Stoone's Valley-Beech Grove Ch., Sept. 14.
Simpson-New Salem church, Sept. 17.
East Lynn-Mt. Washington church, Sept. 18.
Salem-West Big Spring church, Sept. 18.
Freedom-Cave Spring church, Sep. 20.
Irvine-Blanton's Flat church, Sept. 20.
Second North Concord-Rife's Creek church, Sept. 20.
Edmonson-Silent Grove church, S. p. 25.
Landmark-Drowning Creek church, Sept. 25.
Sewern'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. 5.
Little Bethel-Cherry Hill church, Oct. 5.
North Bend-Union, October 5.
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-Harlan, October 11.
West Union-Olivet church, October 15.
Ohio Valley-Bethel church, Henderson county, Oct. 22.
Concord-Salem, Oct. 23.
Blood River-Loonet Grove church, near Murray, Oct. 25.

Graves County-Mt. Olivet church, Oct. 20.
Goose Creek-No minants.
South Concord-No minants.

If changes or corrections are needed please write to the paper.
J. K. NEWBERRY, Secretary.

"WAS HE YEA"

BY REV. O. A. S. DWIGHT

In men are many doubts; it is refreshing, then, to hear of one in whom is the "yea" of an assured faith.
"Yea" is a particle used to strengthen an affirmation. As applied to Christ it denotes that none of his mental processes were dubious, that no shadows of mingling ever fitted obscuringly across his intellectual sky, and that no hesitation impeded his utterance. Jesus Christ was sure of his grounds, clear in his statements, urgent in his demands, impressive in his address and strenuous for truth. Never was he at a loss for a word or an idea or adrift upon the sea of speculation. In him was no equivocation, no quibbling, no uncertainty, but "in him was yea."

By this positivism of view and belief Christ himself was energized; and by the contagiousness of his own conviction he has in turn energized belief in many souls. He in whom was the "yea" of eternal verity has put a "yea" into the minds and hearts of multitudes who have learned of him to be sure of their God and of themselves. Heismianism has no "yea;" it has, at the best, only a cruel "nay," or a discouraging "perhaps," or Agnosticisim, scouting the very idea of a "yea," substitutes for its certainties the dubious interrogations of all things.

Much of modern theological speculation stumbles at the "yea" and envelops the fact of Jesus in the fog of fancy, or the mists of an obscuring rhetoric. Where Jesus thought boldly and said clearly, if sharply, it is now fashionable to speculate mildly and to utter "dark sayings" politely and deprecatingly. Nebular Hypothesis is popular outside of astronomy. To reach reality too quick and violently is thought to be poor philosophy, or at least bad intellectual form.

Nevertheless, the eternal "yea" abides in Jesus, and in them who will have it from Jesus. Still, as in the days of Paul, it is better to be sure and safe than listless and lost. Better is it to be convinced of only one thing, if that thing is the sufficiency of Christ to save; than to be wise in all knowledges and ignorant of him. Agnosticisim in sciences may be foolish and futile, Agnosticisim in religion is fatal. Modern-day iconoclasm mocks at positive affirmations, and raising all faiths to the ground, would attempt the construction of a shaky edifice of theory on the sinking sand of denial and negation. But Christian faith, yet unburied, yet unslain, accounts the firm foundation of a spiritual building to be, not the religion of a darkening "ay" nor the philosophy or theology of an untried theory, but the grace of Him in whom was the certainty and calm of an uncreated, eternal "Yea."-Selected.

It is a fine thing for any man to be compelled to work. It is the first divine decree, issuing from love and help. How would it have been with Adam and Eve had they been left to plenty and idleness, the voice of God no more heard in the cool of the day?-Ez.

BLACKFORD ASSOCIATION.

Early Wednesday morning I took the train for the Blackford Association which met July 31 with the church at Macedonia, one mile from Rockvale. I had hardly gotten a seat on the train, with my samples of Recordors, until I saw Bro. Cleaton on his way to the same association.

It was only a hundred miles to the church, but, owing to the circuitous route, the waiting for trains and the many branch lines, we were late getting there, and almost missed the session of the first day. Although the road was circuitous, it was accommodating to an extent I never saw before. I have heard ten-ecorators, for the want of expressive figures and comparisons, say that a thing is as slow as a train that stops to drive the cows off the track. That actually occurred on our way. But that was due to the accommodation of those in charge, and not to their slowness. As to the kindness shown by this road, it may be further said that the conductor offered to wait for us to get dinner at a hotel, and on our way back, having to leave our boarding house before breakfast, we asked the conductor, after riding some miles, to allow us to walk on some two miles ahead of the train while he visited a saw-mill some three miles down a branch road, in order that we might get breakfast by the time he came with his train. He consented to this, and so we had to forego the pleasure of visiting the saw-mill, and walked two miles up the road to a small town where we got breakfast at a hotel, and were standing at the depot picking our teeth when the train came along. The road was accommodating in that it made visits on branch lines to neighboring villages and saw-mills. When we came to the end of these branch lines-usually a saw-mill-we did the only thing to do-take back tracks until we came to the main line, and kept on it until another invitation was given to visit a village or saw-mill. And, so far as I know, we accepted all such invitations, and they were not a few, for we were over three hours going 32 miles.

We had one long mile to walk after getting off the train at Rockvale, and that was up a long hill, through a corn-field. It was hot, and more than once my

GRAPE NUTS AND CREAM.

An Ideal Hot Weather Breakfast.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and food easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal meal is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form) a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in, then some fruit, either cooked or raw; also prepare two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

friend Cleaton sent up a lamentation, and proposed, in a mild way, that we walk slower.

I was much surprised on reaching the church to see lunch, saloon, lemonade stands and money-making games. Doubtless the church was not responsible for this, and certainly not the association, but it detracted from the work to a degree that was painful.

The evening session was almost over when we reached the church, but got in in time to be recognized by the association. We found Bro. Roe, with the gavel, assistant moderator to Bro. Brown, who, by the way, is a lay member, and wielded the gavel with dignity and in such a way as to command the reverence of the messengers. Bro. Cleaton and I are soon on our way to Bro. Robertson's to spend the night. Bro. Cleaton mounts a prancing gray and I a jugging donkey. This revived memories of earlier days when my experience with the donkey was more interesting. When in my attempts to stay, somewhere on his back; one moment I would be in the air, and the next-well, it took a great deal of camphor and rubbing for me to tell where I was. My friend, Bro. Cleaton, gave me the name of Balaam, not because I saw visions, but because of the kind of animal I rode. But, in company with Rev. Bruner and Bro. Midkiff we were soon in the genial Christian home of Bro. Robertson. We imposed upon his hospitality by leaving him fewer peaches. In a party there is always a leader, and Bro. Cleaton bore the banner in the expedition against the peaches. I admired his ambition to excel, and honored him in his success, but sympathized with him when he woke up long before day, unable to sleep because of his over-exertion in the expedition against the peaches.

I realized next morning that there is some advantage in being unmarried, for it was announced that Bro. Cleaton must be Balaam, and that I would have a seat in a buggy. Bro. Cleaton acted his part like a man and got upon the ass, doubtless expecting to see visions at every turn of the road. I do not know whether he saw any visions or not, but he had a forlorn look all day, and, judging from the amount of dust on his coat, I think that the mule put him in such a position as to be unable to recall all that he saw, and certainly all he thought.

The morning session was the high-water mark of all the sessions. The various missions were discussed with earnestness and skill. Bro. Waken, a Syrian brother, moved the hearts of the people with an address on his native country and his experience in becoming a Christian. A collection of some \$14 was taken for him. He is a graduate of Bethel College, and will be in the Seminary this year.

Bro. Ferrell also made a strong speech for missions. Nor did the high wave of feeling subside when Bro. Oldham spoke on Home Missions. This good brother has not had the advantage of college training, but he has been with the Lord. Scarcely was my soul ever stirred more than under the warm plea of this brother for missions.

Bro. Rateliff made a telling address. It was thoughtful and concise. He helped in many points of difficulty during the entire session. Other good talks were made. The contributions to missions were not as large as one might desire, but they were larger than last year. With a

few more meetings as the morning session, there will be marked advance in the grace of giving, and I feel that the enthusiasm aroused, if it does not evaporate, will be of telling effect in the association.

The evening session was given up to the reading of reports. There was so much business to be attended to that no subject could be thoroughly discussed. One of the most interesting and important things done in the afternoon was the adoption of a resolution, asking the churches that invited the association to prohibit, if possible, the selling of refreshments on or near the church ground; and also refusing to convene with any church that would not comply with the request. This was certainly a wise step, as anyone could see from the present condition.

In the main, the work of the association was a success, and plans were laid for larger work. A good fraternal spirit characterized the meeting. In addition to the regular business work of the association, preaching services were held each day at a stand built in the woods not far from the church. One brother said that it was difficult to preach at the stand, because the stand was in one neighborhood and the seats in another. But the committee were equal to the emergency and appointed Bro. Ferrell to preach, who could be heard from one neighborhood to another. But the people were glad to hear even that far, and they heard him with profit.

The messengers were loud in their praise of the Recordors. J. S. SMITH.

LOCAL OPTION.

"That we endorse the work of the Inter-denominational Local Option Committee, that we commend them for their non-partisan attitude, and that we urge them to continue to work in the work placed in their hands.

"That we pledge ourselves anew, in connection with the other Christian denominations, to give a hearty financial support to the State Committee, that the Field Secretary may be kept constantly upon the platform agitating our cause, watching legislation, and pleading for the enforcement of proper regulative or prohibitory laws."

The above resolutions were adopted unanimously by the General Association of Baptists of Kentucky at their recent meeting held at Murray, Ky., as a part of their report on Temperance.

Now, my pastors and people, please endorse the former resolution by taking up a collection and forward it at once and thus fulfill the pledge of the latter. We need the funds, and need them badly, to keep the work going forward.

J. J. RUCKER

Georgetown, Ky.

DEAR RECORDEE-Warren Payne, Jr., was born July 21. His mother and I have prayed the Lord to give us a preacher. He is a boy, has a good voice, and Dr. Guthrie says he looks like a preacher, so we think this a good start. He is a subscriber to the WESTERN RECORDEE. We trust he will be a Baptist preacher; if possible a better preacher than the editor of the best paper, viz: WESTERN RECORDEE. God bless the boy. W. W. PAYNE.

THE eternal stars shine out as soon as it is dark enough.

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BY REV. G. W. PHILLIPS, D.D.

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Break o'er earth the spell of sin.
- Cross in Nature, pain and travail,
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strands;
Seem divine its mystic meaning,
Lo! the age-long symbol stands.
- Cross inkind on ancient altars,
Vailed in lambs and victims meek;
Priest and prophet tell its story,
Pledge secure to all who seek.
- Cross of Christ, Love's power and
passion,
Stooping low to lift our load;
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hood,
Lead the way to God's abode.
- Cross of human life the glory,
Laid wherever sin meets love,
Bearing it, up-borne upon it,
Rising to Christ's joy above.
—Congregationalist.

OUR PULPIT.

NONE BUT JESUS.

BY O. H. FURBERSON.

He that believeth on him is not condemned.—John 3:18.

