

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 3, 1902.

NUMBER 31.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)

642 Fourth Ave., (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$1.25; after six months, \$1.50. Single copies, 5 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.

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There is much truth in these words: "Opportunities fly in a straight line, touch us but once, and never return. The wrongs we do others fly in a circle; they come back to the place from which they started."

The true Christian can only have peace and joy by living in a constant realization of God's presence. So living, he not only has peace, but courage as well. He knows that nothing can injure him abiding under the shadow of the Almighty.

But when the Christian tries to live as far from God as he dares, he is the most miserable of men. God would call his child back to his duty, and therefore there is no peace and joy to the straying. If there is, if a man can be happy while leading the life of the worldling, he needs to doubt whether he is indeed a child of God.

There is no grief which cannot be borne if we feel God's presence and his love. There is no pain which cannot be endured with cheerfulness when He is near. But to have the joyous sense of his presence in trial, we must live near to him in our daily lives. The greatest good that can befall a Christian is to be enabled to live with a constant sense of God's presence.

Thirty years ago the Scriptures were printed secretly in Japan, and copies were sent out only after dark. Those who printed them did so at the risk of their lives. Now there is a Publishing Company in Yokohama which prints the Bible not only in Japanese, but in Chinese, Tibetan and Korean. Last year, 128,000 copies were circulated in Japan alone.

We are very sorry to see the statement of a journal published in the brewing interest that there is a general "revival of trade." What this means to the country, no words can tell. Alas, why will not men let beer and whiskey alone! It seems the easiest of all things to do. And surely no one in these days can be ignorant of the awful evils that follow drinking.

A WRITER in the *Manchester Guardian*, in a series of articles which have been republished in this country by the Harpers, draws a sad picture of the drinking among the better class of people in England. He says society is not scandalized so often by open intoxication, but drinking is more general, especially among women. He declares that the terrible increase in the drinking among women is "due almost wholly to the dangerous advice of physicians who 'bruce up' nervous patients with stimulants which are never afterwards discontinued."

Unwavering Confidence in God.

BY J. M. WEAVER, D.D.

Job was passing through the deep waters of affliction. Satan, by God's permission, was testing him as a child of God. He had tried him sorely. He had robbed him of his ten children by a violent death; taken from him at a stroke all his possessions; then thrown him into great physical sufferings. A loathsome disease clung to his body. Then three misguided friends cast him into despondency by their cruel and unjust charges of wickedness. They believed and insinuated that he was a hypocrite, concealing his deeds of evil. Job was conscious of his innocence, yet greatly puzzled at God's providence in thus permitting him to be so afflicted. His cry is deeply pathetic: "He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. That day I dwell in mine house, and my maids, count me for a stranger. * * My breath is strange to my wife, though I entreated for the children's sake of mine own body. * * All my inward friends abhorred me; and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh. * * Have pity upon me, have pity upon me, O my friends; for the hand of the Lord hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh?"

Surely he was tried to the utmost. Yet in all of his afflictions he does not lose confidence in God. He is anxious, too, that future ages shall hear of this confidence to the glory of God. He wants his words engraved on the rocks and recorded in a book. He exclaims: "Oh that my words were written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever." These words, the utterance of his faith, were: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my veins be consumed within me."

These are wonderful words under the circumstances, and considering the age in which they were spoken. In this paper I desire to impress upon the reader the remarkable confidence in God here expressed. Real and true confidence in God consists in two things: First, in a knowledge of God and his character. Job knew the one true and living God. For years he had been a devout worshiper of him and in communion with him as his Father. Day and night in his family he was in constant communion with him. Hence he did not doubt nor distrust, even in affliction, His loving character. Without this knowledge there can be no confidence in him.

Second, in a simple, childlike belief in his universal providence over all. He might shroud himself in clouds of darkness so that Job could not explain, nor even understand, yet, knowing that He was too wise to err and too loving to needlessly afflict any of His children, he stood still waiting to see His salvation. Though perplexed, yet he doubted not His wisdom and goodness. He could not see, but he could patiently wait and trust, believing that in due time He would explain and give light. Stung to the quick by the cruel and bitter words of his three friends who tried to induce him to admit that he was a hypocrite, in his deep distress he uttered the sublimest

words that ever fell from human lips under the circumstances: "Though he slay me, yet will I trust in him!" Thus knowledge and faith are the very essence of confidence in God.

"Faith lights us through the dark to deity; Whilst, without sight, we witness that she shows
More God than in his works our eyes can see:
Thought none but by those works the God-head knows."

The words of Job, "I know that my Redeemer liveth," are remarkable, and imply several wondrous truths. They imply a strong belief in the then present existence of One who would vindicate his innocence. Doubtless he did not recognize the coming Christ as this Redeemer, but he did recognize some remarkable One now living and to come who would vindicate his uprightness. He knew that this One would come and set him right before all.

Again, there is implied the fact that a relationship existed between him and this coming One. The word in the original, *goel*, was sometimes translated "kinsman." This was the near relation whose office it was to revenge injuries. So here Job recognizes this coming One as his near kinsman, who would see to him as a brother. He rejoices in this near relation who would see that justice was done him.

Again, there is implied the resurrection of the dead. Sometimes it is said that the old Testament knows nothing of the doctrine of the resurrection. But evidently Job felt, believed and taught in this passage that though death should overtake him ere he recovered, yet a time would come when he would live again. The light of the resurrection shows amid the gloom of his condition. The Old Testament saints thus, more or less clearly, saw the light shining beyond the grave. This gave Job courage and joy.

Again, there is implied that there is a time coming when the mistakes and evils of this life shall be rectified. Much here puzzles us and tends to shake our confidence in God. The wicked prosper while the good are in adversity. We should wait patiently and trust in God's justice, and we shall not be disappointed. Beautifully has Cowper written—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

With this unwavering confidence in God, one may be restful in life, triumphant in death and blissful in eternity.

HUMILITY is one of the most beautiful and desirable of all the Christian graces. At the same time it is in some respects one of the most difficult of virtues to cultivate and develop. The self-seeking spirit is large within us and written large in all the world about us. The world usually practices anything else than humility, and it seems more often to bestow its best favors upon the least humble. The result is that being human, it is no easy thing even for Christians to develop the spirit of humility to the extent that they ought. Yet it is true that humility is one of the most beautiful of all the graces, and the one the world is most ready to recognize in the Christian. He who is puffed up in his own conceit, loses some of the influence he would otherwise have.

The Rock at the Bottom of the Church.

BY REV. DAVID JAMES BURRELL, D.D.

The truth discovered and announced by Peter, "Thou art the Christ, the Son of the living God," was of sufficient importance to be laid down as the foundation of a perpetual fabric. It is a compendium of all Christian doctrine, a great immutable Rock of Truth. And it was meet that he who announced it should by virtue of his discovery be called Petros, that is, a stone hewn out of the Rock. Think what this manifesto means: "Thou art the Christ;" the One appointed from the beginning of time and set apart in prophecy to the holy office of saving a ruined race; the great High Priest, whose locks glisten with the anointing oil of God, whose hand alone can draw aside the curtain of the holy place and sprinkle there, in solitude and anguish, the blood that atones for sin; the Messiah so long foretold and prayed for, "whom Kings and Prophets longed to see, yet died without the sight;" the Seed of woman, who, according to the early promise made in Eden, was to bruise the serpent's head; the Daysman, the Atlas, who should carry the world's grief and bear its sorrows, and thus be called the Prince of Peace for bringing man and God into an enduring at-one-ment; the Healer of the sick, the Raiser of the dead, the Uplifter of the fallen, the sinner's Friend, the soul's Redeemer, the world's Advocate with an offended God; all this and vastly more was embraced in that avowal, "Thou art the Christ!"

And we have its complement in those other significant words, "Thou art the Son of the living God;" for Christ without Godhood would be as powerless as dead Charlemagne sitting in his Mausoleum with the sceptre lying at his feet. It is not enough that he shall be Christos, i. e., anointed to the holy office of Saviour; it is not enough that he shall be willing to save, he must be able "even unto the uttermost;" and to this end he must be "very God of very God."

You may exalt the love of Jesus till it becomes the most sublime passion the world has ever known, yet if it be not linked with the power of the great throne that love has in it no more saving virtue than the nestling of a baby to its mother's breast. Beautiful above all words are these, "Come unto me all ye that labor and are heavy laden and I will give you rest;" yet they are as vain as the murmuring of the wayward wind unless within them and above them can be heard the sound of "the trumpet waxing louder and louder;" the assuring voice of Omnipotence. If this pure, warm-hearted man of Nazareth were nothing more than man, no more than "Christ" in the human sense, if he was not also "Son of the living God," then our sin-burdened world, so covered over with the altars of its dead saviors, has no room for his worship, since a temple in his honor would be but another temple of despair.

But Christ is God; and upon this duplicate truth, Christ, Son of God, a church has been reared with spires pointing heavenward and foundations so broad and deep as to resist forever the undermining forces of time and the convulsions of death and hell. Here is the ground of our assurance that Christ's Kingdom is to be perpetual. It is built upon the Truth; the Truth incarnate in Bethlehem, the truth revealed in the wonders of the Cross. A church founded on the primacy of Peter might well be apprehensive for its future. But if founded on Christ, his word is pledged, "the gates of hell shall not prevail against it."—Christian Intelligencer.

The Meaning of the Blood.

BY REV. W. J. ROBINSON.

Jehovistic worship has been called the religion of blood. More than four hundred times the word occurs in the Bible; it is a characteristic, regent word of Scripture. So intimately it is associated with our religion that it is a scarlet thread running from Eden into heaven. As a wire is necessary to carry a telegraphic message from one station to another, so blood is essential to our admittance within the gates of pearl.

It is used all through the Bible to mean life. Witness such expressions as these: "Thy brother's blood," David prays, "Deliver me from bloodguiltiness"; in the New Testament, "I am innocent of the blood of that just person"; "his blood be on us"; "I have betrayed innocent blood." "The life of the flesh is in the blood" (Lev. 17:11). This idea has become firmly fixed in our language by a multitude of such expressions as "bloody-minded," "blood will tell," "blood relation," "consanguinity."

The eating of the blood was prohibited to Noah and his family, and again by the law of Moses because "the life of the flesh is in the blood." No flesh was to be eaten unless the blood had been carefully removed. The Israelites, and Jews of today, have always been very scrupulous in this matter. A controversy arose in the church at Antioch about the year A. D. 50 regarding the relation of the Mosaic law to the Gentile converts, which was settled by the Apostles, under the guidance of the Holy Ghost, and the eating of the blood was again prohibited.

We are now concerned with the actual Old Testament uses. The first mention made of its religious use was when Cain and Abel made offerings unto the Lord. We find here the first conception of an atonement by blood. From this date on, it is intimately associated with the worship of Jehovah, as well as false divinities. In the darkness preceding and surrounding Abraham, as well as since in some places, human sacrifice was common. The idea of sacrifice is innate, and it has always found an expression in the use of blood.

The Mosaic conception of blood and its use is well expressed in Leviticus 17:10-12. Here not only the children of Israel, but all strangers among them are forbidden to eat it under penalty of having God's face set against them, and being cut off from among their people. This impresses us with the first sacred use of it under the Mosaic dispensation. It is the principal thing in the Levitical ritual. Everywhere it is made as prominent as on the memorable night of the passover.

Its ceremonial use is well expressed in Leviticus 17:11: "I have given it to you upon the altar." Blood is the very basis of the entire Mosaic ritual; it was the one thing conspicuous in the great ceremonies of the "paschal lamb," "the day of atonement," "the sin offering," and "the mercy seat." "To make atonement for your souls: for it is the blood that maketh atonement by reason of the life." Here is surely vicarious satisfaction. The atonement hereby made by animals is simply symbolical of that to be made "the lamb of God."

What is the meaning of the blood in the New Testament? The bloody offerings of the Old Testament were to prepare the people for the offering of Jesus Christ. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your consciences from dead works to serve the living God" (Hebrews 9:14). Here is the key to the New Covenant. Christ's blood was prefigured by faultless, innocent animals, but now he hath offered himself, and by his blood our consciences are cleansed.

"Without shedding of blood there is no remission" (Heb. 9:22) stands as a stern sentinel to warn all who would safely reach the heaven of rest. All are sinners, and all sins must be remitted, if at all, by the shedding of blood. This suggests the idea of a faultless victim being offered in our stead, for since "the blood is the life" and all men are sinners, no man could atone by his blood. This suggests the idea of a life for a life, an equal ex-

change at least in kind. The life of animals, bulls, sheep and goats, could do no more than symbolize, for their lives all combined could never equal a man's life; hence their blood made only a symbolical atonement for man.

"Christ our passover is sacrificed for us" (1 Cor. 5:7). That was a most memorable evening to the Israelites, as well as to the Egyptians; it could not have been less than an epoch-making event. The apostle lays hold on this feast to express what Christ has done for us and to stimulate us to nobler living. Note, where no blood was found, death entered; where blood was found properly applied, the angel passed over. The Israelites had to celebrate this event annually to keep them in mind of their delinquency, but "our passover is sacrificed for us once for all."

"Through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (Hebrews 9:12). Here is a plain declaration that Christ hath entered the holy place, the very presence of God, using his "own blood" as his passport. It is very significant that one entrance is sufficient for all, but more important still, "having obtained eternal redemption." The atonement made by other high priests was only for a time, but Christ's work is once and for all time. The superiority is in the offering of "his own blood"; he gave his life, and not an animal's for the people.

That we are redeemed by the blood is the one and only conclusion that can be drawn from Christ's death. Paul so understood it, as is shown by his charge to the "bishops," "feed the church of the Lord, which he purchased with his own blood" (Acts 20:28). John says "the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). What need have we of other testimony? If "purchased by his blood," the whole price was paid in blood; if his blood "cleanseth from all sin," then there is no room for any other element. Notice, we are cleansed, we are purchased, we are his; what more can we ask? But lest some should quibble, "in whom we have our redemption through his blood" (Eph. 1:7); cf. Col. 1:12-14. To redeem anything, we must pay a price, and the price paid removes all the claims of the one receiving the price.

Has man any part in his own redemption? Yes; no man will be forced into the kingdom of God. "Whom God hath sent forth to be a propitiation through faith in his blood" (Rom. 3:25). Man must have faith. Here is the balm for the sin-sick soul "his blood"; but man must apply it by having faith in it. We would never satisfy our hunger, but aggravate it, by beholding a table loaded with a sumptuous feast. The faith that appropriates, relies upon, trusts wholly in the blood is man's part.

"Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves; he that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day" (Jno. 6:53, 54). Here Jesus uses the strongest figure possible. What we eat and drink, if assimilated, keeps, life in us. We must so fully embrace him, his work and teachings, that he will become the very blood coursing through our veins; he is to become the motor power in us.

"Neither is there salvation in any other." Here is the place to focus our hopes. But on what, his teachings, his pure life, his wonderful works? No, not one of these, but rest all on his blood. All these things are to show his fitness to offer himself for our sins; they are the evidence of the purity within. It is only by accepting his death in our stead that we are saved. He had no sins to atone for, but in his death he paid the full penalty of all our iniquity. To be saved, we must view his death as a sinless individual dying in our stead, and accept it as such. Faith in Christ's vicarious atonement (or substitution) is the sinner's only hope. There is no other way.

Nothing is more appropriate than the erection of monuments, in keeping with their lives, to men who have been real benefactors. Never has a man lived, excelling his divinity, who has so blessed the world as Jesus, with his spotless char-

acter, peerless teachings and philanthropic works; include his divinity, the redemption he wrought, and he becomes to man the unspeakable. His life and work could not possibly have a more appropriate monument than for those who love him to eat bread and drink wine as he has directed them to do.

