

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 10, 1902.

NUMBER 32.

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

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

TERMS OF SUBSCRIPTION.

PRICE.—For year in advance, \$1.00; 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.

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We commend these words of the *Teasdale Standard* to all pastors: "There is no doubt that the church members need counsel and instruction from the pulpit, but this writer believes that no sermon should ever be preached that does not call sinners to repentance."

In regard to the question as to which comes first, regeneration, which is God's work, or faith, the *Examiner* says: "We do wish to emphasize the blessed and sublime truth that the beginning of the Christian life is with God. 'In the beginning God created,' is the opening declaration of the Bible as to the physical universe. It is to be repeated for the origination of every Christian experience."

There was much wisdom in the old warning, "Beware of the man of one book." Reading too many books no more makes a man wise than the eating of too much food makes him strong. Master a few books, and let them be the best. Mental dyspepsia is the result of reading too much and not taking the time to think.

The *Examiner* says that one day when Tennyson and Browning were talking together, in a mood for intimate revelations, Browning said: "When I am at my best my strongest desire is to leave the world a little better than I found it." To which Tennyson replied: "Well, when I am at my best my desire is for a clearer vision of God."

A WRITER draws a diagram of the "natural time of conversion," having it come at a regular period in every life. Conversion or regeneration has no natural time; the time is when the Holy Spirit convicts of sin. And our Lord in his conversation with Nicodemus is very far from representing that there is a natural time, at the same age in every man's life.

This idea of a natural time is a part of the drift in some quarters to ignore, if not to deny the sovereignty of the Holy Spirit. Regeneration is the work of his sovereign will, showing mercy to whom He will show mercy. To begin to deny the absolute sovereignty of God is to end in a pantheism which practically denies His personality.

You can teach your child no better lesson than to impress upon his mind the thought, "God sees me," in such a way that it shall always be present to his consciousness. It will be a guard to him in temptation; it will lead him to repentance when he has fallen into sin. And when he is regenerated it shall be a continual source of joy and gladness.

The Pontificate of Leo XIII.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

Pius IX. came to be looked upon by the faithful Catholics of his time as almost superhuman in his sanctity and spiritual power and a widespread confidence prevailed, fostered by a portion of the Catholic press, that the aged pontiff would not die until he should see himself victorious over his enemies. The fiftieth anniversary of his ordination as bishop (1877) was celebrated throughout the Catholic world with great fervor and in such a way as to minister powerfully to his popular influence and to his financial resources. He died before the German government had shown any signs of yielding in the contest for church autonomy that had raged since 1870; but with the full assurance that his German bishops and clergy would die rather than yield to demands that he regarded as tyrannical and as subversive to religious freedom. Yet he had really won the victory that his successor was to enjoy.

Never had the Roman Catholic church been more active in the acquisition of valuable property, in the erection of costly buildings, in the founding of schools, colleges, hospitals, etc., or more successful in drawing upon public treasuries and non-Catholic private purses for the support of its educational and philanthropic work than during the later years of Pius IX. In England and America as well as in Germany, the Roman Catholic church went forward with leaps and bounds during this long reign.

The Roman Conclave required only two days to elect and proclaim Joachim Pecci the successor of Pius IX. In honor of Leo XII., who had introduced him into clerical life, he adopted his name. Because of his earnest efforts to make peace with the powers that were in conflict with the papacy, and his success in these efforts, he has been designated the "peace-pope;" but it would be a mistake to suppose that his desire for peace has been such as would lead him to compromise the papal principles that he inherited from his immediate predecessors, or that he has ever been content with the worse end of a bargain. His policy has been the well-known Jesuitical policy that has been in force since the French Revolution, and involves uncompromising hostility to modern civilization and modern thought, the utter denial to Protestantism of the right to be considered a valid form of Christianity, and the greatest freedom in the use of means for the attainment of advantages for the church. The means employed by Pius IX., have been continued in use, employed on a larger scale, improved upon by experience, and applied with greater skill. If his administration provokes less antagonism than did that of his predecessor, it is partly because he has the work of Pius IX. behind him, and has no occasion to shock Christendom by the proclamation of fresh dogmas, and partly because of the superior astuteness and finesse of his diplomatists.

It is certain that no government in the world is so well equipped to-day with diplomatists who understand so well what they wish to accomplish, who are so conversant with all the phases of the matters with which they have to deal, who can present their views so effectively and with so little risk of giving offense, as the Roman Curia.

Papal infallibility, which it seemed necessary to Pius IX. and his Jesuit advisers to proclaim, but the proclamation of which involved, as they fully realized, grave difficulties, had now been accepted

by all but an insignificant fraction of the Roman Catholic church, and was already admirably serving its purpose of increasing the boldness and aggressiveness of the adherents of the papacy. Some civil governments had protested against the dogma, but Pius had held his ground and his adherents under hostile government had shown a spirit of uncompromising resistance; and the unfriendly powers were already reaching the conviction that good politics dictated a policy of conciliation with this great world-power that had such a dominion over the hearts and consciences of its subjects rather than a policy of extermination which might end in disaster and would certainly turmoil their countries for an indefinite period.

Leo found the world ready for conciliation, and he adapted his diplomacy to the changed situation. His conflicts with civil governments have been few and unimportant. The concessions he has gained have been many and valuable.

No sooner was he installed in the papal office than he expressed to the governments that had been at war with his predecessor a desire for the restoration of friendly relations. In less than two years (October, 1879,) Bismarck, on behalf of the German Empire, intimated his willingness to negotiate for a settlement; and a few months later (May, 1880,) he began to make important concessions. In a short while Bismarck had abandoned nearly everything that he had contended for, and had "gone to Canossa." The German Catholics, under the direction of the Roman Curia, had organized themselves as a political faction, and could give a solid vote for or against government measures (this faction came to be known as the Center). The social democracy (the Left) was increasing in power, and with the help of the Center could greatly embarrass the government. Bismarck was willing to make concessions to the Catholics in order to gain the support of the Center.

Pius IX. had refused to allow the Italian clergy to recognize the government of Victor Emmanuel by taking part in political life. Leo encouraged them (1880) to participate in politics as a means of advancing the interests of the church; but he was and has remained far from acquiescing in the robbing of the church of the Patrimony of Peter.

Leo's attitude toward non-Catholic forms of Christianity was no more conciliatory than that of Pius IX. His sentiments, expressed some years before his elevation to the papacy, remained unchanged: Protestantism is "a pest, the most pestilential heresy, a perverse, opportunist system arising from pride and godlessness." In his second Encyclical he declared Protestantism to be the mother of that "death-bringing pest," Socialism. Referring to the evangelical schools that had been established in Rome, he spoke of the shamelessness with which, under the very eyes of the pope, schools were erected in which "tender children are drenched with horrible errors," and from which the most immoral and injurious influences proceed. He adopted as his own (in his first Encyclical) the denunciations of evangelical Christianity and of modern modes of thought contained in the Encyclical and Syllabus of Pius IX., and fully sympathized with the Mariolatry fostered by his predecessor. He spoke of Mary as "the immaculate queen of heaven," and of Joseph as "the heavenly patron of the church."

Equally significant of his agreement with Pius in his hostility to Protestantism and to modern science, philosophy and institutions, was his third En-

cytical (1879), in which he recommended the study of Thomas Aquinas as the foundation of all studies in schools and seminaries, and as the supreme authority in matters of science, philosophy, and theology. The result was that the works of the great mediæval divine have become a text-book in the schools of the Jesuits and in Roman Catholic schools in general.

As the excesses of the French Revolution, while they brought immediate calamity to the Roman Catholic church, wrought mightily for its rehabilitation and the increase of its influence, and furnished an occasion for the restoration of the Jesuits to their place as the power behind the papal throne; as the Revolutionary proceedings of 1830 and 1848 had enabled the papacy to gain further favor as the enemy of revolution and the champion of law and order; so the rapid growth of Socialism, Anarchism, Communism, Nihilism, and the excesses that have been committed by these enemies of current forms of government, have ministered to the advancement of papal interests during the past twenty-five years.

Roman Catholicism has greatly profited also in recent times by the wide diffusion of rationalistic modes of thought in Germany, France, the Netherlands, the United States, etc.

Having a thoroughly wrought-out and self-consistent policy, claiming to have apostolic succession, to be the sole depository of the truth, the authoritative interpreter of Scripture, and the one stable and unerring guide of consciences, and pointing to the utter uncertainty and confusion that have resulted from the exercise of the right of private judgment in the non-Catholic world, the multiplicity of contending sects, the conflicts of opinion in individual sects, the disputes about the authority and the interpretation of the Scriptures; and confidently attributing popular infidelity, philosophical error, and all perverse social theories and practices to the rejection of the authority of the Roman Catholic church, Roman Catholics invite all who are weary of endless strife, confusion and uncertainty, to come to Mother Church and find the rest that their souls long for.

Being utterly unscrupulous in their statements and interpretations of history, they seek to make it appear that the Roman Catholic church has ever been the promoter of true civil and religious liberty, of which its opponents have been the enemies, claiming for the hierarchical church all the beneficent features of history, and ascribing to the enemies of the church all the evils. It is needless to say that many earnest souls have been ensnared by the subtleties of such Roman Catholic sophistry.

The Roman Curia is to-day on friendly terms with nearly all the governments of the world, and through skillful diplomacy is exerting a tremendous political influence, and is constantly strengthening its hold. Not only has Germany gradually withdrawn all the measures adopted (1870 onward) for protection against Roman Catholic encroachment, but very recently (June, 1902,) the German Emperor has made a great parade of a compliment bestowed by Leo XIII. on the law-abiding quality of the German people under the present administration. The United States government, while founded on the principle of absolute separation of Church and State, recognizes the Roman Catholic church, negotiates with its diplomatists with respect to the ecclesiastical affairs of Porto Rico and the Philippines, and has recently sent a high official to confer with the pope himself with respect to the monastic property in our new possessions.

Questions Answered.

BY SIBBELL.

"Please tell us what David means in Ps. 51:12, 13, by wanting the joy of salvation in order to teaching transgressors and to their conversion." Verse 12 does not refer to the twelfth alone, but to the preceding verses also. The joy was only one of the things and that not the most important. Joy is not even the last thing which is mentioned before the resolve in the 13th verse to teach transgressors. "Uphold me with thy free spirit" is the last petition before the resolve. The man who has been pardoned by the free grace of God earnestly desires that other sinners shall be saved. David felt that sinners knowing of his guilt would believe that, if God's mercy had reached such an awful sinner as he, others need not despair of receiving pardon if they came with broken and contrite hearts. The joy of salvation is the joy that a guilty and ruined sinner feels in a sense of the forgiveness of his sins and the loving presence of his God. There is nothing which gives more strength to labor than a sense of joy. It is a great help in enabling one to influence other transgressors. Why should a sinner believe that it is the greatest of all things to have his sins forgiven and to be at peace with God if the man who comes to him claiming to have been forgiven shows no joy at his escape from sin and the wrath of God?

"When we are 'born of God,' will it affect our feelings in a way that the emotion becomes an evidence of the new birth?" We are not saved by feeling, but by faith. But faith is accompanied by repentance and ought to be followed by joy. It is certainly followed by love to God and love to the brethren. Far be it from me to say there can be no salvation without feeling. I cannot judge. But I admit to being suspicious of the reality of conversion which is not accompanied by deep feeling. No man seeks a Saviour who does not feel that he is a guilty sinner, deserving only the wrath of a holy God whose law he has violated. That great hymn, "Show pity, Lord," which is said to have been the means of the conversion of more souls than any other uninspired words, expresses far better than I can the feeling of the convicted sinner. A man who feels himself a guilty sinner, will feel distress, loathing for his sin, and sorrow that he has offended God. A man who feels that the wrath of God rests on him, will feel fear and terror. And when he knows that the guilt and penalty of his sin has been removed by the grace of God, because the Lord died in his stead, must feel joy and love. The greater his sense of guilt, the greater will be his joy.

But the feeling is no proof of regeneration. Men may be saved, as I said, who have little feeling. And, on the other hand, a great display of feeling may be made when there is no regeneration. This is shown by our Lord's words in the parable of the sower, in which he speaks of the seed which fall on the stony ground.

"Explain the following: We know we have passed from death unto life because we love the brethren." No man who has not passed from death unto life loves God, or holiness. The carnal heart is enmity unto God. The man who loves the image of God wherever he finds it on a heart, and who loves the brethren because they love God and are like Him, has passed from death unto life.

A young lawyer, one of a very proud family, was telling me one day of his conversion. He was deeply convicted of sin, and hoped that God had forgiven him and that he had trusted his soul to the merits of the atoning blood. But he doubted and trembled. Was he self-deceived? Was his faith true? He searched his own heart and found only sincerity, but he still trembled lest he was deceived. One day while feeling thus, he read this verse, and his heart leaped for joy. For in the short time since he had cherished a hope, it had been

his delight to see and talk with two old women who were neighbors. They were old and ignorant and entirely out of the circle of his friends. But they were saints indeed and loved to talk of God and his goodness. And the young lawyer's heart had been drawn to them, he loved them and delighted to talk with them. He knew his love for them and his pleasure in their conversation was due to their likeness to God and their love for God, and therefore he felt assured that he had passed from death unto life.

"Does the elect lady to whom John wrote his second epistle mean any one church or all the churches?" Neither. The elect lady was a real person to whom John wrote, just as Paul wrote to Philemon and John wrote to Gaius. Some commentators think that the word "kuria," which is translated "lady," is a proper name and that the letter was to a lady named Cyria. But we think they are mistaken. Kuris is the feminine of kurios, "lord," and is rightly translated "lady." The chief reason for thinking that Cyria was her name is that it would have been natural for John to have called her by name as he does Gaius in the succeeding letter. But that reason is not of much force, because in the epistle John speaks of her elect sister without giving her name. Some have thought that the word translated elect was not an adjective, but a proper name—Electa—and the translation should be "the lady Electa." But it seems conclusive against that that John speaks of her sister, using the same term, which would need to be translated "thy sister Electa." And it is not probable two sisters would have the same proper name.

It is evident that the elect lady was a woman of prominence whose hospitality was well known. It seems from John's urgent and strong writing that among those whom she had received into her home was at least one man who professed to be a Christian and held false views of the Saviour, denying that he was God incarnate. The man may have been very "sweet-spirited" and sincere. But his disposition did not concern this fiery apostle whom the Lord loved best. He told the lady not to receive such men into her house. How illiberal and narrow John was! I say John, but we must not forget that this was the message of the Holy Spirit to the elect lady and to all elect ladies to the end of time.

The expositions which would make the elect lady a church or all the churches was based upon the wish to have the command not to receive unorthodox teachers to apply to allowing them to preach to the churches. But a moment's thought will show that the command is all the stronger as it is. For, if the private members were not even allowed to receive them into their houses, still more would the church refuse to receive them into the pulpit.

While I am on this question, let me digress sufficiently to call attention to two points. The word translated transgresseth in the ninth verse means "progresseth." It is translated in the revised version, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." That is, an atheist no matter what pretensions he may make of devotion to God. How very illiberal the Holy Spirit is towards progressives! How devoted He is to "abiding" in the old faith!