I. First, the object of faith, or to what faith looks.

I am told in the Word of God to believe. What am I to believe? I am bidden to look. To what am I to look? What is to be the object of my hope, belief and confidence? The reply is simple. The object of faith to a sinner is Christ Jesus. How many make a mistake about this, and think that they are to believe on God the Father? Now, belief in God is an after-result of faith in Jesus. We come to believe in the eternal love of the Father as the result of trusting the precious blood of the Son. Many men say, "I would believe in Christ if I knew that I were elect." This is coming to the Father, and no man can come to the Father except by Christ. It is the Father's work to elect; you cannot come directly to him, therefore you cannot know your election until first you have believed on Christ the Redeemer, and then through redemption you can approach to the Father and know your election. Some, too, make the mistake of looking to the work of God the Holy Spirit. They look within to see if they have certain feelings, and if they find them their faith is strong; but if their feelings have departed from them, then their faith is weak, so that they look to the work of the Spirit which is not the object of a sinner's faith. Both the Father and the Spirit must be trusted in order to complete redemption, but for the particular mercy of justification and pardon the blood of the Mediator is the only plea. Christians have to trust the Spirit after conversion, but the sinner's business if he would be saved, is not with trusting the Spirit nor with looking to the Spirit, but looking to Christ Jesus, and to him alone. I know your salvation depends on the whole Trinity, but yet the first and immediate object of a sinner's justifying faith is neither God the Father nor God the Holy Ghost, but God the Son, incarnate in human flesh, and offering atonement for sinners. Hast thou the eye of faith? Then, soul, look thou to Christ as God. If thou wouldst be saved, believe him to be God over all, blessed forever. Bow before him and accept him as being "Very God of very God," for if thou dost

not, thou hast no part in him. When thou hast this believed, believe in him as man. Believe the wondrous story of his incarnation; rely upon the testimony of the evangelists, who declare that the infant was robed in the infant; that the Eternal was con-coaled within the mortal; that he who was King of heaven became a Servant of servants and the Son of man. Believe and admire the mystery of his incarnation, for unless thou believest this thou canst not be saved thereby. But take care that thy faith mainly fixes itself upon Christ as dying and as dead. View the Lamb of God as dumb before his shearer; view him as the man of sorrows and acquainted with grief; go thou with him to Gethsemane and behold him sweating drops of blood. Mark, thy faith has nothing to do with anything within thyself; the object of thy faith is nothing within thee, but a something without thee. Believe on him, then, who, on yonder tree, with nailed hands and feet, pours out his life for sinners. There is the object of thy faith for justification; not in thyself, nor in anything which the Holy Spirit has done in thee, or anything he has promised to do for thee; but thou art to look to Christ and to Christ Jesus alone. Then let thy faith behold Christ as rising from the dead. See him—he has borne the curse, and now he receives the justification. He dies to pay the debt; he rises that he may nail the handwriting of that discharged debt to the cross. See him ascending up on high, and behold him this day pleading before the Father's throne. He is there pleading for his people, offering up to-day his authoritative petition for all that come to God by him. And he, as God, as man, as living, as dying, as rising and as reigning above—he, and he alone is to be the object of thy faith for the pardon of sin.

On nothing else must thou trust; he is to be the only prop and pillar of thy confidence; and all those adduct thereunto will be a wicked anticlerical, a rebellion against the sovereignty of the Lord Jesus. But take care if your faith save you, that while you look to Christ in all these matters, you view him as being a substitute. This doctrine of substitution is so essential to the whole plan of salvation that I must explain it here for the thousandth time. God is just, he must punish sin; God is merciful, he will to pardon those who believe in Jesus. How is this to be done? How can he be just and exact the penalty—merciful, and accept the sinner? He doeth it thus: he taketh the sins of his people and actually lifteth them up from off his people to Christ, so that they stand as innocent as though they had never sinned, and Christ is looked upon by God as though he had been all the sinners in the world rolled into one. The sin of his people was taken from their persons, and really and actually, not typically and metaphorically, but really and actually laid on Christ. Then God came forth with his fiery sword to meet the sinner and to punish him. He met Christ. Christ was not a sinner himself; but the sins of his people were all imputed to him. Justice, therefore, met Christ as though he had been the sinner—punished Christ for his people's sins—punished him as for his rights could go—executed from him the last atom of the penalty, and left not a drop in the cup. And now, he who can see Christ as being his substitute, and puts his trust in him, is thereby delivered

from the curse of the law. Soul, when thou seest Christ obeying the law, thy faith is to say, "He obeys that for his people." When thou seest him dying, thou art to count the purple drops, and say, "Thus he took my sins away." When thou seest him rising from the dead, thou art to say, "He rises as the head and representative of all his elect;" and when thou seest him sitting at the right hand of God, thou art to view him there as the pledge that all for whom he died shall most surely sit at the Father's right hand. Learn to look on Christ as being in God's sight as though he were the sinner. "In him was no sin." He was "the just," but he suffered for the unjust. He was the righteous, but he stood in the place of the unrighteous; and all that the unrighteous ought to have endured, Christ has endured once for all, and put away their sins forever by the sacrifice of himself. Now this is the great object of faith. I pray you, do not make any mistake about this. View Christ, by your faith, as being in his life, and death, and sufferings, and resurrection, the substitute for all whom his Father gave him—the vicarious sacrifice for the sins of all those who will trust him with their souls. Christ, then, thus set forth, is the object of justifying faith.

Now let me further remark that there are some of you, no doubt, saying, "Oh, I should believe, and I should be saved if—If what? If Christ had died? "Oh, no! sir, my doubt is nothing about Christ." I thought so. Then what is the doubt? "Why, I should believe if I felt this, or if I had done that." Just so; but I tell you, you could not believe in Jesus if you felt that, or if you had done that, for then you would believe in yourself, and not in Christ. That is the English of it. If you were so anxious, or so anxious, then you could have confidence. Confidence in what? Why, confidence in your feelings, and confidence in your doing, and that is just the clear contrary of confidence in Christ? Faith is not to infer from something good within me that I shall be saved, but to say in the teeth, and despite of the fact that I am guilty in the sight of God, and deserve his wrath, yet I do nevertheless believe that the blood of Jesus Christ his Son cleanseth me from all sin; and though my present consciousness condemns me, yet my faith overpowers my consciousness, and I do believe that "he is able to save to the uttermost them that come unto God by him." The object of faith, then, is Christ as the substitute for sinners. God in Christ, but not God apart from Christ, nor any work of the Spirit, but the work of Jesus only must be viewed by you as the foundation of your hope.

II. And now, secondly, the reason of faith, or why doth any man believe, and whence doth his faith come?

"Faith cometh by hearing." Granted, but do not all men hear, and do not many still remain unbelieving? How, then, doth any man come by his faith? To his own experience his faith comes as the result of a sense of need. He feels himself needing a Saviour; he finds Christ to be just such a Saviour as he wants, and therefore because he cannot help himself, he believes in Jesus. Having nothing of his own, he feels he must take Christ or else perish, and therefore he doeth it because he cannot help doing it. He is fairly driven up into a corner, and there is but this one way of escape, namely, by the

righteousness of another; for he feels he cannot escape by any good deeds or sufferings of his own, and he cometh to Christ and humbleth himself because he cannot do without Christ, and must perish unless he lay hold of him. But to carry the question further back, where does that man get his sense of need? How is it that he, rather than others, feels his need of Christ? It is certain he has no more necessity for Christ than other men. How doth he come to know, then, that he is lost and ruined? How is it that he is driven by the sense of ruin to take hold on Christ the restorer? The reply is, this is the gift of God; this is the work of the Spirit. No man comes to Christ except the Spirit draw him, and the Spirit draws men to Christ by shutting them up under the law to a conviction that if they do not come to Christ they must perish. Then by sheer stress of weather they tack about and run into this heavenly port. Salvation by Christ is so disagreeable to our carnal mind, so inconsistent with our love of human merit, that we never would take Christ to be our all in all, if the Spirit did not convince us that we were nothing at all, and did not so compel us to lay hold on Christ.

But, then, the question goes further back still—how is it that the Spirit of God teaches some men their need, and not other men? Why is it that some of you were driven by your sense of need to Christ, while others go on in their self-righteousness and perish? There is no answer to be given but this, "Even so, Father, for so it seemed good in thy sight." It comes to divine sovereignty at the last. The Lord hath "hidden those things from the wise and prudent, and hath revealed them unto babes." According to the way in which Christ put it—"My sheep hear my voice;" "Ye believe not, because ye are not of my sheep, as I said unto you." Some divines would like to read that—"Ye are not my sheep, because ye do not believe." As if believing made us the sheep of Christ; but the text puts it—"Ye believe not, because ye are not of my sheep." "All that the Father giveth me shall come to me." If they come not, it is clear proof that they were never given; for those who were given of old eternity to Christ, chosen of God the Father, and then redeemed by God the Son—these are led by the Spirit, through a sense of need, to come and lay hold on Christ. No man yet ever did or ever will believe in Christ unless he feels his need of him. No man ever did or will feel his need of Christ unless the Spirit makes him feel; and the Spirit will make no man feel his need of Jesus savingly unless it be so written in that eternal book, in which God hath surely engraved the names of his chosen. So, then, I think I am not to be misunderstood on this point, that the reason of faith, or why men believe, is God's electing love working through the Spirit by a sense of need, and so bringing them to Christ Jesus.

III. When I believed in Christ I thought I did not feel at all. Now when I look back I find that I had been feeling all the while most acutely and intensely, and most of all because I thought I did not feel. Generally the people who repent the most think they are impatient, and people feel most their need when they think they do not feel at all, for we are no judges of our feelings, and hence the Gospel invitation is not put upon the ground of anything of which we can be a

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judge; it is put on the ground of our being sinners, and nothing but sinners.

Old Tobias Orisp says in one of his sermons upon this very point, "I dare to say it, but if thou dost come to Christ, whoever thou mayest be, if he does not receive thee, then he is not true to his word, for he says, 'Him that cometh to me I will in no wise cast out.'" If thou comest, never mind qualification or preparation: he needeth no qualification of duties or of feelings either. Thou art to come just as thou art, and if thou art the biggest sinner out of hell, thou art as fit to come to Christ as if thou were the most moral and most excellent of men. There is a bath: who is fit to be washed? A man's blackness is no reason why he should not be washed, but the clearer reason why he should be. When our city magistrates were giving relief to the poor, nobody said, "I am so poor, therefore I am not fit to have relief." Your poverty is your preparation, the black is the white here! Strange contradiction! The only thing you can bring to Christ is your sin and your wickedness. All he asks is, that you will come empty. If you have anything of your own, you must leave all before you come. If there be anything good in you, you cannot trust Christ, you must come with nothing in your hand. Take him as all in all, and that is the only ground upon which a poor soul can be saved—as a sinner, and nothing but a sinner.

IV. But not to stay longer, my fourth point has to do with the warrant of faith, or why a man dares to trust in Christ.

Is it not imprudent for any man to trust Christ to save him, and especially when he has no good thing whatever? Is it not an arrogant presumption for any man to trust Christ? No, sir, it is not. It is a grand and noble work of God the Holy Spirit for a man to give the lie to all his sins, and still to believe and set to his seal that God is true, and believe in the virtues of the blood of Jesus. But why does any man dare to believe in Christ? I will ask you now? "Well," saith one man, "I summoned faith to believe in Christ, because I did feel there was a work of the Spirit in me." You do not believe in Christ at all. "Well," says another, "I thought that I had a right to believe in Christ, because I felt somewhat." You had not any right to believe in Christ at all on such a warranty as that. What is a man's warrant, then, for believing in Christ? Here it is. Christ tells him to do it, that is his warrant. Christ's word is the warrant of the sinner for believing in Christ—not what he feels nor what he is, nor what he is not, but that Christ has told him to do it. The Gospel runs thus: "Believe on the Lord Jesus Christ, and thou shalt be saved. He that believeth not shall be damned." Faith in Christ, then, is a commanded duty as well as a blessed privilege, and what a mercy it is that it is a duty; because there never can be any question but that a man has a right to do his duty. Now, on the ground that God commands me to believe, I have a right to believe, be I who I may. The Gospel is sent to every creature. Well, I belong to that tribe; I am one of the every creatures, and that Gospel commands me to believe, and I do it. I cannot have done wrong in doing it, for I was commanded to do so. I cannot be wrong in obeying a command of God. Now, it is a command of God

given to every creature that he should believe on Jesus Christ whom God hath sent. This is your warrant sinner, and a blessed warrant it is, for it is one which hell cannot gainsay, and which heaven cannot withdraw. You need not be looking within to look for the misty warrants of your experience, you need not be looking to your works, and to your feelings, to get some dull and insufficient warrants for your confidence in Christ. You may believe Christ because he tells you to do so.