Grenada, Miss.

Why are Conversions Fewer?

BY REV. THEODORE L. CUYLER, D.D.

That there has been a lamentable falling off in the percentage of conversions during these recent years is proved by the statistical reports of most of the evangelical denominations. There may be several reasons to account for this painful fact. I am convinced that one reason is that—with happy exceptions—there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere exhortations that are often a waste of breath. I mean that the preacher should so hold up the ugliness and doom of sin before the sinner's eye that he should feel his own guiltiness, and so present Jesus Christ that that sinner should flee to him as his only Saviour. "Warn them from me" is God's solemn injunction to every minister; he has therefore no more right to cap sin or conceal hell than he has to hide the sin-stoning cross of Calvary. In short, I mean logic set on fire by love.

Ministers ought to go back to the fountain-head, and remember that Jesus Christ "began to preach, and to say repent, for the kingdom of heaven is at hand." They ought to remember that Peter began the great Apostolic campaign by preaching repentance to the unconverted, and Paul ceased not to warn night and day with tears. They ought to remember that the most successful preachers from Whitefield and Wesley on to Spurgeon and Moody were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual declensions to be revived from. He sowed the Gospel with one hand, and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work, I delivered hundreds of discourses to the impenitent, and did not limit them to seasons of special outpourings of the Holy Spirit. My Bible gave me abundant ammunition in such texts as "Choose life," "Come, for all things are now ready," "Jesus only," "Quench not the Spirit," and that piercing passage "past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

There is a common theory now that, in order to awaken sinners, ministers must preach first to awaken Christians; and this process is often kept up until the members of the church are rather hardened under constant hammering. On the other hand, nothing stirs up careless Christians like the sight of awakened persons going into an inquiry-room with their pastor. If a worldly-minded church-member sees his own son or daughter come home from church or the Sabbath-school under conviction and with a melted heart, it is a live coal on his own conscience. The sight of awakened inquirers wakes up many whose eye-lids are grown heavy. God pity our churches if the chief business of our ministers is to Christianize Christians!

It is not only the duty of a pastor to endeavor to win converts by his effort in the pulpit, but in his ministrations during the week. I found that many could be reached for personal conversation in pastoral visitation, and by appointing times for meeting inquirers; many also by addressing kind letters to the unconverted. Personal effort is one secret of success. A very zealous and very judicious pastor in a neighboring city has had for three years past very large ingatherings of new members, and without outside help. The pastor faithfully told his people that they were as responsible for souls as he was; he bade them seek the power from on high, and called for volunteers to visit and converse with unconverted acquaintances. Sunday-school teachers were urged to pray for and labor with their scholars. In the meantime the pastor delivered awakening and soul-converting sermons and wrote two hundred letters to individuals directing them to their path of duty. Such a course as this—dictated by common sense and solicitude for the salvation of souls—is within the possibilities of every minister. How shall a minister escape if he neglects the salvation of souls within his reach?

One other cause for the decline in conversions must be noted—and that is the decline of a warm living and attractive religion in too many professedly Christian homes. The parents do not maintain the "church in the house." Family worship is either neglected entirely, or else made a pious sham. Instead of following up the faithful preaching in the pulpit by watering the Gospel seed at home, they choke the seed by their worldly talk on the Sabbath, and their worldly walk during the week. The downward pull of their six days is too much for the upward pull of the best work of their pastor on his one day. When the Ekanahs and Hannahs become scarce, who wonders that the Samuels are fewer also?

I have ventured to indicate two chief causes for the downward trend in conversions. That trend can be stopped; and it will be if every minister will face his Master when he enters his pulpit, and will see the light of the Judgment-seat in the faces of his auditors. As my own very imperfect life draws towards the sunset, I would say to my younger brethren that, whatever of good I may have wrought through the press, the sweetest joy of my pastorate was the privilege of receiving over two thousand souls into Christ's flock on confession of their faith in him. Many a hard-tolling brother who never had my favoring opportunities will deserve a goodlier crown. And the one crown that is within the reach of all of us is that of the winner of souls to Jesus Christ!—Selected.

Fortbearance.

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfill the law of Christ" by "bearing one another's burdens." There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-accusation, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fensola.

God has not given us vast learning to solve all the problems, or unending wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 13.

THE TEN COMMANDMENTS—THE FIRST TABLE.

Exodus 20:1-11.

MOTTO TEXT—"Thou shalt love the Lord thy God with all thy heart."—Luke 10:27.

It was now three months since the children of Israel had left Egypt. They were encamped on a plain called the wilderness of Sinai, which stretched out at the foot of the mountain. It is believed that the peak now called Jebel Musa, that is "Moses' Mountain," is that from which the commandments were given. The mountain shook, flames and smoke issued from it, and a loud sound like a great trumpet was heard. The people were awed by these manifestations of the power of Jehovah. A cordon prevented them from approaching the mountain which they were forbidden to do under the pain of death. From the top of the mountain came the voice of God, so clear and strong that all the millions of people could hear.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—He was God, therefore he had sovereign right to give what commands he chose to his creatures. But he was still more to these listening people. He was their deliverer from bondage. Therefore they were doubly bound to obey him. Sinners are God's creatures, and must obey all his commands or suffer the penalty for their disobedience. But Christians whom he has delivered from the bondage of Satan are doubly guilty when they disobey his laws. Let every one who has professed religion bear this in mind at all times.

"Thou shalt have no other gods before me."—"Before me" means "before my face." A god is whatever is chief in our thoughts and affections, no matter whether we give formal worship or not. Who or what is your God? Suppose a stranger was thrown with you and heard your conversation from day to day, what would he think chiefly occupied your thoughts and affections? This commandment alone ought to suffice to lead a sinner to Christ by convicting him of sin. It ought to open the eyes of many church members as well. It is none the less idolatry that we love self, or money, or pleasure supremely. We are as truly idolaters as if we worshipped Baal.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—That is anything in the created universe. This forbids idolatry; it forbids also any images of any kind in our worship. Time was when all Protestants, and especially Baptists, obeyed this command, so strongly and sternly enforced in the next verse. Time is, also, when pictures are put up in Baptist Sunday-schools and in stained glass windows. Better have the fine paintings in the Catholic cathedrals and be done with it.

This command also forbids all departure from the simplicity of worship as God commanded it, "all indulgencies of the senses

Catarrh

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

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on a venereal or the venereal habit.

It is the best cathartic.

and even of the intellect." Those who go to church to have their senses regaled with fine music should study this commandment prayerfully. "We may contradict the spirit of the second commandment in doing things which we think profitable to the religious life. A great deal that is reckoned beneficial in the churches might come to look very questionable if the spirit of this commandment were exactly appreciated. Men delude themselves with the notion that these things bring them nearer to God, whereas they simply take his place."—Pulpit Commentary. In view of our yielding to other motives than the simple worship of God in our services, this command also convicts us of sin.

"Thou shalt not bow down thyself to them, nor serve them."—This forbids also all wrong conceptions of God. Some men worship an image of God as made in their own minds, instead of the just and holy God revealed in the Scriptures. When men object to the sovereignty of God, and try to make him complaisant to sin they violate this command.

"For I the Lord thy God am a jealous God," and his glory he will not give to another. Knowing this, let men go to his worship in reverence and awe. How many think of this as they disturb the worship by whispering? "Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me."—If parents really love their children this will deter them from sin as no other earthly motive can do. The tendency to disease is inherited, and sins go down to descendants. But it is only when the third and fourth generation hate God that this law reaches them, except physically. For the physical sins of the fathers the children must suffer, although they love God, but in that case God blesses their pains to their soul's good.

"And showing mercy unto thousands of them that love me and keep my commandments."—And this includes the third and fourth generation of them that hated him. There is no love to God, no matter what the profession of it may be which does not make men rejoice to keep his commandments.

"Thou shalt not take the name of the Lord thy God in vain."—This forbids first and chiefly all perjury, also all profanity in which God's name is used. It forbids also all careless and irreverent use of his name. How this commandment also convicts us of sin, and shows us our need of a Redeemer.

"Remember the Sabbath day to keep it holy."—The word "remember" shows that the Sabbath day was an institution with which they were already familiar. To keep holy means to consecrate, to set apart for sacred uses. Not only public worship, but private prayer and meditation, studying the Scriptures are to occupy our time on that day.

"Six days shalt thou labor and do all thy work."—God gives us six-sevenths of our time. It is

mean as well as wicked to try to steal a part of the seventh he has reserved for his worship. Man needs, besides, a change of thought and business, one day in seven.

"But the seventh day is the Sabbath of the Lord thy God."—And it is to be a day of rest as well as of worship. Those who spend the entire day going to meetings, even though they be religious meetings, violate this command, to rest. The right to a day of rest extended to all the household, and even to the cattle. Absolutely no work is to be done but that which is necessary. And, remember, we must not stretch that "necessary" to include things which we know will condemn us when we are faced at last by this commandment in the great day of accounts. The command is a double one. We are to rest from secular employment, and we are to consecrate the day to the worship of God.

BRO. W. T. AMIS has just returned from a visit to his home in Arkansas. While there he preached in several cities of the state. Those acquainted with Bro. Amis are inclined to be jealous of Arkansas. They may think they have a better claim on him than we have, at the same time we have an unfilled mortgage and now serve notice that any infringement on our claim will be resisted. H.

ONLY melted gold is minted; only moistened clay is molded; only softened wax receives the die; only broken and contrite hearts can give and keep the impress of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Jesus upon thee.—Rev. F. B. Meyer.

PRESSED HARD.

Coffee's Weight on Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

Mr. C. O. Wright, superintendent of public schools in North Carolina, says:—"My mother, since her early childhood, was an inveterate coffee drinker and had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach."

Some time ago, I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum Food Coffee. I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal; the whole family were so well pleased with it, that we discontinued coffee and used Postum entirely.

I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long-standing."

MISSOURI LETTER.

The Central Missouri Theological Institute will hold its mid-summer meeting with the Kytaville church July 7-10. I notice that Drs. Yeaman, Hatcher, Maple and Elds. Palmer, E. E. Truex and H. L. Weeks are a few of the ministers whose names appear on the programme. Some of the subjects: "The Christian's use of wealth," "Pastoral work in the New Testament," "Is Jesus the only personal manifestation of Deity we shall ever know?" "The gift of the Holy Spirit—What was it in New Testament times—is it known to-day?" "Do men speak with tongues now and prophecy?" "Have miracles been discontinued? If so, when and why?" "Are miracles necessary now?" "What greater miracle than to live the true, beautiful and consistent Christian life?" "The Christian's attitude toward the liquor traffic? Ought the traffic to be licensed, or uncompromisingly antagonized?" Books to be studied, 1st and 2d Peter.

Bro. H. A. Hunt held a good meeting at Bevier, a mining town of 2,500, in Macon county. Up to last account there were 21 conversions. Bro. Hunt was here (Louisiana) for three or four weeks, part of the months of April and May. He preached grandly the gospel of peace, and the Lord quite graciously and richly blessed and honored his servants, and more than 50 people were added to the Louisiana church. Quite a number of men were reached.

Dr. Green will spend the month of July at Harbor Beach, Mich. Eld. J. M. McManaway, ex-pastor of Fayette, has been D. D. by Onachita College, Ark. McManaway is one of our best and truest men.

Eld. T. J. Hanna has resigned from the care of Albany. July first he will take the field for the Central Baptist.

It is published in the Central Baptist that Rev. B. Venable, of Gallatin, Mo., would like to hear of some man of family who would be induced to accept the Presidency of Grand River College, Gallatin. He should be a man of experience as well.

The editor of the Central Baptist, with his family, left for Lombard, Mont., last week, and will be absent a month, taking a much-needed and deserved rest. Chapel-car Evangelist J. P. Jacobs will soon complete the work at Novinger, Mo. The house of worship was dedicated June 19. Bro. Jacobs will sojourn in Colorado a few weeks. This dear brother was called to Mashville last week on account of the sickness and death of his sister. Mrs. Jacobs' sister has also recently died there.

Olinnton Female College, Olinnton, Mo., will open next fall with Prof. Charles R. Wakeland as President. The Board of Directors is made up of some of Missouri's strongest and best citizens.

Stephens College, Columbia, Mo., Dr. Sam Frank Taylor, President, has stuck another feather in her cap. Prof. J. R. Pentuff has accepted the position of Dean of the Literary Faculty. Dr. P. has been schooled at Furman, Southern Baptist Theological Seminary and was in Shurtleff in 1896. He is a graduate of the University of Chicago in certain studies, and was Dean of Burlington, Ia., Institute, and was D. D. by Furman University in 1900. So you see that Stephens has laid her strong hand on one of our strongest men.

Prospects are magnificent for

fall openings of all our vigorous institutions of learning. The mission cause, as well as that of education, seems, under God, to be prospering, possibly on account, to some extent, of the very magnificent and unsurpassed prospect for crops of all kinds in old Missouri. Rain! rain! rain! Wheat, corn, oats and grass to a finish. The blessed God is calling loudly to his people on account of these material things.

Eld. Lamplin, of Texas, has been doing some fine, solid work in Missouri, last of which was Caruthersville, in the extreme southeast corner, the feeder for all that vast section and north-eastern Arkansas. The new brick house is completed. The meeting resulted in the conversion of 60 precious souls. Eld. Allen is pastor.

Dr. Throckmorton, of the Baptist News, Du Quoin, Ill., has sold out to the Central Baptist, and is editor of the Illinois department.

Fraternally, JOE N. BARBER.

NOTES.

No greater blessing could come to our people than to advance in their contributions to Foreign Missions that the next report of our Board would show over \$200,000 raised for the evangelization of the world. It would give us hope, joy and spiritual power in all our work. In the fifth Saturday and Sunday meetings the idea of advance in all the churches should be kept prominently before the people.

The meetings on fifth Saturdays and Sundays offer fine opportunities for keeping before the people the need of going forward in God's work. God has blessed our labors in all departments, and is clearly calling to greater things. For instance, our Foreign Mission work showed almost 1,500 baptisms last year, and all reports from the fields now are encouraging. Let all pastors help the people to understand that we must advance again this year. Let us all work and pray for not less than \$200,000 for Foreign Missions and 2,000 converts on the foreign fields.

We all love steady growth. We like to see the waters rise not in a sudden leap, but in a healthy, steady way. That is what has taken place in the receipts of our Foreign Mission work. In 1899 the receipts were, in round numbers, \$108,000; in 1900, \$140,000; in 1901, \$156,000; in 1902, \$173,000. Surely, with this encouraging record, we will pass \$200,000 this year. We have long desired to do so. Let us keep the aim before our people at our churches and fifth Sunday meetings and associations.

Well conducted fifth Sunday meetings are productive of great good. Doctrinal themes are discussed and the teachings of the Bible are drilled, by discussion, into the minds of those who attend. But the themes for discussion ought to be apposite to the hour. Here are a comparatively new set of queries: Are we really Missionary Baptists? Do we realize how richly God has blessed all of our missionary efforts? What is the present condition of our Foreign Mission work? Ought we to give to it more of prayer and sacrifice? Can we afford not to advance? Ought not many of our churches and associations to contribute enough to pay the salary of a missionary—\$500 or \$600, according to location? E. K. BOWMAN.

HIS CARE.

God holds the key of all unknown.
 And I am glad.
 If other hands should hold the key,
 Or if he trusted it to me,
 I might be sad.

What if to-morrow's cares were here,
 Without its rest?
 I'd rather he unlock the day,
 And, as the hours swing open, say,
 "Thy will is best."

I cannot read his future plan,
 But this I know—
 I have the smiling of his face,
 And all the refuge of his grace,
 While here below.

