

# WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 26, 1902.

NUMBER 30.

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
[Incorporated.]  
647 Fourth Ave., (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.  
PRICE.—Per year in advance, \$2.00; after three months, \$1.25; after six months, \$2.50. Single copies, 6 cents.  
RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

The best way to meet attacks upon the Scriptures is simply to memorize them. When you hear of some new attack, why commit more verses to memory. Parents should never fail to equip their children for life by having their minds stored with the Bible.

The Presbyterian says of its church: "Our church has no notion of committing suicide by putting into her theological chairs" men who do not teach her doctrines. It is a good way of putting the point plainly before all bodies. It is suicide for Baptists to do that thing, and it also dishonors God and crucifies the Lord afresh, putting him to an open shame.

We are glad to see signs that the religious papers are waking up to all the meaning in the sending a diplomatic commission from Washington City to the Pope. The *Watchman* and the *Recorder* stood alone, so far as we could see, in protesting from the beginning. Now the *Congregationalist* regrets mildly that Rome was not compelled to come to Washington instead of Washington going to Rome. And the *New York Christian Advocate* says the sending of a delegate from the United States to the pope is a new departure, "Let it not become a precedent."

Unless the Protestants of the country wake up and make their voices heard in most vigorous protest, this will be a precedent. So long as the Catholics vote as a body, according to the interests of the hierarchy, so long will politicians of all parties do all to carry their favor which they dare to do. The apathy of the religious press in view of this "new departure" speaks ill for the future.

A WRITER in the *Examiner* having defended a surplised choir in a Baptist church in New York City on the ground of the small attendance upon church services, the *Canadian Baptist* comments strongly and truly: "May it not with better ground be argued that when churches believe a surplice upon the members of their choirs will materially help forward the great work of reaching and saving men, their ideas have become so degraded that the lack of power is not a matter of surprise."

We are surprised beyond measure to find a poem entitled "The Child at Prayer" in the *New York Christian Advocate*, beginning—

"A baby to a Baby prays,  
O, infant Jesus, meek and mild,  
From 'mid the glory and the rays,  
Look on a little child."

The *Advocate* is among the very ablest and most sensible papers in the land. And it knows there is no Baby in Heaven to be prayed to.

## When Was The First Church Constituted?

BY S. H. FORD, D.D.

I have been urged to answer this question. I shall endeavor to do so with brevity. I have used the term "constituted," not organized. There is a difference between these. Constituting is making, setting up, establishing; organization is to arrange, to appoint officers, &c. The constituted legislature is unorganized until arrangements are made. The organization does not constitute them; they are the legislature before it and without it. The Churches of Christ, or Church of Christ, existed before it or they were organized. Now did this constituting of the first church occur at Pentecost? And if so, by what act, revelation or bestowment? Was it when the "mighty rushing wind filled the house" in which the disciples were sitting? Or was it when the "tongues as of fire sat upon each of them"—the hundred and twenty? Was this essential to the constitution of a church then or now? If so, then the 120, who are definitely called "the church," and to whom "the Lord added daily," were not a church until the fiery tongues sat on each—the constituting act had not taken place. But we read, "These all continued with one accord in prayer and supplication with the women and Mary the mother of Jesus and with his brethren;" then follows, "And in those days Peter stood up in the midst of the disciples." Was this a church? Did it lack the essentially constituting action or bestowment? Jesus had breathed on the eleven, saying, "Receive ye the Holy Ghost," and now they proceeded to elect a successor to Judas—which election stood. Was not that which is called "the church" (v. 47) a church? Then what constitutes a church? They were all believers; they were all baptized; they were all in fellowship; they prayed, they acted, their choice stood.

If it was not a church, what was it, or what is a church? Well, was that the first of it? Did it then, and not before, come into existence, or was it then constituted? Now here is the statement of Peter: "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the day that he was taken up from us, must one be ordained." "Companied with us"—associated with us—in fellowship with us—with us from the baptism of John—during which time Jesus went in and out among us. These men, selected from others like them, had been in their company as disciples for over three years. Was not that company (with Jesus "going in and out") a constituted (though unorganized) church of Jesus Christ? The answer is on the surface.

For what means that word "companied?" It is *synthronon*, to congregate, to assemble, to be one with. A church is a company of baptized disciples. It is so called by inspiration. We read, "And being let go they went to their own company, and reported all that the chief priests and elders had said to them." This company was the church. When they heard it they prayed, and the place was shaken. The church was the company. They had companied together "beginning," as Peter said of Joseph and Matthias and others, "from the baptism of John." Yes, there was a church—a company of baptized disciples, with the Lord Jesus going in and out among them, constituted, though not fully organized, from the "baptism of John."

It is an error (though so generally re-

ceived) that Jews called and constituted, from the first, the twelve to be apostles. They were simply disciples "companied" with the others. We read, "And... he called unto him his disciples; and of them [from among them] he chose twelve also named apostles" (Luke 6:13). Mark it. It is overlooked by commentators and writers generally. "He called [unto him] is added in italics] his disciples. It was an *ecclesia*—a called out assembly of baptized believers with Christ in the midst. It was a church—a real, a constituted Gospel church. From among the constituents of the *ecclesia* two were nominated to succeed Judas. It was all along the church in Jerusalem; hence the head of the church could give directions (at once understood by them all). "If thy brother trespass against thee," &c.; "Tell it to the church;" "But if he neglect to hear the church, let him be to thee as an heathen man and a publican." They understood this and asked no farther explanation, because they were a company in fellowship—a church.

Paul, by inspiration, gives the same directions, though in other words. He gives command to withdraw fellowship from evildoers, and says: "I wrote unto you an epistle not to *company* with fornicators;" not, he tells them, outsiders, but those in their company—the church. "If any brother be a fornicator, or covetous, or an idolator, with such a one do not eat." To keep company meant fellowship. The company was the *ecclesia*—the church. And just such a fellowship, such a company which Peter addressed and to which Matthias and the others belonged, was constituted and continued from "the baptism of John."

It is evident, it is certain, it is demonstrated that a church and churches of Christ was not and were not constituted or born at Pentecost. Pentecost was a special bestowment on the already existing church.

I have presented only one proof out of many—a view or proof I have no recollection of ever seeing present d. I will, briefly add another, which has also been generally overlooked. It is this: Paul (as I believe the writer), in the second of Hebrews, cites the twenty-second Psalm, and proves by it the Messiahship of Jesus. The Jewish rabbis agreed that the Psalm was a prediction of the work and sufferings of the Messiah. It was literally fulfilled by Jesus. The parting of his garments by lot, his sad cry on the cross, "My God, my God, why hast thou forsaken me," are given in the Psalm. With these literally fulfilled is this— "For both he that sanctifieth, and they who are sanctified are at-one: for which cause he is not ashamed to call them brethren, saying in the midst of the church, I sing praises unto thee."

He was made like unto his brethren. His brethren were his *ecclesia*. He joined with them in worship, he declared the name of God to them, and in the midst of them—the church—he sang praises to God with them. Paul affirms that he did this as predicted. He really sang praises in the church. Then it is a truth that there was a church in whose midst he sang. Yes; it is true that the building, the growth, the added spiritual knowledge was future. "I will build," and still build the real and the ideal spiritual edifice; until "the captives be brought forth with shoutings of grace unto it;" and the music of angelic harmonies shall announce the advent of the era "when the kingdoms of this world shall have become the kingdom of our God and of his Christ"; and then the up-building of churches and administration of ordinances will cease.

"I will build my church"—my already constituted church, in the midst of which I now sing praises with my brethren. It was then in existence. It was to rise and rise till it meet him again, personally at his coming. Even so come, Lord Jesus.

## Breathing and Praying.

If we do not get breath it matters very little what else we get. Food, warmth, sleep, are no avail if we cannot breathe. The entering into the presence of God and communing with him is the renewal of our spiritual atmosphere.

Set before your mind the case of the diver who has to go down to work in the depths under the sea. The water is the breath of the fish, but it is death to him. The condition of his life is that the air of this upper world be pumped down to him. Then he goes down without fear, careful beforehand to see that all is right with the atmosphere above him, and careful, however deep he goes, or however busy he is, to keep the communication open with that upper world to which he belongs. He is not always thinking about his breathing, but he cannot do without it for a moment, and he knows better than to suffer any trifling with the apparatus that secures his safety.

So are we in this world; the atmosphere is too dense for our new life. And yet our duty lies down here. Well, fear not, go down; only first of all be sure about the communication with that higher life to which we belong. If that be broken off or neglected, we die. Take not thy Holy Spirit from me! is a cry for every life, and this hiding of ourselves with God in prayer is the adjusting of the apparatus with that source whence comes the breath of life to us.

Nothing can take the place of this quiet walking with God. It were a mad folly to try to live without sleep or food; but what of the man who tries to live without breath? That is what you are doing if you suffer prayer to dry up into a mere set of phrases, which are repeated without any thought or heart.

Prayer is more than a kneeling and asking something from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of his countenance. Tarrying in his presence we must have the breath of God breathed into us again, renewing the life which he created at the first. This is the first, the great need of the life of holiness.—Mark Guy Pearce.

A MASS of unshapely clay, as it comes moist and ragged from the pit, is devoid of character. The potter places it upon his wheel: it is spun round with lightning rapidity: he presses his thumb now here, now there upon the whirling mass, and when the wheel stops he takes from it the shapely vase or useful bowl. The clay now has character. So in one sense is character in man formed. Life is a stamping machine. Thought, deed, word, feeling combine in molding us. In every man we may see an impress either good or bad, according as his mental, moral and spiritual powers have been under the stamp of goodness or badness, both of which leave their indelible mark.—Donald Guthrie.

A GENTLEMAN recently made the assertion that he was so grounded in his Christian belief that he would die for it if necessary. That is very good; but just now and in this land there is more call for people who will live for their faith, and pray and work and give for its propagation.

Questions Answered.

BY HEROLD.

A brother asks an explanation of John 10:16. The other sheep were the elect among the Gentiles whom our Lord calls his sheep because they had been given him by his Father. The "fold" was the Jewish nation. The word translated "bring" means rather to lead. There is nothing in it to give the idea that the Lord meant he would bring them into the Jewish fold. He acted through his apostles in the gathering of the sheep among the Gentiles. And that gathering is still going on. The concluding words ought to be translated: "And there shall be one flock and one shepherd." Jews and Gentiles would be brethren on terms of equality in the New Dispensation, and should follow together their common Lord.

These words were gall and wormwood to the proud Jews who despised the Gentiles. Even when they were converted, the Jews were slow to acknowledge the equality of the Gentiles, as Paul found to his cost.

"Please explain Luke 7:28: 'For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.'" To be honest, I have always wished to believe, as Chrysostom did, that the reference is to our Lord himself. The word translated "least" is in the comparative degree and means "less." That according to some usage might be used to mean "less in time," that is, later. And the verse would read "he that is later," that is, he who came after John is greater than he. Thus our Lord would claim for himself a greatness above that of all human beings.

But I am compelled to admit that it is a strained construction of the original, and wherever it can be done, of course the plain and usual construction ought to be accepted. Though "later" is a more admissible translation than "least" when the Greek is "less." Calvin's is probably the best interpretation that does not strain to the words. The prophets were primarily and chiefly inspired teachers of the people. The word prophesy includes of course foretelling future events, but it is always used in the Bible to mean speaking by inspiration. John was the greatest of the inspired teachers because he knew and taught more of the Messiah and his kingdom than any preceding prophet. But all the disciples instructed by our Lord, though less than John in other respects, would be superior as teachers because they knew so much more of the plan of salvation, the atonement, &c.

The usual interpretation of the verse is given best by Meyer and therefore I give a quotation from him: "But he who stands lower in the kingdom of the Messiah stands (according to the divine standard) higher than he. Not as if John would be excluded from the kingdom of the Messiah that was about to be established, but the standpoint of those who share in the kingdom is compared with the high position which, as still belonging to the ancient theocracy, the Baptist occupies in the *aitab oitros* (atom auto). There he is the greatest of the kingdom of the Messiah, and can by no means compare himself with the eminent personage in question, is, nevertheless, greater than he. Thus the kingdom of heaven, raised above the Old Testament order of things, simply appears as the state of perfection towards which the theocracy, ending with John, its foremost representative, is only the first step."

Blessed be the church in regard to which the following question is asked. I envy the pastor. It is a church in a thousand, and I commend the example to the delinquent churches which always have a "deficiency" and bleed the good members who have already done their

duty, because pastor and church have so little manliness as to be afraid to maintain the discipline and exclude those members who are able to give to church expenses and will not.

"If in a church where a pastor labors on a stipulated salary and where no specified assessment is made on the individual members of the church as to amounts but only to objects, the treasurer should collect more than the amount of salary, what disposition should be made of said surplus?" I think of receiving for the pastor's salary more than the salary. I hope the preachers through the land will not find out what church this is. Otherwise if the pastor should die—I can't imagine his leaving such a church—the deacons would be overwhelmed with letters from men who wished to be called by the church.

But I am not answering the question. If there had been assessment upon the members, of course the honest thing would be for the church to return pro rata the surplus to the givers. As there was no assessment of amounts to be given, it is for the church to decide what to do with the money. If I were a member of the church, I should vote to give it to the pastor's wife, and then to increase his salary for the next year. The money was all given for the pastor, and this seems to me the just thing to do with it, and the thing which would be most in consonance with the wishes of the donors.

The more I think of it, the more I envy that pastor. It is evident that church is not weighted down by all sorts of societies connected with it, continually crying like the horse-leach's daughters, "Give, give," taking up all sorts of collections and worrying the lives out of the business men in the church. When a brother or sister knows that there will be innumerable calls for all sorts of objects and all amounts large and small, he or she has to "keep back part of the price" which ought to go to the church treasury to satisfy the demands. Another thing is evident from the brother's statement, and that is that all the members, or all the heads of families gave, and that had they refused, the wise church would have required them to give. For he says they were not assessed as to amount but as to object. I have no patience whatever with a church which will not discipline members who will not contribute to the current expenses of the church. I mean, of course, heads of families or single men. If the head of a family gives, the family gives.

The church wrongs greatly the members who do not give by thus failing to teach them to be honest and honorable. It wrongs the members who do give, treating them unjustly in forcing them by continued importunity to make good the dishonesty of the others. And by injustice to the good and encouragement to the evil, the church dishonours its Lord.

Cannot be Rubbed Out.

There are people everywhere who put off the greatest matters with the nonchalant air of those who write upon the sand and watch for the next wave to wash the writing away. Many a one puts off his salvation as though it mattered nothing what he did to-day or to-morrow, so long as he made his peace with God before death. Such persons are like the young boy who, with a diamond, began making careless marks upon a piece of fine glass. When reproved by his father, he acted as though it would be a simple matter to erase the marks. He was much surprised when his father said: "Those marks cannot be rubbed out." And our acts cannot be rubbed out. God forgives our sins, but he does not rub out the effects of our sins upon our characters. No man commits a sin, either in the way of a direct transgression or by neglect of a command, without suffering loss that cannot be regained. "Behold your sin will find you out," is the statement of an inimitable law of the moral and spiritual world. Every sin is written with an indelible pencil upon the moral character. The sin may be forgiven; it cannot be erased. What are you writing?—Northwestern Christian Advocate.

The World's Unrest.

BY REV. E. H. WISHARD, D.D.

It is not a modern thing. It began in the beginning when Mother Eve thought she had made a discovery, "that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." The spirit of adventure and perilous discovery has characterized all her children. Something new, different from the old past is ever fascinating.

When Paul was brought to Mars' Hill, he found the Athenians in a fever of excitement; for "All the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing." They were so restless that they were willing to erect an altar "To the unknown God." That worship had the merit, to an Athenian, of being something new.

Unrest in reference to moral questions characterizes the unrenewed man. Having never settled the question of his relation to God and his moral government, he is in a turbulent state. He occupies a false position in God's universe, is "kicking against the goads." Divine justice, truth, moral and spiritual law are all against him. With a divinely endowed, yet perverted nature, in a world of righteous law, it is not possible that he should be at rest.

"The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." And just now this sea of human unrest is casting up immense quantities of mire and dirt, and with it a spawn of social, political and religious fads. Like the frogs of Egypt, they have come up into the bedchambers and kneading troughs of the nations.

What ails the people? Several things. Chiefly, they are looking in the wrong direction for help. It is not so much change of environment, change of constitutions and laws that is needed to cure the unrest of the world. The greater, the more important thing demanded for the times is a change of heart. Civil codes, however just, do not make men sweet and brotherly. It is the divine code of love that enters the heart and transforms the life. "The love of God shed abroad in our hearts by the Holy Spirit which is given unto us," is the only panacea for the world-wide unrest. Change of conditions, occupations and forms of government have their uses in material progress, but do not control the hidden springs of individual life. It is change of heart that extirpates our inborn selfishness, covetousness, godless ambitions, and puts us on the stretch to serve our neighbor because we love him. It makes men "kindly affectioned one to another with brotherly love: in honor preferring one another."

That new thing, therefore, of which the Athenians had no conception, and of which the modern Athenians do not dream, is the new heart. It puts the man in right relation to God and his government. It puts him in right relations to his fellowman, to all the movements of God's gracious providences. It cures his chronic, his irrational pessimism, crucifies the old man, and sets one to work for the betterment of the world. Hence the reformation that is sought in political, social and business life is to be found in the regeneration of individual life. The unrest of the world cries out: "We can't wait for that slow process. We must have an upheaval of present conditions." Yes, if you want the "mire and dirt," you will get it in that way. God's way of regeneration, however, declares: "Great peace have they that love thy law." There is no rest or peace until he brings it.

God is not opposed to progress. He is the eternal promoter of it, but on conditions honorable to moral government and its subjects. The nations can therefore afford to accept his method of giving peace and rest. Having sought it in his way, we have the promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Herald and Presbyter.

SUBSCRIBE FOR THE WESTERN RECORDER.

God Our Reward.

The soul's first and greatest need is God himself. To be blessed and enriched by God's presence and indwelling is to receive the supreme comfort and enrichment that can come into a human soul. God does impart himself to those who receive him. The grace of his own personal indwelling is granted to those who are ready to accept him, and in this the soul finds its highest possible joy and gladness and glory.

When God called Abram to enter into covenant with him, he said: "Fear not, Abram; I am thy shield and thy exceeding great reward." He did not promise him that he would secure a reward for him, or assure him that he had a reward prepared. The assurance was: "I am thy reward."

God is the reward of those who love him. Nothing can take his place. Material riches are less than nothing as compared to him. Physical delights and earthly charms pall on the senses. Augustine, long centuries ago, came to realize that "the heart was made for God and it is restless till it rests in him." So poor and unworthy and slight are all things as compared to him, that Paul was persuaded that no created thing should or could come in to separate him from "the love of God." One of our hymn-writers says, in speaking of his love for God:

"Were I in heaven without my God 'T would be no heaven for me."

If there are those who think that heaven would satisfy them without the love and peace of God in their hearts, they do not know the spiritual secret of heaven's joy. The joy of heaven is God, as the light of home comes from the presence of those whom we love. The Psalmist impresses this over and over. Lovely as God's tabernacles were, he thirsted for God himself as the hart panted for the waterbrooks. Nothing but God could satisfy the soul's thirst. In his love we may be superior to circumstances, and we may say, as another poet writes:

"When I am happy in him, December's as pleasant as May."