V. And now I come to the conclusion, and I trust you will have patience with me, for my last point is a very glorious one, and full of joy to those souls who as sinners dare to believe in Christ—the result of faith, or how it speeds when it comes to Christ.

The text says, "He that believeth is not condemned." There is a man there who has just this moment believed; he is not condemned. But he has been fifty years in sin, and has plunged into all manner of vice; his sins, which are many, are all forgiven him. He stands in the sight of God now as innocent as though he had never sinned. Such is the power of Jesus' blood, that "he that believeth is not condemned." Does this relate to what is to happen at the Day of Judgment? I pray you look at the text, and you will find it does not say, "He that believeth shall not be condemned," but he is not; he is not now. And if he is not now, then it follows that he never shall be; for having believed in Christ, that promise promise still stands, "He that believeth is not condemned." I believe to-day I am not condemned; in fifty years' time that promise will be just the same—"He that believeth is not condemned." So that the moment a man puts his trust in Christ, he is freed from all condemnation—past, present and to come; and from that day he stands in God's sight as though he were without spot or wrinkle, or any such thing. "But he sins," you say. He does indeed, but his sins are not laid to his charge. They were laid to the charge of Christ of old, and God can never charge the offence on two—first on Christ, and then on the sinner. "Ay, but he often falls into sin." That may be possible; though if the Spirit of God be in him he sinneth not as he was wont to do. He sins by reason of infirmity, not by reason of his love to sin, for now he hateth it.

But mark, you shall put it in your own way if you will, and I will answer, "Yes, but though he sin, yet is he no more guilty in the sight of God, for all his guilt has been taken from him, and put upon Jesus Christ." Do you see the Jewish host? There is a scapegoat brought out; the priest confesses the sins of the people over the scapegoat's head. The sin is all gone from the people, and laid upon the scapegoat. Away goes the scapegoat into the wilderness. Is there any sin left on the people? If there be, then the scapegoat has not carried it away. Because it cannot be here and there too. It cannot be carried away and left behind too. "No," say you, "Scripture says the scapegoat carried away the sin; there was none left on the people when the scapegoat had taken away the sin. And so, when by faith we put our hand upon the head of Christ, does Christ take away our sin, or does he not? If he does not, then it is of no use our believing in him; but if he doth really take away our sin, then our sin

cannot be on him and on us too; if it be on Christ, we are free, clear, accepted, justified, and this is the true doctrine of justification by faith. As soon as a man believeth in Christ Jesus, his sins are gone from him, and gone away forever. They are blotted out now. What if a man owe a hundred pounds, yet if he has a receipt for it, he is free; it is blotted out; there is an erasure made in the book, and the debt is gone. Though the man commit sin, yet the debt having been paid before even the debt was acquired, he is no more a debtor to the law of God. Doth not Scripture say that God has cast his people's sin into the depths of the sea? Now, if they are in the depths of the sea, they cannot be on his people too. Blessed be his name, in the day when he casts our sins into the depths of the sea, he views us as pure in his sight, and we stand accepted in the Beloved. Then he says, "As far as the east is from the west, so far hath he removed our transgressions from us." They cannot be removed and be here still. Then if thou believest in Christ, thou art no more in the sight of God a sinner; thou art accepted as though thou wert perfect, as though thou hadst kept the law—for Christ has kept it, and his righteousness is thine. You have broken it, but your sin is his, and he has been punished for it. Mistake not yourselves any longer; you are no more what you were; when you believe, you stand in Christ's stead, even as Christ of old stood in your stead. The transformation is complete, the exchange is positive and eternal. They who believe in Jesus are as much accepted of God the Father as even his eternal Son is accepted; and they that believe not, let them do what they will, they shall but go about to work out their own righteousness; but they abide under the law, and still shall they be under the curse. Now ye that believe in Jesus, walk up and down the earth in the glory of this great truth. You are sinners in yourselves, but you are washed in the blood of Christ.

Be you what Christ was in his Father's sight, and when conscience awakens, you can tell it that Christ was for you all that you ought to have been, that he has suffered all your penalty; and now neither mercy nor justice can smite you, since justice has clasped hands with mercy in a firm decree to save that man whose faith is in the cross of Christ. The Lord bless these words for his sake. Amen.

Summer Dress Goods.

- 4/c Yard—75 yards of Dresden Lawns in many choice patterns, also solid colors of pink, blue, red, green, navy and black.
- 5/c Yard—50 yards of new Florence Battiste, in all the new patterns and colors of blue, red, pink, helio and violet.
- 7/c Yard—1/20 yards of Sheer Lawns and Dimities, the latest dot and striped effects in the newest colors, also navy and white and black and white.
- 10/c Yard—100 yards of Lawns, Battistes and Dimities in dots, stripes and all other patterns, also solid navy blue and helio embroidered dotted swiss.
- 12/c Yard—100 yards of Lawns, Dimities and Battistes, in the season's most popular patterns and colors of pink, blue, green, red, navy and white and black and white.
- 15/c Yard—1/20 yards stylish Mercerized Italian Note, this season's latest wash fabric, in plain shades of pink, blue, red, green, rose, canary, cream, navy and black.
- 12/c Yard—One lot Embroidered Netweaves, in stylish stripes and figures, in navy and new blue only; 2/c quality.

Ladies' Cool Hosiery.

- 12/c Pair—30 dozen of Ladies' Black Drop-stitch Hosiery, with white feet, extra elastic, double heel and toe, the 1/c quality.
- 19/c Pair—75 dozen of Ladies' Fancy Hosiery, with embroidered ankles and boot patterns, in red, helio, rose and blue, with stripes and figures, former price 25 cents.
- 25/c Pair—50 dozen of Ladies' Hosiery, in about ten styles of black lace, polka dots, fancy stripes, plain black lilies and black with white foot.

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J. Bacon and Sons,

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Very Fine High Grade Teas.

OLONG TEA, EARL GREY, FINEST GUNPOWDER, 27c to 37c Best

FRESHLY ROASTED COFFEES, HIGH, MARACATHON AND JAVA—18 cents, 10 cents and 8 cents.

These goods are equal to what are sold elsewhere for DOUBLE the PRICE.

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P. O. Box 290, 66 Church St., NEW YORK, N. Y.

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

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

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- Manly's Choice, Music, (boards) round notes only 10 00
- Manly's Choice, Words, (boards) 10 00
- Pentecostal Hymns, Music, (boards) 10 00
- Pentecostal Hymns, Words, 10 00

Baptist Book Concern, Louisville, Ky.

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SUMMER EXCURSION TICKETS NOW ON SALE.

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SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

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It has eight pages, all filled with good reading matter, without any advertisement...

"Thank you for the work you are doing for our mother boys and girls. The improvement in Kind Words makes it run very high among papers of its kind..."

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

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Geo. W. Clarke preached on "God's supreme gift to man," and on "Woman in the Lord's work." Congregations excellent.

Broadway—Pastor Jones in Virginia.

McFerran Memorial—Bro. J. G. Row preached in the morning on Rom 8:26, 28 and Bro. J. N. Resbridge preached at night on "Unanswered Prayers."

Clifton—Pastor Foster preached on "Feeling the Lord's aid and knowing His love." Three received by letter.

Chestnut-street.—Pastor Waver preached on "Spiritual discernment," and on "A Religion of Principle." Held a successful meeting in the country.

East—Pastor Felix preached on "Come unto me," and on "Bring forth fruit."

Franklin-street.—Pastor Jenkins preached on "Abraham," and on "Lot." Had a good revival via back door.

Third-ave.—Pastor Boyer preached in the morning, and Bro. V. L. Stonnell at night.

East Mead—Pastor Cooper preached on "Christ as a Friend," and on "Faith in a Saviour necessary to salvation."

Oakdale—Pastor Hill preached on "Faith," and on "Lot."

Logan-st.—Pastor Tralls closed his work at Portland Wednesday night. Began his work at Logan-st. at Sunday. God has done a good work through him at Portland.

Southgate-st.—Pastor McFarland preached on "Wonder," working power of Grace," and on "Refuge of Lies."

Highland Park—Pastor McLendon preached on "The exalted Lord," and on "An unexpected call."

The Point—Pastor Ray preached on "Adorning the doctrine of Christ," and on "A young king's wish."

Parkland—Bro. T. C. Beckhannon preached at both hours.

Jacob's Addition—Pastor Whittingill preached as usual.

Highland—Pastor Davis preached in the morning on "Lot." Goes on his vacation Tuesday.

German—Brother J. P. Savage preached in the morning on "Opening the eyes of the blind."

Twenty-sixth and Market—Pastor Thompson preached in the morning on "Seeing Christ." Funeral sermon in afternoon on "How to be saved."

Many Catholics present. At night he preached on "Lot's choice." Pastor left Tuesday on vacation. Bro. R. E. Reed, of Arkansas, supplies for him.

Thirty-sixth and Grand.—Brother Snider preached at night on "The health of Christ." Two received by letter.

Suitable resolutions were passed by Conference in behalf of Bro. D. P. Montgomery, commending him to the brethren as a useful and conscientious man of God.

Bro. Cates reported a fine meeting in Texas. God is richly blessing him in evangelical work all over the country.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER

Table with 2 columns: Description of publications and Price per quarter. Includes items like The Teacher, Advanced Quarterly, etc.

B. Y. P. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c. Single copy, 5c. Ten or more to same address, 8c. each.

Bro. Rogovsky, from Cincinnati, was present and made an encouraging report of his work among the Jews.

Dr. Hammond was present from Cincinnati.

Dr. Warder preached on Seventh Street for the colored brethren. Much encouraged at the high progress all along the line.

THE STATE.

Pastor W. D. Turnley is greatly enjoying his work at Fulton. The outlook before the church is good.

Bro. T. P. Samuels writes from Deatville: "I notice you have it published in the RECORDER that the Nelson Association will meet at Silver View church, Sept. 4. This is wrong. The date of this meeting is Sept. 10. Please correct at once."

Bro. A. B. Cabanis writes under date of August 1: "I have canvassed 15 Rus and Harbin counties for the Hawkins, and last evening reached Boston, in Nelson county, where Pastor U. S. Thomas, one of our Seminary boys, was closing a two weeks' meeting, which resulted in 15 additions. He had no help, but did the preaching himself. The last night he baptised one more. His closing sermon was a strong appeal to the young converts to put on the whole armor for a Christian warfare, and stand up boldly for God and truth. He left the next morning to assist the pastor of Lone Run church in a protracted meeting."

Bro. T. J. Davall writes: "We have had a good meeting at Milan. Began there July 15, continuing 18 days. The interest began to grow from the very start and continued to the close of the meeting. The crowds began increasing till it was seen the Hawkins, and last evening reached Boston, in Nelson county, where Pastor U. S. Thomas, one of our Seminary boys, was closing a two weeks' meeting, which resulted in 15 additions. He had no help, but did the preaching himself. The last night he baptised one more. His closing sermon was a strong appeal to the young converts to put on the whole armor for a Christian warfare, and stand up boldly for God and truth. He left the next morning to assist the pastor of Lone Run church in a protracted meeting."

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Bro. T. R. Eibey writes: "The many friends of Bro. W. B. Brooks, of Stargis, will be glad to learn that his wife's health is improving. He

is at Sulphur Well, Metcalf county, with his family in order that she may have the benefit of that mineral water, and it seems to be having the desired effect. Before leaving home he suggested me to supply his pulpits at New Hope and Mt. Olive churches until his return."