Enough; this covers all my want,
 And so I rest;
 For what I cannot, he can see,
 And in his care I sure shall be,
 Forever blest.

—Selected.

OUR PULPIT.

DEBTORS AND DEBTORS.

BY C. H. SPURGEON.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty."—Luke 7:41.

I am not going to expound the whole parable at this time; we may, perhaps, go on with it on another occasion. I intend now to take only this one verse: "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty." There are two lessons for us to learn from this text; the first is, that all sinners are debtors to God; and the second is, that some sinners are greater debtors to God than others are: "The one owed five hundred pence, and the other fifty."

I. First, all men are debtors to God. He is that "certain creditor" mentioned in our text, of whom, I fear, many debtors think very little.

We are all indebted to God, first, in the matter of obedience to him, as his creatures. He is our Creator, our Preserver, our Provider, our Benefactor. "It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." He is "the living God, who giveth us richly all things to enjoy." We owe to him our continued existence; every breath of our nostrils is his gift. Therefore, by our very creation, we are bound to serve him, according to the righteous demands of his holy law. "Thou shalt worship the Lord thy God, and him only shalt thou serve;" and that other "first and great commandment," "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This law is not exacting; it does not go a hair's breadth beyond the righteous claims of divine justice.

But, as we have not rendered to God the obedience which is due to him, we have become further indebted because of the penalty incurred by us as sinners. All the ten commandments stand up in the court as witnesses against us, for we have broken them all. We have been guilty of sins of omission altogether innumerable, and of sins of commission more than the hairs of our head. We are under obligation to obey God's command even though we are unable to obey it; though we have not the power to keep God's law perfectly, that inability by no means removes from us the liability to do so. If

a man is in debt, and cannot pay, the fact that he is unable to pay does not exonerate him from the duty of paying. He is still in debt. Debt is not discharged by pleading that you cannot pay them; that is no valid excuse; and we are all of us bound to obey God perfectly, notwithstanding all that has happened in the past. What a debt, then, we must owe to him—a debt that is every day increasing—a debt that is already past all reckoning—a debt that will go on swelling as long as we live unless it can be removed by some power higher than our own.

That debt of penalty involves tremendous results to the body and the soul of man. "Fear not them which kill the body," said Christ, "but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." You know that, among all the terrible words spoken concerning the penalty of sin, the most terrible are those which were uttered by our Lord Jesus Christ, the most loving and tender of all teachers. Measure not a man's true tenderness of heart by his avoidance of the subject of "the wrath to come." It may be only tenderness to himself, or a willingness to pander to the evil desires of sinful men, that prompts him to such action as that. But the Christ, who weeps over Jerusalem, does not hesitate to predict its dreadful doom; and he, who loved men so much as to lay down his life for them, was the one who spoke again and again of the place "where their worm dieth not, and the fire is not quenched." Many such words fell from those loving lips that never would have invented an unnecessary terror, so we may be sure that the penalty of sin is a very terrible one. Every one of us, who is out of Christ, is under the death penalty: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God;" "the soul that sinneth, it shall die;" and what that death involves—that that existence must be which is but life in the midst of death, the life of an immortal being that is stripped of all possibility of well-being forever—I will not attempt to describe. But that is the penalty of sin, and that is due to God, to whom we thus are debtors indeed.

Which of us can ever fully tell what we owe to God for our election, our redemption, our effectual calling, our justification, our sanctification and our promised glorification? Who can tell how much we owe for being preserved from sin, for being restored after we have fallen into sin, and for being enabled by grace to rise above sin? Who can tell how great is our debt for all the blessings laid up in store for us, which we shall enjoy by-and-by, but which are just as surely ours before we receive them—that grace we have not tasted yet, and that glory which we have scarcely dreamt of yet—that infinite felicity which is hidden in the closed hand of God until the day shall come when he shall manifest it to our wondering eyes? "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh"—but debtors to the covenant love of God; and, therefore, debtors to our fellow-men, realizing our obligation to show to them, according to our ability, the great love of God, and to testify to them concerning the way of eternal life.

So, you see, in some form or other we are all debtors. I am not about to speak of that last kind of debt now, for it is not included in our Saviour's parable; but I want to speak of the debt of obedience which has not been rendered, and the debt of penalty which has been incurred in consequence of our disobedience.

Now, first, a sinner is very much like a debtor in this respect—he is very apt to get more deeply into debt. If you owe a pound to-day, there is a great tendency to owe two pounds to-morrow. Getting into debt is a slippery process; and when your feet begin to slide you are very apt to go deeper and deeper into the mire. And sure I am that this is the case with the Lord's two debtors—with the Lord's numbered millions of debtors—with all the Lord's debtors. People say, "Money makes money," and I suppose it does; but, certainly, sin makes sin. There is a cumulative force in evil, so that a sinner finds that it gets easier to sin, instead of becoming more difficult. While the man grows old, his sin does not; rather, it seems to grow younger, and to become more vigorous. Oftentimes a sinner will be a greater adept in guilt, and more inclined to evil, the further he advances in years. Certain sins may decline through the weakening of the flesh, but the sins of the heart do not; the power to sin may grow less, but the will to sin continues to increase as the sinner grows older. This is one of the terrible things about iniquity—that it breeds so fast. A man can never say to sin, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When the great flood-tide of evil comes rolling in, there is no telling where it will be stayed. As a debt leads to more debt, so sin leads to more sin, and hence it is that there is a parallel between the sinner and the debtor.

Further, sin, like debt, causes uneasiness in a man if there is a spark of honesty about him. Some men, who have no sense of honor, are quite happy while in debt. You may have read of a sale that was to be held in Rome on one occasion, when there were to be sold the goods of a man who had been for many years greatly embarrassed by debt, and the Emperor said to one of his chamberlains, "Go to the sale, and buy that man's bed, for I cannot sleep at night; and, surely, I should

SCROFULA



I bequeath to my children Scrofula with all its attendant horrors, humiliation and suffering. This is a strange legacy to leave to posterity; a heavy burden to place upon the shoulders of the young.

This treacherous disease dwarfs the body and hinders the growth and development of the faculties, and the child born of blood poison, or scrofula-tainted parentage, is poorly equipped for life's duties.

Scrofula is a disease with numerous and varied symptoms; enlarged glands or tumors about the neck and armpits, catarrh of the head, weak eyes and dreadful skin eruptions upon different parts of the body show the presence of tubercular or scrofulous matter in the blood. This dangerous and stealthy disease entrenches itself securely in the system and attacks the bones and tissues, destroys the red corpuscles of the blood, resulting in a white swelling, a pallid, waxy appearance of the skin, loss of strength and a gradual wasting away of the body.

S. S. S. combines both purifying and tonic properties, and is guaranteed entirely vegetable, making it the ideal remedy in all scrofulous affections. It purifies the deteriorated blood, makes it rich and strong and a complete and permanent cure is soon effected. S. S. S. improves the digestion and assimilation of food, restores the lost properties to the blood and quickens the circulation, bringing a healthy color to the skin and vigor to the weak and emaciated body.

Write us about your case and our physicians will cheerfully advise and help you in every possible way to regain your health. Book on blood and skin diseases free. THE SWIFT SPECIFIC CO., Atlanta, Ga.

be able to sleep on his bed, if he, being in debt, has been able to sleep so comfortably as I hear he has." Debtors ought not to have good sleep if they have wantonly plunged themselves into debt. Honest men are troubled, vexed, perturbed, if they feel that they cannot meet their obligations. Now, when a sinner is thoroughly awakened to his true position, this is just his case; he says, "I am in debt to God, and I cannot pay even a farthing in the pound. If he comes to call me to account and asks me, 'How much owest thou unto thy Lord?' what can I answer him? I am full of confusion, and full of fear." Thus, you see, a sinner is like a debtor, because he has no rest.

And then, mark you, according to the law of God, when arrested by debt, you are cast into prison. You remember how our Saviour put it: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Oh, what a dreadful prison that is into which souls will be cast who die in debt to God! And, since they can never pay even a farthing of their debt, there can be no release for them. How long shall they lie there? Till they have paid the uttermost farthing? Why, that can never be! So, mind what you are at, ye who are indebted to God, lest ye be cast into that dreadful dungeon. Trifle not away your time, I pray you; but fly to Jesus, who alone can deliver you from this weight of debt, for your danger is imminent at this very moment.

There is this about our debt to God—that it will never be forgotten by him. I did once know a man who was much troubled by a debt, but his creditor was not; for many years had passed and he had never mentioned it; in fact, it had entirely slipped from his memory. I do not think such a case as that often happens, but I remember that one; but it will never happen with God. Nothing will ever slip from his memory. Sin is irrevocable and eternal. There is one process that can blot it out, or cast it into the depths of the sea and make it cease to be; there is but one such process, and the Christ of God can tell you what that is. But, apart from his atoning sacrifice, there is no hope that the debt will ever be forgotten or forgiven.

And there is no protection for those who are in debt to the great Creditor. Protection is sometimes given to an insolvent debtor; and, in the olden times there used to be places of sanctuary to which men fled, and so were free from liability to be arrested. Even now men flee across the seas to avoid arrest; they cross the narrow channel that parts us from the Continent, and there they are secure. But there is no such way of escape for those who are in debt to God. If you are one of his debtors through sin, there is no protection for you unless you flee to Christ. There is no distance of space or lapse of time, no repentance or tears, that can blot out your transgressions. There they stand, indelible; neither can you escape from the righteous hand of God in the day when he shall visit you for them.

This makes our indebtedness to God assume a very terrible shape; and if we have not been delivered from it by Christ, what can we do? For, no composition can be taken in part payment of our enormous debt. Even if it could be, we could not offer it; and there is no friend who can give to God a ransom for us, or stand in our stead. Nay, let me correct myself. There is one Friend, and never let us forget him—One who became Surety for his people, and who was made to smart for it in that day when he paid their debts, to the uttermost farthing, by laying down his life for them. But, dear friends, if there is any one among us here, who is still in debt to God on the matter of obedience, and who cannot present to him the righteousness of Christ on his own behalf; and who, in the matter of penalty, cannot bring to God the substitutionary sacrifice of Christ, and plead that it was offered for him, his case is a very sad and wretched one indeed. The Lord deliver all such in his great mercy!

II. Now comes the second thought, which will have much soul-searching power about it if God the Holy Spirit blesses it; and that is that some sinners are greater debtors to God than others are: "The one owed five hundred pence, and the other fifty."

We have all sinned, so we are all debtors to God; but we have not all sinned to the same degree, therefore we are not all debtors to the same extent. There are some sins that are greater than other sins; and, both in this world and in the next, punishments are to be measured out proportionately.

There are some to whom it will be more tolerable in the day of judgment than it will be to others. Our Lord said even to Pontius Pilate, "He that delivered me unto thee hath the greater sin;" so clearly, one sin is greater than another. Every sin is great enough to ruin a soul for ever, but there are some sins that have a peculiar crimson about them—a special venom and heinousness of offence against the majesty of God. What constitutes, then, the five hundred pence debtor? Who are the people that are greater sinners than others?

Some are great sinners because they are placed in positions of great trust. He who has but one talent can only sin with regard to that one talent; but he who has ten talents is ten times as unrighteous in the sight of his Master. A man who is but a house-servant, or a day-laborer, may be unfaithful to his worldly master; and, so far, he will be wrong. But think of the position of a minister of the gospel, the man to whom the souls of men are committed. If he is unfaithful to his Master, what terrible consequences are involved! And, as his reward is higher than the wages of the man that tills the soil, so shall his punishment be greater. Mark the difference of the sacrifice for a priest compared with the offering for a woman's purification. She might come with a pair of turtles doves or two young pigeons, but not so the sons of Aaron. Their office was higher; and, if they sinned, their iniquity was, in consequence, all the greater; and there must be presented, in the type, a costlier sacrifice, in recognition of the greater guilt in their case. You, fathers and mothers, can sin more than your children can. Masters, you can sin more than your servants can. Men of wealth, you can sin against every pound you have, if you use it wrongfully. Men who occupy high places, your sin may be like that of David, who greatly disgraced the name of God before men. Because of your exalted position, you can do so much more mischief; and your sin, therefore, is reckoned at a proportionately higher rate.

Sin, too, becomes greater in proportion to a man's light and knowledge. A young man, blessed with godly parents, brought up from his childhood in the midst of prayer and holiness, can sin much more than poor children taken out of the back slums, and who, from their very babyhood have heard words of blasphemy, and seen deeds of filthiness. Oh, when some of us, whose privilege it was to hear the name of Jesus mingled with the first hush of our lullaby—when we sinned against God, there was an intensity of blackness about our sin that could not be found in the poor heathen, or in such sinners, in this land, as are left in ignorance. The more you know—the more you understand of the mind and will of God—the greater is your transgression when you sin against him.

Yes, there are degrees of sin.

Sometimes a man recognizes that he has distinctly sinned against God in a specially personal way. David seemed to feel his sin thus when he said to the Lord, "Against thee, thee only, have I sinned, and done this evil in thy sight." Usually, unenlightened men think most of an offence against their fellow-men. It is very curious that it should be so, but so it is. If I were to charge any man here with the commission of a crime against his fellows, he would probably knock me down if he could; but if I charged him with a sin against God, he would say, "Oh, yes, yes! we are all sinners," and think that it was nothing to be a sinner, because it was only against God! Thus men turn things upside down, and an offence against our fellow-men is reckoned to be a greater evil than an offence against the Judge of all the earth; but it is not so. It is that sinning distinctly against God that has the most evil about it; and hence it is that there is but one sin that is unpardonable, and that is a wilful sin against the Holy Ghost, one Person of the blessed Trinity. It is because it is so especially and so designedly against him that no repentance ever comes to the man who has committed it; for he has sinned the sin which is unto death, and he remains in his death state, so that he never repents of the iniquity, and finds no forgiveness for it. Beware, I pray you, of sins distinctly against God, of infidelity, of a denial of his existence, of Unitarianism, which is a robbing of Christ of his Deity, and so of his highest glory; for those sins which are most distinctly against God stand first in the dread catalogue of iniquity. Remember how the Prophet Samuel said to Saul, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Witchcraft was thought to be one of the worst of sins, and rebellion against God is put side by side with it.

And, last, I do believe that the greatest sin of all—that which, like a giant, rises head and shoulders above the rest—is the sin of unbelief, or rejection of the mercy of God in Christ Jesus. If any man here shall say, "I am no drunkard; I am no whoremonger;" well, sir, suppose you are not; but are you an unbeliever in Christ? Then you shall have the same portion as they have; for, when God says, "I will give my only-begotten Son to die to save sinners," and yet men say, "We will not have thy Son as our Saviour, but will reject him. This is the heir; come, let us kill him, that the inheritance may be ours;"—when God takes out of his own bosom the darling of his heart, the very glory of heaven, and sends him here in human flesh and blood to bear shame, and suffering, and death for guilty men, and they say that they will not believe on him; then this is the sin that turns the key of heaven against them, and dooms them to eternal destruction. Remember the solemn words of our Lord Jesus himself: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Hear again these familiar words: "He that believeth not is condemned already." Why is he condemned already? He is living, he is laughing, he is sporting; he is merry-making; yet he is condemned already, "because he has not believed in the name of the only-begotten Son of God." That is the sin

which, above all others, drops the black wax upon his death-warrant, and sets the seal of divine wrath there so that he must die.