Personal communion with God is not the dream and fancy of the mystic. It is the daily crowning experience of each spiritual heart. The highest culture and the highest joy come from the highest personal communion. They who delight themselves in God have found the best of earth and have anticipated the gladness and glory of heaven. God himself is the soul's highest reward.—Selected.

TWO YEARS ago there was a violent storm, in the course of which one of the lighthouse keepers at Ailsa Craig was blown over by the wind and had a limb broken. There was nobody on the island to dress the injuries, and as the sea was running mountains high, it was quite impossible to go over to the mainland for help in the lighthouse boat. A letter was written, however, and tied to the foot of a carrier pigeon, which quickly sped over the waters to Girvan, where the communication reached the doctor. A vessel was soon got ready, a crew gathered together, and the doctor taken over to Ailsa Craig, when the injured limb was duly attended to. Prayer, like a carrier pigeon, wings our cry for help to the footstool of the throne of grace.—Exchange.

EVERY ONE of us knows how painful it is to be called by malicious names, to have his character undermined by false insinuations, to be overreached in a bargain, to be neglected by those who rise in life, to be thrust on one side by those who have stronger wills and stouter hearts. Every one knows, also, the pleasure of receiving a kind look, a warm greeting, a hand held out to help in distress, a difficulty solved, a higher hope revealed for this world or the next. By that pain and by that pleasure let us judge what we should do to others.—Dean Stanley.

DARE to say No. To refuse to do a bad thing, is to do a good one.—Herbert.



SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 6.

GIVING OF THE MANNA.

Exodus 16:4-16.

MOTTO TEXT—"Give us this day our daily bread."—Matthew 6:11.

"Then said the Lord unto Moses, Behold I will rain bread from heaven for you."—The Israelites had been thirty days out of Egypt, their supply of food was growing small, they were in a desert, and saw not whence food was to come.

"And the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."—Their obedience to the law would be tested by their obedience to his commands in regard to gathering the manna.

"On the sixth day they shall prepare that which they bring in; and it shall be twice as much as the other days any manna which was left over was spoiled in the morning. But no manna fell on the Sabbath, the seventh day, and that gathered on Friday remained sweet and fresh two days.

"And Moses and Aaron said unto all the children of Israel."—They gathered them together in a large assembly. Probably only the men are meant. "At even, then ye shall know that the Lord hath brought you out from the land of Egypt."—From which it appears that the murmuring people had even been doubting that. In the evening the quails came. "And in the morning then ye shall see the glory of the Lord."—Not only his power and goodness in feeding them from heaven; but also in the cloud in which he appeared.

"For that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?"—They were but instruments in God's hands, carrying out his commands, and the murmuring people knew this. They did not dare murmur directly at God, and therefore found fault with Moses and Aaron.

"And Moses said."—Usually Aaron was spokesman, but Moses' indignation and desire to vindicate God were so great that after Aaron had finished, he himself spoke. He repeated the promise of flesh and of bread and added, "For that the Lord heareth your murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against the Lord."—These words come home to the consciences of all of us this day. We cherish the delusion that God hears our prayers, but he does not hear our murmurings in regard to things which are in his hands and which are done by him. We find fault with the weather; we storm at our "luck" or "fate," and we know in our

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but are sometimes inherited. How do they manifest themselves? In many forms of cutaneous eruption, salt rheum or eczema, pimples and boils, and in weakness, languor, general debility. How are they expelled? By Hood's Sarsaparilla

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

hearts that it is God against whom we are murmuring, though we do not dare to call his name. It is a good rule to confine our fault finding to sin, especially to our own.

Having delivered his rebuke, Moses returns to his custom of using Aaron as his spokesman: "Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings."—"Drawing near before the Lord" meant worshipping him. After their rebellious murmurs and God's gracious promise of food, a promise they did not deserve, it was most fitting that they should humble themselves before the Lord.

"And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness."—In which direction it appears that the cloud which guided their movements was resting. "And, behold, the glory of the Lord appeared in the cloud."—The cloud was luminous at night as a usual thing, but not in the day. But now the glory of the Lord made it dazzling in its light.

"And the Lord spake unto Moses."—This putting honor upon his servant against whom they had been murmuring. Usually he spoke to Moses in private, this time from the cloud in the hearing of all the people. "I have heard the murmurings of the children of Israel."—One can imagine their feelings as these words came from that luminous cloud. God had brought them from Egypt with such mighty miracles, and they had been rebellious, not because they had actually lacked anything, but because they were afraid God would not care for them in the future! For they did not see how he could feed them in the wilderness, and after all they had seen of his power, they still lacked faith in him! Alas! which one of us has not been as guilty in distrusting God!

"Speak unto them, saying, At even ye shall eat flesh."—Moses was to tell them; he was their mediator. "At even" means "between the two evenings," or at sunset. "And ye shall know that I am the Lord, your God."—Surely they knew it before. Surely they knew it when the plagues desolated Egypt, and their homes in Goshen were free. Yet so soon they need to have it proved to them again.

The quails came at the time appointed. In the morning there was nothing to be seen around the camp but the dew. "And when the dew that lay was gone up"—which was very soon, under the hot sun—"behold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost on the ground."—It covered the ground all around the great camp. "And when the children of Israel saw it, they said one to another, 'What is manna?'" Manna means "What is it?" And this question which they asked in their ignorance became the name of their heavenly food. Moses replied to the question

which they were asking in their amazement, and gave them directions about gathering it.

It is with surprise and regret that we hear that the popular and successful pastor of Lagrange Baptist church, Rev. H. W. Virginia, has resigned the care of that church to become pastor at Aspen, Col. Not quite four years ago he succeeded the able J. W. Porter, now of Newport News. The church had been highly prosperous under the care of Bro. Porter, and his people gave him up with great reluctance, and seemed to think that no one could fill the vacancy. The church had attained what was considered a phenomenal degree of prosperity, and many apprehended that the growth under the young pastor would not continue, but the unexpected has been realized. The church from the beginning became attached to the new pastor, and he leaves with the profoundest regret of the membership and community. He has proved to be one of our ablest and most successful pastors and preachers, and he has greatly endeared himself to the Baptists of Kentucky. His loss from the ministry of this state will be keenly felt. He found about 240 members, and now resigns, leaving 390. In mission contributions the church has grown, giving in the last year over \$700. The reason that prompted his resignation is the hope that some members of his family will have better health in the climate of Colorado. We sympathize with Lagrange church, one of the leading churches in Kentucky, and congratulate Colorado upon the addition of one so amiable and able to the Baptist ministry. W. P. HARVEY.

HAMPERS BUSINESS.

Coffee drinking incapacitates some people for business of them.

A gentleman from McBain, Michigan says, "Coffee drinking has cost me much, for during my life I have been many times so thoroughly put out of condition that I have been compelled to abandon business for a day or two at a time. The attacks of headache would commence on the right side behind the ear and become so severe as to totally incapacitate me for any exercise, even mental. I have frequently had to take morphine to relieve the suffering. Sour stomach troubled me and I had a nervous heart that gave me a great deal of trouble.

Four years ago I saw an advertisement for Postum Food Coffee which recited the ill effects of coffee on the nerves. I at once decided to make the change and leave off coffee and take on Postum. The result has been all that one could expect.

I am never constipated any more, the bilious attacks never come on except from some indiscretion such as drinking coffee, which I am foolish enough to indulge in now and then. I have no more headaches, no more sour stomach and no bilious spells. I have not been sick to my stomach or had a nervous vomiting spell in three years. Am now 56 years old, and have better health and do a better business and more comfortable than ever before in my life. I certainly attribute the change to leaving off coffee and using Postum for I have taken no medicine to aid in making the change.

The experiment as stated is absolutely true. I am willing, if necessary, to attach my affidavit to it." Name given by Postum Co., Battle Creek, Mich.

DEAR MADAM: Please Read



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures every body, young or old.

freeing in the spine, a desire to cry, hot flashes, so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 313, NOTRE DAME, IND., U. S. A.

A GOOD MAN COME TO HIS REWARD.

No man has ever lived and labored in this part of the state that ever wielded a greater influence over his friends than Wellington Linton Ramsey. Born at Mt. Washington, Bullitt county, February 10 1840, and in part reared in Bardonia, Ky. In August, 1864, he united with Salem Baptist church, in Taylor county, and was soon impressed that the Lord had a work for him in the public ministry. However, like many others, he strove against the Spirit for a time. In his autobiography he says: "I often felt that I was under lifelong obligations to work for my blessed Redeemer, and often had a desire to preach the Gospel, but timidity, inability and adverse circumstances caused me to banish the thought from my mind. But finally more serious impressions were made, and I felt that God would have me as a minister of Jesus Christ, and my heart yearned to be engaged in the great work." Then he tells of the forbidding circumstances, and how for years he struggled on until overcome by convictions of duty. And here he says, "I sought an interview with my pastor, Rev. Willis Peck, when I made known to him my feelings and the impressions on my mind, and after hearing me relate other facts he advised me to enter the ministry at once. After several days of earnest prayer for guidance and deep meditation, I resolved to try, asking divine help."

In 1871 he was licensed by his church, and was ordained October 25, 1873. From this period his field of labor began to grow larger with the passing years until he found him preaching in the churches in Taylor, Green, Marion, Nelson and Laine counties. Now, for several years, we find him located at New Haven, Ky., preaching and working with instance activity and zeal throughout the surrounding country.

In 1878 he moved to Buffalo, Laine county, where the greater and most important part of his life was spent, preaching to the churches in Laine, Hart, Barren and Hardin counties, and was here connected with Lyan Association as clerk, probably for 20 years, and was the moving spirit of the whole body. He was a born leader of men, a commanding figure among his brethren, yet dearly beloved by all. A man of indomitable will, he knew no such thing as failure. Mighty in the Scriptures, and with devout reverence for truth, he was a staunch and invincible defender of the old Gospel truths. Many hundreds have thanked the

Lord for this servant, who led them to know Christ the Saviour. But the ways of God are hidden in the depths of infinite wisdom and love. Otherwise, how could we account for the seeming abrupt close of the life-work of this godly and gifted spirit. A partial stroke of paralysis in 1897 impaired his powers to a very great extent, and in 1900 the stroke came which fully disabled him, and from which he never recovered, but slowly went down until the final hour came Tuesday, May 18, 1903. The true hero laid his armor down and took up his crown of life.

The funeral service was conducted by the writer, assisted by Bro. Hatcher, Packett, Dr. In and Miller. By the request of the deceased the text used was 2 Timothy 1:12, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." These precious words had been his comfort in life, and when the shadows gathered toward the sunset of life's day, they but lifted faith up to God in the fullest and most glorious triumph. Thus leaning on the everlasting arms with a calm and unshrinking faith, he went to meet his Lord. So shall he ever be with him. He leaves a widow, two daughters and one son. Heaven's benedictions of mercy, grace and peace be with all of them forever.

R. O. KIMBLE, Elizabethtown, Ky.

DR. J. G. BOW.

The Corresponding Secretary of our State Mission Board, has more reputation for raising money to build churches and church debts generally than is good for him. His work is so hard that he wishes, no doubt, he had less reputation in raising money, for the demands are greater, than he can well stand, considering his other work. Think of it, last week he went to Gladstone colored church to raise \$80, and before the colored brethren quit giving he had \$300. The church has long struggled under death, and now they see relief ahead.

Bro. Bow is to dedicate Sand Spring church the fifth Sunday in this month, and will preach the dedicatory sermon of Burksville church the first Sunday in July. Burksville is the county seat of Dr. Bow's native county. It is by his efforts, aided by that prince of church builders, Pastor J. W. Blackburn, and liberal brethren and the help of God, that the enterprise has been carried to success. H.

PLEASE mention this paper when writing advertisers.

**THE BIBLE AND THE BOERS.**

REV. E. B. FOLLARD D.D.

At length the Boers have been crushed. But what a struggle there has been, before England, who "has the men, and has the ships, and has the money, too," could bring them to terms. What has been the secret of their undying love of liberty and their wonderful hardihood? Some one asked an astute English politician why Paul Kruger, when captured by the British, had not been brought a prisoner to England, instead of being released. He replied: "Paul Kruger sitting in an English prison with his Bible on his knees, would be a sight which the English people would not endure for a week."

Without any question, the love for the Bible and the influence of it upon the character of the people of the Transvaal has had much to do with the liberty-loving and sturdy qualities of the Boers. No people who have ever studied the Bible have long been kept in subjection to others. Witness the value of an open Bible, by comparing Teutonic and Anglo-Saxon with the Latin peoples. While the Bible is pre-eminently a book of peace, it makes sturdy fighters for liberty. It is said that Ulpian refrain'd from translating those parts of the Bible, which tell of Israel's battles, into the Gothic language, because the Goths were too war-like already.

I have read that among the Boer prisoners who were sent to St. Helena and Ceylon, there were formed a number of societies for the advancement of the Christian life of those unfortunate; and it is stated that quite a number of the soldiers, who have just laid down their arms, have decided to devote the remainder of their lives to the work of foreign missions. During the progress of the war Boer armies are said to have made use of a service of song in camp instead of "taps" and "reveille."

One of the most curious illustrations of the war, in which the Bible has permeated this remarkable people is given by Prof. J. H. Gore. On Feb. 25, 1900, Dr. Wet received from Kruger the following dispatch: "Inform Cronje that large reinforcements are advancing to his relief. Pa. 21:1-13 [Save me from the Lion's mouth, yes, from the horns of the wild-ox thou hast answered me.]"

Dr. Wet transmitted the above message by heliography to Cronje, adding "Psalm 64:7, [But God shall shoot at them, with an arrow they shall suddenly be wounded.]"

Cronje replied to the message: "My provisions are running short, but I doubt not with God's help, that I shall be able to break through the enemy's line on the north. Pa. 20:7, [Some trust in chariots and some in horses, but we will make mention of the Lord our God.]"

On the very next day Dr. Wet heliographed to Cronje: "Reinforcements expected. Hold out till to-morrow evening. Psalm 69:15, [They shall render up and down for meat, and tarry all night if they be not satisfied.]"

Cronje replied: "The enemy has been greatly strengthened and I am in desperate straits. Psalm 2:1, [Lord, how are mine adversaries increased; many are they that rise up against me.]"

Dr. Wet, now in desperation, sent back: "Reinforcements now in sight. I shall attack to-night. Psalm 60:1, [God, thou hast cast us off; Thou hast broken us

down; Thou hast been angry—O, restore us again.]"

That very evening Cronje heliographed: "Bombardment terrible; losses great. Majority of our troops favor surrender. Psalm 62:11, [Give us vain against the adversaries; for vain is the help of man.]"

This message was intercepted by the English. Their commander sent the following dispatch to both Boer generals:

"Further resistance is a useless waste of life. Cronje is surrounded by 70,000 men and 120 cannon. Not a man can survive unless surrender is immediate. And, catching up the spirit and method of the Boers, and not being averse to showing his own familiarity with Scripture, he added: "Psalm 68:10, [They shall be given over to the power of the sword; they shall be a portion for foxes.]"

When President Kruger, after his flight, was informed of the death of his wife, replied to some friends in Pretoria, who had asked what should now be done with his forsaken house, replied by sending a citation of Scripture. Proverbs 7:19-20, "For the good is not at home; he is gone a long journey. He hath taken a bag of money with him. He will come home at full moon."

Alas, for the good man and his people. May God bring good out of the chaos and the slaughter. Georgetown, Ky.

There are thoughts which brook no confidant; there are griefs which cannot be shared. Consideration for others even bids us conceal them. We dream alone, we suffer alone, we die alone, we inhabit the last resting-place alone. But there is nothing to prevent us from opening our solitude to God. And so what was an austere monologue becomes dialogue, reluctance becomes docility, renunciation passes into peace, and the sense of painful defeat is lost in the sense of recovered liberty.—Amiel.

**SUMMER FROLIC.**

—Our Weekly Frolic.

Give the brain and body food during the summer that does not overtax the stomach and heat the body.

Grape-Nuts is a crisp, dainty and delicious food, selected parts of the grain treated by heat, moisture and time to slowly and perfectly develop the diastase from the grain and transform the starch into grape sugar in the most perfect manner; the small particles of phosphate of potash found in certain parts of the cereals are retained and these elements vitalize and nourish the body, brain and nerve centers.

In its predigested form, it furnishes the necessary strength and energy in an easy way for the system to absorb without undue exertion and removes the general feeling of heaviness usual to hot weather.

Grape-Nuts and cream, a little fruit and possibly an egg or two cooked to suit the taste, is an ideal breakfast and will fully sustain the body until the noon-day meal. Delicious desserts for luncheon and supper can be quickly made and have a flavor all their own from the peculiar, mild but satisfying sweet of the grape sugar.

Grape-Nuts will save the heat of cooking and the exertion of preparing food; will make you feel internally ten degrees cooler and fit you for the summer's heat so that you may enjoy the full pleasures of the season.

**COMMENCEMENT AT GEORGETOWN.**

The seventy-third commencement season at Georgetown was, in many respects, a notable occasion in the history of the college. In its exhibition of work done during the year in all the departments, in its manifestations of hope and progressive purpose on the part of President Gray and the Board of Trustees, in the excellent character of the addresses and in the size and interest of the audiences, the commencement just closed may well become a sort of epoch-making event in the life of our college.

The shortening of commencement week by the unfortunate conflict in date with the General Association made it necessary to hold many of the exercises in the week previous. The musical recitals, the annual entertainments of the Education Department and of the Literary Societies, as well as the Declamatory Contest of the Academy, all took place in this week. These entertainments were all appropriate to their purpose, and every way admirable. The music recitals showed by the high quality of the music selected and the intelligent way in which it was rendered as well as by the enthusiastic way in which it was received by the great audiences, that Professor and Mrs. Ayres have made great progress in uplifting our music department.

On Sunday, June 8, at 11 A. M., the baccalaureate sermon was preached by President E. Y. Mullins, of our Seminary, and at 8 P. M. the sermon before the Young Men's Christian Association by Pastor H. A. Sumrell, of Danville. Dr. Mullins preached from Hebrews 2:8 "Thou hast put all things in subjection under his feet." It was a noble presentation of man's place in nature, and the true method of working out his splendid destiny, and was heard by an immense audience with intense pleasure. Bro Sumrell preached from Ezekiel 1:1, on "Visions of God." It was an inspiring appeal to the young people to look for and utilize in their every day lives, the beautiful visions of God that are always to be found, if we will.

On Monday the class day exercises were held in the chapel and on the campus. The large class of 1902, adding with their caps and gowns a touch of the medieval and scholastic to the beautiful scenery of the buildings and grounds, held the center of the stage.

One of the most charming features of the whole week was the woman's meeting in Eupian Hall at 4 P. M. Monday. An exquisitely touching and tender paper was read by Miss Lizzie Thomas, of the "Farnam Division," and another equally beautiful by Mrs. Emma Gasner Carley, of the "Rucker Division." Dear old Dr. Farnam! The beautiful bluegrass that covers his sleeping form in our cemetery, is not more green than his memory in the hearts of hundreds of his old pupils.

On Monday evening Dr. W. G. Partridge, of Cincinnati, delivered the address before the literary societies. He spoke upon the "Imagination," and his address was exceedingly appropriate, both in its attractive subject matter and pleasing manner of delivery, to the young men and women for whom it was intended.