The other point to which I would call attention is that John calls the teaching of those who had "gone onward" not merely evil words, but evil deeds. And here is a question I ask and leave to the consciences of the elect brethren:—If a man who holds false doctrines should not be received into the house, ought his books to be?

INDEX, only as we keep constantly before us a sign-post pointing heavenward. St. Paul's assurance that "the God and Father of our Lord Jesus Christ is the Father of all mercies and God of all comfort, who comforteth us in all our afflictions," can we have courage to meet the problem of human life, sin, sorrow and suffering.—Rose Porter.

Some Glimpses of Heaven.

BY REV. THEODORE L. GUYLER, D.D.

There are but few things that have been revealed to us in the Bible about heaven. God's Book devotes a great many pages to the rules for right living in this world, even though our sojourn here is so short. Its aim is to show us the way to heaven; but only a few sentences are devoted to the description of the eternal home of God's people. The Bible says enough to pique our curiosity, to excite speculation, to sharpen a spiritual appetite, but not enough to lift the sublime mystery which overhangs it. A few things are made quite clear to us.

In the first place, it is not merely a condition; it is a locality. It is distinctly bounded, or else such words as "wall" and "gate" would be a fantasy. Having no need of sun or moon or stars, "the Lamb is the lamp thereof." There is something beautifully suggestive in the many-sidedness of heaven, with gates of entrance from every point of the compass. This emphasizes the catholicity of the "many mansions" into which all the redeemed shall enter, from all regions of the globe, and from every denomination of Christendom. All shall come in through Jesus Christ, yet by many gateways. The variety of "fruits" on the trees of life would seem to point toward the idea of satisfying every taste and aspiration of Christ's innumerable household. Having no gross bodies that require food, we shall hunger no more, neither thirst any more. The aspirations shall be for larger knowledge—to become greater, wiser, nobler, to become filled more and more with God—forever "reaching forth unto the things that are before."

Heaven assuredly is to be a throne, and its occupants one vast household of love. No one will be lonesome, or complain of the lack of congenial society. Shall we know each other there? Most assuredly we shall; for God's Word never hints that our identity shall be destroyed by the process called death. We shall be the same persons, even if the external conditions become different, when the natural body becomes a spiritual body. In the parable of the rich man and Lazarus, the wretched sufferer is described as recognizing Abraham in the abode of the blessed. Would our Lord have given his sanction to an utter fiction? If Abraham so preserved his identity as to be recognized and to be addressed by name, why not every other inhabitant of our Father's house? Paul expected to depart and to be with Christ, and still to be Paul after he arrived there. With what delight he expects also to greet his spiritual children in glory! The veteran soul-winner exclaims: "What is our joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" This would be solemn nonsense if Paul did not hope to recognize his Thessalonian converts in heaven.

When Ornes, the ambassador of Pyrrhus, returned from his visit to Rome in the days of her glory, he reported to his sovereign that he had seen a "commonwealth of kings." So will it be in heaven, where every hair of redeeming grace will be as a king and priest unto God; and divine adoption shall make everyone a member of the royal family. What a comfort that we will never be obliged to pull up our tent-poles in quest of a pleasanter residence. Heaven will have no "moving day." No humble child of toil will be tortured any longer about the scanty means to pay rent, or tremble at the sight of an exacting landlord. When you and I have packed up at the top of death's signal bell, and set out on our last journey, there will be a delightful permanence in those words, "forever with the Lord."

One of the best evidences of the entirely sanctified condition of Christians in that world will be that God can trust us there with complete happiness and unalloyed prosperity. I never met with a Christian in this world who could be; even Paul needed a thorn in the flesh to prick his pride and keep him humble. There is not one of us whose religion might not soon decay if exposed to the

blazing heat of a constant sunshine. We require continual chastisements and settings down and settings-back, and frequent trials of head-winds and storm. Nothing would ruin us sooner than to be allowed always to have our own way. But in heaven it seems likely that we can bear to be perpetually healthy, perpetually prosperous, perpetually happy, without the need of watchfulness or the fear of falling.

Happy is that follower of Christ whose life work is kept up so steadily to the time that he is ready to leave it at a moment's notice. The leagues to that world of rest—where the holiest activities are restful—are few and short. Happy is he who, amid the busiest service of his Master and his fellowmen, is always listening for the footfalls this side of the golden gate and for the voice of invitation to hasten home! A true life is just a tarrying in the earthly tent for Christ until we go into the mansions with Christ. "I hope your master has gone to heaven," said someone to a Southern slave in the old-time days of slavery. "I'm afraid he has not gone dare," replied Ben; "for I never heard him speak of dat. When he go to de North, or to de Virginny Springs, he always be gettin' ready for weeks. I never see him gettin' ready for goin' to heaven." That simple negro's words have a weight of wisdom and solemn admonition to us all. For let us be sure that no one of us will get even a glimpse of heaven's glory or a taste of its joys unless we are ready for it by a life of obedience to Jesus Christ. There may be many who will knock at the gate and cry, "Lord, open to us," and find too late that they have shut that gate against themselves.—E. X.

WHAT a comprehensive and stimulating interpretation of the high calling of the Christian is that which a Methodist pastor recently gave to his flock! We quote from the *Christian Advocate*: "To be sincere, just, faithful, humble, gentle, kind; to be pure at the lips as at the heart; to love God and fellowman; to respect all that God has made, whether it be animate or inanimate; to deny self for Christ's sake; to serve the church, and to serve in the church, as though it were, indeed, the body of Christ; to believe that what ought to be done can be done, and to act upon the belief; to be a respecter not of persons but of character; to hate with perfect hatred all meanness, duplicity, jealousy, cowardice, cant, slander, sham, and selfishness; to seek to be useful rather than to be happy, and to be contented rather than satisfied; to hold all the powers of mind and body and all possessions at the absolute disposal of God; to see the good rather than the evil in men, the good to declare and cherish, and the evil not so much to denounce as to overcome with good; to be temperate in all things; to regard the body as the temple of the Holy Ghost, and to discipline the soul by work, by play, by study, by suffering, and by prayer; to delight in simplicity rather than in luxury; to perform all tasks and to bear all burdens without complaint; to be loyal to friends, generous to enemies, and courteous toward all men; to believe in God as the same yesterday, to-day, and forever, and in the final triumph of the good; to see, betimes, the city which hath foundations, whose builder and maker is God, and to try to reproduce its outlines and character here upon earth—this is to be a Christian according to Christ."

MANY and many of these men whom we see plodding on in their dusty ways are traveling with visions in their souls. No body knows it but themselves and God. Once, years ago, they saw a light. They knew, if only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world to-day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—Phillips Brooks.

HAPPY it were for us all if we bore prosperity as well and wisely as we endure adverse fortune.—Southey.

Alexandra, The Queen.

BY JOHN T. ORNSTEIN, D.D., LL.D.

The most talked of woman in England to-day is the Queen. She is not only the loveliest, but she is the most popular woman in the land. She is the ideal of beauty and grace. At the time she came to this country thirty-nine years ago, she has been the Queen of all hearts. Her history is a pleasing and romantic one. She was at the time of her marriage only Princess Alexandra of Denmark; and at the time of her birth there was no prospect that her father would be King of Denmark. On her marriage, Lord Tennyson welcomed her as a "Sea-king's daughter from over the sea." This was at best only a figure of speech, since her father had nothing of the blood of the old sea kings of Denmark. He was of a German family, but to the family of James I. of England. His wife was nearer to the throne than he was, but the Baltic law is sternly opposed to the "monstrous regiment (rule) of women."

At the time of his marriage Prince Christian had no prospect of ascending the throne of Denmark. He was only thirteen, he was adopted by his royal kinsman, Christian VII., who had two sons of his own; and it was not until two years after the birth of Alexandra that he was declared nearest heir to the throne with the title of "Royal Highness" in the eyes of both of the King's sons dying without legitimate issue.

Prince Christian and his beautiful wife went to housekeeping in the most unpretentious way. The house was called the Gille Palace, in Copenhagen, but in reality it was nothing more than a common mansion. It was here that Princess Alexandra was born, Dec. 1, 1844, the second of a family of three sons and three daughters, which was destined to furnish a Queen Consort to England, an Empress to Russia, a King to Greece, a Duchess to Saxony, thereby presenting for King Christian IX. of Denmark the honorary cognomen of "father-in-law of Europe."

It is claimed that at this time funds were not plentiful in this household, and it is said that Prince Christian and his wife were not above turning an honest penny by giving private lessons to the children of wealthy families. It is quite certain that they were the teachers in their own family. The father was a well-read and a studious man, while the mother was an accomplished musician and linguist, and very clever with her pencil and brush. Princess Alexandra once told an intimate friend: "We were made to learn what we were children; our parents told us it was necessary."

One who is well informed of these early days of Queen Alexandra, says: "She inherited her mother's musical talent, and also showed decided ability in needlework, which in the artistic embroidery for which Danish ladies are particularly celebrated, but in dress-making and millinery. The Princess Christian had the faculty of turning her hand to any useful employment, and she trained her young daughters to make their own day dresses and to trim their very hats to save every penny economy if pretty clothes were to be had at all, a matter to which Princess Alexandra was by no means indifferent. The sisters were also required, as children, to take scrupulous care of their clothes; and the Princess has herself attributed the same necessity, which she can retain an upright sitting posture at long park-like ceremonies to having been trained as a child not to lean back in her chair for fear of creasing her frock."

For these, and certain court reasons, Princess Alexandra and her sisters led a rather secluded life, so that at the time she was born she knew scarcely anything of court life and functions. Apart from an occasional visit to some of the minor German principalities, she led the life of a kind of Danish Ocella in a rural district far more beautiful than the forest of Arden. For where in all England, or indeed in all the world, is there a more beautiful sylvan tract as the forest-land and deer-abounding districts between Copenhagen and Elsinore, where the credulous tourist is still shown "Hamlet's grave," and even the brook where the broken-hearted Ophelia drowned herself. The estate of Bernstorff, beautifully situated about eight miles from Copenhagen, had been purchased by the Danish people and presented as a summer residence to the Prince of Denmark, and here it was that the happy Princess spent her summer days, "roaming the woods, gathering wild flowers, swinging on the branches of the great trees in the adjoining forest, coasting the country lanes on her pony, tending her pet animals, and worshipping every Sunday with the rest of the villagers in the Oribite-like Kirk of Gjenstoft, its Kirkyard crowded with the grass-grown graves of the rude forefathers of the hamlet." It was here she learned to become the good Samaritan who is so familiar to the poor of England.

Her meeting with the King of England, then the Prince of Wales, occurred when she was seventeen years of age. It was in the fine old Danish Cathedral of Spire, September, 1861. The meeting was not altogether of the fortuitous kind, for it was arranged by the Princess of Orange. Other meetings were at once arranged, and things went well from the beginning. The Prince Consort wrote that the "young people seem to have taken a warm liking for each other." When the Princess arrived at the Hotel de Brabant, she had her cousin was most anxious to hear all about the meeting, and much excitement followed when the Princess Alexandra produced a photograph from her pocket, laughingly ex-

claiming, "I have got him here." After Queen Victoria saw her, she at once gave her consent to the wedding.

The Queen Alexandra made her official appearance in England, March 7, 1863. The most remarkable presents were given for the occasion. Parliament hastened to vote forty thousand pounds a year to the Prince, apart from his sixty thousand a year as Duke of Cornwall, less ten thousand for the separate use of the Princess, who had already received 100,000 kroner from her own devoted Danish folk. The city of London gave ten thousand pounds. The Queen's own present was a set of diamonds and opals. The royal bridegroom's gifts included a complete set of diamonds and pearls—a diadem, a stomacher, and bracelets; while the ring was beautifully set with six precious stones—a beryl, an emerald, a ruby, a turquoise, a jacinth, and a second emerald. The wedding occurred in St. George's Chapel, Windsor Castle, and was one of the most gorgeous recorded in history. There were 900 guests of the highest rank and station in the land, including Thackeray and Dickens. The bridesmaids were eight beautiful girls, daughters of Dukes, Marquises and Earls. Among the number of the choir was the young Queen Victoria, who not only came to sing for the Danish bride, but wended the parents of the bride looked "visibly proud and elated." The bride's dress represented two years' of her father's income. The Bishop of Oxford described the scene "as the most moving sight I ever saw of the Princess of Wales, calm, feeling, self-possessed; the Prince with more depth of feeling than I ever saw. No such wedding had occurred in England since the time of Henry I."

For thirty-eight years she remained the Princess of Wales during the unprecedented reign of Queen Victoria, the first few years were much given to family cares. By 1869 two sons and three daughters in all were born before the Queen had reached her twenty-fifth year. Her pictures in these years greatly delighted the people, for they represented her in all the most familiar attitudes with her children—at the cradle, at the table, in her arms, in her lap, and even on her back, which proved that this woman was of the right sort.

Whenever she made her appearance she was always popular. She has from the first adopted English customs, and has become a thorough English woman. She is far removed from the Empress Frederick, who never became a German Empress Frederick was always wounding the susceptibilities of her adopted countrymen; Queen Alexandra has never once committed a mistake of this kind. Her deep sorrow at the loss of her eldest son, her wide charities, her charming manner, has won all English hearts. Mr. Gladstone voiced all hearts when on board the Tantalion Castle, at Copenhagen, in a boat, he said: "I must express my fervent sense of the kindness with which you have treated me, and the respect with which you have treated me by the Royal Family of Denmark, not least by that member of the Royal Family of Denmark whose title to be called a member of the family has now become questionable, because the Princess is so precious in our eyes that we do not like to admit that in whole or in part she can belong to anybody else." Springing from worthy parents, the daughter whom those parents have committed to our charge has come amongst us, and has earned for herself, not by her name, not by her extraction merely, but by the qualities of her heart and of her character as a mother and as a wife, and in every capacity of life, a place in every British bosom from which she can never be dislodged.

Three years later she was a conspicuous mourner at the funeral of Mr. Gladstone, and her husband and son were pall-bearers.

She has thus been the companion of her King, the friend of the people. When at last the King died, and the crown of his mother, he caused a duplicate of his own royal throne to be placed beside it under the royal canopy of the House of Lords, and at the first opening of Parliament tenderly helped the lovely woman at his side to ascend it in a gesture of admiration of her life-long devotion to him and his.

In robe and crown the King slept down,
To meet and greet her on her way;
"It is no wonder," said the lords,
"She is more beautiful than day."

So sweet a face, such angel grace
In all that land had never been;
King Edward swore a Royal oath,
"This Danish maid shall be my queen."

Edinburgh Castle, Rhodeswell Road, London, E. England.

THOUGH difficult of cultivation, yet the spirit of humility should be prized and sought after. It is most pleasing to God. God loveth the lowly, and he that is lifted up shall be cast off, and he keeps them afar off. Only by humbling ourselves as a little child can we ever enter into the Kingdom of God. The humble only shall dwell with God, "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I will dwell in the high and holy place, but I will descend also from a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite one."

STERN parent: "I suppose you are aware of my man, that I mean to provide for my daughter, but I have no money."
-Father: "O, yes; we have decided about that—Bertha and I. We have settled to make our home with you."—Ex.