O my dear hearers, our text says that one of the debtors owed five hundred pence; and, surely, that is the man who has heard the gospel, and yet has refused it. It is you who have been coming to this place, or to other houses of prayer, and who have been warned, and invited, and entreated, for months and years, I know not how long, to believe in Jesus. If such be the case with any one of you, put yourself down, not as a fifty pence debtor, but as a five hundred pence debtor. Nay, I think I must liken you to him who owed his master ten thousand talents. How can you ever pay it? There is no hope of your ever paying it. You can have it all frankly and freely forgiven. If you go to Christ, and plead perfect poverty, you shall then be set free at once through faith in his dear name. But if not, you must be delivered over to the keeper of the terrible prison-house of which I spoke to you, and you can never come out thence. God grant that it may not be so with any of you, for his dear Son's sake! Amen.

CHAN KWONG UET PO.

The above is the name of a Baptist monthly which has just been started by the China Baptist Publication Society. The translation of the title is "The True Light Monthly. It will circulate throughout China and will begin the work for the Chinese Baptists which is now done so well for American Baptists by the various state papers. Though there are many dialects, not to say spoken languages, in China, and many people of even the same province cannot converse together, yet the book language, the printed character, is the same throughout China. Hence a religious newspaper published in Canton can be read by natives of all the provinces.

Those who are working among the Chinese will, we feel sure, find the "Chan Kwong Uet Po" a valuable ally in their work. And those who do not feel fitted for personal work among the Chinese can certainly use this paper. Let those who live in cities or towns where there are Chinese send to the undersigned for some copies, and give them to their scholars or to the Chinese in their laundries or other places of business.

A paper published in Canton is especially suitable for circulation among the Chinese in the United States, as nearly all of them are natives of this province. During my recent visit to America, I did not meet one who was not a Cantonese, and I travelled from Massachusetts to Texas and from Virginia to Vancouver. Each issue of the paper will contain some news notes, both religious and secular, of matters in this section. The general contents will be similar to that of an ordinary religious newspaper. It will be in small pamphlet form, printed and bound in Chinese style. For one copy, the price, for one year, including postage, is 25 cents, United States currency. For ten copies sent to one address, 90 cents each per year. A lower rate will be given for larger quantities. Address, R. E. CHAMBERS, Canton, China.

If any one feels disposed to help in the free distribution of

Summer Dress Goods.

- 4c Per yard—Sale price for a 7½c quality of Batistes, light and dark colorings.
- 7c Per yard—Sale price for a 12½c quality of Batistes and Dimities, in navy blue and white and black and white.
- 10c Per yard—Sale price for a 16c quality of Lawns and Dimities, all colorings and styles, including a large line of White and Black Muslins.
- 12½c Per yard—Sale price for a 17½c quality of Batistes, Swisses and Dimities, all styles and colorings, including navy and white and black and white. Impressive assortment to select from.
- 10c Yard—Sale price for a 12½c quality of Solid Color Lawns, 32 inches wide, colors pink, blue, red, green, helleo, yellow, navy and black; all fast colors.
- 25c Yard—Sale price for a 36c quality of Plain Silk Grass Linen, 28 inches wide.

Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

the paper, we shall be glad to receive contributions to that object. R. E. CHAMBERS.

HUMILITY may be developed in several ways. 1. It may be developed by remembering the disastrous consequences of false pride and ambition. The Scriptures warn us against pride and ambition, because of the disastrous consequences that come from them and in the history and experience of men, we can see many illustrations of the undesirable consequences of pride and ambition. These disastrous results should lead us to desire and also cultivate a disposition of humility. 2. It may be developed by contemplating the example of Christ. Christ was the personification of humility. Though he was God, he humbled himself and became obedient unto death, even the death of the cross, in order that through his humility we might be blessed and exalted. Because of his humility God exalted him above every creature and in order that we may stand well in the sight of God we must also practice the doctrine of humility. 3. It may be developed by seeing ourselves as God sees us. When we compare ourselves with others it may be possible to look upon ourselves with pride and self-congratulation, but when we see ourselves as God sees us, in

our weakness and sinfulness, no such a conclusion is possible. The Pharisee looked at himself as compared to man and was exalted in his own opinion. The Publican looked at himself through the eyes of God and in humility exclaimed: "God be merciful to me, a sinner."

"There is but one thing in life that can bring happiness—it is to follow Christ; there is but one thing in death which can bring peace and comfort—it is to be found in him. As my father (the Bishop of Durham) lay a-dying, speaking with the utmost difficulty, he asked that two prayers might be said. One was the General Thanksgiving, and the other was the Prayer of Humble Access, from the Holy Communion. After seventy years of such devotion to God as has fallen to few men, he wished to thank God for his love and mercy that had followed him all his days; after seventy years of service he committed his soul to God in perfect childlike trust. May we in our turn die the death of the righteous, and may our last end be as his."—Canon Westcott.

The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—Dr. McCosh.

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 19, 1902.

Rev. W. P. Harvey, Louisville, Ky.: DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at sitting. You present the matter very clearly and conclusively. The condemnation of Baptists for their communion, proceeds either from ignorance or a perverse determination to damage our standing before the world. Yours fraternally, J. H. KELPATRICK.

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. This authorization you quote are widely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good. Sincerely yours, HENRY M. KING.

Baptist Book Concern, Louisville, Ky.

NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Falling Stitches or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDY and try them. They have cured thousands where everything else failed. Sent absolutely free of charge to all who send no money. Please give A.D. and full address. DR. W. H. MAY, 66 Pine Street, New York City.

EDITORIAL

The Independent, having repudiated the authority of the Bible, goes on, but not unto perfection. The editor-in-chief, in a signed article on The Heart of Christianity, says several things, e. g., "Christianity being a religion of duty rather than of truth," &c. "The doctrine of the Trinity is not essential to Christianity, because it has nothing to do with love."

The editor of the Independent, however wrong he may be, is ever frank and clear. He does not seek to conceal his departure from orthodoxy by a shrewd use of orthodox phraseology. He has the courage of his convictions, and lets you know exactly where he stands.

In regard to the above statements we need offer only a few words. Duty rests on truth and without it is not duty. If the doctrine of the Trinity be not true, then the deity of Christ must be given up, and with it all hope of salvation.

The person of Christ and His death are the essential things. Christ ever directs faith and hope and love to Himself. We are not to believe certain doctrines, important as they are, but to believe in Christ, to believe on him, &c. "He that believeth on the Son hath everlasting life."

To believe in annihilation is to deny all hope of the hereafter. The man who believes that, has no hope, and consequently cannot be a Christian. A man might be a Christian and believe in the annihilation of the wicked, though that belief contradicts Scripture; but to believe in the annihilation of everybody is to contradict Christianity.

As for Christ's death not being an expiatory sacrifice, it is that, or it is nothing. Unless that death made satisfaction for our sins, there is no satisfaction for them, and we are all hopelessly lost forever.

The man who denies substitution denies redemption. If the uttermost farthing were not paid, infinite justice would be that to exact full. It cannot fail, since God is God, and therefore every sin is punished fully, according to its guilt. The penalty must fall on the sinner unless some

substitute can be found to bear it. So unless Christ bears our penalty, we must bear it and we are hopeless. To say that God sets aside the penalty and does not inflict it at all, because of His love, is to say that God is unjust, and this logically leads to atheism. A law whose penalty ought not to be inflicted on those who violate it, is an unjust law. The author of such a law cannot be God.

The love of God is manifested in his providing a Substitute to bear the penalty of man's sin. "God so loved the world that He gave his only begotten Son," &c. Take away the substitution of Christ for us, and there is no hope for any of us, and can be none.

PERHAPS there was never a keener disappointment than has been caused in England by declaring all the Coronation ceremonies "off" on account of the sudden and severe illness of King Edward. There has been no coronation in England for sixty-four years, and this occasion was to have eclipsed everything in all history.

The representatives of many royal families were there ready to participate; the members of the British nobility were all assigned their places, apparel and functions; visitors and representatives of foreign governments were duly assigned; the Hon. Whitelaw Reid, President Roosevelt's representative, was on hand, with his red plush trousers, &c., all ready; the orders for lace, jewelry, dresses, &c. &c., for the fine ladies had all been filled; the crowds had come to London; the windows along the route of the procession had been rented at enormous prices; stands along the way had been erected and seats sold at high figures; hotels, boarding-houses, restaurants, &c., &c., had made extraordinary preparations, at heavy expense, to provide for the great crowds; those who were to take part in the various exercises were drilled and ready—when suddenly the King is taken ill and the whole thing is declared "off." Was there ever anything like it since the world began?

We are glad the King is improving; and it is probable that he will be crowned quietly in due time. What a lesson this, on the uncertainty of human affairs! Next time a series of great ceremonies like this is contemplated, some insurance companies can make money by insuring that the programme will be carried out.

Another item which should not be overlooked, is the honors the King would have bestowed at his Coronation. Some were to be made lords, some were to be knighted and some were to be honored in various ways. These and others interested were in a state of the highest tension of expectancy. Let us hope that these honors will still be conferred, and that this part of the programme will be carried out. We will add that none of these honors are expected in the office of the WESTERN RECORDER.

THE BAPTISTS of Great Britain have completed their Twentieth Century Fund of \$1,250,000. Amen and amen! It was a brave struggle and a noble victory. What have we American Baptists done in the way of a Twentieth Century Fund? What have we done? Well, really now, what have we done? Did not somebody make some suggestions on the subject? And then did not somebody make ob-

jections? We have an impression to that effect.

Yet there were some wealthy Baptists in England who refused to contribute to the Fund. In his speech at the recent meeting of the Baptist Union, Dr. MacLaren told of the noble sacrifices of Baptists in the villages, and said how splendidly they compared with the rich men of the denomination who absolutely refused to help. Dr. MacLaren added, "whom we leave—[a long pause, as if hesitating for the right phrase]—to the unenvananted merces." This was a delicate and yet stinging rebuke. Still we rejoice in the successful completion of the Fund.

LOCAL OPTION is spreading, and is greatly increasing the "dry" territory in the United States. The following are the latest reports of the territory where the sale of liquor is banished:

- Alabama—In 50 out of 66 counties.
Arkansas—In 50 out of 75 counties.
California—In 178 cities and towns.
Colorado—In 75 out of 126 towns.
Delaware—In fully half the State.
Florida—In 80 out of 45 towns.
Georgia—The whole of the State except four cities.
Illinois—In 450 cities and towns.
Indiana—In 140 towns.
Iowa—The whole of the State except 23 cities.
Kansas—The whole of the State.
Kentucky—In 90 out of 119 counties.
Maine—The whole of the State.
Maryland—In 15 out of 24 counties.
Massachusetts—In 263 out of 263 cities and towns.
Michigan—In 400 cities and towns.
Minnesota—In 400 cities and towns.
Mississippi—In 71 out of 76 counties.
Missouri—In 81 out of 116 counties.
Montana—In a few counties.
New Hampshire—The whole of the State.
Nebraska—In 265 cities and towns.
New Jersey—In 200 cities and towns.
New York—In 700 cities and towns.
North Carolina—In 60 out of 90 counties.
North Dakota—The whole of the State.
Ohio—In 600 cities and towns.
Oregon—In the great Indian reservations.
Pennsylvania—In 600 cities and towns and 30 counties.
Rhode Island—In 20 cities and towns.
South Carolina—The whole of the State except 10 cities.
South Dakota—The whole of the State except a few cities.
Tennessee—In 70 out of 98 counties.
Texas—In 120 out of 149 counties.
Vermont—The whole of the State.
Virginia—In 56 out of 108 counties.
Washington—In 60 towns and cities.
West Virginia—In 40 out of 64 counties.
Wisconsin—In 300 cities and towns.

There are still 29 counties in Kentucky where intoxicants are legally sold; and here is work for the temperance people. Some of these counties will be reconsecrated. We especially congratulate Georgia. The whole state has been redeemed from the liquor traffic except four cities. In Texas great progress has been made, and in that great state the Sunday closing law is enforced as never before. Dallas has had several "dry" Sundays, and El Paso also, for the first time in its history.

Well may the men engaged in the liquor business "view with alarm" this spread of temperance principles. We hope they will reach the conclusion that their trade is hurtful to the public, and will withdraw from it. How a man with a conscience can be satisfied to be engaged in the liquor traffic—and we admit there are such men—we are unable to understand. Recently a meeting of the liquor men discussed the attitude of the churches toward their business, and regret was expressed at that attitude. It was decided to enter upon a campaign of education

lest their trade be hopelessly ruined. So we may expect to see in the secular papers the old stock claims, e. g., that in "dry" territory more liquor is consumed than in "wet." Then we ask, why do the men who make and sell liquor work so hard to prevent territories going dry? That claim is too flimsy to deceive anybody.

MCCORMICK THE LOGICAL SEMINARY has so far been a bulwark of Presbyterian orthodoxy, but that now is about to be changed. Dr. Wm. R. Henderson utters his lament in The Presbyterian. He tells of "a movement which has been in progress for the past four or five years," which has resulted in "revolutionizing the directory." The sound Trustees have been gradually eliminated and unsound ones substituted. When a vacancy occurred the unsound men had one of their choice ready to put in, and as the sound men were not on the alert, it has come to pass that the unsound men now have a majority of the Trustees, and can do as they please. They made no fuss about it, their movement was stealthy, but they carried their point. It may be that the publication of Dr. Henderson's complaint may lead to a reaction; if not, McCormick Seminary is lost to Presbyterian orthodoxy. Here is a lesson to sound men everywhere. It was while the good men slept that the enemy sowed tares in the field.

THE REV. T. A. REID died recently in Waco, Texas, at the age of 74 years. He was for seven years missionary in Africa, where he got the seeds of the disease that finally carried him off. After returning to this country, he labored in Virginia and in Maryland, and a few months ago he removed to Waco, where his son is the loved and honored Professor of Chemistry in Baylor University. Bro. Reid took strong hold of the Waco Baptists during his brief residence, and his funeral was largely attended at the First church, Pastor Carroll conducting, and the Rev. J. G. Kendall and the writer taking part. We tender our condolences to the bereaved.

PROF. JAMES H. FUGUA, Chairman of the Faculty of Bethel College, writes: "Henceforth the College will be fully in accord with Bethel and the General Association. I accepted the position of Chairman of the Faculty, relying upon the support and co-operation of my brethren and the guidance and comfort of a kind Heavenly Father." We wish Prof. Fugua and his co-laborers the highest success, and we expect good reports from them.

A BROTHER writes to ask: "What assurance have we that our secretaries will not try to be bosses?" Just the same as you have that your pastor will not try to be boss. Just the same as your brethren have that you will not try to be boss. If a secretary should try to be boss, that is no reason the brethren should allow him to be boss. If a secretary shows any bossiness, let him be duly rebuked. So far as our observation goes, the bossiness of the brethren are not the secretaries.

THE REV. W. D. GAY has announced himself as Prohibition candidate for Governor of Alabama. He will push his reform work in which he has for years been engaged.

SUBSCRIBER for the RECORDER.

Editorial Varieties

"Politico" has been wittily defined as "the science of being polite." L. A. Wittily says that the reason we need two political parties is not because there are two sides to every political question, but because there are two sides to every political office—the inside and the outside.

A paper published by colored Baptists has in a slight form the picture of colored brethren and sisters. It is ahead of anything we have seen in the pleasure business. THE WESTERN RECORDER is not a contentment in that race.

The Russian censors have interdicted the publication of the Sermon on the Mount. Certainly this sermon is against the despotism they have in Russia, and it is a document which, if the people generally read, will make them less liberty.

The old and comparatively poor families of the nobility of Germany are complaining bitterly that the Emperor has taken to associate with rich people. They resent the influence of money in the court. Just what they will do to it remains to be seen.

Dr. Malcolm McCormick, of Atlanta, called Wednesday last week for England, where he is called to do evangelistic work at Black pool and elsewhere. We hope he will be greatly blessed, and that he will let our readers hear from him. More and more our American preachers are coming to be in demand in England.