It was on Monday also that the Board of Trustees held their annual meeting, and, with spontaneity and heartiness determined to take a long step forward and

**Some watchmakers  
harp on Railroad Watches.  
More than twenty  
Elgin Watches**

have been sold for every mile of railway trackage in the world. Sold by every jeweler in the land; guaranteed by the world's greatest watch works.

ELGIN NATIONAL WATCH CO.  
ELGIN, ILLINOIS

double the size and strength of the Scientific Department by having two professors instead of one. Inasmuch as the much loved Dr. Eastwood had severed his connection with the college, there were then two professors to be elected in science. These elections resulted in the selection of Prof. J. L. Kessler, of Raleigh, N. C. for the Chair of Biology, and Dr. Garnett Ryland, of Spartanburg, S. C., for the Chair of Chemistry and Physics.

Prof. A. L. Rulon, of the University of Chicago, formerly of Georgetown, was placed at the head of the Normal Department. It was also unanimously voted by the Board that the time had arrived when an appeal should be made for a substantial increase in the endowment of the college, and President Gray was instructed to begin at once a movement for \$200,000 additional endowment.

On Tuesday morning the graduating exercises of the class of 1902 took place in the spacious auditorium in Chapel Hall. After the speeches by the A. M. graduates, and in the presence of a vast audience of parents, relatives, visitors and sympathetic schoolmates and friends, President Gray, with a few well-chosen words of advice and affection, delivered the diplomas to the thirty-eight young men and women who compose this splendid class. Five of them take the highest degree, that of A. M., nineteen the A. B. and fourteen the B. S. In this class there are three members of one family, children of Mr. Fount Rice, of Madison county, and also two of another family, children of Dr. W. J. Morris, of Sulphur, Ky. One pleasant feature of co-education is that brothers and sisters may thus graduate in the same class.

In the afternoon of Tuesday the three literary societies conferred their diplomas upon the graduates with music, speeches, prophecies, farewells and tears.

During the commencement week a very creditable exhibition of the work of the Art Department was made in the studio, showing efficient work by Miss Lewis and her pupils.

Truly it may be said that the first year of President Gray's administration has ended with great hope and promise for us at Georgetown. ARTHUR YAGGER

DEAR RECORDER—You say in a recent issue: "The right of a church to instruct her messengers seems to us too obvious for serious argument. Certainly the right to send messengers involves the right to send a message. The right to appoint involves the right to define the appointment."

Now what I want to know is, if a church has a right to instruct her messengers, where does she get that right? Is it from heav-

en or of men? If from heaven "why, then, did ye not believe him?" If of men "we fear the people." (1) Is it not true that if a church has a right to do anything, she has that right because Jesus Christ gave it to her? (2) If the church refuses to exercise the right given her by Jesus Christ and does some other way, does she not, to that extent, surrender her allegiance to Jesus Christ and give preference to a human institution? (3) Really does the New Testament know anything about an advisory body, or counsel, only as a counsel or co-operation of local churches? (4) Can a local church have any voice in the co-operation without sending that voice through her messenger, and would this not be instructions? (5) May not a church instruct her messengers on any given point and at the same time instruct them to yield to the will of the majority of all the churches? (6) And would not this be co-operative work? (7) I am of the opinion that had you been at the Paragould Convention your idea of the Arkansas Convention and Board would be different from what you express. It is universally conceded that a very large majority of the messengers were instructed on a given point, and many of them were induced either to vote against their instructions or went home in disgust. The battle was fought and the victory won on this single point. (8) J. G. DOYLE.

We cheerfully answer these questions in the order we have numbered them:

(1) The right is from heaven. (2) Yes; Christ or the Holy Spirit must have given it.

(3) No. A right differs from a duty. A duty must always be asserted, but a right may be waived. A man who asserts every one of his rights at all times is not a pleasant man to have for a neighbor.

(4) No; if we get the meaning of the question.

(5) This question is a little obscure, but looking at what it seems to us to mean, we say—no.

(6) Yes.

(7) Yes.

(8) We have no means of knowing what we would have thought had we been present at the Convention. Certainly our opinion on the points we have presented was not affected by anything said or done at that meeting. Brethren should consider questions on their merits rather than with reference to how somebody talked and acted.—Ed.

He who cannot keep his temper, or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—Charles Kingsley.

AFTER ALL.

Trials are strong, but joy is stronger;  
 Night is long, but day is longer;  
 When life's riddle solves and clears,  
 And the angels in our ears.  
 Whispers the great answer low—  
 Answer full of love and blessing—  
 How the rewardment will grow  
 At the blindness of our guessing.  
 All the hard things we recall  
 Made so easy—after all!

Earth is sweet, but heaven is sweeter;  
 Love complete, but faith completer;  
 Close beside our wandering ways,  
 Through dark nights and weary ways.  
 Stand the angels with bright eyes:  
 And the shadow of the cross  
 Falls upon and sanctifies  
 All our pain and all our fears;  
 Though we stumble, though we fall,  
 God is helping—after all.

Sigh then, soul, but sing in sighing.  
 To the happier things replying;  
 Dry the tears that dim thy seeing,  
 Give glad thoughts for life and being;  
 Time is but the little entry  
 To eternity's large dwelling,  
 And the heavenly guards keep sentry,  
 Urging, guiding, half compelling,  
 Till the passing way quite past,  
 Thou shalt enter in at last.  
 —Midland Christian Advocate.

OUR PULPIT.

DEATH, THE FRIEND.

BY ALEXANDER MACLAREN, D.D.

"All things are yours... death."—1 Cor. 8:21, 22.

What Jesus Christ is to a man settles what everything else is to him. Our relation to Jesus determines our relation to the universe. If we belong to him, everything belongs to us. If we are his servants, all things are our servants. The household of Jesus, which is the whole Creation, is not divided against itself, and the fellow-servants do not beat one another. Two bodies moving in the same direction, and under the impulse of the same force, cannot come into collision, and since "all things work together," according to the counsel of his will, "all things work together for good" to his lovers. So the triumphant words of my text are no piece of empty rhetoric, but the plain result of two facts—Christ's rule and the Christian's submission. "All things are yours, and ye are Christ's." So the stars in their courses fight against those who fight against him, and if we are at peace with him we shall "make a league with the beasts of the field, and the stones of the field," which otherwise would be hindrances and stumbling-blocks, "shall be at peace with" us.

The Apostle carries his confidence in the subservience of all things to Christ's servants very far, and the words of my text, in which he dares to suggest that "the shadow feared of man" is, after all, a veiled friend, are hard to believe, when we are brought face to face with death, either by our own meditations about our own end, or when our hearts are sore and our hands are empty. Then the question comes, and often is asked with tears of blood, is it true that this awful force which we cannot command does indeed serve us? Did it serve those whom it dragged from our sides; and in saving them, did it serve us? Paul rings out his "Yes"; and, dear brethren, if we have as firm a hold of Paul's Lord as Paul had, our answer will be the same. Let me, then, deal with this great thought that lies here, of the conversion of the last enemy into a friend, the assurance that we may all have that death is ours, though not in the sense

that we can command it, yet in the sense that it ministers to our highest good.

That thought might be true about ourselves when it comes to our turn to die, and, thank God, has been true about all those that have departed in his faith and fear. Some of you may have seen, too, very striking engravings by a great, though somewhat unknown artist, representing death as the Destroyer, and Death as the Friend. In the one case he comes into a scene of wild revelry, and there at his feet lie, stark and stiff, corpses in their gay clothing, and with garlands on their brows; and feasters and musicians are flying in terror from the cowered skeleton. In the other he comes into a quiet church belfry, where an aged saint sits with folded arms and closed eyes, and an open Bible by his side, and endless peace upon the wearied face. The window is open toward the sunrise, and on its sill perch a bird that gives forth its morning song. The cowered figure has brought rest to the weary and the glad morning of a new life to the aged, and is a friend. The two pictures are better than all the poor words I can say. It depends on the people to whom he comes whether he comes as a destroyer or as a helper. Of course, for all of us the mere physical facts remain the same, the pangs and the pain, the slow torture of the losing of the bond, or the sharp agony of its instantaneous rending apart. But we have gone but a very little way into life and its experiences if we have not learnt that identity of circumstances may cover profound differences of essentials, and that the same things may have wholly different messages and meanings to two people who are equally implicated in them. Thus, while the physical fact remains the same for all, the whole bearing of it may so differ that death to one man will be a Destroyer, while to another it is a Friend. For if we come to analyze the thoughts of humanity about the last act in human life on earth, what is it that makes the dread darkness of death, which all men know, though they so seldom think of it?

I suppose, first of all, if we seek to analyze our feelings, that which makes death a foe to the ordinary experience is that it is like a step off the edge of a precipice in a fog; a step into a dim condition of which the imagination can form no conception, because it has no experience, and all imagination's pictures are painted with pigments drawn from our past. Because it is impossible for a man to have any clear vision of what it is that is coming to meet him, and he cannot tell "in that sleep what dreams may come"; he shrinks, as we all shrink, from a step into the vast Inane, the dim unknown. But the Gospel comes and says, "It is a land of great darkness," but "to the people that sit in darkness a great light hath shined." We do not know much.

Our knowledge of that life is small. The eye of faith is dim.

But faith has an eye, and there is light, and this we can see—One face whose brightness scatters all the gloom, One Person who has not ceased to be the Sun of Righteousness with healing in his beams, even in the darkness of the grave. Therefore, one at least of the repellent features which, to the timorous heart, makes death a foe is gone, when we know that the known Christ fills the unknown.

Then, again, another of the elements, as I suppose, which constitute the hostile aspect that Death assumes to most of us, is that it apparently hales us away from all the wholesome activities and occupations of life, and hurls us into a state of apparent inaction. The thought that death is rest does sometimes attract the weary or harassed, or they fancy it does, but that is a morbid feeling, and much more common in sentimental epitaphs than among the usual thoughts of men. To most of us there is no joy, but a chill in the anticipation, that all the forms of activity which have so occupied, and often enriched, our lives here, are to be cut off at once. "What am I to do if I have no book?" says the student. "What am I to do if I have no mill?" says the spinner. "What am I to do if I have no nursery or kitchen," says the woman. "What are you to do? There is only one quieting answer to such questions. It tells us that what we are doing here is learning our trade, and that we are to be moved into another workshop there, to practice it. Nothing can bereave us of the force we made our own, being here, and "there is nobler work for us to do" when the Master of all the servants stoops from his Throne and says: "Thou hast been faithful over a few things, I will make thee ruler over many things. Have thou authority over ten cities." Then the faithfulness of the steward will be exchanged for the authority of the ruler; and the toil of the servant for a share in the joy of the Lord.

So another of the elements which make death an enemy is turned into an element which makes it a friend, and instead of the separation from this earthly body, the organ of our activity and the medium of our connection with the external universe, being the condemnation of the naked spirit to inaction, it is the emancipation of the spirit into greater activity. For nothing drops away at death that does not make a man the richer for its loss, and when the dross is purged from the silver, there remains "a vessel unto honor, fit for the Master's use." This mightier activity is the contribution to our blessedness which death makes to them who use their activities here in Christ's service.

Then, still further, another of the elements which is converted from being a terror into a joy is that Death, the separator, becomes to Christ's servants Death, the uniter. We all know how that function of death is perhaps the one that makes us shrink from it the most, dread it the most, and sometimes hate it the most. But it will be with us as it was with those that were to be initiated into ancient religious rites. Blindfolded, they were led by a hand that grasped theirs, but was not seen, through dark, narrow, devious passages, but it led them into a great company in a mighty hall. Seen from this side, the ministry of Death parts a man from dear ones, but, oh! if we could see round the turn in the corridor, we should see that the solitude is but for a moment, and that the true office of Death is not so much to part from those beloved on earth as to carry to, and unite with, him that is best beloved in the heavens, and to hup with all his saints. Brethren, they that are joined to Christ, as they who pass from earth are joined, are thereby joined to all who, in like manner, are kept to him. Although other dear bonds are loosed by

the bony fingers of the skeleton, his very loosing of them ties more closely the bond that unites us to Jesus, and when the dull ear of the dying has ceased to hear the voices of earth that used to thrill it in their lowest whisper, I suppose it hears another voice that says: "When thou passest through the fire I will be with thee, and through the waters they shall not overwhelm thee." Thus the separator unites, first to Jesus and then to "the general assembly and church of the first-born," and leads into the city of the living God the pilgrims who long have lived, often isolated in the desert.

There is a last element in death which is changed for the Christian, and that is that to men generally, when they think about it, there is an instinctive recoil from Death because there is an instinctive suspicion that after Death is the Judgment, and that, somehow or other—never mind about the drapery in which the idea may be embodied for our weakness—when a man dies he passes to a state where he will reap the consequences of what he has sown here. But to Christ's servant that last thought is robbed of its sting, and all the poison sucked out of it, for he can say: "He that died for me makes it possible for me to die unshrinking, and to pass thither, knowing that I shall meet as my judge him whom I have trusted as my Saviour, and so may have boldness before him in the day of judgment."

Let these four contrasts together. Death as a step into a dim unknown versus death as a step into a region lighted by Jesus; death as the cessation of activity versus death as the introduction to noble opportunities, and the endowment with nobler capacities of service; death as the separator and isolator versus death as uniting to Jesus and all his lovers; death as halting us to the judgment-seat of the adversary versus death as bringing us to the tribunal of the Christ; and I think we can understand how Christians can venture to say, "All things are ours, whether life or death," which leads to a better life.

And now let me add one word more. All this that I have been saying, and all the blessed strength for ourselves and calming in our sorrows which result therefrom, as I venture to believe, stand or fall with the resurrection of Jesus Christ. There is nothing else that makes these things certain. There are, of course, instincts, prophecies, peradventures, hopes, fears, doubts. The reflection of that future life is thrown into the present life, but in this region, and in regard to all this cycle of truths, the same thing applies which applies round about the whole horizon of Christian revelation—if you want not speculations but certainties, you have to go to Jesus Christ for them. There were many men that thought there were islands of the sea away beyond the setting sun that dyed the western waves, but Columbus went and came back again, and brought their products—and then the thought became a fact. Unless you believe that Jesus Christ has come back from "the bourne from which no traveler returns," and has come laden with the gifts of "happy islands of Eden" far beyond the sea, there is no certitude upon which a dying man can lay his head, or by which a bleeding heart can be stanchd; but when he draws near, alive from the dead, and says to us, as he did to the disciples on the evening of the day of

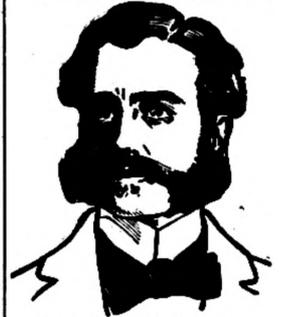
SICK MADE WELL WEAK MADE STRONG.

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures are Effected That Seem Like Miracles Performed.—The Secret of Long Life of Olden Times Revived.

The Remedy is Proven to All Who Send Name and Address.

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 23 Saltee Building, Fort Wayne, Ind., makes the startling announcement that he



DR. JAMES WILLIAM KIDD, has recently discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting seems to bear him out very strongly. His theory which he advances is one of reason based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of the ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The same have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by some doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are quickly overcome in a space of time that is simply marvelous.

Paralytic paralysis, locomotor ataxia, dropsy, gout, scurvy and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.

resurrection, "Peace be unto you," and shows us his hands and his side; then we do not only speculate or think it possible, or probable, or hesitate to deny, or hope, or fear, as the case may be, but we know. And we can say "all things are ours... death" amongst others.

I have no time now to dwell upon what might be interesting and instructive to remind you, how the fact that Jesus Christ has died changes the whole aspect of death to his servant, inasmuch as in that great solitude he has a companion, and in the valley of the shadow of death see footstep that tell him of one that went before. Nor need I remind you how the manner of our Lord's death shows that he is Lord not only of the dead but of the death that makes them dead. For his own tremendous assertion "I have power to lay down my life, and I have power to take it again," was confirmed by his attitude and his words at the last,

as is hinted at by the very expressions with which the evangelists record the fact of his death: "He yielded up his spirit," "he gave up the ghost," "he breathed out his life." It is confirmed to us by such words as these remarkable ones of the Apocalypse, which speak of him as "the Living One," who, by his own will, "became dead," He died because he would, and he would die because he loved you and me. And in dying, he showed himself to be, not the victim, but the conqueror of the death to which he submitted. He was, like the Jewish King on the battle-field of Gibeon, who called his sword-bearer, and the servant came, and the King bade him smite, and he smote. So that Lord of death, who died because he would, is the Lord who has the keys of death and the grave, and in regard to one servant says, "I will that he tarry till I come," and that man lives through a century, and in regard to another says, "Follow thou me," and that man dies on a cross. The dying Lord is Lord of death, and the living Lord is for us all the prince of life.

Brothers, we have to take his yoke upon us by the act of faith which leads to a love that issues in an obedience which will become more and more complete as we become more fully Christ's. Then death will be ours, for then we shall count that the highest good for us will be fuller union with, a fuller possession of, and a complete conformity to, Jesus Christ our King, and that what-over brings us these, even though it brings also pain and sorrow, and much from which we shrink, is all on our side. It is possible—may it be so with each of us—that for us death may be, not an enemy that bans us into darkness, and inactivity, or hales us to a judgment seat, but the angel that smites us, at whose touch the chains fall off, and that leads us through "the iron gate that opens of its own accord" and brings us into the city.—Baptist Times and Freeman.

There is great significance in this want of real learning in our leading skeptical writers and speakers. Young men are frequently fascinated with the ostentation of infidelity. They often imagine that doubt and knowledge are identical, and hence we find them playing the skeptic betimes. Let them not labor under a delusion. The greatest learning, the highest wisdom, the most salutary experience, the strongest power, are on the side of truth. There is a multitude of strong minds who have never bowed the knee to the idol of doubt. By them the world's thinking and believing is really directed. They do not attract so much attention as their enemies, for the destructive is always looked at by the gaping crowd. A throng will gather around the arrested felon, but nobody stops to look at the passing by of a hundred honest men. The time will come when the disguises will fall from the face of infidelity. Until then we need to wait, but work as we wait.—Bishop John F. Hurst.

**NEW CURE FOR FITS**

Dr. W. H. May, 65 Pine Street, New York City.

**THE SYRIAC VERSION AND INTERPRESSION.**

BY GEORGE VARDEN.

For upward of forty years we have indulged in reading the Holy Scriptures in various translations, not only in English, but in foreign languages, ancient and modern. This has been a source of intellectual enjoyment, while, at the same time, it has disclosed the possibilities of meaning wrapped up in the original Hebrew and Greek. From a perusal of the versions made at different times during the lapse of more than twenty centuries, in widely separated lands and in the midst of dissimilar civilizations, made, too, by scholars more or less competent, who also were dominated by rigid or loose doctrinal formulas and exclusive ecclesiastical politics—from these versions delicate shades of thought sometimes emerge which the original texts might never have suggested to us.

Sometimes we read a translation of a translation, *aesthat par La Maître de Sacy, traduit sur la Vulgate*; or Murdock's Syriac New Testament, translated into English from the Peshito Version. But, whether the version be mediate or immediate, whether seemingly exact or inexact, we rise from its perusal with a renewed determination to ascertain, with a devout heart and with whatever mental equipment we possess, the mind of the Spirit as expressed in the original records. Some of the errors even of the versions furnish helpful suggestions to the critical student.