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

BOOKS.
A NOTE from the publishers, Fleming H. Revell Co. of Chicago, tells us that the unprecedented extent of the advance orders for "Those Black Diamond Men," by W. F. Gibbons, has covered the whole of the first and second editions, and all new orders must wait for a very large third edition, which will be gotten out as rapidly as possible. And with a great house doing the business that Revell does, that means in a very few days.

An interesting and thrilling story about miners and mining life is the latest of books. In fact we know of no other than this. In view of the ability of the author and the graphic story, it is no wonder that the advance orders for a story which is the only one in its field should be unprecedentedly large. The strike of the anthracite miners, now in its seventh week, has roused the attention of the country, and has added to the demand. But the book did not need this. It was sure to secure a wide hearing on its merits.

SARAH THE LESS By Sophie Swett. Pp. 174. 12mo. Price 75c net. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

Two girls, Sarah Rogers and Sarah the Less, were thrown together in boarding-school. Sarah the Less had a fashionable, frivolous mother who cared nothing for her child and not for society, and the girl had grown up as might be expected.

By a thoughtless but wrong act by which she brought great trouble upon Sarah Rogers and her mother, the pretty young girl was roused from her carelessness. She showed there was the making of a noble woman in her. Going out to the home of Mrs. Rogers to nurse her in sickness as a reparation for the wrong done her, Sarah by her tact and influence turned the awkward, shiftless, good-for-nothing boy from his past life to make of himself a capable, manly man. It is a sweet, natural story, and the author says there is so much of it that is actually true, that she does not give the true name of the College mentioned at the end.

LOVE NEVER FAILETH. By Carnegie Simpson. 12mo, 206 pp. Price \$1.25. Chicago: Fleming H. Revell Co., 53 Washington St.

The problem is of a man of genius—an artist—suddenly bereft by death of all that up to this time he had lived for—the sister who made his "theatre," and so gave dignity and impulse to effort. He had been good, but now "the good fight lacked motive." He found himself without moral purpose, life without aim. "What was the use of being really good? What could help him to put the better meaning into things? Not Nature, though at first he thought so, for Nature makes no fight against limitations. He had thought himself her child, in touch with her, and able to draw power from the touch; but she was the artist in this regard, and proved but a foster mother after all—she could soothe but not satisfy. He had come to "the touch" of life, by which he must "win or lose all." What would help him to keep true to the Truth as he applied to him? And while he made the artist, with a summer rest and meet a young lady who has heretofore been nothing but an unusually intelligent society butterfly. Something in the man calls out the best in her nature. His love for her gives him a strong purpose in life. The course of true love never does run smooth, but the title of the book shows the happy ending at last.

MAGAZINES.

Ford's Repository for July.—Why People are so Easily Deceived in Religious Concerns, S. H. F.; John's Gospel, S. H. F.; The False and the True in The Romanist's Persecution of God's Promise of a Living King, S. H. F.; Comments on the Raptism of the Ethiopian Eunuch, S. H. F.; The Publicly Pronounced Blessings of the Pope Turned to Calamities or Curses; The Desire to Have and to Leave an Honored Name, S. H. F.; Our Real Happiness, by L. M. Carr; What is the Seraph; The Voice of the Seraph—Love from Flower (poem), S. H. F.; Notes on Texts: 1 Cor. 3:9; Philippians, 3:14, S. H. F.; Seed Growth (poem), T. L. Baily; Historic Department; The Home's Obituary; Historic.

The Atlantic Monthly offers a rich bill of fare: On Keeping the 4th of July; Certain Aspects of America; Our Lady of the Bees, L. J.; Fresh Leaves from Emerson's Diary—Walks with Channing; Two Years of Legislation in Porto Rico; Sailing; The Wash Below; The Genius of Esth Romya Tompkins; The Negro—Another View; The Bo's-a Hill Ground;

Spider-Web; The Plays of Eugene Brieux; The March; Miss Frier's Answer; How; Prejudice in the Philippines; Walk; Peter; Balm; On Reading Books Through Their Backs; Books New and Old—Lander's Poetry; The Contributors' Club—A Briton's Impressions of South Africa, A Plague of Paddlers; Those Red-Eyed Men, A Singular Plurality; Plot; The Prisoner; The Prisoner; A Dilemma; Chronon Electrical Forms; The Passing of Cook-Eye Blacklock; Prince Louis Napoleon and the Nicaragua Canal; The Hears of Truth; With Fugitive Things; Strange Experiences of a Blue Jay Family; A Mountain Match-maker; Our Merry Chatter; A Campaign Against the Million; The Little; National Recollection of Carlyle; Little Unpleasantness at New Hope; Why the Rose Drooped; The Cook and the Convent; Eugene Field, the Humorist; Pleoquant; Confessions of a Wife; The Marquis of Salisbury; Volcano Systems of the Western Hemisphere; Topics in the Time and in Lighter Vein; \$4 a year, 50 cts. a copy. The Century Co., Union Square, New York.

The Century Magazine—the recent death of Paul Leicester Ford adds a melancholy interest to the leading article by him—Wanted, a Chaperson. Then we have: Julia Marlowe; Ting-a-Ling; Irrigation; The Prisoner; A Dilemma of Cook-Eye Blacklock; Prince Louis Napoleon and the Nicaragua Canal; The Hears of Truth; With Fugitive Things; Strange Experiences of a Blue Jay Family; A Mountain Match-maker; Our Merry Chatter; A Campaign Against the Million; The Little; National Recollection of Carlyle; Little Unpleasantness at New Hope; Why the Rose Drooped; The Cook and the Convent; Eugene Field, the Humorist; Pleoquant; Confessions of a Wife; The Marquis of Salisbury; Volcano Systems of the Western Hemisphere; Topics in the Time and in Lighter Vein. \$4 a year, 50 cts. a copy. The Century Co., Union Square, New York.

Scribner's Magazine has some remarkably artistic illustrations. The contents are: An Old French Garden; In the Redwoods; The Maritime Pompano; Captain Macklin; The Abitibi Brigade; Teaching of the Vesper; In Burma with the Viceroy; The Army of the Callaban; Haworth, Yale '88 Emigrant; Violin-Moods; Fortunes of Over Horn, XX—XXII; Wind on the Mountain; The Point of View; The Field of Art; Twenty-five Years of American Art. \$3 a year, 35 cts. a copy. Charles Scribner's Sons, New York.

The Homiletic Review opens with Moses, An Epitaph Statestman. Then follow: What the Holy Spirit Does for Us in the Interpretation of Scripture; Why Not? Some Present Day Problems (Chas. M. Sheldon); Federation or Union? Revival Services and Manifestations of Interest. The topics of the serious: The Winding and the Wedding; Garrison Duty; Tower of Bileam; Use and Abuse of Christian Liberty; Christ's Resurrection; Perfect Life in Christ; Healing of Peter's Mother-in-law; The Jerusalem Church our Model. The other sections are all filled. Dr. Pierson tells us "a goodly array of Sermons—Thoughts for Sermons. Dr. Hoyt, Dr. Stuckenberg and Dr. Gregory fill their sections well, and the Editorial Notes are timely and helpful. \$3 a year; 30 cts. a copy. Funk & Wagnalls, 30 Lafayette Place, New York.

Review of Reviews—This is a specially fine number. Chief attention is given to South Africa and the Boers. There is a masterly article from W. T. Stead, of London, on the subject. All current events and topics are fully noticed in this busy man's magazine. \$2.50 a year; 25 cts. a copy. Review of Reviews Co., New York.

Hereafter The International Monthly will be issued in quarterly form. The quarterly will be more than double in the size and number of articles of the monthly; the type, page and margins will be enlarged proportionately; and so the list of notable articles in each number will be added to the new departments, the one devoted to a criticism of the more important works of current literature, the other to the drama and fine art. There will be no change in the editorial direction, and the political chronicle by Joseph B. Bishop will be continued. The change from monthly to quarterly will be made with effect from the International, and increases its value and attractiveness. The International Quarterly is to be first issued in September, and sold by subscription, \$4 yearly, single numbers, \$1.25. The International Quarterly will complete all current subscriptions to The International Monthly.

What makes the happy relation between man and woman, is an eternally interesting question, and a clever discussion of why marriages fail, presented by Rufford Pyke in his article, "The Woman's Side," is certain to receive the very wide consideration which has been given to the subject in previous articles on the discussion of woman versus man. The July Cosmopolitan seems to be almost equally divided in interest between men and women. "An Experiment in Domestic Finance" is another entirely novel article which will appeal to women, while some twenty pages devoted to the "Capitalist's Industry" will receive the consideration of men in all classes of business. While the press has presented an endless number of illustrations of the Mont Pelee disaster, the illustrations in the July Cosmopolitan, printed on fine paper with the most careful art, give a clearer idea of just what that disaster means than anything hitherto presented.

In Conkey's Home Journal for July Genevieve Long replies to the college professor who said recently it was his opinion that college girls are not desirable as wives for the young men of the present day. She makes a very spirited and interesting reply, and that college professor must be looking around for a safe hiding place.

As it is never too soon to do good, so it is never too late to repent.—Warwick.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 20.

THE TEN COMMANDMENTS—DUTIES TO MAN.

Exodus 20:12-17.

Motto Text—"Thou shalt love thy neighbor as thyself."—Matt. 19:19.

The first four commandments are given to our duty to God, for God must be first in all things.

"Honor thy father and thy mother."—This means obedience, but it means also reverence and love.

Parents will have to render a strict account to God if by careless indulgence they allow their children to be disobedient and disrespectful.

"Thou shalt not bear false witness against thy neighbor."—This is a commandment which every one will admit he has broken.

"Thou shalt not kill."—This is the commandment which we are apt to view with complacency and to say that is one which we have not broken.

Verse 17—This last command has regard not to outward acts, but to the thought of our hearts.

"Thou shalt not commit adultery."—Our Lord himself tells us that this commandment forbids impure thoughts as well as impure acts.

General Debility

They in and out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh.

Hood's Sarsaparilla It vitalizes the blood, gives vigor and tone to all the organs and functions, and is positively unequalled for all run-down or debilitated conditions.

Hood's Pills cure constipation.

"Thou shalt not steal."—Another command that many view with complacency and think does not condemn them. Stealing is a sin which is fearfully prevalent, even taking the command in its narrowest sense.

"Thou shalt not bear false witness against thy neighbor."—This is a commandment which every one will admit he has broken.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip.

We concluded that coffee was slowly poisoning us and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory.

"The practical effect of the tenth commandment, standing where it did like a solemn appendix to the rest, was to throw back upon them all a more searching light.

1st highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—Mark Guy Pearse.

LOCAL OPTION.

Again the Interdenominational Local Option Committee of Kentucky is in the field. In the field for work and victory. This is directed to the Baptists especially.

LEXINGTON, KY., Feb. 27, 1903.

DEAR SIR—The Farris Local Option Bill is now pending before our Legislature. It was held in the Senate Committee on Religion and Morals as long as possible by friends of the liquor men.

Another matter demanding attention and immediate action from liquor men is the attempt in the Revenue and Taxation Bill now before the lower branch of the Legislature to increase the state and county license of the retail liquor dealer from \$150 to \$300 per year.

MESMERIZED.

A Potent Drug Will Freely Yield.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip.

"I had used coffee for years; it seemed one of the necessities of life. A few months ago, my health, which had been slowly failing, became more impaired, and I knew that unless relief came from some source, I would soon be a physical wreck.

We ask the Baptists of Kentucky for \$1,000 for the work of this committee during the coming year.

We appeal to the temperance voters of Kentucky to see to it that no man is nominated by any party who is not definitely committed to the county local option bill, and to vote against all men who refuse thus to commit themselves, regardless of party and party nominations.

5. An evidence of the effectiveness of our work, and the estimate placed upon it by the enemy, we direct your attention to the powerful liquor organization,

tail dealers. It is to be deplored that this attack of our enemies, the Prohibitionists, upon our interests discloses a lack of organization among the whisky people. On the other hand, it is certain, and should be a matter of congratulation to dealers to feel that a prompt response to this circular letter will enable us to put our opponents out of the fight for two years, and it is to be hoped, before 1904, when the Legislature again convenes, there will be such an organization and consolidation of the liquor forces as will make us strong enough upon floors of both the House and Senate to take the initiative in obtaining favorable legislation instead of fighting adverse measures. Kindly answer this letter promptly.

The other extract is from the report of the Committee on Organization of the National Prohibitive Association, T. M. Gilmore, chairman, headquarters, Louisville, April 4, 1902.

"The time has come when prompt and united action is demanded in order to show the fallacy of the prohibition movement against the liquor trade, both from an economic and moral standpoint. We believe it to be our duty, not only in defense of our business, but in defense of our good names and of civil and religious liberty, to use our utmost efforts to convince the public of the utter inconsistency, fallacy and immorality of any effort to suppress the legitimate traffic in alcoholic stimulants. Therefore, in order to contribute what we can towards the defeat of prohibition laws in the United States, a movement has been started in this city to organize nationally in defense of our principles."

On the other hand, the Baptists have accepted the issue and declared their purpose to meet the enemy in the open field and test the temper of the people as to the open saloon. We are not asking for the enactment of prohibitory laws, but simply asking for a law that will enable the people to decide for themselves whether they will, or will not, tolerate the saloon with all its evils in their midst.

2. We endorse the work of the State Local Option Committee, urge a continuation of its labors and a most thorough organization of the temperance forces of the state.

3. We ask the committee to still work for a county unit law, and such other legislation as it is possible to secure.

4. We appeal to the temperance voters of Kentucky to see to it that no man is nominated by any party who is not definitely committed to the county local option bill, and to vote against all men who refuse thus to commit themselves, regardless of party and party nominations.

5. An evidence of the effectiveness of our work, and the estimate placed upon it by the enemy, we direct your attention to the powerful liquor organization,

national in its scope, but centering in Kentucky, with headquarters in Louisville, erected immediately upon the adjournment of the last General Assembly to contest with us our efforts to secure anti-saloon legislation. J. J. RUCKER, Ch'm. State Com.

COMMITTEE ON CO-OPERATION.

The Committee on Co-operation, appointed by the Southern Baptist Convention at Asheville, N. C., met in New Decatur, Ala., June 28, 1902. After a delightful conference they unanimously made the following recommendations:

PLAN FOR THE WORK OF ELICITING AND COMBINING.

1. The enlistment of all the denominational papers in a specific effort in the direction of eliciting co-operation in our general work.

2. The printing of statistics showing the gifts of each church in every association. The furnishing of these statistics to the State Secretaries for their use in their work, and to keep these statistics before the people in every way possible.

3. A concerted movement to induce all the churches to use the associational letter blanks prepared by the Committee on Co-operation. To try to induce them to fill every blank, and this to be followed from year to year until uniformity in our denominational statistics is attained.

4. A concerted movement to induce each State Convention to give to the work of eliciting a distinct place in the deliberations, and to give full time for its discussion, and to request that each District Association do the same.

5. A well considered effort to re-vitalize and broaden the associations in their work so as to induce them not only to pass reports favoring the work of the Boards, but to provide for collections, aiming to secure a collection from each church, and as nearly as possible from each member, for each approved object.