As an illustration of the inadequate reports the secular papers give our Baptist meetings, we picked up Memphis Commercial Appeal of June 15th, and looking for some notice of the meeting of the Alabama Baptist Convention on that day, found nothing, but did find a notice of a freight train's getting partly off the track there. Other notices of interest were given to this matter, and Baptists should do the same.

JOHN Y. BROWN, Esq., has subscribed for the Western Recorder for 1892, and he thinks it well for others to do the same. He is eighty-five years old and is in full mental, and in rare physical, vigor. We have often thought it might be well to savor subscriptions, so as to make them perpetual. Thirty-five dollars will savor a perpetual subscription.

They only who build on ideas build for eternity. The secular papers give our Baptist sort of ideas. If they be false, what is built on them will perish. Only what is built on truth will abide. We would amend Mr. Emerson's statement to read, "They only who build on true ideas build for eternity." A great many of the striking utterances of earth's wise men need to be amended.

The 5th Saturday and Sunday meeting at Glendon was a very enjoyable affair. Pleasant dining was served on the grounds and the hospitality of the people abounded. The programme, as published, was carried out with two or three exceptions. The Rev. R. C. Kumble preached the sermon Sunday, and the Rev. B. F. Hagan preached on Saturday. The District Board had an interesting meeting.

The writer was told while in Waco, by a most reliable party, that Dr. J. E. Cranfill had made a good deal of money out of his oil investments, and that he is very generous with it. Men who are generous are the ones to make money. It is a pity for money to get in the hands of those who are miserly. The writer has seen the granite Dr. Cranfill, and hope he will become wealthier still.

And now they are finding germs even on top of Mount Blanc. Prof. Blot says that up on Mt. Blanc, "in the crystalline and admirably pure water of a spring on the trail from Montevaux, I found twelve cubic centimeters of water in which was one million antimeter." So any persons who may have been contemplating a residence on Mount Blanc, or on other high mountains so as to avoid germs, may as well abandon the idea.

We do not know a more industrious or a more efficient worker than Dr. R. M. Barrett of Waco. He is professor of a number of subjects in Baylor University and Bible school. He is pastor of West Waco Baptist church, and he is a general helper of every good cause, and of every deserving person. He has a true heartiness in Mrs. Barrett, and they are greatly blessed in their work. The writer has seen the minister, and while in Waco, and had a good opportunity to observe. God bless them and their two children.

President Mitchell, of the United Mine Workers, issued an appeal to the striking coal miners, not to drink any intoxicants during the strike. The Milwaukee Social Democratic Herald, speaking of this, says that the miners, "acting on his advice, through the churches on Sunday last and took an oath of total abstinence and the pledge to entirely keep out of saloons till the strike is settled." It is significant that the church is here made the mouthpiece of the union. Look at the saloons, they fill the churches. It is to be hoped those miners will see how much better churches are than saloons, and will continue to throw the church after the strike is settled. The action of their will carry the saloon influence on the side of a speedy settlement of the union. The saloons, and the saloons of drinking is more and more making its way among the people.

AMONG THE Churches

LOUISVILLE.

Walnut-street.—Pastor Eaton discoursed on "Church fellowship," and on "The baptism of Israel." His reported a fine time in Texas.

Broadway.—Pastor Jones preached on "God's supplying all needs," and on "Coronation." One received for baptism.

Chestnut-st.—Bro. C. E. Hutchinson preached on "Soul-winning." No preaching at night.

East.—Pastor Felix preached. His themes were, "Following Paul as he followed Christ," and "The wise master builder." Preparing for their 60th anniversary. Bro. C. U. McKillop will be supply for a month. The pastor will be at Hot Springs, Va.

McFarman Memorial.—Pastor Hamilton preached on "Christ's Gospel," and on "Universalism." One baptized.

Twenty-second and Walnut.—Pastor Dement spoke on "The missionary spirit," and on "Selecting a husband." One received for baptism and baptized.

Clifton.—Pastor Foster preached. Topics: "Joseph revealing himself," and "Christ rejected."

Franklin-street.—Pastor Jenkins and Bro. C. I. Casey spoke on "Knowing the truth," and on "The golden rule," respectively. House being repaired. Sunday-school picnic Tuesday.

German.—Pastor Jansen preached on "Reconciliation," and on "The successful word."

Highland.—Pastor B. A. Dawes discoursed in the morning on "Why Jesus stopped." No meeting at night.

Logan-street.—Pastor Tralle spoke about "Faith," and about "The choice of Moses."

Farland.—Pastor Taylor preached on the topic, "Having one's first love." "The power of the Gospel to change life."

Southgate-street.—Pastor Clarke spoke on "Saved to serve," and "Redemption through Christ." Three received for baptism, two by letter, one by relation and seven baptized.

Third-ave.—Pastor Allen's themes were, "Praying for the preacher," and "The Lord's harvest."

Twenty-sixth and Market.—Pastor Held preached about "Perseverance" and "The destruction of Sodom." One received for baptism and one baptized.

Thirty-sixth and Grand.—Pastor Ross preached.

Oakdale.—The pastor preached on "The secret of divine guidance," and "The fall and recovery of man."

Van Buren-street.—Pastor Ray preached on "Command and promise," and "The great day." Two joined by letter and one made profession.

Preston-st. Mission.—Bro. Bromfield spoke on "Where art thou?" Outlook good.

Rope Rescue Mission.—Brethren Williams and Roach preached. Fine Bible class.

Ash-street.—Bro. Bromfield reports a good work.

Bro. Fountain Rainwater, of Waterloo, was present at the Pastors' Conference, and he expressed his pleasure in visiting Louisville for the first time. He gave an interesting account of the way things are done in the mountains, and how different he had observed things in the city. For example, wishing to talk to a man on the street about religion, he stopped him and extended his hand, saying, "Hello, Bro. Rainwater." The man said, "My name is Branchwater," and passed on. A man in the mountains would not have done that way. Bro. Rainwater is pleased with Louisville.

THE STATE.

Brother Charles H. Nash writes: "Bethel Association meets at Adairville, Aug. 5th, next Aug. 7th. Please correct in your next issue."

The Star's church is deeply grieved that Pastor E. Spitzer feels it his duty to break up the one which have bound pastor and people for more than ten years. They appreciate his unceasing devotion, constant care and faithful labors, and would not receive him back, and are expressing their love for him in well chosen and eloquent words, which must touch his warm heart. They

command him as an upright Christian gentleman, zealous of good works, sound in the faith and a good pastor. We are sorry for the church to lose such a pastor, and for Bro. Spitzer to feel that he calls him away from such a church.

Bro. E. L. Gillespie, clerk, writes: "The Simpson Association of Baptists will meet Tuesday morning, July 29th, with the Whipperwill church, Logan county. Visiting brethren will come by way of Frankfort, Ky. The brethren of Whipperwill will have arranged to furnish conveyance for visiting brethren from here (Franklin) out to Whipperwill, about 12 miles. Get to Franklin by 7 A. M. Tuesday morning. Hope you and a number of the brethren will come and help to make this meeting of our Association a mission-inspiring and soul-splitting meeting."

Pastor Karle D. Sims writes: "Last third Sunday I closed one year's work as pastor of the church at Croppsville, Ky. I received 100 new members to the church, two by baptism and two by letter. In the year we had over 150 additions to the church, 90 of whom I baptized. We also gave several hundred dollars for missions and other purposes. Have commenced work on our new house of worship. A unanimous call for the coming year has made the pastor very happy."

Pastor J. E. Martin, of Erlanger and Silas churches, will supply for Pastor Nowlin at Upper-street, Lexington, where he will be in charge, where he supplies for Pastor J. T. Christian during the summer.

Bro. Fountain Rainwater, of Waterloo, while in Louisville, called at our office. He is one of our leading pastor-avengers in the mountains of Kentucky.

Bro. E. B. Pollard, the new pastor at Hartford, Ky., received a cordial reception. He is as well pleased with the church and community as they are with him, we predict a most happy and prosperous pastorate. In college towns the congregations fall away on vacation, but he is well pleased with the church and community as they are with him, we predict a most happy and prosperous pastorate. In college towns the congregations fall away on vacation, but he is well pleased with the church and community as they are with him, we predict a most happy and prosperous pastorate.

Pastor F. W. Coakley writes: "We had a good day last Sunday week at Hartford. One received for baptism. In order to accept the call to Hartford for two Sundays, I am compelled, greatly to my regret, to give up this noble church. The two churches, Beaver Dam and Hartford, are doing a good work, and other Sunday afternoon work, keeps me busy and happy. God be praised for any place in his vineyard. We are beginning to look forward to the new association's coming. We want to make it memorable in our minds. We had a treat here Sunday night. Bro. J. B. Rogers, one of our boys from Springfield, Ill., was here and preached to a big crowd, and delighted them all."

Pastor F. G. Jones writes from Drakeboro, June 30: "We closed an eighteen-days meeting a week ago at Drakeboro. We had 22 of which united with the church and the remainder uniting with the M. E. church of this place and others. Bro. I. N. Compston, of Madisonville, did the preaching to the great delight of all present. Bro. J. C. Combs is a man of prayer and power, who aways his audience at will. The oldest citizens of our town say they have no recollection of such a revival for years. Our people learned to love Bro. C. dearly, and were made to realize in giving him the parting hand. We are glad to say that the results of his work are looked for in the future as well as in the present. We have felt and appreciated the kind deeds of benevolence bestowed upon us as a church in the past by our beloved brother, James T. Pierce, and who is now having a baptistery placed in our church at his own expense, donating this with many other donations which he has given in the past. May God bestow his high heaven and the richest blessings of God be bestowed upon him. We don't know, as a Baptist band, what would become of us financially were it not for such a Christ-loving brother as Bro. J. T. Pierce. We hope that our hardships will become easier and our trials less than we have had to undergo in the past."

At the State Board Institute at Liberty, Bro. Weaver and Tralle last week rendered valuable service.

The Combination Old Cure for Cancer was originated and perfected by Dr. D. M. Ego. It is soothing and healing and gives relief in all cases. It is a new discovery, more comes than all other treatments combined. Those interested, who desire free literature and a free trial, may obtain same and express by addressing the Home Medical Dept., 875 G. P. O., Box 28, Indianapolis, Ind.

Pastor Sales at McKinney was aided in a meeting by Bro. J. A. Taylor. There were 14 additions.

Our new house of worship at Liberty was dedicated last Sunday. Bro. J. M. Weaver preached the sermon and raised the amount to the indebtedness. Bro. J. B. Ferrell is the efficient pastor.

OTHER STATES.

Pastor Chas. W. Daniel writes from Pine Bluff, Ark.: "Bro. T. T. Martin has been with us in a most glorious meeting, which closed the night of the 26th inst. Seventy-one have been received into the fellowship of the church, 54 of the number by baptism. Aside from the large ingathering, our people have been greatly benefited and work placed in a splendid condition generally. This is the second meeting Bro. Martin has held with us. He is one of the few a church can afford to invite often to aid in evangelistic work."

Bro. E. W. N. Simms writes from Carroll, Texas: "I have been in Texas about five months, from Missouri. I have done almost constant work since Feb. 15th, when we arrived, supplying vacant pulpits or holding meetings. One month since we closed a fine meeting at Haskell, West Texas, with 30 or 35 accessions to the church; while we are just closing one now near this place, wherein there have been 20 or 30 professions. I am now somewhat contemplating going to Waynesville, Ala. to visit a friend, but I have not yet called, though I have never seen the place. I had preferred Texas, though the Lord seems leading me to North Carolina."

Mathews, N. C., has enjoyed a glorious revival, 7 baptized, 7 restored and two received by letter. The meeting at Double Branch, N. C., resulted in 33 being baptized with Christ in Baptism in a beautiful pond just below the church. This is a good field for work.

The church at Rockyhook, N. C., has held one of the best revival meetings of its history. As a result, 100 have been baptized, and 33 added to the church; while we are just closing one now near this place, wherein there have been 20 or 30 professions. I am now somewhat contemplating going to Waynesville, Ala. to visit a friend, but I have not yet called, though I have never seen the place. I had preferred Texas, though the Lord seems leading me to North Carolina."

The revival services held with Pleasant Hill church, Ala., was a glorious occasion. Sixteen were added to the church with more to follow.

Bro. W. C. Hurley closed a series of meetings at Rocky Hill, church, Ala., 85 additions to the church, 28 of whom by experience and baptism.

Antioch, Texas, closed their meeting with 16 additions by experience and baptism.

Bro. R. T. Hanks assisted the pastor of Gonzales church, Texas, in a meeting resulting in 15 additions to the church.

The meeting with the church at Sevier, Tenn., closed with the following glorious results, people greatly revived and 15 accessions to the church. Ten by experience and baptism.

The church at Union, Texas, has been spiritually blessed. Fourteen accessions to the membership, a Sunday School organized, a deacon ordained and a pastor, Bro. L. T. Hassell, called.

The First Church Chickasha, I. T., has set apart to the full work of the Gospel ministry, Bro. E. D. Cameron, who recently came to the Baptists in Antioch, Texas, and had no reference to my visit to London to attend the General Association, for all were invited to come to the meeting. I felt at home among the brethren, and was treated by all most cordially, and I shall long remember London and her citizens with pleasure. FOUNT. RAINWATER.

A rich spiritual blessing has been enjoyed by the church at Santee, S. C. Seventeen souls were added to the church by experience and baptism.

In Sally, S. C., the church has been much encouraged in a protracted meeting held by Bro. A. C. Wilkins. Eleven were received for baptism, 1 restored and 1 received by letter.

In a week's meeting at Peter's Creek church, S. C., 8 were received for baptism and one by letter. Christians were revived and the cause of Christ strengthened.

The church at Hale's Chapel, Tennessee, closed their meeting with 37 additions to the church.

Dr. C. E. W. Downs, of Washington, Indiana, paid us a pleasant visit on his way to Harrodsburg, Ky. He is doing a fine work in Washington, but we wish we had him back in Kentucky where he belongs. He is ever welcome with us.

ALABAMA BAPTIST CONVENTION.

This body had a very interesting meeting in New Decatur, Ala., last week. Pastor Quisenberry and his people provided for the brethren in most judicious manner. Bro. H. B. D. Mallory was chosen President, and W. A. Davis, Secretary. The annual sermon was by Dr. L. O. Dawson, who was chosen by the Trustees as President of Howard College, and he was elected to the office, will accept. While all the usual objects received attention, chief interest centered on Howard College, and on an appeal pledged were secured for over \$2 000 a year for five years to pay the salary of the President. Some changes were made in the management of the College. The Trustees are elected by the Convention, and so the institution is under denominational control, but the management is not committed to the Trustees. This is as it should be. Denominational institutions should be under denominational control, but the management should be left to those specially chosen for the purpose. Secretaries Willingham and McCool were on hand, and made fine addresses, as is usual with them. Dr. A. J. Dickinson's address on denominational education was especially striking. The writer greatly enjoyed speech by the Rev. H. O. Risner, who left Kentucky not long ago to become pastor at Roanoke, Ala., and who has there made a most brilliant record. He had just dedicated a new place for his worship, Dr. Willingham preaching the sermon. He is a great favorite in Alabama. The deliverances of Drs. Davidson, Crumpton, Wharton, Stakeley, Patrick, Carver and others were highly appreciated. The Convention goes to Troy next year, where Dr. A. E. Campbell is pastor. Dr. C. A. Stakeley is to preach the sermon, Dr. J. L. Gross, alternate.

A 4 P. M. on the second day the good citizens gave the messengers and visitors a charming excursion on the river, with free lemonade and hearty cordiality.

The WESTERN RECORDER manured well every way. He enjoyed the handsome hospitality of Mr. and Mrs. Geo. Williamson, and brought away forty-one new subscriptions to the paper, beside many renewals.