We now call attention to the rendering of a Greek noun by the Syriac Version, known as the Peshito, and to Dr. Murdock's translation of this Syriac word.

The Greek noun is *Kolumbethra*, and occurs only in John 6:3, 4, 7 and 9:7, 11. In the first four verses cited, *Kolumbethra* is translated by the Syriac noun *ma'muditho*, which is rendered by Dr. Murdock "descended into the baptistery"—"no one who will put me into the baptistery"—"wash in the baptistery of Siloam;" while in John 9:7, Dr. Murdock renders "there is in Jerusalem a certain place of baptizing." Here the Peshito has words corresponding to "a certain place," thus leaving "baptizing" as the rendering of *ma'muditho*. In John 9:11 the Syriac noun answering to *Kolumbethra* does not occur at all, and Murdock translates the Syriac literally, "Go, wash in the waters of Siloam."

Now, coming nearer to what we desire to disclose by these data, we here state that at Eklessa, the ecclesiastical metropolis of the Syrian church, there existed, at least as early as the beginning of the fourth century, a large baptizing pool, which the Syrians designated by this word *ma'muditho*, the noun employed, as above shown, four times in their translation of the New Testament. It is not necessary, in order to give force to our argument, to ascertain the exact date of the Peshito.

It is certain that at an early day the Christians had in the city of Eklessa a church (place of worship), which, in the year of our Lord 209, was destroyed by a violent inundation of the brook Daisan, a mere winter stream in the northern part of the city. When this church was built we know not; we are advised only of its destruction.

About a century after, Bishop Omo laid the foundation stone of another church edifice, which was completed by his successor,

# Summer Bargains

## Wash Dress Goods.

Our stock of Wash Goods remains unbroken, regardless of the great rushes we have had. The stock comprises many dainty sheer fabrics which can only be found at this store.

- 10c Per yard—At this price you have your choice of a line of Lawns and Dimities, all colors and styles; worth 15c.
- 12c Per yard—At this price you have your pick of the largest line of Lawns, Dimities and Swisses, all the newest designs and colorings; worth 17½c.
- 15c Per yard—At this price you have your selection of a choice line of Satin Stripe Novelties, white ground with beautiful floral combinations; worth 25c.
- 12c Per yard for a line of Piques, white ground with red, blue and black polka dots; worth 15c.
- 10c Per yard for solid-color Lawns or Organdies, in pink, blue, cream, tan, red, helle, gray, yellow, Nile green, navy and black, all fast colors; worth 15c.
- 12c Per yard for a line of solid-color Embroidered Swisses, in pink, blue, tan, red, green, yellow and black; worth 15c.
- 12c Per yard for a line of navy blue and white and black and white polka-dot printed Swisses; worth 17½c.
- 20c Per yard—At this price you have your choice of a line of Mercerized Foulards, all colors and styles; worth 25c.
- 20c Per yard for a 25c quality of plain Grass Linen, now so much in demand for cool dresses and shirt waists; 33 inches wide.

## Ladies' Oxfords.

Our styles of Low Shoes are extremely handsome. They comprise the newest styles, with perfection of fit, and the highest degree of comfort. Read the following popular prices:

- \$1.48 Ladies' Oxfords, Southern tie and Southern two-buttons, delightfully soft kid, flexible soles, patent or stock tips.
- \$1.98 Ladies' Dress Oxfords. This unmatched assortment comprises all the newest patterns and toes—twenty styles to select from.
- \$2.48 Ladies' Patent Vici, Patent Leather and Vici Kid Oxfords. This \$3 assortment comprises the most artistic ideas in shoemaking. Each a beauty.
- \$1.48 Ladies' Two and Three-strap Hand-turn Slippers. Choice of Louis XV. or Southern heel; also a genuine all patent leather colonial Louis heel.

## Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully  
—In fact it is an order as shopping in person from our counters.

Please mention Western Recorder when answering this advertisement.

# J. Bacon & Sons,

Market St., bet. Third and Fourth, Louisville, Ky.

**J. BACON & SONS.**



## Ladies' Thin Hosiery.

- 25c For Ladies' fine Fast-black Gause Cotton Hose, double soles and high spotted heels.
- 39c For Ladies' very fine quality Lisle-thread Hosiery, Hermsdorf dye, Ribbelin ribbed and novelty lace boots.
- 49c For Ladies' extra fine Gause Lisle Hose, Hermsdorf dye, double soles and high spotted heels; plain black and black with white split soles.
- 74c For Ladies' extra fine Novelty Lace Hose, in black and white and black with silk embroidered boots.
- 98c For Ladies' extra fine French Lisle-thread Hosiery, in white and black lace effects and fancy stripes, checks and polka dots.

## Men's Furnishing Goods.

- 8c For Plain White Hemstitched Linen Handkerchiefs, regular price 12½c.
- 10c For 5 for 10 For Washable Madras Cloth-striking Ties, handsome selection.
- 12c For all shapes of best brands Collars; we have all heights and sizes.
- 15c For full-fashioned, seamless Sox, double sole, in cadet and royal blue, former price 20c.
- 15c For Summer-weight imitation Guyot Suspender, usual price 20c.

Sandee. In addition to the main building, and separate therefrom, there was constructed another, which the Syrians designated *Beth ma'muditho raditho*—The Great Baptistery, or The Great House of Immersion. We do not in this little article lay any stress on the existence of this baptistery itself, though ancient baptisteries are, with reason, accounted no weak subsidiary argument for the apostolic practice of immersion. We point our argument in this way: The word by which was designated the action of the sacred ordinance performed by these Syrian Christians in this "Great Baptistizing House," is the very same root word as the Syriac translator, or translators, invariably employed to express the signification of the Greek verb *baptizo*.

The radical identity of the noun *ma'muditho*, and the noun *amadh* (or *amad*), will readily appear to one a little conversant with the constant mutations of letters in the Semetic tongues. In the Greek Testament the verb *baptizo* and the noun expressive of these pools are quite different,

though these conveniences, taking the place of ponds, brooks and rivers, in which baptism was originally administered, were in the early centuries called baptisteries.

Only once does the Greek of the New Testament employ the verb *Kolumbaio* (whence *Kolumbethra*), and then it is rendered "swim."

Apart from what we have sought to make evident in these paragraphs, we have no doubt that in early Syriac literature *amadh* means to immerse. Of this there are, we think, unmistakable evidences in the *Chronicon* of Bar-Hebraeus, long excerpts from which may be found in the Syriac Christomathies of both Kirsche and Roediger.

The prophet declares: "Lapidibus de parietibus clamabant;" and surely such architectural records of "monumental theology" give confirmation of our faith that immersion, and immersion only, is Christian baptism.

To attempt to parry the force of this argument by reminding us that, inasmuch as immersion is one among the meanings of

*amadh*, such conveniences stood in hand, is frivolous; for the word once being understood to signify *sprinkle* as well as *immerse*, and the former made to be just as acceptable as the latter, who would have dreamed of building large edifices for performing the ordinance?

It is the sun that makes the shadows possible, beloved, do not forget that! So abash thou learn the first of all needed lessons for dark days! When it is mid-night even, the sun has not gone out; the dark old earth has rolled its own bulk between its face and the sun; it is dark because it is in its own shadow. How often, O my soul, hast thou turned thy back upon God, and mourned because thou wert in the darkness! Turn thee to the Light, my soul! Thy sun shall not go down, however dark the clouds above thee! Nay, as the moon and earth light each other because they face a common sun, so shalt thou give God's reflected light to other souls in present need, and thou thyself shalt see God's light in their face when comes thy hour of darkness!

# EDITORIAL.

## WAS HE UNFAIRLY TREATED?

We are determined that no brother shall have any just ground for claiming that the *Western Recorder* has treated him unfairly. When we learn that any brother thinks he has been so treated, we are ready to take the matter up and to do whatever the case requires. So if, at any time, any brother feels aggrieved, he has only to let it be known to us, and he may be assured the case will receive due attention.

While at the Convention at Asheville, the writer was told that the *Western Recorder* had been unfair to Dr. W. R. L. Smith in the representation made in our columns during last July, in regard to his views on the doctrine of the atonement. The columns of the paper were promptly examined, and in the 1st column 1st page of the issue of July 11th the following language was found: "The best we can say for that from a Baptist, is that it is far better than denying the vicarious atonement, as was done by Southern Baptist preachers in the Baptist Congress at Richmond, Va."

This language does not mention Dr. Smith, but those familiar with the facts could easily apply it to him and to his address before the Baptist Congress in Richmond.

### THAT ADDRESS.

Re-reading that address has deepened the impression of the writer that Dr. Smith does not believe in the vicarious atonement; and, to make sure, a letter was addressed to him, asking frankly, whether he accepted what the Philadelphia Convention teaches on this subject. He was not asked to prepare any statement for publication, though he was given the privilege of our columns; but the writer wished to know Dr. Smith's real position on the subject, so as to be able to do him full justice. That letter brought no response; and the delay in writing this editorial has been in order that Dr. S. might be heard from. Since he has waited thus long without making a reply, we take it he does not intend to answer.

Moreover, since he has not modified any of the statements in the address (published with his approval), delivered before the Baptist Congress, he cannot complain of unfairness, if he be held responsible for the teaching of that address.

### DR. SMITH'S VIEW.

The question then is—does this address deny the vicarious atonement? If it does, then it cannot be claimed that this paper has treated Dr. Smith unfairly. If it does not, then there has been an unfair statement, and the proper amends should be made.

The address is too long to be quoted in full, but a careful reading of it fails to find any hint that Dr. Smith holds over so faintly to the vicarious atonement. So far from it, he argues at length for a different theory, which he calls "the vital moral theory." He says: "The scenery is changed from the region of juristic abstractions to the realm of life and conscience. The Vital Moral theory regards reprobation as a moral process of saving men from sinning, and lifting them up into a life of righteousness. It sees in the

tender approach of the Father an effort to win the love and obedience, the sympathy and full confidence of his unworthy children." Certainly there is nothing vicarious in that, but exactly the opposite. He goes on to add: "Finality has not been reached. We are still seekers after truth. But when the perfect philosophy has been wrought, I think it shall have been found in the direction of those explorations now being made under the light of the vital moral theory." This asserts his adherence to that theory.

Dr. Smith also says of Christ: "He regarded his death as the same kind of service as his life. In each the exceeding sinfulness of sin is exposed, in each the righteousness of God is illustrated and maintained, in each the grace of God to sinning men is sublimely expressed. His death was the consummating act, and the holiest exhibition of the love of God. It was the closing of that wonderful manifestation of the name of God which he undertook to make to man, so that on the cross he could truly say: 'It is finished.'" This is of a piece with what is quoted above.

It is true that Dr. Smith does use the word "vicarious" (just as recently we pointed out Dr. Harper used it), but the connection clearly shows that he does not mean that Christ died in his stead. The language is: "If his life is to be poured into our lives, if he is to become the true soubread, it must be through the extremity of vicarious sacrifice. 'Except a grain of wheat fall into the earth and die, it abideth alone; but if it die it beareth much fruit.'" Hence at the supper he said: "This is my body which is given for you; this cup is the new covenant in my blood, even that which is poured out for you." Thus he signifies that for our fullest appropriation of himself it was necessary that he should die." There is nothing vicarious here.

### ONCE MORE.

Dr. Smith further says: "The old juristic theory of the sixteenth century, though still ably stated and defended, can hardly hold its ground, grievously vexed as it is with logical infirmities. Against it lie some exceedingly grave objections." What he calls the "juristic theory" is the doctrine of the vicarious atonement that Christ died in our stead. Of course, the "juristic" element is the centre of the atonement, since it is a remedy for sin, and sin is a violation of law.

Dr. Smith admits his inability to reconcile his theory with the teaching of Paul; for after quoting from the inspired Apostle, Dr. S. says: "I would not dogmatize, but it seems to me a rational expectation that some day, in the development of theology, these profound sayings of Paul shall be satisfactorily harmonized with the terms of the Moral Vital Theory." We would suggest that he wait until he can harmonize Paul with this theory before teaching the theory.

### WHERE IS UNFAIRNESS?

We have quoted thus fully and freely from Dr. Smith's address before the Congress, that there might be no mistaking his position, and that our readers might judge whether or not, and if so, how far, Dr. Smith was treated unfairly in the *Recorder*. Certainly the doctrine of the vicarious atonement is false, if Dr. Smith's contentions before the Baptist Congress be true. And unless he shall repudiate the teaching of that address with the

same publicity as was given to it, neither he, nor any one in his behalf, has the slightest reason to complain of his being held responsible for the teaching of that address. We will hail with joy any sign from him that he believes in the vicarious atonement. He is an able man, is pastor of the Second Baptist church of Richmond, Va., is ex-pastor of the First church, Lynchburg, the First church, Nashville, and the Third church, St. Louis; he is Trustee of the Southern Baptist Theological Seminary and is a member of the Foreign Mission Board of the Southern Baptist Convention. For such a man to be wrong on the fundamental doctrine of the atonement, is certainly a matter to be deeply regretted. Yet he is entitled to fair treatment, and such he shall have at the hands of the *Western Recorder*. If he, or any one who may speak for him, still feels that he has not been fairly represented, we will take it as a favor if he will point out to us wherein the unfairness consists. Either Dr. Smith has changed his mind since making that address (in which case he ought to say so), or he does not believe that Christ suffered in our stead, or we are incapable of understanding English.

Dr. Smith is not a man to object to our publishing as his views what he publicly declares and argues for in a set address, which is afterward published with his consent. While we deeply regret that he is not, on this fundamental doctrine, in harmony with the Baptist (i. e., the New Testament) faith, we yet are not willing that he should receive from the *Recorder* the slightest unfairness.

This is written in Waco, Texas, where the writer has come to deliver a course of ten lectures before the Bible School of Baylor University. This school is doing finely. Dr. A. E. Newman opened with a series of seven lectures on the history of Baptist principles. Dr. J. B. Gambrell gave fourteen lectures on the constitution and training of churches. Dr. J. M. Carroll gave a lecture on tithing. Dr. E. H. Carroll (the Great) is lecturing once a day on the book of Exodus, and his lectures are uplifting and inspiring. Dr. B. E. Womack is giving a series, clear and masterly on the Person and Nature of Christ. The Rev. E. A. Oopass is giving daily illuminating expositions of the Pastoral Epistles. Dr. R. N. Barrett is lecturing nightly on mission topics. Last night he gave a most interesting illustrated lecture on Egypt and to-night he speaks on Mrs. Ann H. Judson. Mrs. Nelson every morning meets the children in a training school, and she is doing a fine work.

The writer has lectured on the Preacher as a Christian, as a Gentleman, as an Advocate, and as a Minister, and the other six lectures remain to be delivered.

Next week Dr. A. C. Dixon is to lecture on Inspiration and Information and Visions of God and Man. Dr. Geo. E. Truett is to deliver six lectures on the Holy Spirit. Three lectures are to come from Dr. E. C. Buckner on the Preacher and Beneficence, and Dr. R. H. Spillman is to deliver a series on Sunday School work. Dr. C. A. Eaton, of Cleveland, Ohio, was on the programme, but was prevented from coming.

The brethren from all parts of Texas and from some other states who are attending the Bible School take a deep interest in

these lectures, and are quite enthusiastic over them. A number of ladies are also taking the lectures, and their presence adds much interest. The exercises close the last of next week, June 27th.

It has often been a matter of wonder whether something of this sort could not be carried on in Louisville after the commencement exercises of the Seminary are over. Thus the great "plant" of the Seminary need not lie idle one-third of the year.

The new buildings of the University here in Waco are going up grandly. During the year past, over 1,000 students in all departments received instruction here. The addition of Dr. A. H. Newman to the faculty has given added prestige to the University, while the new President, Dr. S. F. Brooks, begins his work under most favorable auspices. The retiring President, Dr. O. H. Cooper, whose work is highly appreciated, goes to Abilene to take charge of Simmons College, which has a great field in West Texas. The imminence of Texas is a thing hard for outsiders to understand. A journey from Louisville to Portland, Maine, is shorter than a journey across Texas, from Texarkana, say, to El Paso.

The Educational Commission have been in session in Waco, and they will push the work of endowment with all vigor. Not less than a million dollars will satisfy them, and they will have it, too.

The Rev. Sid J. Williams is here in Waco aiding Pastor Bowens of Columbus Ave. church in a series of meetings, with good prospects. He is the same Sid Williams, bright, fresh, pungent and evangelical, he has been, only a little more so. His labors, wherever he goes, are greatly blessed.

DEAR BRO. EATON:—Will you please give me all the light you can, through your excellent paper on the following, for my mind has been greatly troubled over it for a long time:

Can the Holy Spirit operate upon the heart of an unregenerate sinner so as to convict him of sin, and then withdraw from him on account of his rejecting the Spirit and leave him to be lost? Yours in Christ, W. Z. LINA.

### Liberty, Miss.

Certainly the Holy Spirit does just that. Every man who is convicted of sin is convicted by the Spirit. Every man who after conviction turns away persistently till his day of grace ends, is left by the Spirit to be lost. Or rather he is already lost, and the Spirit leaves him to his doom. Again, this is true with every one who commits the unpardonable sin. He is enlightened, convicted, brought by the Spirit to squarely face the issue, and then he maliciously defies the Spirit, who then leaves him to his fate. He has blasphemed against the Holy Spirit. We cannot take space for a full discussion of this subject here, but if our good brother will read Dr. Kayper's book on the Holy Spirit, along with much that is irrelevant, he will find this ground well covered. We wish some strong brother, "mighty in the Scriptures," would write a clear cut book of about 150 pages on the work of the Holy Spirit. There is room for such a book setting forth the teaching of Scripture on the subject.

Turkeys stole an entire wooden pavement recently in Budapest. Thieves are reduced to extremities in that city.

Our is the father and compensation is the mother of progress.—J. G. Holland.

# Editorial Varieties

Roanoke says: "A bad article is probably the most mischievous person in the world."

There were 418,700 Bibles distributed in China last year. The Bazar troubles have increased the demand for the Scriptures.

Of the 70,000 British subjects who died last year, only 7,000 had anything to leave by will. We wonder what the figures are for America.

More than 100,000 persons since the first of last January have perished violently. Volcanoes, storms, fires, explosions, &c., have been exceptionally fierce and deadly, and the slaughter has been unprecedented. Are the "last times" at hand?

Pastor-Evangelist Geo. C. Oster, who certainly one of God's chosen vessels, is in Arkansas, recreating. He is visiting Eldorado, Camden and Arden. His voice is getting all right again, and he will resume his most active and efficient labors after a brief rest.

Mrs. Mariet Lane Johnson, who graciously received the Prince of Wales when he was at the White House in the administration of President Buchanan, has been specially invited by King Edward to be present at his coronation. She is unable to go, however, for want of thoughtful kindness on the part of the King.

Charles Zeld, the Cuban Secretary of State, has refused the importation of the newspaper men who want his picture, and he steadfastly refuses to be photographed. He deserves the handsome chromo that can be provided. Very few escape. So many have their picture published that it is coming to be a distinction not to have your picture published.

Nearly a billion more postage stamps have been issued from the Post Office Department for the eleven months of the current fiscal year—July to July—than during the whole of the last fiscal year. This shows the great increase in the correspondence of the country, and, consequently, the great increase of business.