6. Holding Baptist rallies, mass-meetings, institutes and the like in every section of the country, so as to educate the masses, to develop a healthy mission sentiment, and to develop leaders everywhere who will take up and push forward the work in the churches and sections, special pains being taken to develop talent for the Master's service.

7. The preparation and circulation of timely literature covering the whole ground of denominational development.

J. B. GAMBRELL, Tex., Chairman of Com. A. V. ROWS, Miss., Moderator of Meeting. E. O. WARE, La., W. B. CRUMPTON, Ga., S. Y. JAMISON, Ga., R. J. WILKINSON, Va., F. O. MCCOBBELL, Ga., A. J. HOLT, Tenn., Secretary.

Nashville, Tenn.

Your Vacation.

If you are going to take an outing this summer, why not gather a few congenial friends and camp out in the Rocky Mountains? The Passenger Department of the Denver & Rio Grande and Rio Grande Western has published a little book which will tell you where to go, what to wear, what to take as camp comforts, supplies and utensils, what they will cost and where to get them. A copy will be mailed free on application to E. K. Hooper, G. P. & T. A., Denver, Colo. Special excursion rates to all local points on the Rio Grande System are in effect from May 15th to October 15th.

QUARRELS would not last long if the fault was only on one side.—LaRochefoucauld.

EDIFICATION OF THE SAINTS.

Is it worth a pastor's while to edify his flock, and is it useless for him to strive to build up in the faith, to nourish and feed the sheep within the fold? Or should he just reach out his arm to the perishing? I answer, both are alike incumbent upon him. I would in no way stay his hand from reaching the sinner, for that is the mission of all of God's children. But I would in my weakness strive to show him a more excellent way. It was for this purpose that Jesus came into this world, and the aim of our lives should be to point lost souls to him. But the question comes to me, how can an unedified starving church do much toward rescuing fallen humanity? I answer that it is certainly worth while for him to build up in the most holy faith, and to feed the flock of God. Jesus deemed it no small matter to instruct his disciples whenever an opportunity presented itself. The same voice that cried to the unaved, Repent, also quieted the troubled hearts of his children. Warned them of temptations to come; taught them to abide in him that they might bear much fruit. And it is through these that sinners are brought to a knowledge of God's Word. The pastor is an under-shepherd, called of God to break the "bread of life" to his believing children.

It seems to me as useless to command a starving, unedified church to work. For an illustration, take an army that receives nothing to eat, never obtains one word of instruction, knows not how to fight, has never been drilled, do you think it would be wise for their leader to bid them charge upon the enemy? Would this leader face the foe with such an army? I tell you no, but that army would have to be strengthened, taught to obey orders, to know when to advance and when to retreat, equipped with the best armor, and marching under the banner of its country. Even so, the little army of Christians that God has appointed the pastor to lead under the banner of the cross, Jesus requires them to be fed upon the heavenly manna, requires that they be taught his bidding, that they receive instruction from you that they may know what is that good and acceptable and perfect will of God, that they may be clad in his armor, that they have the shield of faith and know how to use it. After having been drilled and disciplined by a wise leader, then command them to go forward, and, in the strength of Jehovah, they will conquer. Truly, edification of God's children is taught in the Bible from Genesis to Revelation. God has appointed some for one thing and some for another. In Eph. 4:11, 12-16 we have these words, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." And in the following verses it tells why. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lay in wait to deceive. But, speaking the truth in love, may grow up into him in all things which is the head, even Christ."

words of the beloved Apostle Paul, is it a small thing in the eyes of Almighty God for the pastor to work for the perfecting of the saints; for the edifying of the body of Christ? Is it a small thing for us all to come to the unity of the faith, and of the knowledge of the Son of God, and unto perfect men, unto the measure of the stature and fullness of Christ? Is it taught in God's Word, or is it a sickly, whining doctrine that the flock be no more children tossed to and fro and carried about with every wind of doctrine? Oh! may God give all pastors grace and wisdom to feed and edify their people. Is it a small matter that we grow up into him in all things, which is the head, even Christ? Oh! precious privilege. God help us to grow up into him.

Let me beg of you, if you are a leader of God's flock work for the perfecting of the saints, for it is through them that the Holy Spirit moves! As to the fruits of edification, I will say, Show me a church that has feasted on the "bread of life" broken unto them time after time by a consecrated and faithful pastor, who counts it a gracious privilege to feed them, and I will show you a church with its members all united in the bonds of peace, and, bound together, they are striving as one man to overthrow sin and to glorify God. Striving in every way possible to lift up the Christ who has redeemed them, that others may see and adore him. Striving to send the Gospel of this same Saviour into foreign lands where his precious name is not known. Where men know nothing of his saving grace, striving to live this same blessed Gospel at home, that their daily lives may speak for Jesus, striving by the grace of God to let their lights so shine, that men may see their good works and glorify their Father in heaven; living in any humble way, performing any lowly bidding, simply shining for Jesus in whatsoever sphere he has placed them. And the radiance from the light shed abroad from such a band of God's children will beam brighter and brighter unto the perfect day.

Show me an edified church and I will show you one that is always praising and blessing God, holding up as best they can the hands of that pastor who has spoken unto them the words of truth, and where many are telling the glad, sweet story of the cross to perishing souls around them, living a constant invitation to them of, "Come taan with us and we will do these good, for the Lord hath spoken good concerning Israel." At the sanctuary of such a church will be found the prostrated, penitent forms of those who are seeking salvation, crying for mercy and longing to know this same Jesus whom these have trusted, for they have taken notice of these, that they have been with Jesus.

AN UNEXPECTED QUESTION.

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber's shop door to get a "shine." The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little, when suddenly the boy looked up in his face and said: "Mr. Bartlett, do you love God?"

The lawyer was an upright, self-respecting man, but neither a church attendant nor much given to religious thought, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

"Why do you ask me that, Bart?" he said, after a rather awkward pause. "What difference does it make to you?"

"Well, I'll tell you, sir. Me mother an' me's got to get out; for the place we live in'll be torn down pretty soon, an' a feller like me can't pay much rent. Mother does all she can, but you see there's three of us, an' me grandmother's lame. I dunno what to do. Yesterday I heard two men talkin', and one of 'em said God would help anybody that loved him if they'd tell him they was in the hole. I thought about it 'most all night, an' this mornin' I made up my mind I'd lay for somebody that knew him well enough to ask him."

The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away.

But all that day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself. "Struck dumb by an ignorant street arab! I could not answer his question. Why not?"

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer-meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to braid him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his "family." At last he had found somebody who loved God; and in time he had learned to love him himself, and "know him well enough to ask him." Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in, first as an office-boy and finally as a student.

Many would recognize the bootblack to-day if his name were given, not only as a member of the bar in successful practice, but as a church-member and a worker in Sabbath-school. He loves boys; and the few who knew that he was once a bootblack understand his interest in little fellows who need a friend.

Helping them is for him loving God in the most effectual way.—Youth's Companion.

FROM TEXAS.

The severe drouth over Texas is broken in South, East and Central Texas to Red River on the north as far west as Gainesville and Weatherford. The rest of the state is suffering greatly. All crops are practically failures.

Rev. A. E. Baten has resigned at Brownwood to accept the church at Amorilla.

Rev. F. M. McConnell has accepted the pastorate of the Brownwood church.

Dublin, Albany, Weatherford, Lancaster, Marlin First church, Sweetwater and other good churches are at present without pastors.

Rev. Robert Cairns is holding a successful meeting at Glenwood, Fort Worth.

Rev. E. A. Burton, graduate of the Seminary, has taken charge of the church at Rusk. East Texas Baptist Institute is there and has a bright future before it. One of our state penitentiaries is also at Rusk.

The fight against the whiskey traffic is being waged in dead earnestness in Texas now. Montague, Hunt, Hood, Hill, Red River, Collin, Hardin, Young, Wise and Walker counties have voted dry recently. Other counties are going to do so soon. Several wholesale liquor houses are going to move to Louisville, Ky., or Cincinnati, O. We will gladly see all of them leave.

Dr. Eaton says in last week's Recorder that Bro. O. W. Daniel, of Pine Bluff, Ark., who was recently made a Doctor of Divinity by Ouachita College, is probably the youngest D. D. on earth. Simmons College at Abilene, Texas, made Rev. Wm. Crawford a D. D. in 1899, he being then in his 22nd year. He is only twenty-five now and is younger than Brother Daniel. So Texas is ahead of Arkansas and the world on that score. Crawford won his degree by a great sermon. He is perhaps the ablest sermonizer and pulpit speaker of his age in all our Southland. I have known him for years and know whereof I speak. LELAND MALONE, Jacksboro, Tex.

OUTINGS.

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Many pleasant ways of changing the form of use found in recipe book in each package.

PROGRAMME.

The following is the programme of the Summer School for Sunday School Workers, to be held at Fountain City, Tenn., July 21-27, 1902:

MONDAY, JULY 21.

Devotional exercises at each session.

2:30 P. M.—The Sunday-school and Present Day Problems.—Rev. B. W. Spilman, Nashville, Tenn.

8:00 P. M.—Address: Early Conversion of Children.—Rev. S. F. Jones, D. D., Jefferson City.

TUESDAY, JULY 22

9-10 A. M.—Special Conferences: Bible Study.—Mr. T. Neil Johnson, Raleigh, N. C. Sunday-school Teaching.—Rev. B. W. Spilman, Nashville, Tenn. Primary Work.—Rev. W. E. Wilkins, Clyde, N. C. These Conferences will be conducted every morning from 9 to 10 o'clock.

Address: The Sunday-school Teacher's Text Book.—Mr. T. Neil Johnson, Raleigh, N. C. Open discussion. Question Box.

THURSDAY, JULY 24

2:30 P. M.—The Superintendent and His Work—An Open Conference, Conducted by Mr. W. A. J. Moore, Knoxville, Tenn.

8:00 P. M.—Address: The Trained Teacher.—President J. T. Henderson, Jefferson City, Tenn.

WEDNESDAY, JULY 23

11:00 A. M.—Bible Lesson Taught to Class.—Prof. J. M. Burnett, Jefferson City, Tenn.

8:00 P. M.—The Sunday-school Teacher's Spiritual Preparation.—Rev. M. D. Early, Marietta, Tenn.

8:00 P. M.—Address: The Saviour with His Twelve.—Rev. W. E. Wilkins, Clyde, N. C.

THURSDAY, JULY 24

11:00 A. M.—The International Lesson System.—I. J. Van Ness, D. D., Nashville, Tenn.

2:30 P. M.—Special Service for Children.—Rev. W. E. Wilkins, Clyde, N. C.

8:00 P. M.—The Preparation of the Teacher for his Work.—J. G. Johnson, Esq., Knoxville, Tenn.

FRIDAY, JULY 25.

11 A. M.—Teachers' Meeting Conducted by Mr. W. A. J. Moore, Knoxville, Tenn. Question Box

8:00 P. M.—Address by Prof. W. S. Bryan, Fountain City, Tenn.

7:30 P. M.—The Omen Movement.—Rev. A. J. Fristoe, Chattanooga, Tenn.

The Evolution of the Sunday-school (I)—E. E. Folk, D. D., Nashville, Tenn.

SATURDAY, JULY 26

11:00 A. M.—The Evolution of the Sunday-school. (II)—E. E. Folk, D. D., Nashville, Tenn.

What about next year?—Open discussion.

7:30 P. M.—Address by A. J. Holt, D. D., Nashville, Tenn.

SUNDAY, JULY 27.

10:30 A. M.—Sermon.—A. J. Holt, D. D., Nashville, Tenn.

EXTRAORDINARY ILLUSTRATIONS are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

THE DAWN OF PEACE.

BY JOHN BURKIN.

Fat off, put on your mitts, O kings,
And beat your brands to dust!
Your hands must learn a sorer grasp,
Your hearts a better trust.

O, bend about the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair
their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in
light,
And all the earth with flowers.

Aye, still depressed and dim with
dew,
But wait a little while,
And with the deathless, radiant rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be
lost,
Nor traveling from the nest.

OUR PULPIT.

"CUT IT DOWN."

BY REV. JOHN ROBERTSON.

Then said he unto the dresser of his vineyard, Behold, these three years I have come seeking fruit on this fig-tree, and find none; and it is down; whyumbereth it the ground?—Luke 13:7.

"Cut it down." There is only one man in the garden who has the right to give orders to put the axe to the root of the tree. The under-hands can trim the branches; they can prune and deck as much as they like, but there is only one who can say, "Put the axe to the root and cut it down," and when he says it, it has to be done. God is in the garden of humanity seeking fruit. "Man's chief end," your grandfather said, "was to glorify God;" and if you do not glorify God, if you have no fruit for the parched lips of Jesus Christ, I know that some day there will go forth the command about you, "Cut it down." The tree exists that it may produce fruit. It is to glorify God that the breath plays in your nostrils, that the heart beats in your breast. You cannot make a chair out of a vine-tree, out of a humble bush, or out of a fig-tree; you do not make ships out of the vine or the fig-tree. You require broad oaks for that; and as they fall crashing to the ground you cut them up and make them into planks. Although it bears not fruit, you leave the oak alone; it is for its wood that it exists; but the vine-tree that you have in your hot-house, the fig-tree that you have planted on the snug corner, you do not ask wood of them, you ask fruit; and if there be no fruit, you pluck it up or cut it down.

Man, what is God the better for your balance at the bank? What is he the better for your prosperous business? What fruits from your life have you presented to Jesus Christ? What dainties have you put on the King's table? Is anybody but your broad, capacious self the better for your prosperity? You are like the fig-tree of which God said, "Cut it down; it has no fruit." The heathen, away in distant lands dying by the million, what are they the better for the pounds that you possess? The sick, the weary, the starving in this city, what are they the better for the pounds that you possess? are they

the better for your loaded table? Take care! Jesus is in his garden; he is walking through this generation seeking fruit.

You say, "Oh, my God, I am poor and humble. I am of no use for wood, my influence is so limited." Ah, but if you have grapes, if you have heart-devotion to God, that is all he wants. He wants not prosperity, not wood—the forests in heaven will supply his navy. He does not need strength. He has angels and spirits at his command; but he wants fruit. There is a peculiar taste in the grapes gathered in earth's valley that he likes. Jesus is greedy for the fruit of my humble, trusting faith. It is the best fruit he tastes. When a poor soul gives him adoration, it is the price of his blood, of his great sacrifice. Well, if you have not fruit, you are not pleasing the Gardener.

"Oh, but I am a big man. When I come into the meeting, or step on to the platform, the people dig their elbows in one another's ribs, and say, 'That is he! that is he!'" Even so, "they that are in the flesh cannot please God." If you be in the flesh you have no fruit. The Mohammedans say that the day of their death is written in the lines of their foreheads. If you be an unconverted soul, I know that the angels can detect a day and date when the axe of God's judgment will hew you down at the root. That is certain if you have no fruit for God; and if you be in the flesh, you cannot please God. If you are unconverted, and if you are standing there producing no fruit, why should you not be cut down? Look at the heathen lying there! Christ unknown to them, and untold to them, and you stuffed with the Gospel story; why should not God cut you down and let the Chinaman in? "Cut it down; why umbereth it the ground? For three years, for three generations, have I wandered through Scotland seeking fruit;" and if there be none, the command will go forth, "Cut it down." You are taking up room that might be better occupied; you are misusing the sap and fatness of the soil. God cannot allow you a long lease in the bit of garden where you are unless you are bringing forth fruit. You cannot have the privileges that you now enjoy if you bear no fruit.