The meeting was well attended and was most enjoyable throughout. In connection with the Convention, the State Secretaries held their meeting. They are now the standing committee of the Southern Baptist Convention on co-operation, and they adopted some recommendations which will apply to the papers. They carried out the action of the Convention in Asheville, and the movement will, let us hope, be duly pressed. Rallies should be held in every district association of the South, and the earnest aid of some of them there should be several.

The following note has been received from Bro. Fountain Rainwater, of Waterloo, Palaikat county: "In the WESTERN RECORDER's report of the proceedings of the General Association, held recently at London, I am reported as saying, 'I have gone among the people without being invited or sent.' This has reference to my habit in doing evangelistic work, and had no reference to my visit to London to attend the General Association, for all were invited to come to the meeting. I felt at home among the brethren, and was treated by all most cordially, and I shall long remember London and her citizens with pleasure. FOUNT. RAINWATER."

Col. T. P. Riky, one of the most prominent, best known and highly esteemed of our laymen, died at his home in Lawrenceburg last Sunday, after a lingering illness. He was a warm personal friend of the messengers of the WESTERN RECORDER, and we feel bereaved by his death. We tender our condolence to the family.

B. F. JACOBS, Esq., of Chicago, the famous Sunday School worker, died last week, after a long illness. For 25 years he had been superintendent of the Manual Baptist Sunday School, and for longer than that he was a member of the International Sunday School Committee.

Dr. and Mrs. W. P. HARVEY have been some days in Birmingham attending the bedside of Mr. Frank Harvey, who is sick of typhoid fever. His recovery is confidently expected.

Dr. CHARLES W. NEDHAM has been chosen President of Columbian University, Washington, D. C. He has been for some time Dean of the Law Department.

Summer Weariness. Herzfeld's Acid Phosphate Relieves the languor, exhaustion and nervousness of summer. It strengthens and invigorates permanently.

DEAR RECORDER:— I am in a good meeting here with Rev. A. B. Ingram. He is a delightful brother to labor with, and has a most excellent people, who have shown me every consideration. The country is very dry here, and in many sections the crops ruined by the drought; but there have been vast improvements since I last saw the country. I have met many old friends, and those whom I baptized in other years. Some have come over a hundred miles to see and hear me once more, which I appreciate more than I can tell. I will preach at several places where I have labored before leaving the state. I am deeply impressed with the lapse of time since I left Texas twelve years ago.

Mrs. Boyet's health is much improved, and we will soon turn our faces homeward and begin again our work at Mayaville. God bless the good people there, and preserve their health till we meet them again. I find the WESTERN RECORDER loved in Texas, and have the pleasure of reading it wherever I go. Fraternally, JOHN H. BOYET, Gainsville, Texas, June 25.

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DR. W. H. FELIX RECONSIDERS.

When the rumor reached us that Dr. Felix had resigned the care of David's Fork church, we were surprised and asked, how can it be? There is no finer preacher and no better church. Surely enough he did resign, but he encountered more opposition than he expected. As soon as the church recovered from the shock, a meeting was called to consider the situation, and every man, woman and child in the congregation rang out a protest so earnestly, that the good Doctor was forced to reconsider. Hereafter he will know better than to shock the community by attempting to sever relations that are so closely and harmoniously knit together. Dr. Felix is a man who would scorn the idea of remaining pastor if he thought that some one else could and would lead a church to a higher plane of efficiency. This fact, no doubt, influences him to unjustly reflect on himself if any of his members fail to come up enthusiastically to every duty. David's Fork is one of our noblest churches, and Dr. Felix is a model pastor, and worthy of being pastor of any church in the land. If it was known that he would accept a city pastorate, he would be in demand as pastor in our greatest churches, in our greatest cities. H.

DEAR RECORDER—We Baptists here in Brazil try to avoid proselytizing among the other denominations, but it is not always so happy. It appears that their members come over to us and cast in their lot with us.

The baptism of two or three of their members is invariably followed by a "foly war" upon us poor Baptists, especially in the case of the baptized members were Presbyterians. Newspaper discussions become the order of the day, and the most formidable tracts on baptism are put into circulation.

One of these tracts, written by a Brazilian who knows a little English, has just appeared. Our Presbyterian brethren say that this tract decides the question once for all. The author quotes freely from the writings of a certain Dr. Gallaher, who is really a contributor on the subject to the columns of the Christian Observer, your neighbor. It is claimed that the aforesaid Dr. Gallaher has demonstrated that all the Hebrew dictionaries that define baptizo, to dip, are wrong, and that baptizo, not even in classic Greek, never did mean to dip. This same Dr. Gallaher has also discovered in the centuries post-apostolic among superstitious Catholics.

It seems that your attention has not been called to this "new light" among Presbyterians. Since he has so thoroughly demonstrated that baptizo, not even in classic Greek, never did mean to dip, don't you think you should turn over that thousand dollars without delay to Dr. Gallaher, of the Christian Observer? What do you say?

W. E. ENTZMINGER.

DEAR RECORDER:— I am in a good meeting here with Rev. A. B. Ingram. He is a delightful brother to labor with, and has a most excellent people, who have shown me every consideration. The country is very dry here, and in many sections the crops ruined by the drought; but there have been vast improvements since I last saw the country. I have met many old friends, and those whom I baptized in other years. Some have come over a hundred miles to see and hear me once more, which I appreciate more than I can tell. I will preach at several places where I have labored before leaving the state. I am deeply impressed with the lapse of time since I left Texas twelve years ago.

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Don't fail to see the World's Fair Buildings now in course of construction. A. J. Green, A. A. Union Depot, Louisville. A. Whelan, F. & T. A., 216 Fourth Ave. C. H. Hanger, G. F. A., 115 1/2 1st Ave. G. Allen, A. B. B., 1st & 2nd Sts. H. S. Spencer, Gen. Mgr., St. Louis.

Please mention this paper when writing advertisements.

SUMMER BIBLE SCHOOL AT BAYLOR UNIVERSITY.

For six summers we have been conducting a Bible school lasting one month during the vacation, but this year it was held only three weeks, so as not to conflict with the fifth Sunday meetings. Eighty adults matriculated, including several laymen and a dozen or more young ladies, besides over a hundred children, who received the able instruction of Mrs. M. J. Nelson, the noted Bible woman. There were six regular lectures daily, besides special classes in music and in child-training held at separate hours. Dr. A. H. Newman delivered seven instructive lectures on "Baptist Principles in All Ages." Dr. Carroll lectured daily on Exodus, at times transporting his hearers with his glowing interpretations, and with his prophet-like visions of the Biblical scenes. Dr. B. R. Womack, of Greenville, gave twenty lectures on "The Person and Nature of Christ," detailing in a most profound manner the arguments for and against the divinity and humanity of our Lord. His lectures left a deep impression. Rev. B. A. Opass, of Waxahatchie, gave ten lectures on the "Pastoral Epistles," handling in a pleasing and helpful manner the great doctrines and precepts of Paul as addresses to young preachers.

All were delighted to welcome the editor of the Recorder, who delivered ten sparkling lectures on the various phases of a preacher's life and work. His practical suggestions will help many out of old ruts, and his easy style gave a charm to all he said. The writer delivered a number of lectures on the various relations of the preacher, not included in the topics discussed by Dr. Eaton. On the 28th Dr. A. C. Dixon was with us, and gave us two powerful discourses, one in the chapel of the University, the other in the auditorium of the First Baptist church, so as to afford an opportunity for friends in town to hear him. Dr. Eaton also preached once at the First church and once at East Waco Baptist church. The regular music was conducted by Prof. R. S. Coward, though Bro. Brown, with Sid Williams in a meeting at Columbus-street, gave us some sweet songs. The writer delivered five illustrated lectures at night, using some excellent stereopticon views furnished through the liberality of Bro. George W. Carroll. At times the spiritual tide rose high, and all feel that they were made better by coming. Some five or six declared their desire to enter the foreign field. The Lord lead many more into this greatest of all works. ROBT. N. BARRETT.

There was nothing at the Convention that was worth more to those who participated than the alumni banquet at the Wake Forest men at the Battery Park Hotel. We want something like this for the Seminary men next year at Savannah. To this end the Vice-Presidents are expected to lend all aid to the committee in working this matter up. Let them see to it that interest in it is stirred among the alumni of their own state, and that as many of them as possible decide in advance to attend. The Vice-President for Kentucky is Bro. J. N. Prestridge.

A committee was appointed to prepare suitable resolutions on the death of Dr. Kerfoot, and to send a letter of sympathy on behalf of the association to the widow of Bro. C. G. Jones, who died at Covington, Ky., during the session of the Convention at Asheville. This committee is composed of Bro. E. E. Folk, of Tennessee; J. L. Gross, of Alabama, and I. A. Hailey, of Kentucky. JUNIUS W. MILLARD, Baltimore, Md.

DEDICATION.

Sand Spring church, in Baptist Association, dedicated their new house Sunday, June 29. The house is a credit to the little band. It is a beautiful frame building, 50x40 feet, arched panel ceiling, and cost about \$3,000, including work contributed. Pastor E. F. Adkins and his people deserve great credit for this contribution to the Lord's work. The writer preached the sermon. The house was full, and yet far more people were out than in. There was a small debt which was met. They did not have quite enough pews, and that was provided for. A friend agreed to furnish them a pulpit. So they start off with no debt, united and well equipped for the Lord's work. Bro. R. L. Pardon will aid the pastor in a meeting, beginning July 14.

MEETING OF THE ALUMNI ASSOCIATION OF THE SEMINARY.

A meeting of more than usual interest to many pastors in the South was held at the Disciples church in Asheville during the meeting of the Southern Baptist Convention. I refer to the annual meeting of the Alumni Association of the Southern Baptist Theological Seminary. In the absence of President I. J. Van Ness, of Tennessee, the meeting was called to order by Secretary J. A. French, of Texas. R. H. Marsh, of North Carolina, one of the students at the first session of the Seminary, was elected President pro tem. Besides Dr. Marsh, there were present with us other brethren who were among the students in those historic days, as G. W. Hyde, of Missouri, and J. Wm. Jones and

John Mitchell, of North Carolina. It was a great pleasure to have them present, and they were specially invited to meet with us next year at Savannah.

On motion, Junius W. Millard, of Maryland, was elected President for the coming year, and J. A. French, of Texas, was elected Secretary to succeed himself, an honor that he may have as long as he is essential to us as he is at present. Vice-Presidents were elected for the various states that compose the territory of the Convention, and indeed from territory outside our immediate bounds, for Bro. H. P. McCormick and H. R. Moseley were elected to represent Porto Rico and Cuba respectively.

A strong Executive Committee was appointed to serve the coming year composed of Weston Bruner and H. W. Kemp, of Maryland; Carter Helm Jones, of Kentucky; John D. Jordan, of Georgia, and W. R. L. Smith, of Virginia.

On motion of J. Wm. Jones, of North Carolina, and after remarks by various brethren, it was decided to request this Executive Committee to provide some sort of entertainment next year during the meeting of the Convention at Savannah. This the committee will do, but it may be well to say just here that this motion did not mean that these gentlemen should do this at their own expense. They expect to be loyally supported in it by the entire body of the alumni.

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P. S.—Remember, I have the promise of twenty-five meetings for the State Board. If any of the missionaries want meetings

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let me know at once when you prefer to have them and I will try to arrange it. J. G. B.

TO-DAY'S BURDEN.

To every one of us there must come some time when the whole tenor of our lives is changed. We stand upon some eminence, and look back and see the familiar faces and the familiar places, remembering all the careless joy that belonged to those days that are past; and then we say, All this is ended for us. Whatever the future brings, it cannot recall what is past. Our friends of long ago have passed away; the old thoughts that filled our minds can never satisfy us again. Then we look forward, and see stretching before us a new kind of life, dreary, it may be, lonely and unfamiliar. Along this road we must henoforth walk; and the very dignity of the soul demands that every such crisis should be met, that we should realize it, that we should try to take the measure of it, and ask ourselves what we must do, what we must do, under these new circumstances. But it does not follow that we should carry always with us this consciousness until it burdens us and until we lose the joy of life, because we have to learn another lesson. We go into an unknown land, but in this land we must make our home; here must be new fellowships, new experiences; there must be much talk by the way with those whom we meet, kindly greetings exchanged. These days are not to be overshadowed by only one great thought; they are days to be filled little by little. In the new interests we must live. And so after we have taken the measure of these days that are to come, that other word comes to us, "Sufficient unto the day is the evil thereof." It may be a great burden which we have to bear, but we do not have to bear all at once.—S. M. Crothers, D. D.

WHAT MAY BE EXPECTED AT PROVIDENCE.

The arrangements are about completed for the entertainment of the multitudes who will come to Providence to attend the great B. Y. P. U. A. Convention July 10-18. Among the speakers will be such men as Gov. Kimball, of Rhode Island; Mayor Granger, of Providence; Dr. J. W. A. Stewart, of Rochester; Dr. Russell H. Conwell, of Philadelphia; Dr. O. S. Gardner, of Richmond; President E. W. Hunt, of Granville; Rev. J. D. Freeman, of St. Johns; Rev. Cornelius Woolfkin, of Brooklyn; Dr. W. W. Dawley, of Minneapolis; Dr. J. S. Kirtley, of Kansas City; President E. Y. Mullins, of Louisville; Dr. J. T. M. Johnston, of St. Louis; Dr. T. O. Rust, of Nashville; President W. H. P. Faunce, of Brown University; Dr. O. E. Gifford, of Buffalo; Dr. L. C. Barnes, of Pittsburgh; Dr. G. W. Truett, of Dallas; President N. E. Wood, of Newton; Dr. Galusha Anderson, of Chicago, and many others.

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Roanoke College.

Roanoke has closed its 26th year. Students were in attendance from 15 States, Porto Rico, England, and Korea. The College has a reputation with scientific studies well adapted to suit the wants of all students. Specialism has been added. The instruction is thorough and the standard high. The Faculty is composed of men of liberal scholarship, five having had 17 years of postgraduate work in American and foreign universities, and two others being holders of College degrees. Few institutions offer so much at so little expense. The Roanoke Valley is famous for its beautiful mountain scenery and beautiful climate. The moral, social and religious advantages of Roanoke are unsurpassed. The Catalogue of 26 pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the Catalogue, with the June Collection, address the President, Dr. Julius D. Dreiser, Salem, Va.

The true strategy in attacking any vice is by putting in a virtue to counteract it, in attacking any evil thought by putting in a good thought to meet it. Thus a man is lifted into a higher state of being and his old strength falls off him.—Arthur Helpe.

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President of the Bluefield Banking Co. President and General Manager of the Swan Lake Oil Co., Owner of Wm. Hicks & Co., wholesale and retail furniture, Bluefield, W. Va.
- T. P. Estes**, Second Vice Pres., Pierre, S. D.
Attorney, and member of the law firm of Estes & Lambert, of Pierre, South Dakota.
- I. B. ESTES**, Third Vice Pres., Pierre, S. D.
Capitalist.
- I. BUNCH**, Fourth Vice Pres., Pierre, S. D.
Capitalist.
- JNO. R. MCCULLOCH**, Treasurer, Bluefield, W. Va.
Capitalist and business man, senior member of McCulloch Brothers.
- E. T. OLIVER**, Secretary, Barboursville, Ky.
Secretary and Treasurer and General Manager of Barboursville and Cumberland Valley Gas and Oil Co., and an extensive dealer in coal, coke and mineral lands.
- H. C. JONES**, Ass't. Secretary, Bluefield, W. Va.
President of Bluefield Oil Company, and Vice President of Barboursville & Cumberland Valley Gas and Oil Company.