The appearance at the General Association of the Rev. A. J. Patrick was a very interesting incident. He is in his 90th year and has been a preacher more than seventy years. He spoke briefly, but clearly and impressively, to the body and it was plain that his mind is strong, though his body is frail. The writer was specially struck with the way the venerable man spoke of his wife who died some six years ago.

We are glad to know that President and Mrs. Stanton of Ward Seminary, Nashville, Tenn., are enjoying their well-earned vacation in Europe. President Stanton has done much good work in that famous old Seminary that has raised it to a higher plane than ever. It used to be that the graduates of Ward were charming in their manners and appearance, but not famous for knowing much. But the graduates these days are as polished ladies as before and also as fine scholars.

On his way to Texas, the writer had the pleasure of greeting at the station at Pine Bluff, Ark., Pastor G. W. Daniel, just made a Doctor of Divinity by Ouachita College, and who is probably the youngest D. D. on earth, and Evangelist T. T. Martin, who is doing in a praiseworthy manner. These are true preachers, and God is greatly blessing their joint labors. There are many additions to the church and the interest was increasing. Evangelist Martin is mighty in the Scriptures, and is such a thorough-going man of God, that he is in great demand among God's people.

When Lovelock, the best chemist France ever produced, was arrested in the French Revolution, he was asked for two weeks of life in which to finish some of his inventions, and he may have meant much for mankind, but he replied that the Republic did not need his experiments and beheaded him. Poor judges they were as to what the Republic needed. Fortunately it, perhaps, the most blinding of all things. Men who are otherwise good men, will favor almost any inquiry when once they allow themselves to become partisan.

The exclusion of American Jews from Russia raises some interesting questions. By treaty all American citizens have the right to enter Russia, and these Jews are American citizens. By law Jews are excluded from Russia, and these American citizens are Jews. So there the matter stands. Suppose some Chinese subjects of Russia should come to the United States? Has a nation the right to exclude a particular class of people, regardless of their citizenship? Would it be brought to a close and that Jewish? We are there told the Bible of the first man and the immortality of his sin. If the first man was not Adam, who was he? If he did not sin as told in Genesis, how did he die? We possess a reply. We will, of course, get no reply because the Jews are not Jews. They never do or can reply. They study their own care and cry "great is the wisdom of the higher authorities!"



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

TWO LITTLE SERVING-MEN.

Two little serving-men have I, And one is strong and very spry...

The other sympathize, too, But is not half so quick to do...

And yet, you know, I step and And if I'm calm with left and kind...

And you, you know, I step and And if I'm calm with left and kind...

And you, you know, I step and And if I'm calm with left and kind...

KNIGHTS OF THE ORDER.

BY A. W.

"Bound by the oath are we, then, to speak the truth only, to stand together as brothers in arms...

"Nay, nay, Sir Elsmore, with its pleasure your knightly presence, we will even defer the jousting until so be it the captive princesses have been rescued...

"What are they tight, you mean, Dory is the Lady Isola, and Esther is the Lady Merlinetta. Now come on."

"The two knights buckled on their tinof armor, donned their helmets, happily free from some of the uncomfortable; features of those one use in plate and mail, placed their long spears in rest, and ranced madly on over the lawn to the big apple-tree by the stone wall."

"Methinks I see a noble rescuer," shouted Lady Merlinetta from her watch-tower on one of the lower boughs. "Now, witness we the fray."

"Nay, nay, Sir Knight, "quoth Lady Merlinetta, "the beauty's name has gone out on a raid to fetch home some more distressed damsels. Ye have come in the nick of time."

"Ho, there," cried Sir Elsmore to an imaginary slave. "Fetch meat in haste, and thou wilt not be pleased by my dagger."

an imaginary slave. "Fetch meat in haste, and thou wilt not be pleased by my dagger."

Then he unlaced a box that was suspended from his neck by a cord, and took from it a package and a bottle that still bore the early label of Worcestershire Sauce.

"The girls gave a squeal of approval. "Oh, Tom, did you truly bring something to drink?"

"Hold up the meat first," commanded Sir Elsmore. And a half dozen pieces of chocolate fudge were placed in the basket, and palied up by the girls.

"O you stingy things!" exclaimed Lady Merlinetta, ungratefully. "Is that all you are going to give me?" "That's enough for now. We've got to save some for the feast when you are rescued," explained Sir Elsmore to the famished princesses.

"Now look out for the liquor," warned Sir Elsmore. "His caution came too late. The bottle overbalanced the light basket, and fell to the ground just as Lady Isola stretched out her lily-white hand to grasp it."

"Growl what you've done," growled Sir Bolivaine to nobody in particular. "Oh, never mind. I hate liquorice water, anyway," said Lady Merlinetta, philosophically, with her mouth full of fudge. "We'll play it down."

Half an hour later the gallant knights and the distressed damsels, happily rescued, sat swinging their feet on the stone wall in the shade, comfortably resting from their exertions and finishing the chocolate.

"Well, it's a fine day, anyway," said Daisy. "I'm only just beginning to get my breath after being dragged across the field. You needn't have pulled quite so hard, Tom."

"If not all right," replied the princess, "I don't see what you're so afraid of. They were right at our heels all the way across."

"Well, I guess it's more fun to play knights and ladies than it was to be them, murmured Esther, affectively, if not all right," replied the princess, "I don't see what you're so afraid of. They were right at our heels all the way across."

"I shall we agree for it, then, again to-morrow afternoon?" asked Harold, enthusiastically. "Yes, sure," said his sister. "Only let's not get into any more princesses to-morrow. Let's have a regular splendid, big tournament; and you can do all sorts of things besides jousting. Don't you know how they had sports after the tournament in the old days?"

"Yes," agreed Tom, "and, after we've been the knights, we can be the yeoman and shoot; and then we can be the peasants, and do the tricks."

"And then, after the tournament, we can try the games, too. We can have handicap races and everything."

"All right," said Daisy. "I tell you, Esther, let's offer a prize now, and let the boys work for it between now and then."

Then the girls fell a-talking together, and finally announced their offer of an especial prize to the Sir Knight who should prove himself on the fells of the apple-tree. Each performed the most knightly deed, and Harold snuffed at the offer; but the girls insisted, and, when they separated at supper time, it was with the thought of the tournament well settled in their minds.

The four children lived near one another in the pleasant town of Western New York, and depended on each other almost entirely for young companionship. Sometimes the two girls went off together, and sometimes the boys pretended that they had had enough of girls and must seek other acquaintances in the village; but, for the most part, they played contentedly together, planning plays unknown to the other children in the school they attended.

The next afternoon they met again at the old apple-tree. Each carried a mysterious package, which contained, as it turned out, the prize for which she and Daisy had walked to town that morning. "I don't say it's much," she explained ceremoniously, as the boys sought information and offered to carry it for her, "but it's better than our prizes generally are."

"All right," said Harold. "I hope it's ginger-bread. Daisy went over to grandmother's before luncheon, and grandmother just makes the deliciousest ginger-bread."

"You don't suppose grandmother gave me ginger-bread as big as that do you?" asked Daisy, laughing. "Oh, you might peek it in a box three times to large for it."

into the apple-tree and be swayed gently on its hospitable branches, with the freshening breeze in their faces.

When they had cooled off, Tom began to inquire about the chocolate. "Are you going to give it for the best jousting of the best shooting of what? Come, let's have it now. We shall eat it up together, anyway. What's the use of fooling with prizes?"

"And the girls were relentless, and announced that it was now time to hold the court of inquiry. "Speak first, Tom," began Esther. "What mightily good have you accomplished since sundown yesterday?"

"I may tell you, my adship," began Tom, obediently. "I staid in the forest this morning, and there I beheld a mighty lion, which I clasped about the middle, and baled to your castle in my slawy arms."

"And have you done nothing better," she asked. "Have you rescued no maiden from distress?" "Not a maiden," confessed Tom, cheerfully. "And you," she turned to Harold, "have you performed no brotherly service for a comrade-in-arms?"

"Not a service," was the prompt reply. "Oh, dear, you boys are just horrid! You don't half play it."

"May it please your ladyship," interrupted Esther. "Honest knight, ever over-modest. Therefore, let me tell the tale as 'twas told to me. The boys waited indifferently. Esther continued. "Last evening a noble knight had just gone to read his new book when he heard a sobbing, distressed damsel."

"It is; my heart, he still. So his heart lay still, and he discovered from the parrying that the fair damsel, Bridget O'Flannigan, who cooked the meat in the castle of his father, had a Danish cook-chamber, but was afraid to let her to the Danish ogg, Mr. McLellan. And she sobbed in sore distress. Then the noble Sir Elsmore proffered his knightly service."

"Yes, and he took her into his arms and held her close to his breast and into the world." "Oh, what rubbish!" said Tom, laughing spite of himself. "It was easier to go than to hear her howl."

"But on the way," continued Esther, "with a frown at the interruption. "He met his comrade-in-arms, another noble knight, coming in search of him; and the two accompanied the distressed princess."

"Out it short, Esther." It was Daisy who interrupted this time. "It's going to be a bore, and we must answer for the bore."

"Well, that's about all," Esther vented hastily, "except that, when they reached home again after a terrible adventure, the two knights fell so grievous for the sufferings of the damsel that they sent her to bed; and together washed and wiped her supper dishes and set the things away, neat as a new pin. And I heard the queen of the realm say that those were knights after her own heart."

"He met his comrade-in-arms, another noble knight, coming in search of him; and the two accompanied the distressed princess." "Out it short, Esther." It was Daisy who interrupted this time. "It's going to be a bore, and we must answer for the bore."

MY MOTHER'S BRAVE LADY.

BY ELIZABETH PARSONS ALLAN.

"Oh, ouch! Go way! George, come here and drive this black dog out of the room."

"What towards girls are!" said the boy, scornfully, after catching the harmless beetle in his fingers and drawing forth still shriller screams from Ada by pretending to pat it on the back.

"Not all girls," said the mother, quietly. "Why, who expects girls to be brave?" said George, still in a tone of contempt. "God!" was the unexpected answer.

This was what George called a "poner," and in his silence Ada took up the conversation.

"Did you ever know a really brave woman? Not about bugs and bats, but brave like a man—like father?" asked Ada.

"Like your brother George," suggested that hero, slyly. "I once saw a woman do such a brave thing," said the mother, forgetting the work in her lap and drumming softly with her thumb, as if to call up old memories, "that it has often and often put courage in my blood when I was ready to show the white feather."

"Oh, mother, tell us about it! Who was she?" "It was my aunt—a very great aunt, Miss—of whom you have so often heard me speak. You know she lived in Virginia, and during the war she was alone on the great plantation."

"I mean the time she had no man in the house, for her husband was dead and her four boys were in the army. "There were more than a hundred negroes on the place, and at one end of the plantation the overseer lived."

"The overseer was a great coward, and one night he had a difficulty with 'Big Bob,' a powerful young negro, and thinking that Bob meant to kill him, as perhaps he did, the cowardly fellow drew a pistol and shot him."

"The first thing my aunt knew of it was from her maid, who slept in a cabin in the back yard, and rushed into the house at midnight, screaming that we all would be murdered; that all the plantation negroes were coming up to the house, armed with knives and scythes to look for the overseer. Aunt Eliza quitted Silvy, and, taking her candle, went out into the midnight."

"The gate of the great lawn was more than a quarter of a mile from the house, and she had to pass the furious mob, alone, with nothing in her hand but the lighted candle. She ordered them to halt and to stop yelling and listen to her. This, of course, I learned afterward. Then she made no false promises. She told them that the overseer should be turned over to the law. If he had acted in self-defense, not a hair of his head should be touched; but if it was murder, the murderer should be punished."

"She scolded them for coming to her with weapons in their hands, and told them to go back to their cabins; and back they went, as quiet as sheep. They knew they could trust her like most brave people, she could not deceive."

"I shall never forget the thrill I felt as I watched the glare from their fat-pine torches as they moved down the avenue."

"Oh, what a fine story!" cried the delighted boy. "If you suppose she saved your life, mother?" "I am sure that her brave act saved those poor, maddened negroes from desperate deeds, which would have fallen back on their own heads. She would never hear of its being anything better, however; but answer me, 'What else could I do?'"

"But, mother," protested mother's little coward, "what has that to do with being afraid of bugs?" "A brave woman has to be trained," said mother, "for whatever trials it may please God to send her. You may begin with bugs."—Selected.

TWO MEN—A "LITTLE STORY." "These ought ye to do, and not to leave the others undone."

A pale young man sat down on a bench in the park behind the reservoir on Forty-second street. He sat a torn bag of tools under the bench. A small, red-faced man came behind him. He stooped to steal the bag.

The pale man turned and said in a slow, dazed way: "Drop that! It ain't worth stealing." The red man said: "Not if you're lookin'."

The pale man set the bag at his feet and said: "It's a poor business you're in." "You don't look as if you was any better." He sat down. "What's your callin'?" "I'm an ironworker; bridge work."

"Don't look strong enough." "That's so. I'm just out of Bellevue hospital; got hurt three months ago." "I'm just out of hospital, too," he grinned. "What hospital?" "Sing Sing."



Physicians are calling attention to the fact that influenza or grip has come to stay. In the larger cities there has been a marked increase in diseases affecting the organs of respiration, which increase is attributed to the prevalence of influenza. Persons who are recovering from grip or influenza are in a weak condition and peculiarly liable to pulmonary disease.

Dr. Pierce's Golden Medical Discovery cures coughs, bronchitis, lung "trouble" and other diseases of the organs of respiration. It is the best tonic medicine for those whose strength and vitality have been exhausted by an attack of grip. It purifies the blood, cleansing it of the poisonous accumulations which breed and feed disease. It gives increased activity to the blood-making glands, and so increases the supply of pure blood, rich with the red corpuscles of health.

"A word for your 'Golden Medical Discovery,'" writes Mrs. E. A. Bender, of Keene, Conn. in Ohio. "We have been using it as a family medicine for more than four years. As a cough remedy and blood-purifier there is nothing better, and after having the grip Dr. Pierce's Golden Medical Discovery is just the right medicine for a complete bracing up."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood, and lungs. The sluggish liver is made active by the use of Dr. Pierce's Pleasant Pellets.

JOHN B. CASTLEMAN & C. LANGRISH THE ROYAL INSURANCE COMPANY LIVERPOOL. Sole Agents in all the States of the South.

California in Summer \$50 from Chicago \$47.50 from St. Louis \$45 from Kansas City Out and back August 2 to 10 Quick and cool way to go Harvey Meal Service See Grand Canyon of Arizona and Yosemite Address Geo. T. QUINN, Gen'l Agent, 417 Walnut Street, Cincinnati, Ohio.

Santo Fe first crime. Comes out, and get looked after by nice ladies. "My God!" "Didn't they do nothing' for you when you got out of that hospital?" "No! Why the devil should they? I'm only a honest mechanic. Are you god?" He felt his loneliness. "Yes; I've got to go after that job. It'll give me time to look about me. Gosh! but you look bad! Goodby." The ruddy man rose, looked back, snagged the few coins in his pocket, belauded, and walked away whistling. The pale man sat still on the bench, staring down at the ragged bag of tools in his feet.—Dr. B. W. H. MURKIN in the Century. GRIPEASES and kindness will make our homes a paradise upon earth.—Bartol.

**DRY-CLEANING-REPAIRS**  
 Douglas, Lacey & Co.,  
 85 Broadway & 17 New St., New York.  
 Special attention to Ladies' traveling  
 cloaks, etc., sent free on application.

**HOTEL ALBERT**  
 Corner of 11th Street and University Place  
**NEW YORK CITY**  
 European Plan.  
 Rooms \$1.00 per day and upwards. The  
 best of fare, good cooking, prompt and  
 liberal service in Restaurant.  
 Special attention to Ladies' traveling  
 cloaks. L. S. FURBER.

**COLORADO FLYER**  


**NEW SOLID TRAIN**  
**Kansas City to Colorado**  
 Beginning June 1  
 Pullman palace and  
 observation sleepers—  
 Buffet-smoking car—  
 Chair car—  
 Leave Kansas City 6:15 p. m.  
 Arrive Pueblo 12:45 a. m. Next  
 Arrive Colorado Springs 11:15 a. m. Day  
 Arrive Denver 11:15 p. m. Day.  
 Quick Time—New Equipment—  
 Harvey Meals.  
**DOUBLE DAILY SERVICE**  
 Another fast train leaves Kansas  
 City every morning for Colorado.  
 Cheap Excursions all Summer  
 GEO. T. GUNNIP, Gen'l Agent,  
 67 Walnut St.,  
 CINCINNATI, O.

**Illinois Central.**  
  
**BEST AND QUICKEST**  
**LINE BETWEEN**  
**Louisville, Memphis and**  
**New Orleans**  
 Two Fast Trains Daily  
 Ventilated Throughout  
 and Lighted by Gas.  
 Cafe Dining  
 Buffet Library Cars  
 Pullman Sleepers  
 Free Reclining Chair Cars  
 Close connections to and  
 from Arkansas, Texas  
 and the South West.

**NEW HOT SPRINGS LINE**  
 VIA MEMPHIS  
 Through Sleeper connections  
 from Chicago, Cincinnati,  
 St. Louis, Louisville or New  
 Orleans to Hot Springs  
 RECOMMEND SLEEPERS THROUGH TO  
 CALIFORNIA from Chicago, Cincinnati or  
 St. Louis, without change, and at low  
 rates.  
 Particulars furnished by any  
 Illinois Central Agent.  
 A. S. HENSON, Gen. Agent, Louisville.  
 C. S. A. CHESBRO, A. S. P. A. LOUISVILLE

**Children's Corner.**

**FAITH'S LIVE DOLL.**  
 BY SARAH E. OBER.

Faith Endicott was in a bad mood one day. She shook Lillian Bell until her porcelain eyes rattled and her golden curls stood up in fright.

"Why, Faith!" cried her mother, "what is the matter with my little girl? What has poor Dolly done to be treated so?"

"She is so dead," wailed Faith, dropping her doll, and running to her place of refuge, her mother's lap. "I'm tired of dead things, I want something 'live to play with."

"But poor Lillian Bell is not to blame because she is not alive," said her mother, kissing Faith's tear-wet face. "And my little girl must not make the doll suffer for her own bad feelings."

"I know it," sobbed Faith. "I'm sorry I shook her, but I do want something warm and wriggly to play with. I'm so lonesome. I wish we had a dear little baby."

"You are all the baby I want," laughed her mother. "What would I do with another?"

"Love it just as you do me," answered Faith eagerly. "Why don't God send us one? I've asked him lots of times."

"He does not think it best," said her mother gently, sighing as she thought of the troop of boys and girls who shared the home-nest with Faith and were now at school. "He may think we have enough."

"I fink he has sent one," cried Faith, her eyes shining big and solemn through her tears. "I really fink God sent one and the angels took it to the wrong house, for they brought Mrs. Ford the sweetest baby girl the other night. I know it 'longs to us. Don't you fink she would let us have it if you 'plained it to her?"

"I am afraid not," said her mother, smiling. "Mrs. Ford loves her baby too much to give it up. My little girl must stop fretting and be content with what God gives her."

"Oh me—Oh me!" wailed Faith. "I do want something 'live to play with."

"There are the kittens," said mother.

And very much alive were the kittens just then. They rolled over the floor, a tangled mass of writhing black bodies, kicking, scratching paws, biting, spitting mouths, and thrashing tails. Faith's sob ceased, as she stared at them in great indignation. Then she sprang from her mother's lap and bore down upon them.