Atop, the old Greek fabulist—many a spiritual truth I get when I turn over his pages—speaks about a cock who, in his searching for food, while turning over the refuse in a court-yard came upon a jewel that had slipped from his master's hand. Atop, the Greek teacher, pictures the fowl looking at the shining thing, and saying, "Hilloa! what are you? You are a jewel for the master's ring. I know you, but I cannot eat you; I would rather have had a grain of barley." Do you catch the lesson? Many a business man is saying to the jewel of God's salvation, "Hilloa, I know all about you, but I would rather make a hundred pounds by to-morrow at midday." You are missing God's breath if you are not bringing forth fruit; and I know that very soon he will say, "Give another chance. Why should I continue to give the best of the heart to that unconverted man? He never bears; he has no fruit; he despises my Son; why should I make the breath play in his nostrils? Cut it down!"

Unconverted man and unconverted woman, it is a wonder that you can sleep. It is not proof that you are fulfilling the

end of your being, because you have plenty to eat; that is no proof of being a favorite with heaven.

Very strange it is that God hath chosen the poor in this world. Somehow, the nearest to God, I find, are the poorest. It is very strange that the believers are bringing forth the most grapes are the poorest to look at. Oh, the trouble that they have about making both ends meet! So do not say that because you are prosperous in this world, and have plenty, you are fulfilling the end of your being. The man that is to be hanged on the morrow will get a splendid supper to-night. As the warden takes the tray into the condemned cell, because there are delicacies there you do not say that is proof that the man will not be hanged to-morrow. So do not parade your delicacies and prosperity, and say, "That is the proof I am not the condemned man that you say I am." You are condemned before God, and fit for the cutting down; and as sure as God is in heaven and you are on earth, he will clear you out, if you are not bearing fruit that is pleasing to him.

Go to your gardens, and you will find that the fruitless trees have all been pulled up, cut down or torn out. Why should they not? And why should not unconverted men and women be cleared out to make room for a generation that will serve God and bring forth fruit to his name? I tremble for the old Christian lands of Great Britain and Ireland and America. We have had our chance. How he has lingered! How he has ditched us about! How the Gospel has been preached! and I am afraid that many who pass through the coming three or four years, and are still unconverted, will hear the command, go forth, "Cut it down. Send him to his place, where there is no hope." Unconverted man, God has spared you so long just to see if you would repent; just to see if you would turn. No tree is cut down without many chances and many privileges; and you know that the Gardener has been very tender with you. Since mother prayed for you; since your little head nestled on her lap—perhaps she is gone—oh, what chances you have had! Since you were at Sunday-school the Holy Spirit has been dealing with you, and what has been the result? Are you faithful? Are you ingrafted into Christ, and bearing the grapes that he likes? If you are not, what is the result? If you are not in Christ you are harder to-day than ever you were. I remember one day, in our natural history class, the professor explained to us how sponges became flints. He had all his specimens arranged along his table. He took the soft sponge, elastic and floccid, that could bend anyway; beautifully soft and fine. Then he took the next one; it was not so flexible; and he went on, each day only a little more flinty than the former, till he had the flint. That had been a sponge; though now its heart was so hard that you could strike fire from it with a steel. The sponge will become flint. There are little silicious particles that gather in the soft sponge; and by-and-by the silica is deposited in the interstices of the sponge; and on it goes till the silica has the victory, and the sponge becomes flint. A wonderful sermon from science! I have had companions like that—young men with hearts, oh, so soft! at their first revival impressions went home to them; they had tears and anxiety; yet,

The MAN and the HOUR meet by the time of an

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as years have passed, the hardness of heart has increased—as with one whom I met the other day, who, since then, has bolted to America with a heart of flint instead of a soft heart. As the days went by hardness increased; the silicious particles of rejection of Christ multiplied in numbers till the man became a reprobate. Preach to him, and it goes like water off a duck's back. Perhaps you are in that position to-night. As I am preaching from the presence of God, it has no effect. You are hearing it, but it is going in at the one ear and out at the other. See to it that the judicial hardening of your heart does not overtake you, and you learn by experience the despair of a lost soul.

I will tell you why you are spared. Ah, just as the keeper loved his fruitless fig-tree, so the Master loves you, and is loth to give you up. The gardener likes the fig tree. He planted it with great hope. It looked so well, so young and promising when he put it there he thought the master would be pleased. One day the master was walking in the garden, and the dresser drew his attention to the fig-tree. The master looked at it and said, "John, I think that will do well." John replied, "I am sure it will; it will beat all the rest in the garden." But it disappointed their hopes; and when year after year the master came and said, "I am afraid that fig-tree is not doing well," the gardener, anxious to give it every opportunity, would spare it a little longer; then if it did not bring forth fruit he would wash his hands of it, and applaud when the command came to cut it down.

That is why you are spared. It is because your mother, away there on the country-side, is praying for you, for her boy. God would have cut you down in this city, you have so despised him; you have so sinned against light that God would have put you in hell by this time, but your mother said, "Oh, spare my boy a little longer. Give him another chance;" and for her sake, for the sake of the prayers of those that love you, you are spared. Be humble. Perhaps for the sake of the wife whom you despise, you are sitting by her side, an unconverted man instead of being in hell. Do not be harsh with her; she is a Christian, and you are not. Perhaps it is for her sake that the Lord has brought you to hear one more Gospel sermon. That is why sinners walk these streets, that they may get another chance. Oh, the long-suffering of God! But at last he comes; at last God's judgment descends. It is but a matter of time, and time is very short, and all the unconverted, all the fruitless, will be hewn down and cast into the fire. That is the Scrip-

ture. I did not invent it, mark you, I would rather not preach it; but as I find in the Book the branches that bear not fruit will be hewn down and cast into the fire, I must declare the whole counsel of God. One of the explorers who went seeking the North Pole relates how he came across an eagle frozen to the ice. It was at its last gasp, and they were glad of it. It was a mighty specimen of the golden eagle of the North, with strong wings, seven feet across. It had descended to feast and fatten on the carcass of a seal; it had plunged its beak and talons greedily into the carcass and feasted there, all forgetful that the huge wings under the terrible breath of the frost were being glued to the ice. The eagle had its feast, and when satiated it would have flown away, but could not. Ah, man, take care of the carcass of the world that you are feasting upon, that you are fattening upon, for the wings may become frozen; and just as that starving crew flung themselves on that dying eagle, and were glad to drink its blood, so the devil and his friends, passing through Glasgow to-night, may discover you frozen on a sin, pinioned by iniquity, and you will become their prey. What will be the end, the everlasting end? Ah, my God, it is solemn to live; it is a solemn matter to have these opportunities and not use them. That is the danger. Oh, do not call me an alarmist. I am not an alarmist. You do not call the doctor an alarmist when, as he stands by your bedside and knows that you will never be cured, he says, "You will die!" It would never do to turn to him and say, "You are an alarmist." Why should you say I am an alarmist? I have got the infallible knowledge of the Almighty God, given in this Book, and if you are an unconverted man to-night in this hall you are marked for cutting down. It is only a matter of time, but it is as certain as the laws that God has ordered to work in this universe of ours. It is certain. I am no alarmist. "He that believeth shall be saved." That is not all of it. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." It is no alarm, no false alarm, for it is God's truth. Oh, close with Christ! You are not out down; there is hope yet; you are spared. Why not say to Jesus to-night, "Oh, take me, Lord; take me and make me fruitful! Take my heart, Lord Jesus; I come to thee!" Are you going to do it? Are you not going to bow your head now? Do not be ashamed; bow before God and his angels. Why should you be ashamed of Jesus? As you bow your head for a moment with us in prayer, oh see to it that you commit your soul to Jesus Christ,

who has said, "Him that cometh unto me I will in no wise cast out." That is your ground; that is your invitation; that is the certainty that he will undertake your case. Let us pray.

Oh, Lord, thou has been long suffering with every man. Thou hast stood by and been sad of heart as thou hast come to this life and to that life, seeking fruit, and hast found none; but oh, Jesus, thou hast spared till to-night, and lo, the head is bowed, and the heart is dealing with thee. Spare and save. Hear them when they cry unto thee and say, "Lord, be my Saviour; I give myself to thee," and may they lean back on the blessed assurance that thou thyself hast spoken, "Him that cometh unto me, I will in no wise cast out." Amen.

IF THERE IS NO HELL?

As far back into the past as history or tradition goes, they show that from the beginning men recognized and believed that there were two conditions for the human soul after death, one called good, the other bad. That the manner of life in this world determined which of these conditions the soul was to enter after death.

It was as well an established fact in the minds of all peoples that a supreme power, or powers, exercised upon man in this life the influences that shaped his destiny to one or the other of these conditions—Elysium or Hades. That that unknown, unseen authority of right dispensed the good or ill of the future beyond. That obedience to that authority was a means to secure the good, while disobedience, or disregard of that authority brought the bad in the nature of a penalty for that disobedience.

Moses came—To one of the then peoples of the earth he gave a code of laws showing what was the will of that supreme authority that man should do, and what he should not do. He called that authority Jehovah. As this law effected but one nation of people—though appropriate for all people to obey—the remainder of the world was as before.

The Mosaic code provided for both obedience to its requirements and for disobedience, though intended solely as a guide to man to attain to the good of the future life, at the same time informing man of the effect upon his soul if he disregarded the commands of the law in the future life.

Jesus of Nazareth came. He claimed to have all the authority of the Mosaic Jehovah. He affirmed the Mosaic code and himself obeyed it, as well reiterating the obligation of obedience to the laws of Jehovah, and definitely settled what was the effect of disobedience. He announced the fact of a definite, located, eternal place for the disobedient, and described it; and from that description the world calls it hell.

Although through his death and resurrection he abolished the Mosaic code and enacted the law of grace in its stead, hell is

retained in the new, as it was in the old, code. The Mosaic dispensation was for the Jew. Jesus was for all human kind—for man wherever he might be. His dispensation declared that all mortality were already condemned, then appointed a particular way by which humanity could escape the penalty, and only one way.

Since Jesus wherever the Bible is the foundation of belief and practice, hell has been recognized as a fact as fully and unquestioned as heaven, and all men professing to believe the Bible to be a revelation from Jehovah, have lived, so far as they may, in this world with it in plain, undoubted view.

If it were possible to obliterate from the minds of all humanity the belief of its existence, absolutely wipe the remembrance of it from the minds of men, what would be the effect upon this world of to-day? In one of the many centuries of the past, a theory was advocated that accomplished the same end, and the effect is fully recorded in history.

The law of grace, as enacted through Jesus, condemned all men irrespective of race, enlightenment or condition because of the sin of each individual, but that sin could be forgiven by Jehovah, because Christ died for the sinner. One essential to obtain that forgiveness was repentance for the sin toward Jehovah, then, with other requirements, the sin was forgiven.

The theory admitted that all had sinned, and that all must repent; however often the sin, repentance must be for each sin; but an authority was instituted to remit the penalty of the sin here on earth, and it claimed Divine delegation for that purpose. The sinner had but to satisfy this earthly authority in the repentance, then the penitent was absolved from the penalty of the sin, no difference what it might be.

Of course, the theory became popular. It effectually removed hell out of the Bible, and made it subject to man's authority. Kings, princes, rulers, the people believed the theory. The strong arm became the only test of right among men. No difference the sin, no difference as to what wrong was committed toward Jehovah or man, the aggressor had but to appease this earthly authority to secure absolution.

There has been a time known in the history of the world as the "Dark Age," an age of war, rapine, conquest and violence; an age when men's honor, men's rights, were little observed or cared for; an age when learning, literature and education fled away in exile. Might made right.

The theory grew, flourished, became powerful, absolute. All men, all rulers, trembled before it. It made and unmade kings and governments, enlisted armies, fought battles, conquered territory, and ruled the world with a rod of iron.

The secret of its power lay in the simple belief that it could remit hell for sin. Then it was only a question of the price to pay for the remittance, whether in money, lands or soldiers. For centuries the world was governed without hell as a result of sin. What cared men for its pains when any mendicant ecclesiastic could rescue?

A complete revival of that theory to-day would bring results gigantic in their effect upon the world. With the means at hand that nations now have for war, for destruction and conquest, it

requires but little exercise of the imagination to see chaos come again. E. H. McKENNY.

OUR SUPPOSED SECRETS.

BY REV. S. E. WISHARD, D.D.

"Don't you tell," said little Susie. She thought she had a secret and had sealed it up tight, but was utterly mistaken. She had no secret. Older people are no wiser than the child. They have no secrets and are deluded when they suppose they are carrying about with them concealed thoughts, words and deeds. "Secret things belong unto God," but not to us. Our thoughts, even, are heard in heaven. "All things are naked and open before the eyes of him with whom we have to do." Concealment? No. There is such a word, but it is a delusion. "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." More—"Thou understandest my thoughts afar off." The fabled folly of the ostrich burying its head in the sand, with the hope of concealment, has been repeated by us all a thousand times.

But can we not hide some things from our friends and neighbors? Perhaps, for a little time, unless God thinks best to uncover them. Achan had a fine opportunity for concealing a little enterprise of his own. He saw, coveted, took and concealed the goodly garment and wedge of gold. Not a man outside of his own family circle (and they would not tell) had a suspicion of his profound secret. You can imagine how innocently he moved among his companions, thinking his secret was safe in his own keeping. But the outcome! God saw and halted the nation. God chose the men of Ai to dig from its concealment Achan's find. They discomfited Israel and chased them from the field of battle. That laid Joshua on his face before God where he got the clew of Achan's secret. It was dragged out from its concealment and laid bare before the nation, and before all men of all time.

The husband and wife whom Peter declared had lied to the Holy Spirit (Acts 5:3) attempted to conceal a fatal secret. Thus, at the beginning of the life of the New Testament church, God announced, by the tragic end of those two hypocrites, that there is nothing concealed from God, no hidings from the divine searching.

Profane history is in harmony with the truth of Scripture on this subject. The history of crime and its revelation in unexpected ways and at an unexpected moment, ought to teach men that there are no secrets, nothing hidden from God.

Neither silence concerning the truth, nor denial can rid us of those inward conditions that we may be anxious to cover. Yet men are constantly refusing to know themselves. Our old nature persists in shutting our eyes to actual conditions, affirming, "It is naught, it is naught."

When denials can no longer satisfy conscience, the heart is ready to attempt the subtler games of framing excuses, not knowing that an excuse is the most worthless whitewash with which one can attempt to adorn himself. One flash of truth in the hands of the Holy Spirit will reveal its worthlessness and guilt.

It is better to accept the truth that God knows us altogether. "Thou hast searched me and known me." All my supposed secrets, are thoroughly known,

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Market Street, bet. Third and Fourth, Louisville.

Why should an honest soul attempt to conceal things—attempt the impossible? He not only knows, but he will reveal them, either now or at some coming day. The day shall declare it. He will judge men for these attempted concealments. "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil."