Bro. B. J. Davis writes from Clay Village: "We closed on the 2d one of the best meetings in the history of Little Mount church. Bro. P. E. Burroughs, of New Liberty, came to our aid July 31, and although the weather was dry and hot, the ministry about the centary mark all the first part, yet the people turned out day and night to hear the matchless preaching of this gifted brother. Bro. Burroughs preaches the pure old Gospel of Jesus and his love—of sin and salvation—and does it with such tenderness, earnestness and forcefulness that it aways his hearers. There were 19 baptis-d and 6 received by letter. The church, in many ways is strengthened and encouraged. Bro. Burroughs will long be remembered by the people of Little Mount."

Bro. D. F. Sharp, clerk, writes: "I notice in the RECORDER that you put our association on September 18 which is a mistake. The landmark association is at Downing Creek church. It convenes on Wednesday after the second Saturday, which is September 26."

OTHER STATES.

Bro. A. A. Henton writes from Anniston, Ala.: "On July 28 J. G. Dabbins was ordained to the ministry at New York, Ala. The presbytery consisted of O. P. Bentley, C. Bentley, A. E. Burns and this scribe. Bro. Dabbins is a promising graduate of Howard College. He expects to take a course at the Seminary and devote his life to the ministry."

Bro. J. M. Hodson writes from Cordele, Tex.: "Please send me paper to this place. I have moved my family to this city. I am assisting Bro. Jeff D. Ray in a series of tent meetings here. I go to supply for Bro. B. F. Ritty at the First Baptist church of Houston next Sunday."

There were sixteen conversions during the two weeks' meeting of the church at Rockport, Ind.

The church at Malden, Va., recently held a 9-days' meeting, resulting in 16 conversions from an average audience of 80.

As the result of a 9 days' meeting of the church at Greenwood, S. C., 16 were burted with Christ in baptism.

The Value of Charcoal.

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

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

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

Charcoal sweetens the breath after eating, and is a remedy for indigestion and other odorous vegetable.

Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is Sherrill's.

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

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Sherrill's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the blood, mouth and throat. It is a most valuable liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patient's condition may be so bad that a better cathartic is needed, Sherrill's Absorbent Lozenges than in any of the ordinary charcoal tablets."

There were 17 additions to the church at Haynville, Ala., as the result of a recent meeting.

Twelve were added to the church at Greenville, Ala., as the result of a meeting there.

The Eureka Springs church, Ark., has set apart Bro. Sydney Brownfield and Sam Eaton to the full work of the Gospel ministry.

A church has been constituted at Newark, Ark., with 19 constituent members. This is a stronghold of some of the popular errors of the day, but if this little band is faithful they will triumph over all opposition.

A very gracious meeting in the church at New Albany, Miss., closed with 25 additions to the membership of the church.

Fourteen were recently baptized into the fellowship of the church at Hartsville, Tenn.

Bro. W. G. Inman has recently held a series of meetings in his church at Jackson, Tenn. Much good was accomplished among the membership and Christians in general, and there were 15 professions of faith, with 10 additions to the church.

The church at Winston, N. C., have baptis-d 15 into the fellowship of the church, as a result of a recent meeting, and there are others to be received.

The church at Jefferson, Ga., was greatly revived by the recent meetings. Nine were baptized on last Sabbath, and still others are to follow. Six or more are to be baptized next Sunday.

The Murray Hill church, in Atlanta, Ga., have recently received into the membership 18 by letter, and 8 by experience, and baptism. Many other conversions.

The Albertville, Ala., church has set apart its new house for the worship of God.

The new church at Madill, I. T., which was organized two months ago, have secured a good lot and sufficient funds to justify them in beginning the erection of a house of worship. The future outlook for a good, strong church at Madill is very bright.

An 8-days' meeting at Greenville, Ala., closed with 12 accessions to the church. The congregations were large, and much interest was manifested.

The church at Rome, Ga., has received a great spiritual awakening. There were 59 additions. Among the number, some of the most prominent business men of the city, and 12 or 14 young ladies from Shorter College.

The Calvary church of Atlanta, Ga., has set apart its new house for the worship of God.

The meeting at Bellevue Mo., closed with 12 conversions, and the church at Rolla, Mo., has received 14 into its membership as the result of a recent meeting.

The church at Shelbina, Mo., has had a 14-days' meeting in which there were 13 additions to the membership, 11 by experience and baptism and 2 by letter.

In pursuance to a call from Oakridge church, Miss. (recently constituted), the Rock Branch church set apart Bro. W. I. Collins to the full work of the ministry.

A church has recently been constituted in East Corsicana, Texas.

Bro. B. O. Harrell was set apart to the full work of the Gospel ministry by the Mt. Nebo church, La. Bro. Harrell is a grandson of the veteran J. A. Harrell, so well known to the Baptist of North Louisiana.

From Ruston, La., Bro. J. U. H. Wharton reports a fine meeting. More than 100 souls professed conversion and 75 have been added to the church—58 by baptism.

At the Allford Farm, on Trinity river, Texas, a church has been constituted. Twelve brethren and sisters went into the organization, eight of them having been baptised on the day the church was constituted. Eld. Scott was chosen as their pastor, and Bro. J. J. Thomas, church clerk.

NOTICE.

The Franklin Association will convene with the North Fork Baptist church, at Switzer, Franklin county, on Wednesday, August 31, 1901. There being no grove near the church, the Association will meet at the church-house, which will necessitate going away with the basket picnic feature of the meeting. The church will entertain only the messengers and their families, the representatives of all our denominational interests and all brethren having business with the Association. By order of the church, WM. MCMILLAN, Pastor.

Advertisement for Uneeda Milk Biscuit. Includes an illustration of a teapot and a child. Text: "A creamy creation of appetizing flavor, good with your coffee in the morning, good with your tea in the afternoon." "Uneeda Biscuit Company."

DEAR REVEREND—If you have not already done so, will you kindly publish the enclosed paper unanimously adopted by the Louisiana Baptist Convention at its recent session at Baton Rouge.

This action opens wide the door of New Orleans to the Home Board, and pledges the Louisiana Baptists to the hearty co-operation to the extent of their ability. If it be God's purpose to establish the cause in New Orleans, we have only to follow the divine leadings. If New Orleans repented at the preaching of Jonah, why should we think it incredible for New Orleans to be converted unto God? Jonah did not seem to have much faith, but his preaching under God was effective. We would ask of God for this field a great preacher with great faith, and we believe our great denomination, with one accord, would join in the work with enthusiasm and holy zeal.

Fraternally yours, A. K. SNAPO, "THE BAPTIST CAUSE IN NEW ORLEANS."

"Having great confidence in the wisdom and sound management of the Home Board, we assure them that whenever in their judgment the time has come for a great forward movement in New Orleans, that we would be glad to see a man with great pleasure, and gladly co-operate to the extent of our ability."

GOD'S OPEN DOORS.

Whatever God may deny us, he never denies us the opportunity to do the right thing. This thing may be our going forward or our holding back, our acquiescence or our refusal. He leaves it to us to decide, and this is our opportunity. Sometimes it is to live, sometimes it is to die. But it rests with us to make the circumstances in which we are placed our opportunity to do the right thing, and to take it. God often shuts the door in our face that we may go through another one which he has opened. He knows that the closed door is the one that we want to go through. But sometimes he permits the opening of a door which he knows we cannot enter. Now we ought not to enter. He thus puts us to the test by allowing us the opportunity of keeping out of it. And there are times when he closes all doors in order that we may have the opportunity of patient waiting, and knocking until one is opened. No one can complain of the lack of opportunity, for he is prissy, averse to be in one or another of these cases.—Paterson Du Bois

Bro. J. M. P. Morrow held an eight days' meeting with Pastor J. A. Smith, in which 36 were added to the church. The church is praying for a still greater revival at Grove-ton.

FAMILY CIRCLE.

THE TWO ROSES.

Two roses grew upon a bush,
Beneath the summer sky;
And one, alas! through all the day
Would hang its head and sigh;
The other raised its crimson bloom
When morn had first begun.
To breathe a tender perfume out,
And watch the golden sun.

"I felt a rain drop," cried the first:
"I dread the heavy storm."
"Was morning dew," replied his friend:
"A crystal drop, and warm."
I felt its soft and gentle kiss,
As from my leaves it rolled;
And, lo! the sun has sent a ray
To tell it full of gold.

"I see the shadows," cried the first,
"The tempest has begun."
The heavy clouds are o'er the sky,
To hide us from the angry sun;
"Tis but the partial shade of eve,"
Replied the happy rose,
And bent its lovely head to meet
The summer night's repose.

—Little Folks.

THE ARNOLD GOLD MINE.

BY HARRIET A. NASH.

The brown eyes of the tall twin flashed a look of dismay into the blue eyes of the short twin.

"Who can it be?" whispered Faith anxiously.

"Do you suppose he'll stay?" responded Hope absently.

The depot wagon was drawn up by the parsonage gate and Simon Toothaker had already lifted down two huge leather valises from the trunk rack. The passenger, a tall man in linen dress and silk hat, seized the opportunity to secure the last word in an argument which had evidently enveloped the half-mile drive from town and while Simon struggled with the third valise, stood with the forefinger of his right hand pointing convincingly upon the palm of the left.

There was a sudden exclamation from the staid, plainly indicative of delight, and the screen door swung widely upon its hinges as the minister in shabby dressing gown and slippers hastened down the brass walk toward the tall man in linen and silvery hair lifting in the greaves which swept across the valley from the far-off blue hills. Four anxious eyes from the sitting-room window looked on with disapproval. One of father's old friends," declared Hope in a tone that had her name.

"Come for mountain air at a small expense," added Faith in a most inhospitable tone, hastening to change her dark apron for a white one, and giving a hasty glance about the neat room. A moment later the minister, with pleasure, beheld the guest into his daughter's presence.

"My old college friend, Prof. Sanborn, my dear, Hope, child, is the guest chamber in order? And think, Faith, we will have dinner an hour earlier to day. The professor will be hungry after his night's journey."

"My twin husband," professedly, "he added in a tone of pride as the two girls hastily withdrew—Hope mindful of the discarded room which a State Bible agent had left but an hour before and Faith with visions of underdone veal and a half-cooked pudding.

The professor made a polite but absent-minded response. Young people in general and young women in particular held little interest for him. In his opinion the world's affairs would be better regulated if all persons born with middle-aged heads. The conversation made heavy strides from the twin into the realms of science, and was soon merged into a monologue of geological successes and speculation as to rock and veins in the surrounding hills.

"There should be interesting deposits hereabouts," the guest remarked as he unfolded his napkin at the dinner-table. "It is my purpose to spend some weeks looking them up." Whereupon the minister hastened to express his delight, and to veto at once the professor's faint suggestion of seeking board at the village hotel. When minor affairs being satisfactorily settled, dropped from sight, and the guest passing on to the next topic, the minister, who never ate veal, and preferred coffee, which was not provided, to tea, which was, resumed his theme, still utterly oblivious of his young hostesses.

They sat down after dinner on

either side of the discarded table to sit over. A great crowd of the little parsonage was a serious matter at any time. Just at present it was a calamity not to be lightly borne. For a letter was on its way to a city saint accepting an invitation for a week's visit, and already a week's trunk had been brought down from the attic store-room. Faith's vision of concerts and musicales, Hope's eager anticipations of a summer school, Sanborn went upstairs to announce his departure. For Susan Briggs, whose clumsy ministrations were to have served the minister during their absence, would never suffice for this critical visitor who frankly acknowledged himself as particular about the quality of his food. The minister treated the matter lightly when Hope sought him in the study a little later.

"Go right along my dear," he said. "The professor doesn't care for your society, and your absence will not matter in the least. Susan will do very well in the kitchen, and we two will have a fine time keeping beehive's hall and imagining we are college students once again. Hope momentarily withdrew without even the consciousness of appreciation to sweeten the sacrifice. And as the days went by it became evident to both sisters that the minister met with small success in transporting himself back to college days. For all attempts at reminiscence carried him far in front of the door to the glacial period; and his efforts to draw out his guest upon the social problems which, seating in the circles echoed even in this quiet mountain town, ended in a discourse upon the various strata of rocks, as contrasted with those of society.