DIRECTORS

- W. H. COFFMAN**, **WM. HICKS**,
- H. C. JONES**, **E. T. OLIVER**,
- W. S. FOUTZ**, Bluefield, West Virginia,
Secretary and Treasurer of Swan Lake Oil Co., Cashier of Bluefield Banking Company.

OBJECT OF THE COMPANY

The Knox Lubricating Oil and Refining Company proposes to meet the greatest need in the Knox County, Kentucky, Oil Fields.

With the proposed construction of pipe lines to market completed, the oil production of this region will be greatly increased and the volume of business for such a company adequate to make investments in its stock gilt edged. The company will begin business handling a daily output of at least 10,000 barrels per day. This, it can be seen, means dividends from the start and rapid advance in the price of stock.

The liberality of the company's charter enables them to construct, lay and operate pipe lines and pumping stations, build and maintain tankage facilities, erect and operate refineries, drill wells and market the product thereof, either in crude state or refined.

VALUABLE FRANCHISES OWNED

This company has secured valuable franchises and rights from the county of Knox by which it can lay its pipe lines on the county roads for carrying the product of the field to the railroad and other points for refining and shipment.

PIPE LINE AND TANKAGE

We propose to begin at once laying pipe lines to the different producing wells of the Knox county field. These lines, as well as the tankage facilities, will be adequate in capacity to care for the output of the field. Pumping stations and loading facilities will also be provided. The company will secure, own and control the necessary tank cars to convey its product to market.

OUR REFINERY

It is the purpose of the company to erect a refinery for the purpose of preparing oil for marketing. As the product of part of this field is a HIGH GRADE OF LUBRICATING OIL, this refinery will be constructed with that end in view. Ample facilities will also be provided for taking care of illuminating oils.

In view of the enormous outlay of money such a vast undertaking will require, the Board of Directors has decided to place a sufficient amount of stock of this company on the market at 25 cents per share to help provide the necessary funds. Application should be made to the company either at Barboursville, Kentucky, or Bluefield, West Virginia.

Not less than 25 shares will be sold amounting to \$6.25.

In addition to the valuable pipe line and refining interest of this company, about 8,000 acres of oil producing lands, or leases thereon, are owned by this company, located in the proven oil basin of Kentucky in Knox, Whitley, Lincoln and Clay counties. The oil properties referred to consist of ten acres in fee simple adjoining the "John Wags" farm, on which is located the famous "Wags" gusher, the property of the Atlantic & Pacific Oil Company; and also adjoining the Swan Lake Oil Company's property, which contains two large gushers, producing 2,000 barrels per day each.

Also 40 acres, which is owned in fee simple, within 1/2 of a mile of the above-named properties. These properties are located within the territory that might be termed "The Spindle Top" of Kentucky—400 acres on Sinking Creek, closely adjacent to the large producing wells on said creek; 142 acres on Fighting Creek. All the above are in Knox Co., Ky.

1,000 acres at the mouth of Big Poplar Creek on Cumberland River, Whitley county, Kentucky, on the Knox county line, and wells are being put down by other companies on the property adjoining this tract.

3,000 acres in Lincoln county, Ky.; also 3,000 acres in Clay Co., Ky. The development of this enterprise and the properties connected therewith will be pushed as fast as the respective interests will admit.

Not less than 25 Shares will be sold amounting to \$6.25.

ADDRESS THE

Knox Lubricating Oil & Refining Company,

Either at Barboursville, Ky., or Bluefield, W. Va.

Cures Weak Hearts.

Palpitation and other heart irregularities are usually always caused by a weak stomach and indigestion. **TYNER'S DYSPEPSIA REMEDY** cures weak stomach, regulates the gastric juices, builds up the appetite and invariably cures palpitation, intermittent pulse and other heart irregularities. For this purpose it has no equal. It cures all stomachic troubles and increases good health and awakes refreshing sleep.

A GOVERNOR'S OPINION.
 Governor Robert Taylor, of Tennessee, says: "I find Tyner's Dyspepsia Remedy an admirable aid to digestion. It imparts vigor and eagerness of feeling which is very desirable. It is a first-class remedy for aiding digestion, curing dyspepsia, relieving fullness and depressed feeling after eating."

Price in cents per large bottle. For sale by druggists. Six bottles for \$5.00, sent by express on receipt of price by Tyner's Dyspepsia Remedy Co., 107 1/2 St. Forth St., Atlantic, Ok.
 Send for a sample bottle FREE.

THE FARM

KENTUCKY TRADE ITEMS.

A. R. Sphar bought at Mt. Sterling court a pair of nice harness mares for \$300.

Total sales of tobacco in this market last week were 2,631 bbls., against 2,907 bbls. corresponding week of last year.

Robert Meiser sold 25 acres of mixed hay, growing crop, to George Clayton for \$16.50 per acre.—Paris Kentuckian.

Messrs. Farris & Denny purchased of Mat Sandidge, of Millidgeville, a three-year-old saddle gelding for \$175.

M. J. Farris bought of C. M. Jenkins, of Garrard county, 55 head of 1,000-pound cattle at \$4.75 per hundred.

Richard Foley shipped last week to Babble & Son, of Louisville, 25,000 pounds of wool, bought in this county at from 16 to 18 cents.—Danville Advocate.

Jonna Well shipped last week from Cynthiana 126 head of distillery cattle. They averaged 1,100 pounds, and cost \$5.10 per cwt.

W. B. Beasley & Bro., of Garrard, sold to Eastern men 176 cattle, averaging 1,650 pounds. This herd is said to be one of the best in the State. The price paid was \$5.50.—Interior Journal.

Several lots of feeders have been engaged in Lincoln for fall delivery at 4 1/2 cents.—Lutes & Co., sold 14,900 lb. cattle to Gentry Bros., at Danville last week at 4 1/2 cents.—Stanford Democrat.

J. R. Calloway, one of our best known farmers, sold his crop of hemp the past week, consisting of 50,000 pounds, to James Goodman, of Shelbyville, for \$5.50 per hundred.—Emmence Constitutionalist.

Wm. Whaley, Jr., bought and shipped about 800 hogs from Hutchison last week, at about an average of \$4.85. He bought 23 light of Smedley Bros.; 54 of Jas. Gray; of Jacob Jacoby, 70 heavy; of Thomas Smith, 24, and others.—Paris Kentuckian.

The Danville Advocate says: E. P. Faulconer shipped eight hog-heads of tobacco to Louisville last week. He is through for the season. He bought over 400,000 pounds at prices ranging from 4 to 8 cents. He will continue the business next year.

Auctioneer Ben Peak reports 300 cattle on the market; no first-class stock offered. Cattle of 850 pounds wt. sold at \$4.50 per cwt.; steer calves \$4 per cwt.; heifer calves, \$3.50; milk cows, \$35 to \$80 per head; pig horses, \$40 to \$80. No mules or sheep on the market.—Georgetown Times.

Sam Latham bought of Lewis Barber thirty 125-pound hogs for delivery the last ten days in August, at 6 cents; 11 yearling steers for \$285; one two-year-old steer of John Latham for \$28; J. M. Richard bought of Tom Everman two suckling mule colts for delivery Oct. 10th, at \$75 each.—Owingsville Outlook.

The weekly Kentucky crop report says: The wheat harvest is progressing well in the western and south central counties. It will be about a half crop, but of quite good quality. Corn is making a splendid growth and looks quite promising. Tobacco has been injured in the western and southern sections by drought and the attacks of grasshoppers to quite a serious extent, and there are very few plants to replace those killed; owing to these conditions, the acreage, which was already short, will be still further reduced.

HOUSEHOLD SUGGESTIONS.

Cheese blocks, which are appetizingly served with various chafing-dish products, sardine sauces, sweetbreads, or in winter, devilled oysters, are made from American cheese, which should be cut in inch and a half squares. Cover these with mild paprika, dip in egg and cracker-dust, and fry quickly in deep fat, taking care that the cheese does not melt.

A receipt for kumiss.—Into one quart of milk put one gill of fresh buttermilk and three or four lumps of white sugar. Mix well and see that the sugar dissolves. Put in a warm place to stand ten hours, when it will be thick. Pour from one vessel to another until it becomes smooth and uniform in consistency. Bottle and keep in a warm place twenty-four hours. The bottles must be tightly corked and the corks tied down. Shake well five minutes before opening.

Fruit soups are for the most part of German extraction. One of the most popular of these soups is made from cherries. The fruit should be very fresh and not too ripe, should be wiped perfectly dry, stemmed and stoned. Crack the stones carefully to preserve the kernels whole if possible. Put the fruit and kernels into a small porcelain-lined soap kettle with vinegar and water, half and half, add some very finely pared lemon rind, and stew the whole gently until the fruit is entirely melted. Boil in the soup a small stick of cinnamon, and sweeten to taste. Pass it through a colander. Put it back in the kettle and add a few croutons or crusts fried in butter. When they are sufficiently steeped, serve.

Olive cocktails replace, after May, those of oysters. Pat into each tall, thin glass five small clams, add one tablespoonful of lemon juice, one tablespoonful of tomato catsup, a pinch of salt and two drops of Tabasco sauce. Nearly fill the glasses with the strained clam liquor, add to each one tablespoonful of shaved ice and one-half teaspoonful of grated horseradish, and serve at once.

It is beginning to be understood that physical culture should be undertaken intelligently and with moderation. Especially should a middle-aged woman take up the unworked exercise carefully. Not long ago a woman of forty-five injured herself seriously, but fortunately not permanently, through some acrobatic feats which she practiced daily for some weeks in a laudable but misguided effort to reduce her flesh. Similarly the indiscriminate and violent exercise of young lads is not at all to be commended. There seems to be a popular belief that the average boy is proof against everything, particularly in the way of exercise. Actually, as any careful medical man will say, there are many things that the small boy should not do in the way of physical exercise. Very many physicians nowadays condemn dumbbells used by boys. They should certainly be bought under expert advice that their weight may be regulated to their users' size and strength. Perhaps the best exercise to be undertaken by boys on their own responsibility or on that of an unadvised parent are those outlined by the government at its army and navy institutes, West Point and Annapolis. These

have been printed for civilian use, can be bought for a few cents, and will do much and safely, according to those who know in the way of making a lad straight, strong and supple, without doing him any harm.

A macaroon pudding that may be prepared in a chafing-dish starts with a dozen macaroons. Soak these ten minutes. Beat two eggs slightly, add five tablespoonfuls sugar, one-fourth teaspoonful salt, and one cupful each of milk and cream. Then add two tablespoonfuls of blanched and chopped almonds, one-fourth teaspoonful almond extract, and four finely pounded macaroons. Turn this mixture into a chafing-dish, arrange soaked macaroons on top, cover, and cook over hot water thirty minutes.

The use of cooking thermometers, which until recently was almost wholly confined to hotels and restaurants, is increasing in private kitchens. Most modern housekeepers count them nowadays as necessities, and they are to be had at any house-furnishing shop. They register a scale of temperature which somewhat exceeds 400 degrees. In addition they indicate at what temperatures different meats should be cooked. Mutton needs the lowest temperature, 300 degrees; beef requires 310, and pork and veal each 320 degrees. Bread and pastry need 400 degrees, but biscuit must have 450; plain cake bakes well at 350 degrees, while sponge cake needs only 300. The thermometers which cost from \$3 to \$5, can be used in boiling water or fat, as well as in the oven.

In using beaten egg for croquettes or other mixture that is to be fried, dilute it with a tablespoonful of cold water to each egg. This is not only an economy, but an improvement to the process, as the diluted egg is much more easily handled than in the other form.

At a recent tea among the biscuits served were saltines covered with cream cheese and a layer of thinly sliced radishes. Each biscuit had five slices, one at each corner and one in the center, and the favor they found among the guests indicated their toothsome-ness.

A luncheon appetizer that may replace bouillon is oblongs of hot toast, on which boneless sardine is spread. A few drops of lemon-juice are sprinkled over the sardine before it is used as a paste.

—W., in New York Post.

A writer in the *Sacred Heart Review* contributes her experience in keeping jelly without covering the vessels in which it is placed. For years, she writes, this practice has been discontinued. After filling glasses, cups and bowls, the jelly is allowed to cool and then put in a cool, dark closet, protected from the dust by a width of white cheesecloth, which is put over the array of glasses. Treated in this manner jelly will not mould, but a crystallization takes place, covering the entire top; this excludes all air from the body of the jelly, and its crystallized surface is very dainty and rich. The difficulty of covering jelly to prevent mould on top makes this method of practical value; and it has been tested by many old housekeepers whose every experience is invaluable to the younger worker.

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CONVENTION B. Y. P. U.

Board trip tickets to Providence, R. I., will be on sale July 10th, 11th and 12th. Round-trip tickets will be on sale July 10th, 11th and 12th. Tickets will be good going on date of sale, and will be good for return leaving Providence, R. I., on date of departure.

Items of Interest.

It seems that these United States are just now the safest place to live in—if you can keep out of the way of strikes and riots. There have been earthquakes in various parts of France—just enough to keep the people from being easy in their minds. Violent earthquakes and subterranean rumblings have caused panics in Morocco.

Lady Burne-Jones, at Nottingham, sunder county, England, put out a black flag (inscribed: "You have killed; you have conquered.") The English who believe in free speech attacked the house, but her nephew, who lived in the same town, rushed to her defense and drove them away. Mobs which attack women are always cowardly.

The British Government refused to give up the duty on wheat, corn, flour, &c., when the war was ended, and the Chancellor of the Exchequer made a speech which indicated plainly the intention of giving the colonies alone free trade with England, while a tariff is put on imports from other countries. This will hurt the farmers of the United States more than any others, because England has been the purchaser of the bulk of our agricultural imports.

England has a perfect right to do this, and any complaint from the United States would come with a poor grace in view of our own high tariff. But such a heavy blow at our exporting business shows how little they made by his subservieny to England against the Boers.

On either side of the United States Senate chamber is a staff box which has been there since the first days. One is for the Democrats and one for the Republicans. These boxes are kept well filled. Senator Vest, of Missouri, and Senator Harris, of Kansas, have not used them for some months. The latest Senator Pettus, of Alabama, as the only one who is ever taking snuff from them. In the Nineteenth Century snuff-taking was very general among gentlemen.

The religious papers may keep still, but the secular ones are getting aroused. One of the leading New York papers says of Tat's mission to the pope: "To ward off the impenitent holding diplomatic relations with the Vatican, which the American people certainly would not approve of, the pope has been made that Mr. Tat's letter to the Vatican was from the Secretary of War, not from the Secretary of State. This is of no importance whatever. Both secretaries are of the same order as the President. The fact is that we have entered into diplomatic relations with the Vatican."

It may be too late for Protestants to open their eyes and make their Representatives in Congress afraid to vote millions of dollars into the treasury of the Jesuits by buying the lands of the friars in the Philippines. The bill before Congress does this thing. Every dollar of that money will probably be used against Protestantism in this country, and it will serve them right for their supineness.

The Maine Republicans have held their state convention. They advocate protection against the tariff of the Ohio Republicans in regard to the Philippines, but express the wish that at no distant day the Philippines will have a free government. The Pennsylvania Republicans did not speak so plainly, but their platform is nearer to the state than to the Ohio one.

The drought in Australia shows no signs of improvement, and this is the seventh successive year in which it has been more or less severe. A correspondent, writing from Midway, gives a doleful account of the consequences. He says the only districts which have escaped are the northern rivers of New South Wales, and parts of the Victoria. The loss in sheep is enormous. The government is considering the question of irrigation and storage of water.