"Teddy Roosevelt! William McKinley!" she cried, "I'm 'stonished—I'm much 'stounded—I'm 'starbed to see Christian

cats fight like this." In some deft way known only to herself, Faith untangled the snarl and marched out of the room with Teddy Roosevelt kicking and struggling under her arm. William McKinley hid under the stove, from which he glared with yellow, grey eyes, growling and spitting.

For some time no more was heard from Faith. Fearing mischief, her mother went to see what she was doing. There sat the little girl in her rocking-chair, her happy face bent tenderly over Teddy Roosevelt who lay contentedly in her lap. A long, white dress, the property of the despised Lillian Bell, was on the kitten. His black paws stuck out of the lace-frilled sleeves, and a pink bonnet was tied on his head. A long-stemmed gourd made a nice nursing bottle.

There were no more complaints from Faith. She had something "warm and wriggly" to play with. Teddy Roosevelt seemed to enjoy it too, and let her dress and undress him a dozen times a day, even riding in her doll's carriage or lying for hours tucked into Lillian Bell's bed.

But William McKinley rebelled. He was made of sterner stuff. He kicked against Faith's attempts to turn him into a doll, and left long red scratches on her hands and face. If she got him dressed, he tumbled all over the floor, tangled up in the long dress, a fierce, ugly little rebel. Once he got out of the house and flew over the fields like a black comet, his tail as big as two and the pink bonnet on his head. Faith ran after him crying, but she could not catch him. When, after many hours, he came growling back, the pretty bonnet was a sad wreck, torn and dirty.

Faith gave up all efforts to convert William McKinley into a doll, but had many happy times with Teddy Roosevelt.—Congregationalist.

**DOG AND KITTEN.**

A correspondent sends to the London Spectator the following anecdote:

"The servant of the family took a kitten to a pond with the intention of drowning it. His master's dog went with him, and when the kitten was thrown into the water, the dog sprang in and brought it back to land.

"A second time the man threw it in, and again the dog rescued it; and when for a third time the servant tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it and deposited it before the kitchen fire.

"From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed."

Greatest of All Tonics.  
 Herford's Acid Phosphate  
 nourishes, strengthens and imparts new life and vigor. Careful instruction box.

**STEWART DRY GOODS COMPANY.**

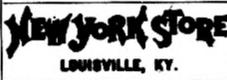
**Black Goods Sale.**  
 Our June Clearance Sale of Black Grenadines and other seasonable Black Goods will be continued this week.  
 45c For 28 inch Battiste Cloth, all wool and good quality.  
 69c For 44 inch Milk Brocaded Grenadines, worth from 90c to \$1.25.  
 75c For 44-inch Figured Kiamines, reduced from \$1.25.  
 98c For 44 inch Milk Brocaded Grenadines, reduced from \$1.25.  
 \$1.25 For 44-inch Silk and Wool Grenadines and All-wool Canvas Kiamines, reduced from \$2.00.  
 \$1.98 For 44 inch Plain Grenadines, very handsome, reduced from \$2.50.

**Silk Sale.**  
 Here's an opportunity to save enough on material of that new summer Silk Dress to help pay a large share of the making.  
 59c Colored Check Taffetas—400 yards 28 inch All-silk Check Taffetas; excellent quality. The newest material for summer gowns. These goods have been selling at \$1.00 per yard; special price 59c.  
 59c White Corded Taffetas—A few pieces of an excellent quality of White Corded Taffetas—a material that is well recommended for summer. White—a grade that is fully worth \$1.00 a yard; special price 59c.

**Ladies' Knit Underwear.**  
 The lightest weights for the Hottest Days at the Lowest Prices.  
 10c Ladies' Fine Cotton Vests, low neck and no sleeves, extra good quality; worth 15c.  
 19c Ladies' Lace-trimmed Lisle-thread Vests; regular 30 quality.  
 25c Ladies' Mercerized Lisle-thread Vests, low neck, no sleeves, regular 30 quality.  
 35c Ladies' Fine Lisle-thread Fancy-stitch Vests, low neck, no sleeves, regular 30 quality.  
 50c Ladies' Summer-weight Union Suits, low neck, no sleeves; knee length; regular 30 quality.  
 50c Ladies' Fancy Lace Yoke Vests, low neck and no sleeves.

**Summer Gloves.**  
 \$1.25 18 1/2 and 21 1/2 Black and White Lace Mitts for elbow sleeves.  
 50c 7-olap White and Colored Silk Gloves, Kayser double-tipped fingers.  
 75c 7-olap White and all colors of silk, Kayser double-tipped fingers.  
 \$1.00 7-olap White and all late shades Silk Gloves, Kayser's; fit and wear like a kid glove.  
 \$1.50 and \$2.00—See our new Perseparation-proof Gloves, white and pearl.  
 Genuine Automatic Sewing Machine, all attachments, \$35.

**Mail Orders Receive Prompt Attention.**  
 Please Mention this Paper when writing.

**Stewart Dry Goods Company.**  
 DRY GOODS  
 NOTIONS  
 SHOES  
 CARPETS  
 UPHOLSTERY  
  
 IMPORTERS  
 JOBBERS  
 AND  
 RETAILERS  
 NEW YORK STORE  
 LOUISVILLE, KY.  
 BIRD BAZING, HILLBURY, MEN'S FURNISHING, BLANKS, OREOLA, GLASSWARE, STATUETTES.

Have you read the new Tract?  
**The Lord's Supper,**  
 BY W. P. HARVEY, D.D.  
 Printed on fine paper; a thorough review of the subject.  
 PRICE 10 CENTS.  
 WHITE PLAINS, GA., JUNE 18, 1902.  
 Rev. W. P. Harvey, Louisville, Ky.  
 DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at a sitting. You present the matter very clearly and conclusively. The condemnation of Baptists for their communion practice comes either from ignorance or a perverse determination to damage our standing before the world.  
 Yours fraternally,  
 J. H. KILPATRICK.  
 PROVIDENCE, R. I., JUNE 11, 1902.  
 Rev. W. P. Harvey, D.D., Louisville, Ky.:  
 MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are wisely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good.  
 Sincerely yours,  
 HENRY M. KIRK.

**Baptist Book Concern, Louisville, Ky.**  
 Mention the Recorder in answering any "ads."

**EDUCATIONAL.**

**POSITIONS.** May deposit money in bank till position is secured, or pay out of salary after graduating. Enter any time.

**3 Draughon's Practical Business College**

Nashville, Tenn. St. Louis, Mo. Little Rock, Ark. Greenville, S. C. (Continuing from) Shreveport, La. Schools of national reputation for thoroughness and reliability. Endorsed by business men. *Business Study, Bookkeeping, etc., taught by mail.* For 125 c. Catalogue, or 100 c. Home Study, ad. Des. F. W. Draughon's College, either place.

**SHALBYVILLE COLLEGE COMMENCEMENT.**

The commencement season of Shelbyville College, always a delightful occasion, was unusually enjoyable this year. The management of the College, always eager to secure the best for the pupils, patrons and friends of the institution, are to be congratulated on obtaining such speakers for the occasion as Dr. Bailey, of Winchester, Dr. W. H. Felix, of Lexington, and Col. W. F. Copeland, of Harrisburg, Pa. These three distinguished gentlemen form a combination of talent and oratorical ability that would reflect credit upon any school.

**WOMAN.**

*When pain and anguish wring the brow, A ministering angel, thou!—Sir. W. Scott.*

The influence of woman is felt throughout the whole civilized world. All the successes, whether great or small, that man have achieved were due to the careful nurturing and noble examples of good mothers. Whether at home, pursuing the wifely or sisterly task, or abroad on the field of battle, making calm and bright the last hours of the dying, like "the Angels of Buena Vista," the irresistible force and powerful impression of woman's character are as unalterably fixed on the heart of the recipient as though branded in letters of fire.

**EDUCATIONAL.**

**BETHEL FEMALE COLLEGE,**  
HOPKINSVILLE, KY.

SELECT HOME SCHOOL FOR THOROUGH EDUCATION OF GIRLS.

Eleven accomplished teachers, graduates of leading institutions and trained by experience. Course of study elective, adapted to needs and preparation of pupil. All modern conveniences beautiful, refined, comfortable. Session opens Sept. 1st, 1902. Illustrated Catalogue and copy of "College Times" on request.

REV. EDWARD BARRISON, A. B., President. W. S. HARRISON, B. A., Vice-Pres.

**THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO.**

The 2nd Term begins June 15, 1902. Second Term, July 26, 1902.

Instruction will be given in the departments of Old Testament, New Testament, Systematic Theology, Church History, Homiletics, Exegesis, Spelling, Metaphysics, and Comparative Religion. Special instruction in the departments of Hebrew, Greek, Latin, and French. Prof. J. A. Baird, President; J. M. Estlin, Jr., Secretary; Prof. H. C. King, of Oberlin, Ill., President of the Board of Trustees; G. H. Knapp, of Chicago Theological Seminary, G. H. Stevens of Yale, L. H. Jordan of Cambridge, England.

Special Circular will be sent on application to the Deans.

Dr. Bailey preached the commencement sermon on Sunday morning in the Baptist church to an audience that filled to overflowing the large and beautiful auditorium. He is a speaker of extraordinary forcefulness and eloquence, and frequently thrilled his audience with his charming periods and flights of oratory.

When overtaken and almost overcome by some financial trouble, whither does man flee for succor? To his loving, thoughtful wife. Armed with her sage counsel, he is enabled, frequently, to "weather the gale." And when disease, that mood-dreaded foe of mankind, seizes on him, when his frame is racked by pain, and his mental peace destroyed by the hallucinations of a fevered brain, who is it gives him ease and dispels the hideous visions? Patient, gentle woman. What would man be without her? We shudder and hesitate before replying: A hardened wretch, without honor, without shame, without mercy; an utter vagabond and wreck!

**University School**

LIMITED NUMBER Prepares Boys

INDIVIDUAL WORK. For any college, university or polytechnic school.

For further information or for catalogues, address W. H. THARP, A. M., Headmaster, 147 Second Street, Louisville, Ky.

Monday evening, Col. Copeland delivered his famous lecture on "Snobs and Snobbing." He is a most fascinating speaker and never fails to please.

Like music, woman "hath charms to soothe the savage beast." She has a power of persuasion, a certain eloquent address, that carries conviction and makes her an indispensable aid in Christianizing the heathen.

**Southern Baptist Theological Seminary,**  
LOUISVILLE, KY.

Next session of eight months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. F. Presley Smith, Treasurer of Students' Board. For catalogue or other information, write to K. Y. MULLINS, President.

On Tuesday morning, Dr. Felix delivered the commencement address to a very large and appreciative audience. His subject was "The Sphere of True Womanhood," and was handled in a masterly manner. He well sustained his high reputation for clear thinking and eloquent speaking.

If woman's advice, entreaties, and tears were heeded more often, our penitentiaries and jails would be less full. By the sweet, steady light of her noble influence and example, woman is to man like the guiding-star to the lonely wayfarer. In intellectual ability, all history proves that she is man's equal, at least, if not superior.

**Spencerian Business College.**

Educates Young People  
For Business, Good Employment and Success  
CALL OR WRITE FOR FULL INFORMATION.

Spencerian  
Sixth and Main Streets, Louisville, Ky.

**Potter College** For Young Ladies

Bowling Green, Ky.

Pupils from 18 States. Twenty instructors. Boarding pupils limited to 100. Very select. Pupils receive instruction in all branches of the English and classical languages. Pupils are urged to visit the school and see for themselves. Full catalogue and recommendations by leading colleges of the U. S. Sent for illustrated catalogue. REV. S. F. CASSELL, President.

After the address, President J. E. Nunn, in a few well-chosen remarks, presented diplomas to the ten members of the graduating class, the majority of whom had been pupils of the College for five years. Five of the graduates received the degree of A. B., viz.: Misses Mary Elizabeth Donaldson, Mary Lucy Hansbrough, Lora Pearl Martin, Virginia Barret Nunn and Ocarine Lucille Weakley. The other five received the degree of B. S., viz.: Margaret Odell Doyle, Richard George Harrington, Mary Milton Hopkins, Anna Drusilla Bailey and David Tharrett.

What man was more heroic than Joan of Arc? Who was a more astute politician than Madame de Staël? What a bright array of genius and talent do the names of Hannah More, Lydia H. Sigourney, Felicia Hemans, Mrs. Ellis, Maria Edgeworth, Alice and Phoebe Cary, and a host of others present! Woman's watch-care of man lasts through his life-time, from the cradle to the grave. Whether as maid or matron, sweetheart or wife, mother or sister, man is blessed with her loving oversight until death ends all. Woman! She is the queen of all hearts, the mistress of the world. Long may she live to teach the sublime lessons of purity and truth!

General discussion.  
Sermon.—Rev. M. F. Ham, Jr.  
9:30 P. M.—Report on Sunday-schools in the Aid.—W. B. Collins.  
How to hold a Class.—Prof. J. A. Baber.  
The Young Man in Sunday-school.—George Bush.  
The Old Man's Place in the Bible Class.—T. J. Oliver.  
General discussion.  
SUNDAY MORNING.  
9:30 A. M.—Organization in Temperance Work.—J. White Potter.  
The Dispensary Law of South Carolina.—Prof. J. S. Dickey.  
The Crisis; Our Duty.—George A. Wallace.  
Preaching.  
F. N. DOWNER, V. P.

preceding ages have spoken exhaustively of the good of the one and of the evil of the other. We urge all the churches in this Association to take a solid, uncompromising stand against this evil. Let each member of every church in our Association see his or her influence in ridding our beloved country of this accursed blot. The different societies and organizations which have as their prime object the suppression of the liquor traffic should be substantially encouraged by all the members of the respective churches embraced in this Association. We believe that law without a healthy sentiment back of it is but a dead letter, hence it becomes the duty of every law-abiding citizen to so live as to create and sustain such a sentiment as will cause the law to be executed. We commend total abstinence as the only safe ground upon which to stand; any other may become as sinking sand. Respectfully submitted: T. H. Campbell, Chairman; S. E. LaBarber, Com.

At the evening session Rev. F. B. Forney, of Baltimore, preached the annual Association sermon. He read from the ninth chapter of Acts of the Apostles, and took for his text, "Christ Persecuted."

The committee on time, place and preacher for the next annual meeting, Rev. Mr. Kamp, of Baltimore, chairman, reported Laurel as the place, Rev. E. P. Robertson as the preacher, and the time to be from Tuesday to Thursday before the first Sunday in June. This brought about a discussion in which 15 or more ministers and laymen participated.

**Mary Baldwin Seminary**  
FOR YOUNG LADIES.

Term begins Sept. 4, 1902. Located in Shenandoah Valley of Virginia. Unsurpassed climate, healthful in growth and modern appointments. 30 students past session from 17 States. Terms moderate. Full catalogue sent on request. Address Miss E. C. WELLS, Principal, Staunton, Va.

On Tuesday evening was given the Annual Reception by the pupils of the departments of music and elocution. The various numbers were enjoyed by the large audience present. The pupils showed skill and talent, and proved that they had been thoroughly trained by expert teachers.

The annual election of officers resulted as follows: President, Charles M. Ness, of Baltimore; Vice-President, Jos. E. Thomas, of Baltimore; Secretary, A. G. Harley, of Montgomery county; Honorary President, Frank Brown of Baltimore.

**THE WESTERN DISTRICT ASSOCIATION.**

The 51st annual meeting of the Western District Association of Maryland convened with the Baptist church at Mt. Zion, this county, on June 8th at 2:3 P. M. A full number of delegates were in attendance from Baltimore City, the county churches and the local churches. President Charles M. Ness of Baltimore City, called the association to order. Prof. A. G. Harley, of Combs, this county, was chosen temporary secretary in the absence for the time being of the regular secretary, Mr. Robt. McCurdy, of Baltimore.

At the evening session Rev. F. B. Forney, of Baltimore, preached the annual Association sermon. He read from the ninth chapter of Acts of the Apostles, and took for his text, "Christ Persecuted."

**Ward Seminary** for Young Ladies

Washington, D. C.

"An Ideal Christian Home." Seminary and opened course in Education. Students from 18 States, 40, 45, 50, 55, 60, 65, 70, 75, 80, 85, 90, 95, 100. Full catalogue sent on request. Address Rev. S. F. CASSELL, President.

This successful commencement season is a fitting close of a pleasant and prosperous year. This institution has gained a fine reputation for thorough work and careful training, and has a bright and promising future.

The association then faced the real business of the session for the first time when the report on temperance was called for. This report was prepared and submitted by Rev. T. H. Campbell, pastor of Mount Zion and Rockville Churches. As soon as he had read the report, as chairman of the committee, he opened the discussion. He was followed by ministers and laymen—Jos. B. Thomas, E. P. Robertson, W. Hubbard Jeffries, Kamp and McCurdy. This discussion was brought out the feeling and position of the Baptists of Western Maryland upon the subject of licensing the saloons and the position of church members in the different political parties. The discussion was warm and spicy from beginning to end. The report, as submitted and adopted is as follows:

**MUSIC DEPARTMENT OF GEORGETOWN COLLEGE.**

Georgetown College has beyond a doubt one of the best music departments in the South. The recent recitals have proven this. The programs have been of a high order and skillfully arranged, and the evidences of artistic training in the performances have been so abundant one might well question the need of going elsewhere for a thorough musical education. The department presents a rare combination of talent in its teaching force. The value of the instruction given is being recognized and only needs to be more widely known to bring the department the support it so richly deserves. The only unfavorable criticism to be made is in the extreme modesty of the management which fails to advertise as it should the value and attractiveness of its work.—Georgetown Times.

Nothing new can be said on the subject of temperance or on that of intemperance, as the masterminds of

**Central Bureau of Education**

Miss Kate Edgar, Paris, Ky. Proprietor and Manager. Programs and efficiency promised in giving reliable information. Send for circulars.

The following is the programme of the Saturday and Sunday meeting at New Gasper church, June 28 and 29, 1902:

There will be devotional exercises at each session.  
10:00 A. M.—Report on Missions in the Circle.—N. H. Mitchell.  
Our Work in Foreign Fields.—J. E. Kealy.  
What are we Doing in Home Fields?—Rev. William Hall.

The co-educational feature has been abolished, so that in the future this will be strictly a female college, the only Baptist female college in Central Kentucky. Possessed of a handsome three-story building, with beautiful grounds, and equipped with new furniture, new pianos, &c., and with an able faculty, it is worthy of the best patronage of the state. In addition to a full course in mathematics and the sciences, special advantages are given in the study of the languages, music, art and elocution. The next session will commence on the first Tuesday in September, with a full corps of competent and experienced teachers.

PROGRAMME.

The following is the programme of the Saturday and Sunday meeting at New Gasper church, June 28 and 29, 1902:

There will be devotional exercises at each session.  
10:00 A. M.—Report on Missions in the Circle.—N. H. Mitchell.  
Our Work in Foreign Fields.—J. E. Kealy.  
What are we Doing in Home Fields?—Rev. William Hall.

At the evening session Rev. F. B. Forney, of Baltimore, preached the annual Association sermon. He read from the ninth chapter of Acts of the Apostles, and took for his text, "Christ Persecuted."