The twins found their household labors increased not a little. The professor's morning bath and evening lurch became matters of daily perplexity, and ironing day an ordeal to be dreaded. For the little village boasted no laundry and the great linen was abundant. Nor was work the most serious consideration. With all their careful planning the young housekeepers found that the best cuts of beef were expensive and that the best sacrifice of their best poultry could not keep the quarter's allowance from dwindling far too rapidly.

"If we only kept a cow," Hope lamented on the day that she found the money-box empty and drew her own hair over her eyes in a gesture of despair for the professor's oatmeal.

"We ought, with all that pasture land," asserted Faith with a contemptuous glance from the back window to the wind-swept acres on the hill beyond the little valley.

"It's never been any use to us since I can remember."

"Only to furnish a place for the professor's investigations," laughed Hope. "He spends hours up there among the ledges. Only think, Faith, if he should discover a gold mine there."

"I don't know where he'd put it," returned Faith shortly. "The house is overflowing with his specimens already and one can't stir without a rattling noise about it. It may be that an Englishman has his castle, but it's equally true that a country minister's house is a hotel. Don't flatter yourself, Hope, that a gold mine would mean new books for father or coffee for you. He'd appreciate it as his discovery, and I'd mainly exercise his greed by announcing that he preferred gold to granite."

Hope looked up in curious surprise from the peas she was shelling. Faith, you're cross," she remarked with sisterly candor. "Is anything new the matter?"

"I don't care," returned her sister defiantly. "If you must know it, I've been paying the butcher for a week out of our piano money. I wouldn't mind if it was an act of charity. I would give it cheerfully all in a lump sum, green or gold. But it is drabble away little by little to feed a man who according to his own account is able to pay his board at the best hotels." Faith ended in a most inchoate burst of words, which were quickly dried as the minister, who had reached the back doorstep, securing a hungry tramp he had met upon the road.

"I'm going to call the professor to dinner," announced Faith two hours later. Hope looked troubled. "He doesn't like to be disturbed," she suggested.

"Neither does he like his beef overdone," retorted her sister, as she took her seat at the table. "Between two such momentous questions he should surely be given a choice."

It was a pleasant walk down the long hill to the back of the house. Faith felt her ill humor vanishing little by little as the wind, and when she stood at last by the stone wall in the low fragrant valley, passed, in-

clined to follow the great longer quiet stream of Hope's.

"He's just on the edge of Hope's gold mine," she said lightly to herself. "And the next five minutes worth thousands to me all. I believe I'll visit grandmother's medicine chest."

He went placidly on with his sermon, but Faith was far from satisfied, and stood long at the pantry window, watching the four figures as they moved about among the shelves. The world, it was quite apparent to her that these were not the kind of men to go into raptures over a wide view, or go out of their way to seek one. It was something more important which had brought them to the mountains at this dreary season. But what? Could it be Hope's gold mine? She laughed softly to herself. No, it was nothing so absurd as that of course, but might there not be valuable deposits which the professor's hammer had brought to light.

They came back at last to the house, and after a brief conference in the waiting Simon to the village. Faith settled down to her sewing in the study, and the heavy rain of voices came to her across the hall.

It was nearly an hour before Simon returned with a single passenger whom Faith recognized as Lawyer Stearns. Her father, in a mild state of excitement, met him at the door, and, after a whispered consultation in the hall, took him to the study.

There was a long silence after that. Faith longed for some errand which might legitimately take her to the study, had nearly decided that the minister's presence must replenish, when the door opened and her father called her.

"I have sold the pasture my dear," he announced, "for five hundred dollars. What do you think of that? These gentlemen wish to locate something in the nature of an observatory there."

The four strangers all looking abundantly satisfied, sat about the room. Stearns was writing rapidly at the minister's desk and making frequent reference to a worn document before him. Faith hesitated. Five hundred dollars was undoubtedly high for a pasture, but was it not low for a gold mine? Why was it these men were so anxious to possess that stony piece of ground, unless for the same reason that the professor had spent hours there last summer? She cast a significant glance past between two of the strangers.

"You know best father," she said at last, conscious that the minister was writing him a note, and well aware that the matter was already settled. And at that moment the lawyer laid down his pen and called for her father's signature. Then, after Simon Toothaker, with much importance and many flourishes of the pen, had signed his name beneath Faith's, three heads bent eagerly over it, while the fourth stranger counted out the price from a well-filled pocket-book, but an exclamation of dissatisfaction arrested him.

"You've cut right across the little corner where the spring is," said the tall man whom his companions addressed as "Doctor." "We want that included. It's the only water on the place." The minister hesitated. "It is no use," he replied. "But my daughter's legacy. A legacy from her grandmother. What do you say Faith?" The tall man smiled persuasively. "Oh, in that case," he said, "we must make another purchase. The young lady will not comb the willing, but we can do as selling her legacy. Shall we say perhaps fifty dollars?"

Faith considered for a moment. Fifty dollars of her own looked large. Yet the anxiety in the faces about her was unmistakable, and she felt that she would rather see one of the others. "Make it a hundred, Doctor, the place is useless to us without the spring." Then a light suddenly dawned upon her. The gold mine was there after all, and in her corner of the pasture. She returned to the study, how true Sanborn had praised the water and carried away bottles of it to analyze. And it was a well remembered trial of her childhood that Grandmother Arnold had always sent her for spring water when she brewed a concoction of

"There's cure for most bodily ills of humanity shut up in this little corner," the old lady had been wont to declare. Adding as she held the sparkling liquid to the light, "And I'm sure in writing them in her name." Faith looked bravely up into the tall man's face. "I will sell the spring," she said, "but only at a fair value. It is a mineral spring, and my grandmother always believed it held remarkable medicinal purposes. This is the best of the best, and I can't see how you offer. But I do not want to be exorbitant, and am willing to submit samples of the water to any reliable chemist and abide by his de-

them know our friend Prof. Sanborn by the way."

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His Wife's Weak Heart.

It is a singular thing that in the popular view of disease the interdependence of the several organs of the body is lost sight of. The heart, for example, is diseased and it is treated as if it were entirely separated from, and independent of, every other organ.

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Whitfield, when asked where he needed theology, replied, "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

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clusion." The tall man, with the quiet face of one accustomed to conceal his thought, turned to his companions and the four withdrew to a corner. The minister stood against. That a woman, and worse than all, a woman of his family, should presume to intrude her opinions upon a matter of business, overturned all his preconceived ideas of woman-kind. "Faith, my dear, I cannot allow—" he began. But the lawyer in, interrupted. "Quite right, Mr. Faith. We should have explained in the beginning that it is our purpose to build a sanitarium on yonder hill. The place has every advantage in the way of location, mountain air and scenery. But so far as those go there are many other places. The young lady is correct in her surmise. It is the spring we want. Prof. Sanborn and the chemists whom we have consulted, find that the water has valuable qualities. Unfortunately for us, the professor was not confident in his discovery to a few, and we have reason to believe that other parties may wish to locate here. It is perhaps contrary to customary methods of business that I should tell you this, but I wish to convince you that we are now prepared to accept any offer with you. Will you now accept an offer of one thousand dollars for the spring, without the delay you suggest?"

Faith gasped, but Lawyer Stearns put in stoutly: "Fifteen hundred, Faith, not a cent less." The city physician drew a check with a signature well known in the medical profession, and the lawyer, having given it careful scrutiny, passed it to Faith and drew up the necessary papers. In the later hours of the day Faith met her bewildered sister at the gate, waving a fifteen hundred dollar check above her head, and pouring forth a story in which gold mines, mineral springs, new study furniture and college courses mingled incoherently. Hope accepted her revelations calmly. "It felt in my bones there was something of the kind there," she said. "And didn't the poor old professor turn out to be the strangest snarver after all?"—The Interior.

THE GINGHAM NEST.

"Mamma," said Edie, coming in from school, "our teacher wants each of us to bring her a piece of one of our school dresses, to put in a quilt. Can't I give her a piece of this new gingham dress?" "Yes, certainly," said mamma; "and I know of another place where some of your dress might be welcome. Some very little bits."

"Where?" "Mrs. Robin Redbreast is building a nest in the pine up across if you take this handful of shippings and scatter them about under the tree, she may be glad to weave them in."

Edie did so; and Mrs. Robin made good use of them. After the nest was done, Edie could look in and see the bits of red and blue; and she called it a "gingham nest."—Mayflower.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all things.—Dean Stanley.

The Stomach

of a sick person reveals at once its condition.

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Children's Corner.

HOW MIFFIT BECAME A HERO.

BY ANNA BALDOME WHEELER.

Marion, Mifft and "Sweet Marie" are inseparable. Marion is a little girl whose home is way out West, but whose Mamma brought her East that she might be benefited by the bracing sea air; Mifft is a small white and brown dog who considers himself indispensable as a body guard, and Sweet Marie is a dolly that Marion's uncle brought her from gay Paris.

They play on the beach a greater part of the time, Marion with her shovel and pail making the most wonderful mountains, lakes and canals; Mifft, capering about and barking at the crabs and jelly fish, and Sweet Marie sitting in stately silence between two big rocks.

They had a glorious time, but one day something happened. Marion saw the pop corn man going his daily rounds among the cottages, and forgetting Mifft and Sweet Marie, she hurried up to the house to tell mamma that she would very much like to have some pop corn.

Mifft of course followed, but Sweet Marie, although possessing several accomplishments, like opening and shutting her eyes and crying when you squeezed her ribs, could not walk, so she remained sitting among the rocks.

It took Marion quite a while to decide which color to choose, pink pop corn, white pop corn or molasses pop corn, and it took her a long while to eat it; then mamma found it necessary to bathe her face and hands and change her frock, so it was quite an hour before she went back to Sweet Marie.

But where was Sweet Marie? where were the rocks? Nowhere to be seen.

Mifft began to race back and forth, barking wildly and looking out over the sea where a tiny speck of pink bobbed up and down.

What do you suppose it was? Sweet Marie's pean de-soie gown. Marion would have known it among a thousand. The tide had come in and carried Sweet Marie out to sea.

"Oh, my dolly, my dear dolly, beautiful dolly, she will be drown—ded. Oh, oh!" wailed Marion, while Mifft capered about her with the greatest sympathy in every motion of his wiggly little body. The few bathers, attracted by the little girl's cries, hastened to the spot, but none of them could swim. "Go fetch it, sir," said one of them to Mifft. Mifft looked out to the bit of pink, ran down to the water's edge, then back again, gave an apologetic wriggle and lifted his head and whined.

"Go fetch it, sir," said the same voice, others joining, and

all slapping their knees by way of encouragement.

Mifft repeated the same performance, this time venturing into the water a little way; then catching sight of his wee mistress, now flat upon the sand, weeping disconsolately, he hesitated a moment, then plunged bravely through the breakers and struck out for Sweet Marie.

"Mifft'll be drown—ded too," sobbed Marion, who now sat up to see what all the shouting meant.

"I guess Mifft'll take care of himself," said mamma, appearing on the scene and taking her distressed little girl in her lap. However, she was not quite easy in her mind. Mifft was no sailor, he wasn't the kind of dog that naturally takes to the water, in fact he disapproved of it, especially since Marion's papa had begun to give him a daily ducking and rubbing in the surf, a performance to which he very reluctantly submitted. His experience as a swimmer was limited to this, and a hasty scramble back to land as fast as he could get there. To do Mifft justice his going after Sweet Marie was the supreme test of his devotion and some dogs would have failed to meet the test.

Mifft kept on, spluttering the water which a swimmer of greater experience would never have allowed to creep into his eyes and nose, but he gained steadily, and when a minute or two later he seized Marie in his mouth a great shout went up, and Marion clapped her hands and laughed aloud.