This is a fearful truth for the sinner. It loads him with dread, pierces him with anguish. He is ready to cry out, "Must God know my secret thought and life?" That is hell to him, and already the fire begins to burn. It need not be, however, if he will open every door and window of his soul and let in the light, let God into his life. His fear and distress come of his attempted concealments, his unwillingness to consent that God shall know him. What the sinner needs, above all things, is an introduction to himself, first; then an introduction to the Friend of Sinners. God only can introduce him to himself, make him know who he is, what he is, and what he needs and must have or perish.

Here is the distinction between the child of God and the unbeliever. The saved one can pray with all his heart, "Search me, O God, and know my heart; try

me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting." It is his safety, comfort and joy that God knows him, and is continually searching him by his truth and Spirit; that he has one who understands all the intricacies of the believer's nature, and has provided a remedy for our deepest need. What the unbeliever dreads and would flee from, if he could, is the source of greatest peace and happiness to the believer. God knows all.—Herald and Presbyter.

The joy of the Christian life begins with forgiveness of sin. The Psalmist says, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." Joy follows on the heels of pardon. The repentance of the sinner causes rejoicing among the angels. "Now ye are clean through the Word which I have spoken unto you," is the Master's declaration of pardon and joy.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—Macdonald.

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 12, 1902.

Rev. W. P. Harvey, Louisville, Ky.

DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through as a sitting.

You present the matter very clearly and concisely. The condemnation of Baptists for their communion practices comes either from ignorance or a perverse determination to damage our standing before the world.

Yours fraternally,

J. H. KILPATRICK.

PROVIDENCE, R. I., JUNE 11, 1902.

Rev. W. P. Harvey, D.D., Louisville, Ky.

MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly.

The authorities you quote are 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 Epileptic Fits, Pulling Abscesses 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 New Discovery and try them. They have cured thousands where everything else failed. Send absolutely free with complete directions, express prepaid. "Witness give A.G.H. and full address."

DR. W. H. MAY, 84 Pine Street, New York City.

EDITORIAL.

THE DIAZ CASE.

A good many brethren are not satisfied with the present status of the Diaz case, and we are receiving a good many letters on the subject. There is an impression that Dr. Diaz was denied a fair hearing at the Southern Baptist Convention. This is a complete mistake. The facts are, that he was present at Asheville desiring to address the Convention, and, we understand, several times tried to get the floor. The chair cannot give the floor to any one who does not get it, and Dr. Diaz simply failed to get the floor. There was no refusal to hear him in that. Often the brethren try to get the floor and fail. He should have addressed a communication to the Convention and sent it to the President or Secretaries; but he contented himself with simply trying to get the floor, and in that he failed, through no fault of the President or of the Convention.

Then, when a motion was made to have him speak, it was referred to a committee of one from each state, and certainly that was a good committee. They cannot fairly be charged with being biased against Dr. Diaz. When the committee were called he was there, and was told that they were not yet organized, but that they wanted to hear from him, and would let him know when they were ready. He was asked to remain within call. Presently two members of the committee went to notify him that the committee were ready to hear whatever he had to say. He replied that he had nothing to say to them. Of course, the matter dropped just there, and the committee reported accordingly. It is likely Dr. Diaz thought that his going before the committee was an alternative to his going before the Convention, and he preferred the latter. But there was no such alternative. He could have gone before the committee and urged his claim to be heard by the Convention, or whatever relief he sought to obtain. And then if the committee had made a report contrary to his wishes, he and his friends could have opposed that report on the floor of the Convention, or could have moved to amend according to their wishes. From all we can learn, Dr. Diaz and those who counseled him simply allowed his case to go by default at Asheville; and they certainly have no grounds for complaint.

For reasons the Home Board deem sufficient, they have withdrawn Dr. Diaz's appointment as missionary in Havana. He feels that he has been wronged, and others agree with him. Then what? Let us not believe any one wishes to do wrong—certainly not till we are in full possession of the evidence. This work has been committed to chosen brethren in Atlanta. And while this Board is not infallible, and may make mistakes which need correction, yet these chosen brethren are worthy of our confidence, and we should not be quick to believe they have done wrong.

What then? We think the proper course for dissatisfied brethren to follow is to send a committee of their own choosing to Atlanta to investigate the matter thoroughly. Let this committee examine all the documents, and, if necessary, go to Havana. If they are satisfied—

well; if not, then they can bring the matter before the Convention in Savannah next year. Of course, the Convention cannot sit as a court in such a case; but it can appoint a fair committee, acceptable to all parties, who can fully investigate the case, and report such action as they deem wise. If such action is not according to the wishes of the brethren, it will then be for them to decide whether they will acquiesce, or whether they will appeal from the Convention to the denomination, through the papers. That, however, is the last thing to do, and not the first.

Of course, Dr. Diaz has a right to a fair hearing. Of course, he has a right to appeal from the decision of the Home Board to the Convention, and from the decision of the Convention to the denomination. But the Convention has not passed on his appeal. He has made no appeal to the Convention. Till that is done and his appeal has been passed upon, certainly no one can rightly blame the Convention.

Our chief concern in this matter is that the work in Cuba shall not suffer. We highly appreciate the work Dr. Diaz has done, and we feel very kindly to him. The great ado we all made over him would naturally tend to make him feel that his will was law in regard to our work in Cuba; and if he has assumed too much authority down there, it becomes us to consider how far we are responsible therefor, and also how the ethical atmosphere in which he has lived has affected him.

The Rev. T. S. Danaway, Jr., writes a timely protest in the Religious Herald against wrong views of the Atonement which have lately been ventilated in that paper. The Word and Way chimes in on the same line. It is a matter to be regretted that prominent Baptist preachers in Virginia should hold unsound views on the fundamental doctrine of the Atonement, and it is also to be regretted that such views should be exploited in the Herald. Our readers will remember that months ago we called on the Herald to tell us what its editors believed about the Atonement. It promised to tell us, and we have been waiting patiently for the answer ever since. In its issue of June 26th the Herald has a brief editorial on the subject that is a little hazy. It says:

That in some awful and unexplained way it was necessary for Jesus to die; that he died for men, taking their place and bearing their sins in his own body on the tree; that he who knew no sin was made sin for us; that his death was sacrificial and expiatory; that through his shed blood we have remission of sins and adoption into God's family—we heartily believe, and in such confidence our soul finds a rest and peace which the world cannot give or take away.

If we are challenged to put these beliefs into a "system" with other beliefs which we cherish, so that they may live happily together, respectfully decline to respond to the challenge.

This has a good sound, but we have seen and heard so much of the vague use of words that once had definite meanings, that we venture to ask the Herald to be a little more explicit. Bro. Herald, do you believe what the Philadelphia Confession of Faith teaches about the Atonement? This can be answered yes or no. Bro. Herald, do you believe Christ suffered as our substitute, bearing in our stead the penalty of our sins? This can be answered yes or no. What you have said may mean this, or it may not. We

do not ask that you formulate your beliefs into a system, but simply that you give a clear and unmistakable answer on a single point. Surely there can be no objection to a denominational paper's being clear in its deliverance on so vital and fundamental a doctrine as the Atonement. If a paper should not be clear on that doctrine, on what doctrine ought it to be clear?

Dr. J. B. Gambrell devotes two and a half columns in the Baptist Standard to commenting on our editorial on the right of a church to instruct her messengers to an association or convention. There are only two points in Dr. G.'s able article which we think require further notice.

1st. He says in regard to our statement that if all the churches should instruct all their messengers, it would destroy the Convention: "That is correct, for it would not be any longer a body for counsel, but an authoritative body representing the authority of all the churches." "Very true, but instructions are more than a message, they are a mandate."

Now there is no such thing as a church sending her authority to the Convention; and her instructing her messengers does not mean any such thing. If every church would instruct every messenger on every point, that would not be giving the Convention any authority by the churches. The authority of the church is simply over her messengers, and not over the body. Instruction is not a mandate to the messengers of that church to deliver a certain message to the body. The right to send a messenger to deliver a certain message. It is an unwarrantable confusion of thought to regard instruction to a messenger as a mandate to the body, or as carrying any church authority to the body. Dr. Gambrell should not allow his views to be colored by the peculiar situation in Texas. The chief trouble, as it seems to us, in the discussion of this question at this time, is the peculiar conditions of affairs in Texas and Arkansas; and brethren seem to us to allow those conditions to prevent their seeing this question in its true light. So long as men discuss a question with an enemy in view, so long they will look at that question with oblique vision. Truth would be truth still were there no peculiar conditions anywhere.

We are led to say this because of what we have seen and heard in several directions, and because in this very article Dr. Gambrell says: "That is all correct, and we are glad Dr. Eaton puts himself in that attitude toward a new agitation, which has come to help some people out on a new line of procedure." (Italics ours). Dr. G. quite freely italicized his quotations from us, and forgot to mention that the italics were his and not ours.

2nd. Dr. Gambrell says: "Equally unhappy is Dr. Eaton as to the rights of a church. I suspect he plays loose and fast on the word right. It is slippery ground for loose thinking, and many a writer has got a hard fall on it. The word right is often used for power." "Every church is self-governing. No body can veto the act of a church. From a church act there is no appeal. Right or wrong, it stands till the church itself rescinds it. A church has the power to do many things it ought not to do. It has no right to do

what it ought not to do." "Instruction is wrong. No church has a right to do wrong."

The confusion of thought is on the other side. We used the word "right" in its plain, simple meaning, as it is used in the Declaration of Independence and other documents familiar to our people. We did not confuse it with power. Power and right ought to go together, but they do not always do so. Bunyan had a right to be free, but he had not the power. The Bedford authorities had no right to imprison Bunyan, but they had the power and did it. God gives us our rights, and we abuse them just as we abuse His other gifts. But the abuse of right is not the abrogation of that right. A church may abuse its right, but that does not take away the right. The right remains all the same, and on proper occasion it should be exercised. Suppose John Smith owes Dr. Gambrell \$9,000, secured by mortgage on a small farm. Dr. G. has a right to collect this money. Yet to do so might involve the Smith family in great hardship, and in that case the right should be held in abeyance. But the right remains, and Dr. Gambrell is the judge as to whether he will assert it or not. A man ought not at all times to assert all his rights. Dr. Gambrell begs the question as he closes with: "Instruction is wrong. No church has a right to do wrong." As well say collecting debts is wrong, and no man has a right to do wrong. The right to instruct is there, and whether its exercise in this or that instance is wrong or not, is a matter for the church to decide. That it makes against the work of the Convention, is a valid argument against a church's exercising that right, but this does not prove that its exercise is always wrong, unless it be first proved that the Convention is infallible. Certainly there ought to be no instructed messengers in an infallible convention.

Again we say, that a church has a right to instruct her messengers, but it is a right that should be held in reserve, and asserted only in very extreme cases. Our advice is earnest and emphatic against instructing messengers, for reasons already given. We advise the selection of the wisest brethren as messengers, and trusting them to act wisely in the Convention. When the assertion of a right does harm, though the right remains, it ought not to be asserted. In the case supposed of Gambrell vs. Smith, the former's asserting his right and collecting the \$9,000 would be cruel, and so would be wrong, but the right remains. There is nothing in which people more need instruction than in regard to how to use their rights.

The Rev. Dr. W. T. Gaxas writes from the City of Mexico, renewing his subscription and saying: "I made my first subscription to the Recorder about the middle of the last century, but have not always kept up the subscription for the reason that I have lived and traveled in many far-away lands, where the paper could not follow me. I have, however, been a subscriber for a good many years and read it with much interest. Through its columns I keep informed about my fellow students of Georgetown College and other friends of my youth, as well as about the pleasant in which I labored during the early years of my ministry in dear old Kentucky. May the Recorder live long to advocate the doctrines of primitive Christianity."

Editorial Varieties

If we were to judge of the patriotism of our people, what would we say? On the 4th of July, the patriotism is confined for the most part to the small boys of this "land of the free and home of the brave."

At the convention of the first Edward of England, the people, rich and poor, were invited free for fifteen days. One item that has come down to us is three hundred barrels of wine brought to be drunk during the convention festivities. That was in August A. D. 1194.

Dr. E. H. Ford has a fine illustration of Dr. F. H. Kerfoot on the frontispiece of this month's Christian Repository, which is a fine number, (\$2 a year, St. Louis, Mo.) Dr. Ford says that Dr. Harvey's treat on the Lord's Supper is "plain, strong and comprehensive," and that "it is an excellent synopsis of the whole question."

Our good friend Joseph Long, Esq., of Dover, son of the late Dr. John C. Long, of Green Seminary, has been elected to a law professorship in Washington & Lee University. We congratulate both the professor and the University. He is a man of rare gifts and promise, and our little church in Lexington, Va., will find him and his wife (if they ever see to marry) most valuable additions.

Dr. C. W. Daniel, of Pine Bluff, Ark., is to spend part of his vacation in Kentucky, and he will preach for the First church, Covington, the second and third Sundays of this month. He has just had a glorious meeting, in which he was aided by Evangelist T. T. Martin. There were 170 additions to the church, 15 by letter and 5 by experience and baptism. Our cause in Pine Bluff was greatly strengthened by this meeting.

A woman lawyer in New York is soon to try a case in a court where her husband is the judge. We feel sorry for him. If he decides in her favor, the public will believe a double standard in action. If he decides against her, how can he ever get it satisfactorily explained at the domestic bar before which he will have to plead? He should retire in good order from the bench and let some other judge sit in the case.

Apologists for teachers of heresy in Christian institutions are fond of emphasizing "the reverence in her" which the professor is said to teach, as if that beigned the case over. Is it not a better, pray, because taught in "a reverent manner?" "Reverent manner"—senseless! A man to lead in a "reverent manner" is to be all the more. We cannot see how it is that the professor is to be in a "reverent manner," and the bigger he is, the more reverent was his manner.

Our good friend Dr. J. A. Crook informs us that the Memphis Commercial Appeal gave a good account of the proceedings of the Alabama Baptist Convention. We are glad to hear this. Our comment was based on the fact that in the issue of June 1st, the date of the meeting in New Decatur, we found no reference to it. Dr. Crook says: "We think the Commercial Appeal a wide-awake and enterprising paper, and that it never fails to report meetings of such importance in its territory, even though they are religious."

We congratulate our young friend Mr. Greenville I. Burton, who has not only just graduated with distinction at the Louisville High School but who has taken the Stetson prize for oratory and was chosen to read the Declaration of Independence at the celebration of the Court House before the Jefferson statue on the 4th of July. Mr. Burton is one of our brightest and best young men. He is a member of Walnut-street church and gives promise of the highest usefulness. We will thank his countrymen for their interest.

The chimes of Walnut-street church have come and are being put in place in the North tower. These chimes are sweeter than the best of any other, and are wonderfully equal to any other. The Hon. Joshua Lovring composed the melody very rightly. Since they finally find their home in the best of all bells, surely they must be equal to the best in the world. The bells were for several days on the sidewalk in front of the church and they attracted a great deal of attention. The inscription was read with great interest by the large number of our citizens of Captain Parr's family, and an appropriate sentiment. As a whole, the chimes are a memorial of Mrs. Maria Marmaduke Parr, who died early last year.