Present suffering is not enjoyable, but life would be worth little without it. The difference between iron and steel is fire, but steel is worth all it costs. Iron ore may think itself ceaselessly tortured in the furnace, but when the watch-spring looks back it knows better. David enjoyed pain and trouble no more than we do, but the time came when he admitted that they had been good for him. Though the aspect of suffering is hard, the prospect will start a song, if we are "the called according to His purpose" in suffering.—Ex.

No WIND serves him who addresses his voyage to no certain port.—Montaigne.

Subscribers for the Recorder.

Subscribers for the Recorder.

Subscribers for the Recorder.

Subscribers for the Recorder.

MISSOURI LETTER.

The Baptists of Missouri have again been made to feel both glad and proud because of the success that has attended their schools and colleges during the past year. Prosperity seems to have smiled a big broad smile, or to have come quite liberally, notwithstanding the fact that in consequence of quite a limited crop last year, it is thought, and even predicted, the school would not be very largely attended. But the importance of education seems to have a tight grip even on Baptists, and Stephens, Hardin, Lagrange, Webb City, Grand River, Lexington, Liberty and others, and our own William Jewell, have "spread" themselves, and have also spread human mind, thought and heart.

Dr. Green W. Hatcher, ex-pastor at Columbia, has already been selected to represent Stephens College in the field as financial secretary. This means financial success for Dr. Taylor's school, as well as an increase in matriculation next fall.

Within the last six weeks Louisiana Baptist church has enjoyed a most gracious meeting. Bro. E. A. Hunt came and preached so grandly; it was plain, so earnest, so full of Jesus; just what the church and sinner needed, and God blessed, honored and glorified himself in the salvation of souls. The church was greatly helped, and 52 members were added to her membership. Quite a number of men were saved. Bro. Hunt went from here to Shelbyville, from the pastorate of which Bro. Ward resigned several weeks ago.

Missionary district meetings—Southeast district, Fredericktown, June 9 and 10; Northeast district, Huntsville, June 12 and 13; Northwest district, Hamilton, June 17 and 18; Southwest district, Clinton, June 19 and 20. An interesting programme is arranged by Mrs. Manly J. Breaker for these meetings.

East Sedalia has a pastor recently located in the person of Rev. T. L. Powell. The encouragement he has received is very helpful.

Columbia and Mexico, two of our very strong and important churches, are still pastorless. Dr. Porter, who left Mexico recently and accepted the work at Joplin, is one of the most successful pastors and revivalists in the state. Fraternally,  
Jos. N. BARBER.

Louisiana, Mo.

SULPHUR FORK ASSOCIATION.

In obedience to the direction of our Board I have been visiting our churches in the cause of missions. I spent two days at Antioch. Rev. L. M. Theobald is pastor here, and is doing a grand work. This is one of the best little churches I ever visited. Large crowds attend all the services, and the members take an active part in all the church work. They gave me \$32.81 for missions.

I spent twelve days at Orra Creek church. This is the oldest and once greatest church of Sulphur Fork Association. It was organized in 1789, and for years and years had 400 and 500 members. Many members from time to time left it to organize Poplar Ridge, Bedford, Milton, Locust Creek and Union Grove churches, yet it now has over 100 members. Bro. Childs, the young pastor, is doing a noble work, and the church is now in a better condition than it has been for years. They have this year promised \$40 for missions. I was four days at Silgo. Here

VIRGINIA LETTER.

Baptists are sharing in the general and rapid growth of this section.

Since the writer came here, five years ago, four new Baptist churches have been organized, and two of them are in a flourishing condition. The one at Port Norfolk, a suburb of Portsmouth, is a conspicuous example of growth. People are moving in every week, and Dr. A. B. Danaway, the ever-watchful pastor, soon located the Baptists and gets them into his church and Sunday-school. A Sunday or two ago he received eighteen by letter. We now have twenty-one churches represented in the Ministers' Conference. Three new houses of worship have been completed in the five years, and two, Court-street and Central, are in process of erection. Dr. Gossett, at Court-street, Portsmouth, expects to dedicate about October. Rev. George Truett, of Texas, is to preach the sermon. With one exception, Epworth Methodist, the house will be the handsomest church building in this section.

Pastor Dudley, at Central, Norfolk, is worshipping in the Sunday-school room. He is not certain when the main auditorium will be finished.

The revival spirit has been among our churches. Pastor Cox, at Lambert's Point, has recently baptised 18 or 20; Pastor Haight, at Calvary, has baptised 27; Pastor Fisher, at Fourth-street, has baptised 14; Pastor Davis, at South Norfolk, has baptised 24.

One of the important churches of Portsmouth is now without a pastor, viz: South-street. Bro. J. W. Mitchell, the pastor, has accepted the position of Field Editor of the Herald. The church will not lack for material from which to select, judging from the applications to be heard already coming in. A prominent member of the conference, commenting upon it, said he thought "if the preachers would let the church and the Lord have a chance that they could find the right man."

The Second church, Petersburg, another important field in the Portsmouth Association, is also vacant, the pastor, Rev. J. D. Harte, having accepted the care of Zion and Parkalee churches, on the eastern shore of Virginia.

Dr. J. J. Taylor has been kept busy recently preaching commencement sermons. First at Danville, Va., before the Roanoke Female College, and then at Greenville, S. C., where he killed two with one shot in a joint sermon before Furman University and Greenville Female College.

Dr. J. W. Porter is steadily growing in power and popularity, not only at Newport News, but throughout our state. He is about to begin the erection of a handsome and commodious house of worship.

Dr. W. L. Pickard has already gotten hold of the Lynchburg saints. He was kept away from Asheville by the meeting which was then in progress at his church. As the result there have been about 60 additions to the First church. His congregations fill the large auditorium morning and night, and Dr. Pickard is becoming the most popular preacher in the city.

Dr. Battle, at the First church, Petersburg, reports a fine meeting which commenced in the Sunday-school. A large number have united with the church.

Pastor A. J. Ramsey, formerly of Kentucky, is making himself felt at Beckley-avenue. The house of worship has been recently greatly improved and a

# Eczema, Psoriasis, Salt Rheum, Tetter and Acne

Belong to that class of inflammatory and disfiguring skin eruptions that cause more genuine bodily discomfort and worry than all other known diseases. The impurities or sediments which collect in the system because of poor digestion, inactive Kidneys and other organs, elimination are taken up by the blood, saturating the system with acid poisons and fluids that ooze out through the glands and pores of the skin, producing an indescribable itching and burning, and the yellow, watery discharge forms into crusts and sores or little brown and white scabs that drop off, leaving the skin tender and raw. The effect of the poison may cause the skin to crack and bleed, or give it a scaly, fishy appearance; again the eruptions may consist of innumerable blackheads and pimples or hard, red bumps upon the face. Purification of the blood is the only remedy for these various skin diseases. Washes and powders can only hide for a time the glaring blemishes. S. S. S. eradicates all poisonous accumulations, antitoxins the Uric and other acids, and restores the blood to its wonted purity, and stimulates and revitalizes the sluggish organs, and the impurities pass off through the natural channels and relieve the skin. S. S. S. is the only guaranteed purely vegetable blood purifier. It contains no Arsenic, Potash or other harmful mineral.



Write us about your case and our physicians will advise without charge. We have a handsomely illustrated book on skin diseases, which will be sent free to all who wish it. THE SWIFT SPECIFIC CO., Atlanta, Ga.

new pipe organ has been put in. Both Bro. Ramsey and Dr. Taylor have recently preached a series of sermons on the so-called Christian Science, and those who were so fortunate as to hear them say they both handled the subject with "gloves off."

Dr. Taylor's sermons will soon appear in tract form from the Publication Society, and Bro. Ramsey's may appear in a series of short articles in the Religious Herald.

W. F. FISHER.

Portsmouth, Va.

### SALVATION BY FAITH.

The necessity of the new birth in order to a vision of the kingdom of God which Christ taught in his interview with Nicodemus is a necessity always, everywhere and with everybody. The lesson our Saviour taught the rich young man who wished to know what he must do to have eternal life, and who boasted that he had kept the ten commandments from his youth up, and who went away sorrowful when told that he must sell his possessions, give to the poor and follow Christ, is a lesson for all men for all time. It has not become obsolete; it is not out of date or out of place in our age. Self is to be denied, the cross is to be taken up, and Christ is to be followed if the kingdom is to be seen and eternal life realized. Faith is requisite to a true following of Christ, and without faith it is impossible to please God. Good works have their place; morality has its place; but faith is the taproot of the tree of righteousness which bears the fruit of charity and morality.

With many the "Fatherhood of God and the Brotherhood of Man" has become a popular shibboleth. It is a phrase that does not lack in euphony; it flows easily from the tongue and falls pleasantly on the ear. And it is comprehensive; it signifies much that is beautiful and true, but it is far from embracing all that is comprehended in evangelical religion. Sin is the solemn and stubborn fact in human life and experience that must be reckoned with. It is sin that does violence to the paternal and fraternal relations that exist between God and one's fellowmen, and that causes estrangement. Of this there must be recognition and a deep, moving conviction of the need of reconciliation in order that the disharmony and distress consequent upon sin might be remedied. To effect this, Christ and his atoning work, which man's estranged condition in the sight of God made necessary, cannot be excluded. No amount of morality, or of correct living; no

amount of charity, or of large giving, either to needy men or to beneficent institutions; no amount of anything that men may devise or achieve, can avail to secure pardon for sin and to remove the stain of guilt.

The Lord Jesus Christ is the only Saviour of sinful men; and all men are sinful, despite the fatherhood of God and the brotherhood of the human race. And by repentance toward God and faith in the Lord Jesus Christ sinful men are forgiven their sins, reconciled and saved. Recognition of the fatherhood of God and the brotherhood of man is well; but to stop there is not well; for the soul is without peace and can have no rest until its awful sin is forgiven and cleansed away, which can only be by the atoning and precious blood. "There is none other name under heaven given among men whereby they must be saved."

The writer is aware that this is the old, old story, at which it has become popular with some to sneer, and with others to so modify or interpret its meaning as to emasculate it of all energy. Still though the story of the Cross be old, as we reckon time, yet it is not antiquated in the sense of being obsolete, or unadapted to present human conditions. Human souls and sins, and the sinful soul's need of forgiveness have not changed since the first transgression in Eden, and the one only way of salvation prophesied in the Garden and realized on Calvary, obtains to-day, as it has in all time past, and as it must in all time to come.

There must be no lessening either in the pulpit or in the pew of the absolute importance of the great doctrine of the Atonement and its related truths if we would have our preaching and teaching prove to be the power of God unto salvation, and his kingdom gloriously extended.—Christian Intelligencer.

We enjoyed calls last week at our office of Prof. Nunn, of Shelbyville Female College, Pastor J. B. Hunt, of Gladys and Honora churches, and W. E. Battledge, pastor in Asheville, N. C., who was for several years the beloved pastor of Goeben church, Breckinridge county, and he goes there to unite a couple in marriage. Pastor W. O. Anderson, of Springfield, Mo., also called. On his return from the Southern Baptist Convention he stopped over to visit friends of his boyhood. He is a native and loyal son of Kentucky, a graduate of William Jewell College, and one of the best preachers and pastors in Missouri. W. F. H.

There is time enough for everything in the course of the day, if you do but one thing at once.—Lord Chesterfield.

Bro. Sampson is pastor. The building and organization is in good condition, and they promised me \$40 for missions this year.

Three days at Ballardsville. Here Bro. Sampson is doing a good work. Building in good condition and membership interested in the church. They will give \$30 to missions this year.

Four days at Eighteen-mile church. Bro. Sampson seemed to be discouraged about his work here, but he need not be. They think lots of him, and there are a number of good, kind members. They gave me \$37 for missions.

Three days at Campbellsburg. This is a grand church. In the last year they raised the floor, \$65; bought new seats, \$875; painted the building, \$65; bought new lamps, \$65; bought new carpet, \$102; gave to missions, \$85. Had 80 additions to the church. Bro. W. T. Amis is a live, wide-awake pastor, and says his church will give \$200 for missions this year. Preaching once a month only.

Spent four days at Covington church. This is a little country church, but a good, wide-awake one. The building is in good condition, have new seats, large attendance at all services. Pastor Satchell is loved, and is doing a grand work. The church will give over \$20 for missions this year.

During the coming month I have the following dates with churches:

- June 23-26, Westport.
- June 27-29, Hopewell.
- June 30 and July 3, Turner's Station.

- July 5-8 New Castle.
- July 7-10, Poplar Ridge.
- July 11-13, Bedford.
- July 14-15, Liberty.
- July 16-18, Smithfield.

Very sincerely your brother,  
EARLE D. SIMS.

### PROGRAMME.

The following is the programme of the Ministers and Deacons' meeting of DeWitt County Association, which will convene with Stanley church on Friday, June 27, 1902, at 2:30 p. m.

1. Why should we have more than once a month preaching in our churches? J. J. Clear, W. H. Dawson.
2. Evils of Annual Calls, B. F. Jenkins, E. D. Maddox.
3. The work of an evangelist, E. P. Jones, J. T. Taylor.
4. Best means of developing the grace of giving, P. T. Hale, T. M. Morton.
5. Who should preach and administer the ordinances? L. P. Drake, E. H. Maddox.
6. The duty and qualifications of pastors, D. J. K. Maddox, E. W. Coakley.
7. Why cannot Baptists receive alien immersions? R. T. Bruner, J. N. Jarnagin.
8. The design of the Lord's Supper, T. S. McCall, J. B. Coleman.
9. W. F. Bennett and T. E. Jasper will speak on subjects of their own choice.
10. Holy Ghost before baptism (Acts 10:48) Holy Ghost after baptism, (Acts 8:18)—E. H. Mashburn.
11. My experience in becoming a Christian, Symposium, led by A. L. Maddox, O. S. Maddox.

E. H. MADDOX, Moderator.  
R. T. BRUNER, Sec'y.

All that is human must retrograde if it do not advance.—Gibson.

The Combination Oil Cure for Cancer was originated and perfected by Dr. D. M. Rice. It is a simple and safe remedy and gives relief from burning pain. It has cured thousands of the most intractable cancers. Those interested, who desire to be cured, should obtain the book, "The Combination Oil Cure for Cancer," published by the Swift Specific Co., P. O. Box 100, Indianapolis, Ind.





**On Jellies**  
preserves and pickles, spread  
a thin coating of  
**PURE REFINED  
PARAFFINE**

Will keep them absolutely moisture and  
add proof. Pure Refined Paraffine is  
world in a dozen other ways about the  
best. Full directions to each package.  
Sold everywhere.

**STANDARD OIL CO.**

**HOOPING-COUGH  
CROUP.**

Roche's Herbal Embrocation.

The celebrated and effective English cure with  
out internal medicine. Wholesaler, W. Rowe &  
& Son, Queen Victoria Street, London, England.  
Wholesale of  
E. Rogers & Co., 21 North Wm. St., New York.

**GERMAN BANK,**  
First and Market St., LOUISVILLE, KY.

CAPITAL, \$1,000,000  
RESERVE, \$200,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

**P. VIOLINI, PRESIDENT.**

**NORTHWARD HO!  
A Select Home by Summer Sea**

The undersigned well-known minister has  
leased a large mansion, with two acres of splendid  
ground on  
P. O. Box 1000, Lakeside, Mich.,  
G. R. & I. R. R.  
10 hours from Chicago and Louisville on the  
G. & I. R. R.

He will take summer guests at low rates from  
May to November. There are no public resorts,  
and the boating and fishing is magnificent. Gar-  
den, Orchard, Lawn, Tennis and drives, and  
the temperature is cool and balmy, no chilly nights  
like those farther north. The trees have all  
just come in a Southern climate. Rates \$20 to  
\$100 per week (including board). For further  
details for parties of young people. Write me a  
month ahead if possible.

REV. JAMES A. THOMAS, M.D., Ph.D.,  
Box 9, Nottawa, Mich.

**VERY LOW RATES**  
to  
**Denver, Colorado,**  
AND RETURN VIA  
**"BIG FOUR"**  
ROUTE.

AGENCY INTERNATIONAL  
**SUNDAY-SCHOOL ASSO'N.**  
Triennial Convention,  
June 26 to July 2, 1902.

Round trip tickets to Denver, Colo-  
rado Springs and Pueblo, Colo., will be  
on sale on June 18, 19 and 20, 1902, from  
all "Big Four" points at extremely low  
rates.

Tickets good for return to and including Oct. 31.  
For full information and particulars  
as to rates, tickets, limits, etc., call  
at Agents "Big Four Route," or ad-  
dress the undersigned.

WARREN J. LYNN, Gen. Pass. & T. A.,  
W. F. Dyer & Co. P. & T. A.,  
CHICAGO, ILL.  
S. J. GAYN, Gen'l Agt., Louisville, Ky.

**BELLS**

Made of Steel Composition for  
Churches, Churches, Schools, etc.  
In tone like the original Bells  
and free from the steel bell sound.  
THE BELL MANUFACTURING CO.,  
BOSTON, MASS.

**LYNNER CHURCH**

W. F. Dyer & Co. P. & T. A.,  
CHICAGO, ILL.

**BELLS**

After the quality of the bells  
should write to the  
Bells. In this case  
the "Admission" Book, in this case

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

Instead of uttering forecasts over the  
American invasion and the downfall of  
British commerce, Mr. Alfred L. Jones has  
taken the matter way of competing with  
J. Pierpont Morgan. He is at the head of  
a great shipping line. He has formed a  
combination of ships to be run in con-  
nection with the Canada railroad, which at  
present exceeds the Morgan trust. Wash-  
er or the Cunard line will enter the Jones  
combine is not yet known, but it will prob-  
ably do so.

The full extent of England's backdown  
from the so-called "unconditional sur-  
render" before the start of the war, is  
\$200 in all, of the handful of Dutch farmers  
who have held her at bay for two years and  
a half, will only be gradually known. For  
these "private assurances" made. One of  
these private terms has come to light.  
Their belief from that to be allowed to  
return to his burghers without being re-  
quired to give a parole, much less to take  
any oath of allegiance. The rumor that  
England promised the Boers complete in-  
dependence in ten years probably has no  
basis of truth beyond the belief that the Boers  
that they can gain it in that time.

James Haworth was a boy of seventeen  
when Queen Victoria ascended the throne.  
He rang the bells of St. Paul's Cathedral at  
her accession, and also at the birth of all  
her children, her two jubilees and at King  
Edward's accession. He is to ring them on  
Christmas Day.

Edison says the speed of the storage-bat-  
tery automobile is unlimited. He thinks  
he would make an electric automobile  
which would go so fast a man could not sit  
on it, and that the only question is how  
fast a man can ride and live. In view of  
the "Boer" and the increasing number of  
bullet-proof automobiles, it is not impos-  
sible that time legislatures and cities were passing  
stringent regulations.

The Parliament of the Australia Federa-  
tion has just passed a law which allows  
women to vote for members of the Parlia-  
ment, and also to be members themselves.  
The first time this has been done in any  
nation. It is a step toward the equality of  
the strong minded in other countries will  
only migrate to this new land of promise  
for them, the world will be grateful to Aus-  
tralia.

Strikes have reached Manila, and the  
workmen generally are indulging in this  
"no work" protest. The printers, tobacco-  
ists, butchers, bakers and carriers  
markets to the number of 1,500 are out  
on strike. So it cannot be said that no free-  
dom is allowed by the high and mighty  
commission who rule the islands, even if  
they do imprison a native born American  
citizen because of his criticism some of  
their appointments to office.