Holding Sweet Marie out of the water as far as he could, Mifft turned shoreward, but after a few moments they saw he was beginning to be very much exhausted and called many encouraging things. "Good dog," "Fine fellow," "You'll make it, old boy." Some of the bathers waded out as far as they could to meet him. Poor Mifft, he was such a mite of a dog, and somehow the shore seemed so far away. He swam more feebly now, and the dolly's dress flapped in his eyes, he seemed like a feather that would float away at any moment. Ah! that is just what he did, going one way and Sweet Marie going the other, when one of the bathers, saying, "I won't let a little dog get ahead of me," struck out. There was a great splashing for a minute, but he got them both, and brought them to Marion. Mifft, exhausted and dripping, was too feeble even to shake himself, and Sweet Marie was limp enough, her parisian gown ruined beyond hope. But regardless of their condition they were gathered into two little arms and hugged and hugged, and that is how Mifft became a hero.—Christian Work.

Tax world will freely agree to be Christians to-morrow, if Christ will permit them to be worldly to-day.—Araot.

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HOW WE FOUND JACK.

No one could seem to manage Jack Doyle, at least, no one who had ever tried and really succeeded. He was a terror to our school, a slangy, impudent rough, ragged, Irish newboy, with a hard worked father, a slatternly stepmother, and the poorest kind of a home.

By right of intellect, he belonged in my grade, and I had tried so hard to find the boy's heart under the roughness, to reach him, to touch him, but I couldn't, and he was so bad, that many a time, in despair, I sent him to sit in Professor Haley's office, where he might, from the atmosphere, imbibe morality, but this he did not do.

Our district was, at its best, a hard one, a poor one; there was so much tardiness, absence, carelessness, among many pupils, that before the Christmas holidays our good professor told the children that, when the new year came, he would have hung in the main hall a very large bulletin board, on which, at the end of each month, the teachers might put the names of all the pupils who have been perfect in attendance for that month, and there those names would stay for four whole weeks! This, of course, was delightful; but still more delightful was it, on the first schoolday of the year, to see the great shining board with its gilded "Happy New Year, 1901" and above it the beautiful holly wreath.

How the children worked that week! They came at eight o'clock, for fear of tardiness; they "attended" with their might—all but Jack! He was late three times and absent twice, out of pure meanness.

It was Friday night, and all were in line for dismissal. Jack was at the head of my line. He could not be in the middle, for that would mean war to the knife; and he could not be at the foot, for then I couldn't see him, so he was at the head, where he didn't deserve to be.

We were waiting for the lower grade to file past, when the teachers, standing by their ranks, saw what Professor Haley in the doorway did not see, saw what the children did not notice—a curious swaying, bending, of the great bulletin board. We must not scream. What could we do? I hid my eyes a second, fearing what they might see; but when they looked again, help had come.

There was my awful boy, my terror, grasping the cracking

frame with his strong hands, and shouting: "Say, git these kids out mighty sry. This thing's a-coming down!" Professor Haley rushed to help him, and together they insured safety while the children were hurried past.

When it was all over, when the board had been removed from its warped frame, and things were right again, I found a pale, worn Jack sitting on one of my front seats, where the professor had bound up his bruised head, thanked and praised him, and left him to me.

With both hands on his shoulders, and his dirty, tired face looking up to mine, I told him what a brave thing he had done, how much suffering and harm he had prevented, how we all thanked him and never could stop thanking.

I shall not soon forget the look in the brown eyes as he said: "Well, Miss Rynton, it's the first time I ever done any thin' good 'n' now I'll try. I've tried afore, a minnit or two, 'n' then I couldn't, 'n' then I'd go 'n' sit in that office 'n' hate 'em all; but, if anybody cares 'n' likes me any, I'll try."—Ex.

Jack and I have been "solid" ever since, and he is making of his life a real success. Whenever I look at him or others like him, I remember his words: "If anybody cares 'n' likes me any, I'll try."—Ex.

AND THIS LITTLE PIG STAYED AT HOME.

A New Jersey farmer tells this remarkable story and vouches for its truth: "I had more pigs than I wanted to keep, so I sold one to a man living in the neighboring village. The little pig had been living in the pen with his brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover, and put it in his wagon to carry to the new home. Late in the afternoon the farmer who sold it saw something coming across the swamp meadow below home. He watched it struggling through the wet places, climbing the knolls, until he could see that it was his little pig, all covered with mud and very tired. He went straight toward the barn, against which was the only home he recognized. The money was returned to the man who had bought it, and the little pig stayed at home."

The sadder road to hell is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations.

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ADDRESS FOR THE HONORABLE

ITEMS FROM ONTARIO.

Our Home Mission Superintendent, Rev. W. E. Norton, and Rev. E. T. F. X., the Treasurer, have just started on a tour of inspection through Northern Ontario. We have four missionaries in that new region who are full of hope respecting the prospects there. No doubt this visit will bring before the denomination information that will result in increased contributions, which are much needed for the extension of this important work.

Several summer conferences are being held at Lake-side resorts this season. Port Stanley and Port Burwell are the favored spots, and the meetings are helpful and uplifting. Such gatherings seem very appropriate for the hot summer months, as pleasure and rest may be combined with spiritual uplifting, and they are growing in interest year by year.

The reports from our associations are somewhat disappointing in the number of baptisms reported. It was hoped that the opening of the new century might be signalized by a larger number of additions than usual, but our hopes have not been realized. At some of the meetings the importance of personal work was very properly emphasized, and, no doubt, when there comes to be a more general dependence on "all-the-year-round" personal work, and less on annual revivals, we shall see a more steady stream of additions to our numbers. Of course this is speaking from the human standpoint, and a very important one in the Lord's work. Over and above all there must be implicit confidence in the power of the Holy Spirit. Speaking generally, our associational meetings were well attended, and marked by great earnestness of purpose and lively interest in the subjects discussed.

Between fifty and sixty of our students are now on Home Mission fields, serving them during the summer months and gaining valuable experience for their future pastoral work. God only knows how much our young brethren are indebted, during these summer terms, to the wise and experienced deacons in our country churches, who so freely advise and counsel them as to the way they should go. And no less valuable is the care and help they receive from the godly mothers in Israel—the deacons' wives.

Rev. W. H. Olney, D. D., leaves Paris to succeed Rev. W. E. Norton at Owen Sound. Rev. G. B. Davies has resigned his charge at Hagersville and settled in Woodstock, with no pastoral charge. Rev. Ira Smith has moved from St. Johns, N. B., to Ottawa. Rev. J. T. Doelittle has been called to Vittoria.

THOS. W. CHARLESWORTH, ARKONA, ONT.

PAUL was a tent-maker, a philosopher, and an apostle; but when he spoke of his life-work, he did not say, "These three things I do," but, "This one thing I do." Neither did he say, "I press toward the mark for the prize of my three callings"; but, "The prize of the high calling of God in Christ Jesus." He had three callings, but one of these was the "high calling." The others were made a means to an end. And when he signed his name, he did not write, "Paul, a tent maker," or "Paul, a philosopher," but "Paul an apostle." So should every believer in Christ count himself a Christian first, and a business man afterwards.—United Presbyterian.

IT IS EVEN A VAPOR.

The Scriptures say this of human life. The statement is not that life is not worth living, or that it is of little importance and so does not demand serious care or attention. It is a testimony rather to its fleeting and uncertain character. Like the "morning cloud and the early dew," it quickly passes away.

What is our life, for instance, in comparison with that future for which we are now preparing; that existence which can never fade away, and which depending upon our choice in time may be passed in brighter circumstances than man has as yet ever known or has ever conceived of in the loftiest flight of his imagination. We may well ponder the deep significance of the words, "What is your life? It is even a vapor."

It is the general belief that life is unending, and thus it is of incalculable importance how it is shaped in its beginnings here. For, though no considerable portion of it is to be spent in present surroundings, it undoubtedly does take shape and direction now. It is as if the Scriptures had said "What is your life in the flesh?" Our Lord Jesus Christ was the most matter-of-fact man who ever walked the earth, and how skillfully, and with what tenderness, too, he expands the thought underlying our query in the words that follow the exhortation, "Take no thought for your life," in the Sermon on the Mount! The daily providences that come to all, questions of support, of clothing, accidents in endless variety, altering circumstances, the loss of friends, death, the coming of old age, ceaseless changes in society, and in the business world, all stimulate the inquiry, "What is our life?"

There is such a thing, so Jesus of Nazareth taught, as "a treasure in the heavens that faileth not." In a very few years the "glorious majesty of his kingdom" will burst upon us as something more real and matter-of-fact than anything that we have yet experienced. His express declaration was that he came into "the world that men might have life 'more abundantly.' Because his kingdom is an "everlasting kingdom," he urged men to become citizens of the Imperishable State (Daniel 2:44).

It is well, then, that we ask the question "What is our life?" For it is the beginning of a succession of activities of endless duration, of joys unalloyed, the beginning of possibilities for usefulness inconceivable, in the lowly fellowship of a faithful Creator, which are but briefly and most imperfectly tasted in this checkered, fleeting and unsatisfying existence.

The first chapter of human life is indeed like a vapor," but it is inexpressibly valuable, and, however hum-drum or sad it may be, it is most richly worth living because that, through it, we are eventually to be introduced to the life that is "more abundant." So counsel, therefore, the down-trodden, the unhappy and the unfortunate of mankind, that it is allowable for them to bring their earthly lives to a close at their own pleasure, to make life a thing unutterably cheap and commonplace; while to encourage all, even the most wretched and the most miserable, to endure to the end in the hope of a glorious life beyond is to emphasize the fact that life here as well as hereafter is a thing inestimably precious.—Evangelist.

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Public Indorsement. The enrollment for the past session was the largest in the history of the Institution; twenty States and all the leading religious denominations were represented. The school was filled to its utmost capacity, and applicants were rejected for want of room. For Catalogue Address: J. B. BLANTON, LL. D., Pres., Nashville, Tenn.

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MEETING OF THE COMMITTEE ON CO-OPERATION.

The committee of five appointed at the last Southern Baptist Convention to report at the next session on co-operation, met at Nashville, Tenn., July 30.

1. That we request the three Boards of the Convention to put themselves at once into communication with the brethren who were elected by the District Associations as messengers to represent the associations in the Convention, with the view to urging the work of the Convention upon their respective associations and securing the co-operation of every church.

2. That we request the State Boards and Secretaries, and the Vice-Presidents of the Convention Boards to press this work of co-operation by all the means at their command, and with all possible vigor during the associational season.

3. That we earnestly request our denominational papers to open their columns to the discussion of the work of co-operation, and that the editors are affectionately urged to press the matter of "eliciting, combining and directing" the energies of the denomination for the promotion of all the interests of the Convention.

4. That we cordially invite all of our brethren in all parts of the South to write their views on the subject and send them to which ever member of the committee they prefer, assuring them that all communications shall receive due consideration before the committee takes final action in formulating its report for the Convention. It is, further, the desire of the committee that such communications be sent in as soon as practicable.

It was the sense of the members present that the committee would have at least two more sessions before the Convention. The next session will be held at the same time and place as the session of the Southern Baptist Press Association. Let all the brethren who wish to present their views upon this interesting and important topic write to J. E. Gambrell, Dallas, Texas; J. T. Eaton, Louisville, Va.; W. E. Hatcher, Richmond, Va.; Geo. Hillyer, Atlanta, Ga., or the undersigned.

NOTES FROM OUR FOREIGN BROTHERS.

The first quarter of our Convention year has passed. The associations are beginning to meet in the various states. It will be well for our pastors and churches to take a look at our Foreign Mission work.

NEW MISSIONARIES.

At the Convention in New Orleans it was decided to try and send out twenty-five new missionaries this year. The Board has already appointed several, and appeal after appeal comes from the foreign fields for reinforcements; but two difficulties confront us: The receipts are falling behind, and there are very few preachers applying to be sent out. Under these circumstances, we should remember that at the Southern Baptist Convention we agreed to pay to

God to send forth the laborers. Have we in faith looked to him as we should?