The American and French epistles are entitled over the question whether the colored people were, and in making pots do John was a slave. This is a broad issue, and the claim that they were are the same distribute the minds of the nation and the continent. Judge Alphon W. Thurgood, now United States Counsel at Rochester, comes to the same and says that while these people were are obviously enslaved, they were not slaves. Judge Thurgood also says that these colored brethren are entitled to the same freedom in which American citizens are the main element, and so it is unchristian for Americans to hold the theory that these slaves are denied so our readers will please to send your do John was a slave, and the claim that they were are the same distribute the minds of the nation and the continent, and that they are patriots in their dot.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton spoke on "The day shall declare it," and on "The wages of sin."

Broadway.—Pastor Jones preached on "Then and Now," and on "Now and Then."

Chestnut-street.—Pastor Weaver's topics were "The certainty of God's promise," and "A woman of great faith."

East.—Pastor Felix is on his vacation in the mountains of Virginia. Bro. McKinley spoke on "All things working for good," and on "A pot of oil."

McFarren Memorial.—Pastor Hamilton preached on "Why a Gentle should believe," and on "Commercialism." Two received for baptism and baptized.

Twenty-second and Walnut.—Pastor Demant's topics were "Obedience of Liberty," and "The engagement ring." One received for baptism. Tent meeting at 20th and Grayson.

Cliffing.—Pastor Foster spoke at both hours on "Manna."

East Mead.—Pastor Johnson's topics were "The transfiguration," and "Making excuses." One restored and one received for baptism.

Franklin-st.—Pastor Jenkins' subjects were "Exercising unto godliness," and "The life of the Christian." Ideal Sunday-school picnic Thursday. Pastor spends his vacation in Cynthiana.

German.—Pastor Janzen spoke on "The fountain of Christian," and on "Christ's welcome guest."

Highlands.—Pastor Dawes spoke on "The world's ignorance of Christians." No meeting at night.

Logan-st.—Pastor Tralls preached, "God's use of little things," and "The way to look in trouble," were his topics. Tent meeting two weeks hence.

Parkland.—Pastor Taylor preached about "The history of a great life," and "The Gospel invitation." Building going ahead.

Portland-avenue.—Bro. A. M. Ross preached in the morning, and Bro. E. F. Rice at night.

Southgate-street.—Pastor Clarke spoke on "Jesus and little children," and on "The rich man and Lazarus." Nine received for baptism, 6 by letter, 5 by relation and 4 baptized. Meeting continues.

Third-ave.—Pastor Allen preached, "Elements of worship," and "God abiding in the heart," were the themes. Two joined by letter.

Twenty-sixth and Market.—Pastor Reid spoke on "The true witness," and "The suffering Saviour." Received 3 by letter, 1 for baptism and 1 baptized.

Oakdale.—Pastor Hill preached. His themes were "The three crosses," and "How shall we escape if we neglect so great salvation."

Van Buren-street.—Pastor Ray discovered on "The Lord's Supper," and on "The preaching of Jonah."

Thirty-sixth and Grand.—Pastor Ross spoke on "The Lord's Supper." Baptized two.

Jeffersonville (Ind.).—Pastor McFarland preached on "The Lord's jewels," and on "Fishing." The house to be remodeled at a cost of \$4,000.

Pewee Valley.—Bro. W. E. Powers preached on "Forgetting the things that are behind." Pastor Bennett came on his work this week. The house of worship has been refitted at a cost of \$1,500.

Lehannon Junction.—Pastor Cates preached on "Being sober and watching," and on "Assurances." One received by letter, 3 for baptism, and 1 baptized.

Meadow Home.—Pastor Fitzgerald preached on "The boyhood of Christ," and Bro. John Hargitt preached on "A living dog and a dead dog."

Tabernacle.—Bro. Wood preached on "Walking with God," and on "Jesus crowded out."

Bro. W. E. Powers and S. F. Thompson were present at the Pastor's Communion and spoke pleasantly. Bro. Geo. O. Coker presented a striking and stimulating paper on how to secure conversions at the regular church worship. Have faith in God, preach the Word and pray without ceasing—these are three needed of God. The paper was read by Bro. S. F. Thompson, J. A. Taylor, W. E. Powers, T. F. Eaton, J.

M. McFarland, W. E. Foster, C. H. Jones, J. P. Jenkins.

THE STATE.

Pastor Geo. E. Baker writes from Burnside: "I notice in your report of the General Association, I am reported as saying that I had been here three years. I wish to correct it. I have been here only since January 1, 1902."

Pastor R. Lee Smith writes from Bowling: "We held our protracted meeting here July 23, and at Locust Grove church, August 23. Our congregations are good at each place, our Sunday-school is growing in number and taking new interest and the societies of the church are doing well."

Bro. T. E. Richey writes: "On the fourth Sunday in June, in response to an invitation of Pastor J. W. T. Givens, I occupied his pulpit at Salem church, Christian county, while he discharged a similar duty for me at the fifth Sunday at Russellville. Pastor Givens has a magnificent church, and is most thoroughly established in the hearts of his people. The church is doing well. I could not observe the influence for good exerted by his excellent wife, whom I knew as a little girl in McLean county, and had not seen since I enjoyed the hospitality of her sainted father's family a quarter of a century ago. She is a true helpmeet to her husband in his important pastorate. On the fifth Sunday I accepted an invitation of Pastor R. A. Larue to preach for his Sulphur Springs people in Crittenden county. I have never been more cordially received anywhere. The church is at present in the capabilities of great usefulness. I have agreed to help Bro. Larue in a protracted meeting effort beginning the fourth Sunday in July."

Pastor Geo. W. Swope writes from Springfield: "On Wednesday, June 25, we closed our series of meetings in the First Baptist church of Springfield, which were, in some respects, the most remarkable ever held in this city. There were 38 new accessions to our church, which exceeds in numbers any series of meetings ever held by any Protestant church here. The important life of the church was quickened, and never in the history of our church was the future brighter. Bro. Paul Price, of Urbana, Ohio, did the preaching in an exceedingly able way. I have been pastor of this church a list of over one year, and in that time have received into the church 51 new members, many of whom were by baptism, thus adding an increase of 50 per cent. to the membership. This, taking into consideration the largely Catholic, is a record of which we are proud, and speaks much for the devotion and loyalty of the church. Many of our members are regular subscribers to the Recorder, and I trust will not be one home represented in our church that has not the Recorder as a regular weekly visitor. We were all glad to have with us during our meetings for a short time Bro. Bow, now of Louisville, who has a host of friends here."

Pastor W. W. Horner, at Sharpsburg, is being aided in a meeting by Bro. W. W. Hamilton, who is very effective in protracted meetings.

Brother Edgar L. Morgan writes: "Please change the address of my paper from London, Ky., to Luseby, Ky. I shall attend the Seminary this year. Bro. H. M. Shouse, of Versailles, takes principalship of Laurel Baptist Seminary."

OTHER STATES.

Bro. Ben Wilson, of Brownwood, Texas, is assisting the pastor, M. L. Lanford, in a protracted meeting at Bangs, Texas.

Since June 1st the First Baptist church of Chillicothe, Mo., of which Bro. Ray Palmer is pastor, has received 14 members, 10 of them by baptism; no special meetings.

Bro. J. H. Dew was engaged by the State Board of Missions of Missouri to hold meetings in parts of the state where they were most needed. He has been greatly blessed in his work, and the largest number are so much encouraged by his success that they have engaged Bro. D. P. Montgomery to help him in the destitute regions.

The saints at Gallman, Miss., are rejoicing over the results of their meeting. Twenty accessions, 17 by baptism. Community aroused as never before.

One Island, Ark., has closed a meeting of one week's duration, resulting in 31 additions by baptism.

Bro. J. A. Price held a meeting with Liberty Hill church, Ark., which resulted in six additions by baptism and four by letter.

Blue Mountain, Ark., closed a most gracious meeting. Eleven conversions.

As the result of a meeting at Dias Station, a new church has been organized with 30 members, which were afterwards increased to 34. A Sunday-school has been organized, and they are now raising funds to build a house.

Bro. D. F. Putnam has closed a protracted meeting at Bessemer City, N. C. Thirty-three received by baptism and 13 by letter.

Bethany, Miss., has had a good meeting, resulting in 23 baptisms.

Calvary, Miss., is full of spiritual joy. Thirteen received by baptism.

Monticello, Miss., 10 additions, community profoundly impressed.

Crooked Creek, Miss., 22 received by baptism and church greatly revived.

Bro. E. B. Miller held a meeting with the church at Coffeeville, Miss., resulting in 14 additions to the church.

At Saminary, Miss., a meeting of nine days resulted in 33 additions, 15 by baptism. Bro. R. H. Parser, of Brookhaven, did the preaching.

As the result of a meeting at Lincoln School House, Mo., a new church has been constituted of 18 members; 8 others have been received by relation and 8 by baptism.

At Nebo church, Mo., greatly revived and neighborhood benefited, 19 added to the church, 17 by experience and baptism and 2 by restoration.

Bro. W. W. Ellis held a meeting at Oak Grove, Franklin county, Mo., resulting in 20 additions to the church. Also one with Elkhorn church, in which the Lord blessed his laborers. Sixty were added to the church, 32 by baptism.

Brother J. H. Helms has been set apart to the full work of the Gospel ministry by the church at Olivet, N. C. Elder A. C. Barron preached the ordination sermon.

At Zion, N. C., has closed a meeting resulting in the baptism of 15 souls.

Sugar Valley (Ga.) saints are rejoicing. Thirty-six happy souls were buried with Christ in baptism and 12 received by letter, the result of a meeting in which Pastor E. F. Hunt did the preaching. A white-haired grandfather was among the number baptized.

At Montrie, Ga., a meeting of great interest has closed. While the real result cannot be recorded, the visible results were 15 by letter and 25 by baptism.

As we go to press, a telegram comes announcing the death of Mr. Frank Harvey, son of Dr. W. P. Harvey, at Birmingham, Ala. The body will be brought to Harrodsburg, Ky., for burial.

Mr. JOSEPH W. WARDER, Jr., son of Dr. and Mrs. J. W. Warder, died of pneumonia on Sunday, at his home in Indianapolis, where he was brought to Louisville and interred in Cave Hill Cemetery on Monday. Dr. Hamilton and the editor of the Recorder conducted the exercises. Mr. Warder was a young man of rare gifts, and he had taken a high rank in the business world. Mr. Warder was a member of Dr. W. C. Taylor's church in Indianapolis. He leaves a widow and one daughter. We tender our sincerest condolences.

Just before going to press we are pained to hear that Dr. Warder fell from a street-car Monday night and was quite seriously hurt. It is feared some bones have been fractured. We hope he will soon be restored to health and vigor.

Mr. ROCKEFELLER has approved the action of the Education Society in granting Baylor University, Texas, \$25,000 on condition they raise \$125,000 additional, and \$5,000 to the City Institute, Iowa, on condition they raise \$125,000 additional. Baylor will strike for an immediate \$250,000, and then for as much more, and so on. It is a great institution, and is getting greater rapidly.

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A NEW BOOK
Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

The Pastor and the Sunday School

Lectures Delivered at the Southern Baptist Theological Seminary, by
REV. WM. E. HATCHER, D.D.
Cloth, 12mo., pp. 102, postpaid 75 cents.

BAPTIST SUNDAY SCHOOL BOARD,
NASHVILLE, TENN.

DEDICATION.
The first Baptist church at Liberty, Ky., dedicated their new house of worship to the Lord, June 29. The service was largely attended and much enjoyed. Dr. Weaver, of Louisville, preached the sermon, after which a collection was taken to raise money to release the church from the \$417 debt that was over it, all of which was raised. Dinner on the ground, prepared by the good women of the church, town and neighborhood, was excellent, bountiful and well enjoyed. Dr. Weaver preached again at 3:30 p. m., and then offered the new church house to God in earnest, fervent prayer.

The Bible Institute, just preceding the dedication, was not largely attended, but was very interesting and instructive. Dr. Weaver and Rev. H. E. Tralls, of Louisville, have done a good work at a timely season in the town of Liberty. Their lectures were strong, instructive and inoffensive, and will surely prove a blessing to the First Baptist church there in its incipency. God bless the church and Bro. J. B. Ferrell, their pastor. Success to the beloved Recorder.

W. G. TILFORD,
Gilpin, Ky., June 30, 1902.

DEAR RECORDER:—
Through the kindness of Rev. T. A. Conway, the writer had the privilege of attending the Ministers' and Member's Meeting at Salem, Ky., last Saturday and Sunday, June 28 and 29. Owing to the inclemency of the weather, there was not a great number present, but the meeting was at high water mark all along the line. The essays on the different subjects were good, and showed thought and careful preparation. The people of Salem took care of all in a hospitable manner. The writer had the pleasure of enjoying the hospitality of Bro. H. D. McCheaney and J. T. Wolf. There were many staunch friends of the Recorder, such as Bro. W. R. Gibbs, J. B. Miller, Farris, Pierce, M. H. Uiley and many others.

H. C. MCGILL.

Bro. B. W. N. Simms writes from Caldwell, Texas: "I have been in Texas five months since my return from Missouri, holding meetings, all very excellent, supplying vacant pulpits, etc., all of the time. But I have not located here again, as I wanted to do, though I have received several calls, or invitations, to do so, both in Texas and in other states. A month or more ago I received a call to the church at Waynesville, N. O., which at first I declined. But after further correspondence and a second request that I reconsider the matter, I did so, and I have accepted the church, and I hope to be there on the second Sunday in July. Change my paper to that of this office, and my correspondents will take notice."

DEAR RECORDER:—
I have the \$20.00 and will therefore get Mr. Rockefeller's \$7.50. The Lord be praised! Please let me express to all our friends my deep appreciation of their sympathy and assistance. Of course, I never could have succeeded without the help of the papers and the friends of the Institute.

Yours,
E. H. HIBBS,
Smithland, Ky., July 2, 1902.

MARRIED
Monday, June 30, at Rev. Earle D. Sims' home, 770 Fifth street, this city, Miss Laura Ball to Mr. Samuel Underwood, both of Cropper, Ky. Rev. Earle D. Sims officiating.

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THE FORSAKEN CHRIST.

There are some features of Christ's death the deep significance of which is evidently overlooked by many who are familiar with the Bible story of the cross. One feature which is intensely significant is the truth that Christ, as a substitutionary representative of sinners, experienced a sense of being forsaken by His Father. It is evident that that experience covered a period of three hours, during which darkness mantled the land.

That experience was typical. It typified the truth that sinners are spiritually separated from God. There is no vital union between God and the sinner, and Christ's experience on the cross was a practical illustration of this solemn truth. The Father withdrew Himself from Christ, leaving Him to endure a sense of awful loneliness, of spiritual desolation, of soul forsakenness, like unto that which the sinner feels when he realizes his true condition. The cross of Christ says that sinners are alienated from God, that they are vitally separated from God, and are in gross spiritual darkness.

Such is the lesson which comes from the cross. Christ, as the sinner's representative, was in darkness during the time of His being forsaken by God. It was when He emerged from that darkness that He again enjoyed the light of His Father's face and a sense of blessed union with Him. Separation from God is spiritual death. A union of soul with God is spiritual and eternal life; and that union is not effected until the soul submits itself to God through faith in the Christ who, on the cross, took the sinner's place.—Ex.