It seems that the third great eruption of Mt. Pelee, on the 6th of June, did destroy some lives. The great black cloud which shot out of the mountain did not go towards St. Pierre, but out to sea in another direction. Persons who were out in boats were killed. The French cable repair ship, the *Albatros*, was grappling for a cable five miles from shore. She fled at full speed and succeeded in escaping with her deck covered deep with mud and stones. Ashes fell on the island of St. Lucia.

When doctors differ what shall we do? Here in the same medical journal are two articles, one of which says that riding the automobile leads to deafness, bronchial troubles and catarrh. The other instead says the automobile is a great restorer for the human system, and went on at length to give the good things it did to the rider. How which doctor is to be believed?

8683 Ah, the Boy of Tule, is dead. He was a poor old, and succeeded his brother in 1888. The remaining family has occupied the throne of Tule since 1888. His son, Sebastian, who was born in 1888 succeeds him.

The outcome of the Boer war has been such, says *Harper's Weekly*, that "the lovers of liberty may take heart to believe that when men are threatened with the corquest of their country, of the destruction of their independence or the extinction of their humanity, they may win a victory against overwhelming odds.... Three years ago England set lightly out with her restless power to sweep the Boers from the veldt, and she has just ended with the concession of everything but nationality to them, after a struggle which she owns she was pulled through by her colonies, leaving open the question whether it is not rather the Dutch than the English who shall prevail hereafter in South Africa. The lesson of her experience has not been that she is less powerful as an empire than she once was, but that it is much harder to subdue a heroic people than the world, standing passive by to see the outrage done, had supposed. From her experience, the unjust aggressor, however potent, has to learn, not that a great wrong may be done with means that are apparently irresistible, but that a small nation is still thrice armed if it has its quarrel just; and that the very appliances, the most perfect of the modern inventions, the most inexorable of the new conditions of warfare, tell for the weak rather than the strong. It is the surprising, the almost amusing, outcome of the war in South Africa, that a small people, standing on their defence, can, with the even partial and stunted command of the modern improvements, worry out a gigantic enemy, and extort from him terms that leave his conquest merely nominal."

A LITTLE girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting, "Oh, mamma, I have found your religion in your trunk!" There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, moth place for one's religion.—*The London Baptist.*

O LORD, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee, for it cannot be anything but good, whatsoever thou shalt do with me. If it be thy will I should be in darkness, be thou blessed; and if it be thy will I should be in light, be thou again blessed. If thou vouchsafed to comfort me, be thou blessed; and, if thou wilt have me afflicted, be thou equally blessed. O Lord! for thy sake I will cheerfully suffer whatever shall come on me with thy permission.—*Thomas a Kempis.*

DEAFNESS CAN NOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is to use the *Hall's* method. Deafness is usually caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, the sound waves cannot be transmitted to the eardrum, and deafness is the result. It is entirely curable. Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. *Hall's* method is the only one that cures deafness, which is causing you an inflamed condition of the mucous lining.

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Items of Interest.

NEWS FROM THE WORLD OVER.

Lord Astor has died, aged 82 years. He was a very distinguished statesman and a member of Parliament for some years. He was the leading Liberal Catholic, that is a follower of DeLinger in refusing to accept the dogma of papal infallibility. He was an extensive writer and since 1861 had been professor of modern history at Cambridge. James Macaulay, the author, died in Edinburgh, aged 65 years. He was an extensive writer, one of his later works being "Victoria: Her Life and Reign." Samuel Butler, who has a distinguished literary career, has died. King Albert of Saxony has died after a long illness, aged 71 years. He was a soldier of no small fame, having fought in the Danish war of 1864, with the Austrians in 1866 and again in the Franco-German war, where he was distinguished himself by his made Field-Marshal. He was a handsome man and a very democratic king. His brother George succeeds him.

The great railroads to the Pacific have lost their fight for the Nicaragua route for the present at least. Naturally they are opposed to a canal and therefore wished the longest route possible. It is now known, however, it might be years before the canal was built. But the vehement spoke out against them just in the nick of time, and Congress has passed a bill authorizing the President to begin a canal at Panama, if he can secure a general treaty. The railroads are yet to be heard from. Colombia's officials may not be beyond the reach of bribes and the railroads could well afford several millions to persuade them to make trouble about the title.

A tornado swept over central Indiana on the 5th. Its path was 15 miles long and from three to six wide. The damage it wrought is frightful. Houses were overturned, and thousands of acres of growing crops were torn to pieces by the wind or cut into shreds by the hail. The property loss was more than a million. Two persons were killed outright and more than one hundred injured. A storm at Marietta, Ohio, killed one, dangerously injured three, and injured many others. The property loss there was \$500,000.

We regret that M. Waldack-Hosson has resigned his place as Prime Minister of Prussia. He is a most able and upright man and a Protestant. He had been victorious in the elections. He was a most respectable man stronger than he found it. But his health was giving way and he laid down his work. His successor is M. Combes, a senator. The Cabinet will be as strongly anti-prussian as before. M. Delcasse remains Minister of Foreign Affairs.

Good for President Roosevelt! The Congressmen of South Carolina united in a petition that he would pardon a man convicted of having sent obscene literature through the mails. The President endorsed it: "Denied. I sincerely regret that it is not within my power to increase the sentence of the offender."

At the time of going to press, King Edward is out of immediate danger and steadily improving. He is able to change from his bed to a couch, which rests him greatly. The dressing of the wound twice a day causes him much distress, as the wound is deep and must be dressed from the bottom. But, the latest bulletin says that the distress is growing less.

The war between labor and capital, the subject of all our news, has been moving parts of the country. The house of James Applegate at West Hazleton, Pa., was badly shattered by an explosion of dynamite. Fortunately the family escaped. This was because Applegate had continued at work in the mine. So far it has been necessary to sell out the mine in Pennsylvania.

M. Otero, a wealthy planter of Martinique, writes to Harper's Weekly a most interesting account of his escape from St. Pierre. On the fatal morning, as he was sitting down to breakfast, he noticed the barometer was acting strangely - was fluctuating. His orders to his wife and children, as possible, took his wife and four children and left. As he passed down the street, the American Consul, Mr. Proutie, and his wife, were standing on the balcony. He urged them to go with him, but Mr. Proutie, laughing, said there was no danger and he preferred to stay. He had been unable to reach his country home when "the cloud" that had for so many days circumscribed St. Pierre seemed to loope over with a loud noise, and into the city, behind the cloud, came a sheet of flame. He timed the cloud from the time it first appeared till it reached his house, and it was just 100 minutes.

Colonel Grimes of the Mexican army has been captured and sentenced to twelve years in the penitentiary for having sold army secrets to other governments. It was found out that for ten years he had revealed every military plan prepared for Russia in the remotest of the mountains. He was a revealing military secrets in an English - French alliance, except the betrayal is made to a power with which Russia is at war.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

JULY.

Timpson - Whipoorwill church July 25. Blackford - Union church, Hancock county, July 30.

AUGUST.

Bracken - Two Lick church, Mason county, August 5. Liberty - Glasgow, August 6. Bethel - Adairville, August 6. Clear Fork - Buckville church, Gasper P. O., August 12. Davies County - Greenview, August 12. Elkhorn - David's Fork, August 12. South Kentucky - Valley Oak Oh., August 13. Shelby County - Clay Village, August 14. Green River - Good Spring church, Edmonson county, August 15. Gasper River - Barnett's Lick Oh., August 19. South District - Shawnee Run Oh., near Burgin, Aug. 19. Barren River - Gamaliel, Monroe Co., August 20. Campbell County - Flag Spring Oh., August 20. Franklin - Mt. Pleasant church, August 20. Ohio River - Marion church, Crittenden county, August 20. Ohio County - Beaver Dam, August 25. Tate's Creek - Gilead church, Madison county, August 25. Baptist - Bethel church, August 25.

SEPTEMBER.

Cumberland River - Clifty Grove, September 2. Long Run - Jeffersonville, Sept. 3. East Concord - Mt. Hebron church, September 5. Three Forks - Riverside church, September 5. Central - Bradfordville, Sept. 9. Rockcastle - Live Creek church, Sept. 9. Bay's Fork - Hanging Fork church, Sept. 10. Greenup - Pollard church, near Ashland, Sept. 10. Lynn - Aetona, Union church, September 10. South Cumberland River - White Oak church, near Bomerset, 10th. Sulphur Fork - Smithfield church, September 10. Booneville - Burning Springs, Clay county, Sept. 12. Greenview - Bethlehem church, Breathitt county, Sept. 12. Boone's Creek - Mt. Olivet church, Sept. 12. Nelson - Mt. Moriah church, September 12. Russell's Creek - Friendship church, Sept. 17. Warren - Plane church, near Bowling Green, Sept. 17. Irvin - New Hope church, Owsley county, Sept. 19. Lynn Camp - Indian Camp church, Sept. 19. Second North Concord - Union Chapel church, Russell Co., Sept. 19. East Lynn - Union Band church, Nelson county, Sept. 24. Edmonson - Hopewell church, September 24. Freedom - Salem church, Cumberland county, Sept. 24. Landmark - Providence church, September 24. Salem - Hill Grove church, Sept. 24. Goose Creek - Friendship church, Knox county, Sept. 26. South Union - Little Wolfe church, Sept. 26. East Union - Pleasant View church, Sept. 30.

OCTOBER.

Goeben - Leitchfield, Oct. 1. Severn's Valley - Franklin Cross Roads, Oct. 1. Ten Mile - Stewarville, Grant Co., Oct. 1. Laurel River - Union church, near Livingston, Oct. 2. South Concord - New Hope church, Wayne county, Oct. 2. White's Run - Cass Run church, Fort Royal, Oct. 7. Little Bethel - Olive Branch church, Hopkins county, Oct. 8. North Band - Covington First Oh., Oct. 8. Owen - Cedar church, Owen county, Oct. 8. Union - Richland, Harrison county, Oct. 8.

West Kentucky - Clinton, Oct. 8. Enterprise - Licking River church, Magoffin county, Oct. 10. Mt. Zion - Pleasant Grove church, Oct. 10. North Concord - Cumberland River church, Oct. 10. Upper Cumberland - Four Mile Ch., Oct. 10. Concord - Gratts church, Oct. 15. Crittenden - Gum Lick, Oct. 15. West Union - Lovelsville, Oct. 15. Ohio Valley - Woodland church, Union county, Oct. 21. Blood River - Olive church, Oct. 22. Little River - New Bethel church, Lyon county, Oct. 22. Graves County - Cuba church, Oct. 29. If changes or corrections are desired, please write to the papers. J. K. NUNNELLY, Secretary. Georgetown, Ky.

STATE MISSIONARIES.

Please write me saying whether or not you can release the Board in whole or part of the appropriation made to your field. Can you not bring your church up to pay more of your salary and release the Board to that extent? The cries for help are really distressing. Will you help us that we may enter these new fields that are white unto the harvest? Remember, too, the State Board expects each mission to sustain a Sunday-school and to contribute something to missions regularly. Are you training your people? Remember, too, that if your church wants your appropriation renewed, that we want you to have application made by your District Board. Your brother, J. W. Bow.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or boil the fruit, just put it up cold. Keeps perfectly fresh and can be sold at 10¢ per bushel. I will give you a bushel in one week if you will give me a dollar for the fruit. I will send you a bushel in one week if you will send me a dollar for the fruit. I will send you a bushel in one week if you will send me a dollar for the fruit. I will send you a bushel in one week if you will send me a dollar for the fruit.

"THE LORD'S SUPPER."

The above caption is the title of a recent tract by Dr. W. P. Harvey, which is meeting with great success, orders for more than 1,100 copies having been received before it came from the press. The following is one of many testimonials received:

IRVINGTON, Ky, June 24. Dr. HARVEY - I have read, with much pleasure, your booklet, "The Lord's Supper." Many thanks. It is pointed and clear. Ought to be in every Baptist home. Send me at once 100 copies. Yours in the work, J. T. Lewis.

MARRIED.

Mr. Drummond Grant to Miss Maggie May Samuels, daughter of T. P. Samuels, Esq., at New Salem church, 1 P. M., June 26th, by the Rev. W. O. Carver, D.D. We offer congratulations.

The Christian life must be in its own degree something like the Master's own life, luminous with his hope, and surrounded by a breathing atmosphere which uplifts all who even touch its outer fringe. - Hugh Black.

Rev. F. W. Irvin preached the baccalaureate sermon before the Leadville High School. F. E. CHURCH. Leadville, Colo., June 25, 1902.

The bread of life is love; the salt of life is work; the water of life is faith. - Jameson.

Subscribers for the Recorder.

Subscribers, Attention!

We frequently receive letters from our subscribers, complaining that credits do not appear on their papers. Those in the office at Louisville are not to blame.

Some friends who collect for us, for one reason or another, neglect to remit promptly, and this causes reflections on us. When we write, as we do, that we have not received the money, and inquire when and to whom they paid, that causes reflections on such agents.

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.

Do your duty and leave the rest to God. - R. Cecil.

THE MARKETS.

LIVE STOCK.

Report for week ending June 28. CATTLE. Extra good export steers, 1,000 lbs. and up. \$ 5 25 10 Light shipping, 1,000 to 1,200 lbs. \$ 5 15 10 Best butchers \$ 5 10 10 Common to medium butchers \$ 4 75 10 Fair to good butchers \$ 4 50 10 Medium to medium cows \$ 4 25 10 Fair, rough steers, poor cows and calves \$ 3 75 10 Good to extra cows \$ 4 00 10 Common to medium cows \$ 3 75 10 Freshers \$ 4 00 10 Dry cows \$ 3 75 10 Milk cows - Choice \$ 5 00 10 Fair to good \$ 4 50 10

WOLVES.

Choice packing and butchers, 200 to 250 lbs. \$ 7 50 Fair to good packing, 150 to 200 lbs. \$ 7 10 Good to extra light, 120 to 150 lbs. \$ 6 50 10 Fat steers, 100 to 120 lbs. \$ 5 50 10 Fat sheep, 50 to 75 lbs. \$ 5 00 10 Fat, 25 to 50 lbs. \$ 4 50 10 Wights, 125 to 150 lbs. \$ 5 50 10

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 BROWNE PORCELAIN-LINED 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.

Subscribers for the Recorder.

SOMETHING WRONG WITH YOUR WATCH. Trains never leave ahead of time, so the trouble is with you - with your watch. We do fine watch repairing - have been for 41 years. Send your watch to us for inspection and estimate. Accurate Time Pieces a Specialty. Write our Catalog of Watches, Jewelry and Sterling Silver. ESTABLISHED 1864. C. P. BARNES & CO. Watchmakers and Silversmiths, 304-306 W. Market St., LOUISVILLE, KY.

Table with 3 columns: Description, Price, and another column. Rows include Sheep and Lambs, Fat to extra shipping sheep, Fair to good, Common to medium, etc.

LIVE STOCK.

Report for week ending June 28.

SALES WITH COMPARISONS. Following were the sales for the week and year to June 15, with comparisons:

Table with 3 columns: Year, Sales, and another column. Rows include Year 1902, Year 1901, Year 1900, Year 1899.

RECEIPTS.

Total value of new crop to date \$12,540 110,771 15,000

Value new crop to date, original inspection 73,947 16,310 65,100

REJECTIONS.

Rejections this week 182 191 190

Percentage of rejections to actual sales 2.34 2.37 2.37

Rejections Jan 1 to date 31,544 19,354 12,110

SUBJECTS - LIVE CATTLE.

Table with 3 columns: Description, Price, and another column. Rows include Truck, ground or mixed, Truck, ground, Common legs, Medium legs, Good legs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

BARK - LIVE CATTLE.

Table with 3 columns: Description, Price, and another column. Rows include Truck, ground mixed, Truck, ground, Common legs, Medium legs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.