WEEK OF PRAYER.

It has been thought well to appoint Sept. 1st to 8th as a week of special prayer, asking God to move upon the hearts of many to go, and also of many who stay to help in this work.

We hope that not only in the churches, but around the fire-side and in private, earnest prayer will go up to God. It would be well for pastors to speak on the subject and urge the people to talk to God about His work, asking Him for guidance and blessing.

INFORMATION.

There are many who wish information to prepare speeches or reports for the hundreds of associations soon to meet. We have on hand a large supply of tracts and reports of the Board, which any one can procure free by simply dropping us a postal card.

ITEMS OF INTEREST.

Good news comes from China. One missionary, Rev. S. T. Williams, reports that he has recently made a long trip (over 600 miles) among the churches and baptized over 70.

We are glad to say that none of our missionaries were engaged in the looting business during the recent troubles in China.

We ask our people not to overlook our returned missionaries. They come home to rest and recuperate. Many go back well-nigh broken down from overwork at home.

RECEIPTS.

We give the receipts for the first quarter of last year, and for the same time this year, May 1st to July 31st:

Table with 3 columns: State, 1900, 1901. Includes Alabama, Ark., Cal., Colo., Fla., Georgia, Kentucky, Louisiana, Maryland, Miss., Missour., N. Carolina, S. Carolina, Tennessee, Texas, Virginia, Indiana, Pa., Oregon, and a Total row.

It will be seen from the above that we are somewhat behind. Remember that it takes about \$11,000 to \$12,000 each month for our work.

Fraternally, R. J. WILLIAMS, Chf. Sec., Richmond, Va., Aug. 1, 1901.

It is distrust of God which lies at the root of all anxiety. A feeble apprehension of God as the agent who overrules everything, and determines those causes which lie out of reach and those events which escape our foresight—this it is which shakes the soul with vague uncertainty, and fills with causeless alarms the darkness of to-morrow. Because we are "of little faith," therefore, we are not content to plan and work, and, having planned and wrought, to sit and wait. Like a cooling, soothing breath from a serene world, there comes down upon the feverish, self-tormenting spirits of men this inspired exhortation, "Hope thou in God."

We need never be alarmed at the perilous situation of truth. Of all things in this world, that is the one thing which is best capable of taking care of itself.

BIG BONE CHURCH.

About six months ago the Big Bone Baptist church called Bro. W. S. Taylor to succeed its late time honored and beloved pastor, Dr. J. A. Kirtley, who, on account of the weight of years, found it necessary to ask the church to release him from further service as pastor. Reluctantly and sorrowfully the church gave him up. Later the church determined that Bro. Taylor, who had never been ordained, should be set apart to the full work of the Gospel ministry, and invited sister churches to send brethren to meet with it to consider the advisability of so doing. Accordingly, on July 28, a large audience, including representatives from nearly all the churches of Boone county, gathered and a council was organized by the election of Dr. J. A. Kirtley moderator and Bro. D. E. Castleman secretary.

The forenoon was occupied by an examination of the brother, which was conducted by the moderator, assisted by various pastors present. The council being satisfied with Bro. Taylor's Christian experience, his call to the ministry and his doctrinal belief, it was unanimously agreed that he should be fully set apart and authorized to discharge the sacred duties of a minister of God.

A committee was appointed on order of exercises and reported at once, after which adjournment for noon.

According to announcement Bro. Eimer Atwood, pastor at Bellvue and Erlanger, preached the ordination sermon. Although our young brother had endeavored modestly to shift that important work to an older man, yet right well and faithfully did he acquit himself. Next, prayer was offered by Bro. John Presser, a Big Bone boy, now called to labor in Indiana.

The next feature was the impressive one of the day, that of the venerable, retiring pastor delivering the charge to Bro. Taylor. Then Bro. O. M. Hney, who was reared in this church, delivered the charge to the church. Having set at the feet of Bro. Kirtley so long, and knowing the members so intimately, he was able to deliver a message wholesome and appropriate. His references to the retiring pastor were loving and tender.

Bro. N. F. Jones, of the Patriot, Ind., church, in a characteristic speech, presented the Bible, followed by benediction by Bro. Taylor, and a day spent in God's service, strikingly interesting to all was closed.

The brethren at Big Bone, as well as those of us who had seen but little of Bro. Taylor until this day, think much of him, and we expect him to prove himself strong in the Lord and in the faith once delivered to the saints. He comes to us from Cynthiana, and North Bend Association of Baptists welcome him, and pray that he may be of great service among us. It is needless to say that the sisters had prepared splendid refreshments. Big Bone is justly celebrated for that.

Fraternally, D. E. C.

SEE OF GOOD CHEER.

No matter what occurs, keep up your courage. The man of hope is the man of valor. Never borrow trouble. If it is in the future, it may come soon enough. The burden of calamity you dread may never come. And if it should come, it will find you better able to meet and bear it than you are

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THE MARKETS. LIVESTOCK. Report for week ending Aug. 3. CATTLE. Extra good export steers, 1,200 lbs and up - \$4 75 @ 5 00.

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Leave Louisville	8:00 a.m.	8:00 a.m.
Arrive Washington	10:00 a.m.	10:00 a.m.
Arrive Baltimore	11:00 a.m.	11:00 a.m.
Arrive Philadelphia	12:00 p.m.	12:00 p.m.
Arrive New York	1:00 p.m.	1:00 p.m.
Arrive Philadelphia	2:00 p.m.	2:00 p.m.
Arrive Baltimore	3:00 p.m.	3:00 p.m.
Arrive Washington	4:00 p.m.	4:00 p.m.
Arrive Old Point Comfort	5:00 p.m.	5:00 p.m.
Arrive Norfolk	6:00 p.m.	6:00 p.m.
Returning arrives in Louisville	8:00 p.m.	8:00 p.m.

WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction. Through Pullman vestibuled sleeping car, Louisville to Washington.

Leave Louisville	8:00 a.m.	8:00 a.m.
Arrive Washington	10:00 a.m.	10:00 a.m.
Arrive Baltimore	11:00 a.m.	11:00 a.m.
Arrive Philadelphia	12:00 p.m.	12:00 p.m.
Arrive New York	1:00 p.m.	1:00 p.m.
Arrive Philadelphia	2:00 p.m.	2:00 p.m.
Arrive Baltimore	3:00 p.m.	3:00 p.m.
Arrive Washington	4:00 p.m.	4:00 p.m.
Arrive Old Point Comfort	5:00 p.m.	5:00 p.m.
Arrive Norfolk	6:00 p.m.	6:00 p.m.
Returning arrives in Louisville	8:00 p.m.	8:00 p.m.

LEXINGTON SHORT LINE Daily vestibuled train daily.

At Louisville	8:00 a.m.	8:00 a.m.
At Lexington	10:00 a.m.	10:00 a.m.
At Winchester	11:00 a.m.	11:00 a.m.
At Mt. Sterling	12:00 p.m.	12:00 p.m.

THE FARM
KENTUCKY TRADING NEWS

The Paris Kentuckian notes the sale of a field of sheaf oats at \$8 a ton.

The Lexington Democrat notes the sales of ten thousand bushels of wheat at 65c.

Thomas Metcalf sold to Smith & Johnson, of Boyle county, 100 barrels of corn at \$3 delivered.

Morris Farris delivered to Simon Wehl 85 export cattle, weighing 1,404 pounds, at 5c.—Advocate.

The Midway Clipper says the Woodford county wheat yield is about 75%. Charles Neckles sold a crop of 5,000 bushels at 60c.

It is reported from Mason Co., that Thornton Cox set out 15,000 tomato plants and does not believe he will secure a tomato.

N. P. Vanmeter has sold to Georgetown parties about ten thousand bushels of grass seed to be delivered this month at 50c per bushel.

There were only about 900 cattle at Winchester court day and few of them sold. A bunch of 650-pound heifers and steers brought \$4 to 4c.

James DeJarnett sold this week his crop of wheat, amounting to 600 bushels, to Covington, Arnold & Bro., for Kerr, of Winchester. The price was 58c.—Richmond Olimax.

O. Alexander, Jr., shipped his crop of 8,000 bushels of wheat from Hutchison. It averaged 68 pounds to the bushel and 85 bushels to the acre. He received 60c for it.—Paris News.

W. H. Flowers sold a two-year-old Peacock mare to Luther Grady for \$175. Lee S. Smith sold to William Rogers, of Lebanon, a three-year-old Peacock gelding for \$250.—Adair News.

Tobacco in the nine counties representing the cream and bulk of the Barley belt in Kentucky cannot possibly make more than half a crop, even with copious rains from now on, is the report that comes from them.

J. H. Dickerson & Son have bought about one hundred and fifty acres of the new hemp crop, paying for same \$4.50 per cwt., and the rise, if any, until Jan. 1. Some they engaged with no privilege of the rise for \$4 75.—Burgin Record.

The smallest crowd in ten years was at Lancaster court last week and little or nothing was done. There were only ten or twelve head of cattle on the market and they were not sold. Plug horses sold at from \$16 to \$40 and work mules at from \$40 to \$80.

B. F. Sanders & Co., bought 50 hogs from G. W. Robinson, of Mercer, at 5c, to be delivered Sept. 10th. B. F. Sanders & Co., of Harrodsburg, shipped about 80 lambs to Watkins, Caruthers & Co., of Louisville, Tuesday. The entire lot was bought in that county and cost from 30c to 4c a pound.—Shelby Record.

At the sale of W. P. Burgin's personality, near Burgin, Short-horns brought from \$50 to \$100; Colonel Dan L. Moore bought to at from \$75 to \$100; Walter Rodes seven at from \$87 to \$161; Judge Hughes paid \$75 for a heifer. Buyers were present from Ohio, Lexington, Louisville and other points, but were outbid by local buyers.

A PLEA FOR THE HAWK AND THE OWL.

What They Do for the Farmer.

Hawks and owls are complementary to each other. Hawks hunt by day and keep diurnal mammals in check, while owls, whose eyesight is keenest during twilight and early dawn, capture nocturnal species which the former cannot obtain. These rapacious birds are slow breeders, rearing only one brood a year; they grow slowly, and need a large amount of food to develop properly. Only constant foraging on the part of the parents can satisfy their enormous appetites. Hawks and owls swallow their smaller victims whole, while the larger ones are torn in pieces and the fragments swallowed as they are detached. The nutritious parts are absorbed, and the bones, hairs and feathers are rolled into small pellets and regurgitated; so that when these balls are discovered, they easily show the kind of prey which has been taken by these birds.

The red-tailed hawk and the red-shouldered hawk are both known as the "hen hawk." There is no denying the fact that these hawks do occasionally eat poultry, but the quantity is so small, compared with the vast number of destructive rodents consumed, that it is hardly worth mentioning. Lying under a tree one summer day, I watched one of these birds dart hither and yon over the meadow and high lands. I saw him, in rapid movements, take a mouse, a snake, a frog, grasshoppers and numerous small insects. Later, I shot one of these hawks, and found in its stomach that 90 per cent of its food consisted of injurious mammals and insects, and scarcely 10 per cent of poultry. I decided that, in this case at least, the name of "hen hawk" was not appropriate.

In the West a hawk is found which collects in flocks and feeds almost entirely upon the grasshoppers and crickets. More than 100 grasshoppers were found in the stomach of one of these birds. Estimate the number a flock of 100 would catch in one month, and you can have some idea of the benefit these hawks may be to the farmers of the West. What can we say of the ignorance of at least one of the Western States, which paid for the destruction of the hawk and owl as a result of which thousands of these hawks were destroyed at public expense? Is it a wonder that after the law was passed there was a great increase of grasshoppers, which carried destruction with them? The hawk is also a great enemy to the ground squirrel, a rodent which infests the West and torments the farmer.