Chamberlain is reported to have said in  
regard to the terms of peace with the Boers,  
that "the empire has been sacrificed to a  
stress." By "stress" he meant the Coronation  
parade. Another Englishman said the  
Boers had "blackmailed" England, taking  
advantage of the King's frailties and car-  
rying them to have peace before his Coronation.  
England could have had peace on better  
terms a year ago, when Botha offered terms,  
had Chamberlain been set aside, as he was  
now. As it is, England pays \$10,000,000  
to the Boers to lead away their arms for  
two years without interest, at 3 per cent.  
Afterwards for the privilege of having the  
British flag fly over the Boers, with the cer-  
tainty that when they get their autonomy  
will established they will declare them-  
selves independent.

An English painter, on a hill outside of  
St. Pierre, kept a diary of the spectators  
and that has been published. He saw the  
side of the mountain opened and sheets of  
stone coming toward them. It seems from  
this that St. Pierre was destroyed by gas  
on fire. One of the women who escaped  
says that she started on back and men man  
who had started down, but was driven back.  
Putting his hand on the dead man's hand  
his body, and, looking closely, he saw the  
face was burned to white ash.

Just now there is a "smile on the face of  
the Tammany tiger." The N. Y. Evening  
Post, which has been Tammany's most in-  
fluential newspaper, its superior "re-  
form" Boss Law, says: "The demoralization  
of the police force is disgraceful. The thing  
fairly thrusts itself into the public's face.  
Three drunken policemen up in one day,  
and two of them let off with a merely nominal  
penitentiary, made up yesterday's re-  
cord. It is a record which the adminis-  
tration of the department into contempt in  
a way never known under Tammany."

We are glad of it, not because we care a  
supper spoonful for New York politics, but  
because the profoundly good people of the  
city deserve it. The religious papers sup-  
ported Boss Law for Mayor when they  
thought he would be the best man to  
open Sunday for the saloons, and the liquor  
men washed hard for him because of this  
promise. The temperance people are smil-  
ing, as well as the Tammany tiger, at the  
disgraceful administration of the "re-  
form" Law.

**DESPISING THE SHAME.**

And how is that to be done? In  
two ways: (1) to go up the mountain and  
the things in the plain will look very  
small; the higher you rise the more  
insignificant they will seem. Hold fel-  
lowship with God, and the threaten-  
ing foes here will seem very, very un-  
formidable. Another way is, pull up  
the curtain and gaze on what is be-  
hind it. The low foothills that lie  
at the base of some Alpine country  
may look high when seen from the  
plain, as long as the snowy summits  
are wrapped in mist; but when a lit-  
tle puff of wind comes and clears  
away the fog from the lofty peaks,  
nobody looks at the little green hills  
in front. So the world's hindrances  
and the world's difficulties and sor-  
rows look very lofty till the cloud lifts.  
But when we see the great white  
summits everything lower does not  
seem so very high after all. Look to  
Jesus, and that will dwarf the diffi-  
culties.—Alexander MacLaren.

It is very remarkable that God,  
who giveth plentifully to all crea-  
tures..... yet in the distribution of  
our time seems to be strict-handed  
and gives it to us, not as nature gives  
us rivers, enough to drown us, but  
drop by drop, minute after minute,  
so that we can never have two min-  
utes together, but he takes away one  
when he gives up another. This  
should teach us to value our time,  
since God so values it, and by his  
small distribution of it, tells us it is  
the most precious thing we have.—  
Bishop Jeremy Taylor.

**HOW'S THIS?**

We offer One Hundred Dollars Reward  
for any case of Catarrh that cannot be cured  
by Hall's Catarrh Cure.

J. C. HENNEY & CO., Toledo, O.

We, the undersigned, have known F. J.  
Chesley for the last 12 years, and believe  
him perfectly honorable in all his  
transactions and financially able to carry  
out all obligations made by him. We are  
WEST & THOMAS, Wholesale Druggists, To-  
ledo, O.

WALTERS, KIRWAN & MARVIN, Wholesale  
Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally,  
not directly upon the blood and mem-  
branes of the system. Testimonials sent  
free. Price, 75c per bottle. Sold by all  
Druggists.

Hall's Family Pills are sold.

DR. RODGERS, when asked to sing a  
song, replied: "Me sing? I never sang  
but once in my life. It was when a  
boy at the manse of Danino in Flis-  
my father was parish minister there.  
I at that time took a great fancy to  
learn psalm tunes. So one Sabbath  
morning I went up to the garret to  
practice psalm tunes, and I was sing-  
ing away at the top of my voice, and  
thinking I was doing grand, when  
my father came to the bottom of the  
stairs and cried up, 'Come down, you  
rascal, sawing sticks on the morning  
of the Lord's Day.'"

**DRAGON'S BUSINESS COLLEGE.**

Elsewhere in this issue will be found an  
advertisement of Dragon's Business  
College. Prof. Dragon is pro-  
fessor of night business colleges, located  
at Nashville, Atlanta, Montgomery, St.  
Louis, Birmingham, Ft. Worth, Galveston,  
and Little Rock. These colleges have a su-  
perior course of instruction, and have spe-  
cial facilities for learning penmanship. They  
are now offering special summer rates to  
all who enter soon. For catalogue, address  
Dragon's College, either place.

**A PROGRESSIVE SCHOOL.**

One of the foremost educational in-  
stitutions for Young Women.

One of the educational institutions that  
have made Virginia famous in the field of  
learning is the Literary Institute, located  
at Harrison, Va. This school is known for  
its beautiful and historical  
Shenandoah Valley region. It is a school  
of all that pertaining to health, physi-  
cal training and general education. A  
recently published catalogue of several hun-  
dred pages in new binding, containing  
complete information, is being sent free to  
all who send for it. The Institute is  
one of the most progressive schools of the  
South and is now open for the  
twelfth year. It is a school of all that  
pertaining to health, physical training  
and general education. A recently pub-  
lished catalogue of several hundred pages  
in new binding, containing complete in-  
formation, is being sent free to all who  
send for it.

PLEASE mention this paper when  
writing advertisements.

**BOOKS**

**Of Special Interest to Baptists.**

	Former Price	Present Price
The Little Baptist, new, enlarged edition.....	75c	90c
Behind the Scenes, Struggles of Rev. F. M. Iams, in Becoming a Baptist.....	80c	50c
Immersion (Act of Christian Baptism) J. T. Christian, cloth.....	1 00	75c
The same book, but bound in paper.....	35c	30c
Class Communion, by Christian, cloth.....	1 00	75c
The same book, but bound in paper.....	35c	30c
Did They Dip? (in 1841) Christian, cloth.....	75c	35c
The same book, but bound in paper.....	35c	30c
The Faith of the Baptists, T. T. Eaton, cloth.....	25c	20c
The same book, but bound in paper.....	15c	10c
Baptist History Vindicated by J. T. Christian.....	1 00	35c
Baptists in History, by W. P. Harvey.....	1 00	10c
Philosophy of Orthodoxy, edited by Ben M. Bogard.....	2 00	90c
The Philadelphia Confession of Faith.....	10c	10c
Baptist Confession, Spurgeon edition.....	10c	10c
Spurgeon's Catechism.....	5c	5c
What Baptists Believe and Why They Believe It, by Dr. J. G. Bow.....	10c	10c
Bible on Women's Public Speaking, by T. T. Eaton Glad Giving, by Dr. John A. Broadus.....	5c	5c
How to Behave as a Church-Member, by T. T. Eaton Sanctification as Taught in the Bible, Eaton.....	5c	5c
Heathen Lost Without the Gospel, W. W. Gardner.....	5c	5c
The First and Seventh Day Controversy.....	5c	5c
Sinners in the Hands of an Angry God.....	5c	5c
Preacher's Prayer, Spurgeon.....	5c	5c
Moral Dignity of the Mission Enterprise, Dr. Way- land Hoyt.....	5c	5c
The Model Church Roll and Record with 12 Church Letters.....	1 50	1 50
Baptists Why and Why Not, 430 pages, 27 authors on as many subjects.....	1 25	1 00
Christian Union, Ben M. Bogard.....	10c	10c
Grace Truman, Mrs. Ford, cloth.....	10c	10c
Shall We Call Them Campbellites? By A. S. Pettie.....	10c	10c
History of Hardshellism, by B. H. Carroll, Jr., Th.D.....	30c	30c
Baptist Principle, Wilkinson.....	1 00	80c
Life of Spurgeon, Page.....	75c	75c
Mission Treasurer's Book, Dr. Warder.....	25c	25c
Plain Theology for Plain People.....	90c	90c
Discipleship, Howell.....	40c	40c
Communion, Howell.....	90c	90c
Theodora Ernest, vol. 1.....	50c	50c
Theodora Ernest, vol. 2.....	50c	50c
Christian Doctrine, J. M. Pendleton.....	80	1 25
Church Manual, Pendleton.....	40c	40c
Notes on Sermons, Pendleton.....	1 00	1 00
Baptist Church Manual, Hixox.....	40c	40c
Baptist Short Method, Hixox.....	40c	40c
Baptist Church Directory, Hixox.....	30c	30c
Boyce's Theology, Revised by Kartoot.....	2 50	2 50
New Baptist Church Directory, Hixox.....	1 50	1 50
Brief Notes on the New Testament, Pendleton.....	1 00	1 00

**From Eden to Calvary:**

Or: Through the Bible in 1 Year with our Boys and Girls.

Large, fully illustrated, 62 lessons or stories—one for each Sun-  
day and questions at the close of each story or lesson. There are  
four full-page colored plates, and the book usually sells for \$1.00.  
We have a limited number which will be put on sale at  
**60 CENTS EACH.**

**Matthew Henry's Commentary.**

3 Volume Edition only..... **\$6.00**  
[Original price \$10.00.]

6 Volume Edition only..... **\$7.20**  
[Original price \$12.00.]

Large, complete editions of this famous Commentary; printed  
on good paper and bound in cloth.

**WHEN YOU THINK OF BOOKS, THINK OF US.**

**Baptist Book Concern,**  
642 Fourth Avenue, Louisville, Ky.

Items of Interest.

In the civil war between labor and capital...

An electric storm in Chicago on the 14th...

A cloudburst at Barre, Vermont, did very great damage to property...

The insurgents in Venezuela are not only fighting still, but they are succeeding...

After an illness of two weeks, Rev. A. J. Upson, D.D., L.H.S. died at Glen Falls, N.Y., aged 78 years...

The Episcopal Church mourns the loss of one of its foremost ministers, the Very Rev. E. A. Hoffman...

An amusing story comes from Martinique. During the eruption the young wife of a judge was sitting at the table...

In their letter of protest the people announcing that they had signed the articles of peace...

A fire in the St. Luke Sanitarium in Chicago burned less of the inmates, some of whom were strapped to their beds...

Mark H. Evans of the Thirty second Volunteer Infantry has been examined by the Senate Committee...

Captain F. W. West of the Fifth Cavalry, Inspector General of the Department of War...

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

JULY. Simpson—Whippoorwill church, July 26.

August. Blackford—Union church, Hancock county, July 20.

August. Broken—Two Lick church, Mason county, August 1.

August. Liberty—Clasgow, August 6. Bethel—Adairville, August 7.

August. Clear Fork—Bucksville church, Gasper F. O., August 12. Davison County—Greenville, August 12.

August 12. Elkhorn—David's Fork, August 12. South Kentucky—Valley Oak Oh., August 12.

August 14. Shelby County—Clay Village, August 14.

August 18. Green River—Good Spring church, Edmonson county, August 18.

August 19. Gasper River—Barnett's Lick Oh., August 19.

August 20. South District—Shawnee Run Ch., near Burgin, Aug. 19. Barron River—Gamaliel, Monroe Co., August 20.

August 20. Campbell County—Flagg Spring Ch., August 20.

August 20. Franklin—Mt. Pleasant church, August 20.

August 20. Ohio River—Marion church, Crittenden county, August 20.

August 20. Ohio County—Beaver Dam, August 20.

August 20. Tate's Creek—Gilead church, Madison County, August 20.

August 22. Baptist—Bethel church, August 22.

SEPTEMBER. Cumberland River—Clifty Grove, September 2.

September 2. Long Run—Jefferson town, Sept. 2. East Concord—Mt. Hebron church, September 5.

September 5. Three Forks—Riverside church, September 5.

September 9. Central—Bradfordville, Sept. 9. Rockcastle—Live Creek church, Sept. 9.

September 9. Bay's Fork—Hanging Fork church, Sept. 10.

September 10. Greenup—Pollard church, near Ashland, Sept. 10.

September 10. Lynn—Assana, Union church, Sept. 10.

September 10. South Cumberland River—White Oak church, near Somerset, 10th.

September 10. Sulphur Fork—Smithfield church, September 10.

September 12. Booneville—Burning Springs, Clay county, Sept. 12.

September 12. Greenview—Bethlehem church, Breathitt county, Sept. 12.

September 16. Boone's Creek—Mt. Olivet church, Sept. 16.

September 17. Nelson—Mt. Moriah church, September 17.

September 17. Russell's Creek—Friendship church, Sept. 17.

September 17. Warren—Piano church, near Bowling Green, Sept. 17.

September 19. Irvin—New Hope church, Owsley county, Sept. 19.

September 19. Lynn Camp—Indian Camp church, Sept. 19.

September 19. Second North Concord—Union Chapel church, Russell Co., Sept. 19.

September 19. East Lynn—Union Band church, Nelson county, Sept. 24.

September 24. Edmonson—Hopewell church, September 24.

September 24. Freedom—Salem church, Cumberland county, Sept. 24.

September 24. Landmark—Providence church, September 24.

September 24. Salem—Hill Grove church, Sept. 24.

September 25. Goose Creek—Friendship church, Knox county, Sept. 25.

September 25. South Union—Little Wolfe church, Sept. 25.

September 25. East Union—Pleasant View church, Sept. 25.

OCTOBER. Goshen—Leitchfield, Oct. 1. Severn's Valley—Franklin Cross Roads, Oct. 1.

Oct. 1. Ten Mile—Stewartsville, Grant Co., Oct. 1.

West Kentucky—Clinton, Oct. 8. Enterprise—Licking River church, Magoffin county, Oct. 10.

Oct. 10. Mt. Zion—Pleasant Grove church, Oct. 10.

Oct. 10. North Concord—Cumberland River church, Oct. 10.

Oct. 10. Upper Cumberland—Four Mile Ch., Oct. 10.

Oct. 15. Concord—Gratts church, Oct. 15. Crittenden—Gum Lick, Oct. 15.

Oct. 15. West Union—Lovelaceville, Oct. 15. Ohio Valley—Woodland church, Union county, Oct. 21.

Oct. 23. Blood River—Olive church, Oct. 23. Little River—New Bethel church, Lyon county, Oct. 23.

Oct. 23. Graves County—Cuba church, Oct. 23. If changes or corrections are desired, please write to the papers.

J. K. NUNNELLY, Secretary. Georgetown, Ky.

ENCOURAGEMENT.

While we were taking the foreign mission collection in our church recently, a consecrated little boy of eight asked his mother if he might not be allowed to subscribe some money he had been saving for the purchase of a saddle.

BENJAMIN COX. Little Rock, Ark.

DEAR RECORDER:

Once more Clover Creek church has made her pastor feel that the Lord has given him a pleasant and profitable field of labor in their midst.

To say the pastor and his wife were happy, is only trying to express a real condition of heart and mind.

Pastors! I believe it is well for us to consider our looks, as well as our condition.

But one; we cannot afford to neglect—"To be right." Let me say to my dear people, who desire that their pastor shall look right, that the chief, and greatest desire of my life is to be right with my God, and His people.

Let me say to my dear people, who desire that their pastor shall look right, that the chief, and greatest desire of my life is to be right with my God, and His people.

J. T. LEWIS. Irvington, Ky.

Subscribers, Attention!

We frequently receive letters from our subscribers, complaining that credits do not appear on their papers.

Some friends who collect for us, for one reason or another, neglect to remit promptly, and this causes reflections on us.

If friends who collect for us do not remit on receipt of money, it will be appreciated as a favor if subscribers will send their subscriptions by check or money order direct to the WESTERN RECORDER office.

We also suggest that receipts be required of all who collect for us, and if credit does not appear on label of paper within two weeks, we be notified to whom money has been paid, and what amount.

The observance of the above will be greatly appreciated. W. P. HARVEY.

NEVER rejoice but when thou hast done well.

THE MARKETS.

WHEAT.

Report for week ending June 21.

Table with columns: Extra good export steers, 1,200 lbs, and up; Light shipping, 1,200 to 1,250 lbs.; Best butchers; Fair to good butchers; Common to medium butchers; Thin, rough steers, poor cows and calves; Good but extra ones; Common to medium ones; Feeders; Stealers; Bulls; Year Calves; Hired cows—Chicks; Fair to good.

HOGS.

Choice packing and butchers, 20 to 25 lbs.; Fair to good packing, 20 to 25 lb.; Good to extra light, 25 to 30 lb.; 75 lbs. to 100 lbs.; 75 lbs. to 100 lbs.; 75 lbs. to 100 lbs.; 75 lbs. to 100 lbs.

CATTLE.

Report for week ending June 21.

Table with columns: Fresh green or mixed 4 to 6; Fresh, sound; Common legs; Medium legs; Good legs; Common head, short; Common head; Medium head; Good head; Fine and selections.

RECEIPTS.

Table with columns: Receipts this week; Receipts, Jan. 1 to date; Receipts, Jan. 1 to date.

W. H. MCKNIGHT, SONS & Co.

Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

Carpets!

Rugs, Mattings, Linoleums, Lace Curtains and Draperies.

AGENTS FOR THE CELEBRATED HOUSEHOLD PORTLAND-CEMENT REFRIGERATORS. All patterns now on show.

Watches advertisement with image of a pocket watch and text: 'The kind that keep time—accurate time—all the time. For nearly half a century we have made a specialty of High Class Time Pieces.'

Table with columns: Sheep and lambs; Good to extra shipping sheep; Fair to good; Common to medium; Washed; Skins and wallowings, per head; Best washer lambs; Fair to good washer lambs; Wash-ends.

WEEKLY TOTALS.

Report for week ending June 21.

Table with columns: Sales with comparisons; Following are the sales for the week and year to June 21, with comparisons; Year 1902; Year 1901; Year 1900; Year 1899.

SALES.

Table with columns: Total sales of new crop to date; Sales new crop to date; Original inspection.

REJECTIONS.

Table with columns: Rejections this week; Percentage of rejections on common sales; Rejections Jan 1 to date.

RECEIPTS.

Table with columns: Receipts this week; Receipts, Jan. 1 to date; Receipts, Jan. 1 to date.

WHEAT—WHEAT.

Table with columns: Fresh green or mixed 4 to 6; Fresh, sound; Common legs; Medium legs; Good legs; Common head, short; Common head; Medium head; Good head; Fine and selections.

RECEIPTS.

Table with columns: Receipts this week; Receipts, Jan. 1 to date; Receipts, Jan. 1 to date.

W. H. MCKNIGHT, SONS & Co.

Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

Carpets!

Rugs, Mattings, Linoleums, Lace Curtains and Draperies.

AGENTS FOR THE CELEBRATED HOUSEHOLD PORTLAND-CEMENT REFRIGERATORS. All patterns now on show.

We conduct a CARPET AND UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country.

Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles.

The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers.

We respectfully solicit a continuation of your patronage.