Another species of hawk, common with us in the East, is the "broad-winged hawk," which feeds largely on insects, snakes, toads and frogs; it is especially fond of the larvae or caterpillars of the large moths which feed upon the leaves of fruit and shade trees. These insects are too large for the small birds to attack, hence their destruction is left almost entirely to the hawk. The smallest hawk found in the United States is the sparrow hawk; this bird feeds mostly upon insects, though at times it follows the example of the larger hawks and attacks small birds and chickens, yet these depredations are more than counterbalanced by his good service in destroying mice and insects. Out of 46 of their stomachs examined, 45 contained the remains of grasshoppers, and one the fur and bones

of a meadow mouse. In Colorado, after the county act had been in force for some time, the sparrow hawks were almost exterminated, when a few years ago they had been very numerous.

The farmer may readily see that he can afford to spare a few of his fine broilers to this bird, who in turn assists greatly in freeing his fields and trees from devastating insects which may destroy both crops and fruit. With the owl, it is a question whether he should not be placed among the wholly beneficial species, for the injury done in destroying birds and poultry is insignificant compared with the good work it does.

The little screech owl so often heard at night, feeds more extensively on insects than any other species. Among the insects, grasshoppers, crickets, beetles and cut worms are most often eaten. The little screech owl is especially fond of fish, and apparently catches many.

Mr. Peter Adair says that on the disappearance of the vole, which caused the vole plague in Scotland, farmers and shepherds attributed its disappearance largely to its natural enemies, stream being laid particularly on the owl. He is also of opinion that the more recent vole plague is a result of the destruction of birds of prey. When the plague first commenced the short-eared owl was not known in the district, but swarming thither it bred till it was so numerous that it became an important factor in reducing the number of voles. The vole of Scotland resembles very much our meadow mouse, of which the owl is a natural enemy. Study the habits of the hawk and of the owl and you will find them to be the farmer's best friends.—W. K. ATKINSON, in Country Gentleman.

If the farmer desires to know how to select good clover seed, says the *American Cultivator*, he should learn to know weed seed as soon as he looks at it. Then if his eyesight is not good enough to distinguish it when it is among the clover seed, let him spend from fifty cents upward for a good magnifying glass, and let him buy no clover and not much other seed until he has examined it, and found it reasonably clear of the weed seeds. It may be hard to find it perfectly pure, but there is no use in buying such seed as sold in Vermont last year which had 59,810 weed seeds in a pound. Just think of sowing ten, twenty or more pounds of such seed on an acre. The seeds of plantain, sorrel, pig-weed, smartweed, curled dock and the foxtail grass were the most abundant in this lot, and each of them might pass for clover seed at first glance, but can be detected under a magnifying glass. It would be a good lesson for the boys to collect samples of each of these and some other seeds in little vials, and label each that they might study them until they knew them too well to buy them as clover seed.

It is estimated that the present drouth has caused a shrinkage in wheat production of 15,000,000 bushels, and a shrinkage in corn production of 200,000,000 bushels. The rise in corn of 14 cents a bushel makes the present estimate of the crop worth \$56,000,000 more than before the drouth. The rise in wheat of 7 cents a bushel makes the present estimate of the crop worth \$50,000,000 more than before the drouth.

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[Time Table corrected to June 25th, 1901.]
 LOUISVILLE DIVISION.

No. 1	No. 2
Lv. Louisville 7:00 A.M.	7:20 P.M.
Ar. Elizabethtown 8:15 A.M.	8:35 P.M.
Lv. Elizabethtown 8:30 A.M.	8:50 P.M.
Ar. Lawrenceburg 9:15 A.M.	9:35 P.M.
Lv. Lawrenceburg 9:30 A.M.	9:50 P.M.
Ar. Nashville 10:15 A.M.	10:35 P.M.
Lv. Nashville 10:30 A.M.	10:50 P.M.
Ar. Knoxville 11:15 A.M.	11:35 P.M.
Lv. Knoxville 11:30 A.M.	11:50 P.M.

LOUISVILLE DIVISION.

No. 3	No. 4
Lv. Louisville 7:00 A.M.	7:20 P.M.
Ar. Elizabethtown 8:15 A.M.	8:35 P.M.
Lv. Elizabethtown 8:30 A.M.	8:50 P.M.
Ar. Lawrenceburg 9:15 A.M.	9:35 P.M.
Lv. Lawrenceburg 9:30 A.M.	9:50 P.M.
Ar. Nashville 10:15 A.M.	10:35 P.M.
Lv. Nashville 10:30 A.M.	10:50 P.M.
Ar. Knoxville 11:15 A.M.	11:35 P.M.
Lv. Knoxville 11:30 A.M.	11:50 P.M.

ST. LOUIS-ST. LOUIS DIVISION.

No. 5	No. 6
Lv. Louisville 7:00 A.M.	7:20 P.M.
Ar. Hannibal 8:15 A.M.	8:35 P.M.
Lv. Hannibal 8:30 A.M.	8:50 P.M.
Ar. St. Louis 9:15 A.M.	9:35 P.M.
Lv. St. Louis 9:30 A.M.	9:50 P.M.
Ar. Hannibal 10:15 A.M.	10:35 P.M.
Lv. Hannibal 10:30 A.M.	10:50 P.M.
Ar. Louisville 11:15 A.M.	11:35 P.M.
Lv. Louisville 11:30 A.M.	11:50 P.M.

LET US START YOU!
 Write for our FREE...
 1000 recommended above...

Items of Interest.
 NEWS FROM THE WORLD OVER

The Night Her Brooks Foss Wessott, who succeeded Bishop Lightfoot as the Bishopric of Durham, is dead. He was one of the committee for the revision of the authorized version of the New Testament. In 1841 he, in connection with Dr. Hort, brought out "The New Testament in Greek," the result of their joint labor for twenty eight years.

After an illness of several months Rear-Admiral John Irwin, retired, died at his home in Washington. He achieved quite a record on the sea and at the time of his retirement (1874) was commander of the Pacific Squadron.

The Journal of Tropical Medicine takes gloomy views in regard to the plague. It says: "From what is known of the plague, we must expect that when once a town is invaded, that recurrence is not only possible, but that they will continue with an inveterate persistency, rendering the future, from a public health and commercial point of view, gloomy to the extreme." It says that at Cape Town the pleasing idea that the "white" would escape has been shown to be wrong. There the whites suffered as much as the negroes and the Chinese have fared best.

Few people, probably, appreciate the importance of the apple crop in that country. In value it exceeds even the wheat crop. Last year, for instance, the apple crop was 218,000,000 barrels, or 655,000,000 bushels. At a base of \$1 per barrel, which is considered a conservative estimate, the crop netted \$218,000,000, or nearly one hundred and seven million dollars. It was without a doubt the wheat. On a percentage basis, the apple crop reaches nearly 50 per cent. more than the wheat. Our export of apples in the barrel exceeds four million barrels a year, and is increasing enormously. Our apples have a fixed value from Liverpool to St. Petersburg, and last year shippers to foreign ports experienced considerable difficulty in supplying the demands.

A member of Parliament stated on the floor of the House of Commons that when Mrs. Gen. DeWet and her children were seized and taken to prison on Nov. 20th, "she was informed in writing that she would only be supplied with food on signing a document which was without a shadow of substance, and was entirely dependent on His Majesty's Government, and that the British authorities reserved the right to publish this document."

The Montreal Star quotes from a sergeant of the United States army who has returned from the Philippines: "I've burned houses and towns till I am sick of the sight of 'em," and, instead of denouncing such covetousness, we are told that "as a General Grant called it, use it to extirpate similar gangs in South Africa. Whatever nation does such things violates the rules laid down at Hagen. 'And, meanwhile, God is looking on.'"

Professor Koch, who did not discover a serum which would cure consumption as was loudly proclaimed, has made a new discovery. He has learned that tuberculosis in cattle could be transmitted to man. This will be good news to the farmers who have seen their cows killed, provided Prof. Koch proves his discovery. German objection to United States beef will have its ostensible ground removed by this decision of the Professor's.

Governor Dole of Hawaii accused the Legislature in which the natives largely predominated of bribery and corruption. The natives resented the charge and the grand jury took it up. Before the grand jury, Dole could produce no such proof, except that the Legislature must have been corrupt, because they were much opposed to his high-mightiness. We hope Congress or the President will retire him to private life, unless he does prove the charge.

It seems that almost before they have demonstrated their fallacy in the navy, the bomber or carrier pigeons are likely to be abandoned as a means of communicating news and orders. Secretary of the Navy has appointed a naval board, headed by Captain Chadwick, to determine whether or not the bomber pigeon service should be given up. This action is taken in view of the successful application to naval purposes of the system of wireless telegraphy that has been made abroad.

DEATHS.
 For personal subscribers we insert an obituary notice of 10 lines free, for a charge we insert a word for all over 100 words. Invariably 10¢ for 100 words. The words are counted by lines as they appear in the paper. Unless the money accompanied the notice, it will be brought down to 10¢ words.

WHITTINGHILL.
 WISCONSIN, On the 14th day of July, 1901 God called our late pastor, Rev. David Whittinghill to his heavenly reward; therefore be it Resolved: That in his death we have lost a devoted friend, a wise counsellor, an unflinching pastor and a faithful minister; but, knowing that "God doeth all things well," we bow in submission to His will.

And, That we tender to wife, children and grandchildren, and to all who suffer loss by his demise, our kindest sympathy, commending the soul to the special care of our Heavenly Father in this their time of deepest sorrow.

That a copy of these resolutions be placed upon our church record, that a copy be sent to the family of the deceased, and that a copy be sent to the Western Record for publication.
 Done by order of Corinth Baptist church, Webster county Ky., at a called meeting, July 21, 1901.
 REV. H. SLAYTON, MOD.
 W. H. COMPTON, CLK. OVR.
DUNCAN.
 Rodham F. Duncan was born near Louisville, Ky., Feb. 4, 1831, married to Belle Corwin in 1851, professed faith in Christ at about 15 years of age, and united with the Mt. Pleasant Baptist church, died at his home near Russellville, Ky., July 11, 1891. His widow, one son and one daughter survive, and one son has been faithful to him preceded him to their eternal rest. Three of the daughters have died within the past five years, each calling for songs and asking mother if they were sufficiently patient in their sufferings. Bro. Duncan said he was going to be with them. Loyal to his church, devoted to his vocation, faithful to his family and accommodating to his neighbors, he will be sadly missed by all. The Lord be with his wife and children in their bereavement.
 D. H. HOWARTH.

SPORTS.
 At her home, near Clay Village, on July 2, in the sixth year of her age, Mrs. Martha Booby Strickland. Three children—two sons and a daughter—and several grandchildren survive her. Sister Strickland, for many years, had been a faithful member of Clay Village Baptist church. She was a good, earnest Christian woman. Her death, however, an earnest adherent of the Gospel of Christ. She was not afraid to die, and so expressed herself in her last sickness. May the Lord graciously comfort the bereaved ones, especially the afflicted son with whom she lived.
 B. J. DAVIS.
 Clay Village, Ky.

A Wholesome Tonic
Hewar's Acid Phosphate.
 Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

Few roads, if any, in this section have done the extensive advertising that has been done by the "Hudson River," and from all reports, they are reaping the benefit of it. J. J. Irwin, the general advertising agent, has done a great deal to make his advertising the most effective. His equipment and new heavy rail attest the success with which he is meeting.

HEART KEEPING is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his grace, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overtake my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—T. L. Cuyler.

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 Hovek's Kaspar.—Rudyard Kipling.
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 Bush Beauty.—A. A. Stewart.
 Robert Browning's Poems.
 Burns' Poems.—Robert Burns.
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 Child's Harold's Pilgrimage.—Lord Byron.
 Confessions of an English Opium Eater.—DeQuincey.
 The Coming Race.—Lord Lytton.
 Cranford.—Mrs. Gaskell.
 Departmental Duties.—Rudyard Kipling.
 Dream Life.—D. G. Mitchell (H. Martineau).
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 Drummond's Year Book.
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