The net earnings of the Louisville & Nashville railroad for four weeks of June, this year, were \$47,526 more than for the corresponding period last year. The net earnings for the year ending July 1, 1902, were \$2,281,575 in excess of the year previous. This is gratifying, because it means the increased prosperity of the region through which this great system runs. This includes the central South from Cincinnati and St. Louis, to Memphis, New Orleans and Florida. We congratulate both the railroad and the people. The interests of both are the same, and there ought ever to be hearty sympathy between them.

Cure Nervous Headache.
Herford's Acid Phosphate.
It removes the cause by quieting the nerve, promoting digestion and inducing restful sleep.

Reduced Rates to the West.
The special rates made for the S. P. O. E. (Great Lakes) meeting at Salt Lake City, August 12 to 16, and the Knights of Pythias meeting at San Francisco, August 25 to 29, apply through Colorado and Utah via the Denver & Rio Grande and Rio Grande Western. "The Florida Life of the World" presents the most famous points of interest in the Rocky Mountain region. You should see them for the first time. Write for rates in order to make your trip most enjoyable. For rates, dates of sale and free illustrated prospectus, call on your nearest ticket agent, or address M. K. Hooper, G. F. & T. A. Denver, Colo.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

BEN BOLT.

Don't you remember sweet Alice, Ben Bolt?
Sweet Alice, whose hair was so brown;
Who whipt with delight when you gave her
a smile.
And trembled with fear at your frowns?
In the old churchyard in the valley, Ben Bolt.
In a corner obscure and alone,
They have fitted a slab of the granite so gray,
And Alice lies under the stone.
And don't you remember the school, Ben Bolt,
With the master so cruel and grim.
And the shaded nook in the running brook,
Where the children used to swim?
Grass grows on the master's grave, Ben Bolt.
The spring of the brook is dry,
And of all the boys who were schoolmates
then,
There are only you and I.
There is change in things that I loved, Ben Bolt,
They have changed from the old to the new,
But I feel in the core of my spirit the truth—
There never was change in you.
Twelvemonths twenty have past, Ben Bolt,
Since first we were friends—yet I hail
Thy presence a blessing, thy friendship a truth.
Ben Bolt of the salt sea gale.

THE CAPRICIOUS CHILD.

BY CHRISTINE TERHUNE HERRICK.

The child who is allowed to indulge his whims and caprices as best pleases him, finds at the table a wide field for his powers. Nowhere else does he secure such an opportunity for displaying his fancies to his own satisfaction and to the annoyance of the family eaters.

It is always interesting, often amusing, sometimes distressing, to hear an assembly of mothers compare notes as to what their children will or will not eat. Each relates generally with ill-concealed pride the originality of her offspring, some instance of his or her pet idiosyncrasies.

"My little Mammie will not eat cereals in any form," says one. "I try to coax her to eat but she won't, but nothing will induce her to even taste them. She wants nothing but meat."

"Now, isn't that odd?" breaks in another fond mother. "My Ted won't touch meat. He is all for milk and bread. I tell him he'll never be a big, strong man if he doesn't eat meat, but it's no use."

"I suppose all children have their peculiarities," chimes in a third. "Now, there's my eldest girl—"

And so on, ad infinitum, until the hearer with clear ideas upon the discipline of children glides from amusement to irritation, from that to disgust.

There is no reason why children should be allowed to indulge senseless prejudices of food. Nearly every one has some aversion, possibly natural, possibly the result of a fancy, to some article of diet, and it is unwise to attempt to force him to eat what seems absolutely repugnant. But to go to the other extreme and allow a child to refuse every unaccustomed dish merely because he imagines it will not prove palatable, not only spoils him at the present, but prepares a hard way for those who have to cater for him later in life.

Some time ago I was spending a few days with a friend in a suburban town. Her home was at some distance from either market or grocery, and the absence of great meat perfumes took her lack. My hostess came into my room one day just as I was expecting the summons to lunch, with a face of such distress that I instantly apprehended a catastrophe.

"What shall I do?" she exclaimed. "Mrs. Smith has invited herself to lunch!"

"What if she has?" I asked in surprise, for the little woman was generally the soul of hospitality. "Isn't there enough to go around?"

"Oh, of course there's plenty to eat," I said. "I'll have some soup, and Mrs. Smith never touches tomatoes. Then we have broiled squabs, and she is principled against eating young birds; and potatoes, and hot rolls. She doesn't like potatoes, and I am sure she thinks broiled fish is delicious. There is literally nothing she will eat except dry bread and tea. The very taste of butter makes her sick."

And, to be sure, of dry bread and tea the unexpected guest made her simple request, which her miserably bossy hostess felt like the chief of sinners.

I know one man who cares for but four articles of food: green corn, ripe peaches, broiled chicken and fresh mushrooms. He is not a popular guest in any town. Another will not eat fish in any form, abhors lamb and mutton and all vegetables except beans and cauliflower. Still a third, a woman this time, will not eat potatoes, rice, beans, peas, tomatoes, beef, or corn. Another will not eat bread, fruit or fruit desserts. The hostess must plan carefully to prepare a dinner that will not clash with her prejudices.

Of course, some of these aversions may be constitutional, but the majority of them could have been overcome in childhood. The small boy who refuses all vegetables, and will eat most alone or only accompanied by white bread soaked in gravy, might have brought by degrees into the habit of eating all foods. The longer this is postponed, the harder it will be.

"What shall I do to teach my child to like solid food?" writes a mother. "He positively refuses to eat anything but sweets, and I fear it is injuring his health. He is now eleven years old."

Unhappy son of a foolish mother! What sort of a stomach will he have when he is twenty? And how does she expect to train him better than he expects to train him now?

There should be common sense in the method as well as the matter of the training. If, for example, a young child does not care for soup, do not insist on him with the persistence of forcing a square peg into a round hole, but accustom him to it by degrees. Insist upon his taking at least a few spoonfuls whenever it is served to him. Give him a variety, in the hope that he may like one thing better than like all. Furnish the same course with other articles of food. There are very few that will not learn to eat. If he proves after a number of fair trials, to have an apparently invincible repugnance to an one article, abandon the attempt for a time, but before you give it up altogether, be sure that the distaste is genuine and not a fancy. A child accustomed to obedience will naturally give less trouble than one whose mind has been his law.

The best trained children will, at times, display a passing prejudice against one dish or another, and too much attention paid to the caprice often confirms it. Children are not to be coerced but to be reasoned with. Many grown persons have never passed beyond this stage. We all know them—the people who refuse a dish for the purpose of having it pressed upon them in order that they may "change their minds" later.

"These said this would not have it, and now these cannot. These shall not tell lies at my table," was the Quaker's reply to a guest who thus expressed his decision, and it can sympathize with Friends' Bredright, although we may lack courage to follow his example.

Against all these faults a mother must struggle if she would not be afflicted with a capricious child. She need not begin her training with some injudicious parents do, by letting the child, from the time he is six months old, taste everything on the table, but when his stomach has reached the age of discretion that makes a child able to possibly be brought to limit variety of foods.

"My boy is such a little rogue," laughs a mother. "He was in a bad temper at luncheon yesterday, and when a piece of corn-bread was given to him, he watched until he thought I was looking the other way, and he stole it under the table. He was so sure about it I just couldn't scold him!"

Shades of my grandmother! One of her boys, in a pet, threw his piece of corn-bread on the floor. He was caught as a fish she snatched it from the ashes and replaced it on his plate, remarking quietly that until he had eaten the rejected morsel he should have nothing else. That was at breakfast. At dinner the cold butter bread still awaited him. He refused it and went hungry. But at supper time he yielded, and ate the sabbatical fragment, washing it down with his tears.

That was the way they trained children those days. Will our boys and girls, with our indifferent methods, be better than theirs?—The Interior.

The Combination Oil Cure for Cancer was originated and perfected by Dr. D. M. Ely, it is soothing and healing and does more good than all other treatments combined. Those interested, who desire free book and circular, can be sent to the time and expense by addressing the Homeopathic Dispensary, P. O., Box 26, Indianapolis, Ind.

THE HOMELESSNESS OF CERTAIN YOUNG MARRIED WOMEN.

Opportunity has come to me of late to meet an unusual number of homeless young married people. They are poor, though moderately so, because they are clever, in excellent health, active, energetic young men and women, and yet they have elected to live in boarding-houses and hotels. Elevators carry them to upper stories of huge apartment houses where they take possession of a bed-room, a parlor and a dressing-room. Here they elect to the rich but unmistakably hotel furniture the pretty trifles, easily transported, which were among their womanly treasures, and they declare themselves content.

The wife has no duties; nothing in their lives exercises her skill, her brain power or her ingenuity. Her husband receives no help or delight from the labor of her hands or as the result of her good judgment. After her husband leaves her for his office, she has to think out some occupation for the day. She shops and visits; if she is musical, she practices a lute; if she is bookish, she reads, perhaps, to a literary class or a lecture.

I know no sadder words than homeless and childless! There is a mournful reflection in their very sounds, and yet these prettily dressed, well-to-do young women are both these sorrowful things.

Why choose these ways of living when open to every woman, according to her means, lies the door of a home—a place which is, for the time at least, her very own, to be exempt of comfort and peace to your husband, and of joy to yourself, just in proportion to your endeavors; a place where color, arrangement, every adornment, every detail, from the delicate draperies at the window to the well-kept plants in the kitchen, expresses your tastes, your judgment, your judicious economies, your thoughts of others, your love for husband; where no one enters but at your bidding, and then comes to be so glad to be happy in company or refreshed by your hospitality.

No matter how small it may be, no matter how many difficulties of arrangement and adaptation present themselves, these, like all obstacles, only enhance success; and in these days of apartments and moderate-sized houses, especially for single young housekeepers, no one who can afford to live as I have described can be too restricted in their means to find it hard to select from one of these classes of dwellings what is most pleasant and profitable. The chosen, can there be many pleasures more sure and satisfying than making of those vacant rooms and bare walls a home? This vital spark of vanity and self-assertion without which no woman's life is really delightful, that makes her look at her completed work with the exhilarating belief that few could excel it, here has full play. Here she can be original, inventive, surprising, and all that to the fulfillment of the chief end of her hopes and the expression of her highest desire.

To the woman who would endure herself to her husband, I would offer to guarantee that if she would keep within the limits of his means and yet make her home a lovely, comfortable, appropriate abiding-place, in which he has room for the development of his own tastes, and opportunity to bring about him his friends in hospitable fashion, she will have increased her pride in her husband. For the good order and beauty and contrivances for his individual comfort be sufficient to make his friends envious and ready to say that his home tempts them to marry, and that wife has a lovely, comfortable, and in a far more satisfying way than she can see she is pretty and well dressed. To become the source of a husband's comfort and rest is to have pleased yourself beyond the fear of losing your complexion or ceasing to be his life's pride in her husband. It is also to rise from the position of a dear pet to a useful, important partner, without whose clever brains and wise direction his life would cease to be a success.

Do not claim that home-making is easy work, nor for a moment attempt to say that the fine art of good house-keeping is easily attained; but I do say, with all the strength I can put into the assertion, that the married woman who sets aside her kingdom for the sake of ease and security to rule it, is but a disabridged prisoner who has lost the greatest joy of life when she abdicated her throne.

The place a man lives in should be the place where he loves to live and where he can best be himself and suffer. To the very young and three pregnant words mean little;

but when they make themselves plain may they find the sacredness and privacy of home about you, and the tender surroundings of your own family life soothing your pain. To be happy in or to grieve in, there can be no place like the shelter which love casts for the love of a man and his wife to abide in, together with the children God has given them to sweeten and hallow their inseparable lives.—C., in Watchman.

THE MILLER'S STORY.

Permit me to repeat a story my pastor, Duncan Dunbar, used to tell for the benefit of certain churches. A worthy miller was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the best men among these comfortable farmers. He asked if want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply: "The pastor was useful and beloved; but the flock was so poor!"

"Well," replied the miller, "I have a plan by which I can raise the salary without asking one of you for a dollar, if you will allow me to take my share among these comfortable farmers. He asked if want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply: "The pastor was useful and beloved; but the flock was so poor!"

"Of course they could not refuse although they expressed surprise, knowing the miller to be but a poor man."

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together the miller asked the pastor if his work had been supplied, and his salary promptly paid. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be, when their church prayer books had been so generously paid for. He asked again: "Is any man here any poorer for keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid for the same as you always did, only more or less, and with greater promptness. You remember you gave me permission to take my own way in this matter; and I have done so. As each one of you brought his grain to the mill, I took out as much flour as I pleased in your proportion, and laid it away for the salary. When harvest time was over I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you give me mine, and therefore make no personal sacrifice."

"Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Mr. Dunbar used to say, with a sigh, "Oh, for a minister in every church."—G. F. Lovis, in the Examiner.

WHERE THE TROUBLE WAS.

Modern children, whose education is in the hands of "experimentalists," are the victims of every kindergarten and new-fangled method that pedagogy can devise. A boy who had been the patient of some school-teacher's nonsense was brought by his mother to consult a dentist. The physician, says a New York paper, went about in the usual way to discover defects of vision. He placed a chain to be fastened to the boy. The first word was "hat."

"Now read this word," said the doctor.

"Hhuh-ah-tuhhh," gurgled the boy.

"Then try this," said the doctor, pointing to "big."

"Buh-uh-guhhh," was the sputtering attempt.

"Madam," said the physician, "there is some trouble here that has nothing to do with the vision. The vocal organs are affected."

"Oh, no," answered the mother, he pronounced those words correctly.

"Pronounced them correctly!" "Yes that was all right. That is the phonetic method he is taught in school. He used to speak and see as other people do before he began to learn this method."

"Madam," said the doctor, gravely, "send him to a good school, or take him out of school and put him in school. He must be taught to see as other people do before he began to learn this method."

"Madam," said the doctor, gravely, "send him to a good school, or take him out of school and put him in school. He must be taught to see as other people do before he began to learn this method."



The powder puff may help to hide the ravages of time but it avails little to hide the ravages of disease. When the face is disfigured by eruptions, the treatment must go below the surface, to the blood, which is corrupt and impure.

Dr. Pierce's Golden Medical Discovery cures disfiguring eruptions which are caused by impure blood. It cures scrofulous sores, erysipelas, boils, pimples, eczema, salt-rheum and other eruptive diseases which impure blood breeds and feeds.

"I was troubled with eczema from the crown of my head to the soles of my feet," writes Mrs. Ella Quick, of Cass City, Tuscumbia Co., Mich. "I could not walk at times nor wear my shoes. Though there was no help for me—least the doctor said there was none. I went to see friends at Christmas time and there arrived of the good that Dr. Pierce's Golden Medical Discovery had done for them, and was advised to try it at once. For fear that I might neglect it my friend sent to the village and got a bottle and made me promise that I would take it. I had been getting worse all the time. I took thirteen bottles of the Golden Medical Discovery and ten vials of Dr. Pierce's Pleasant Eczema Cure. It was slow but sure. I was taking the medicine about eight months."

"I would say to all who read this, try Dr. Pierce's Golden Medical Discovery before wasting time and money."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose. Therefore accept no substitute for "Golden Medical Discovery."

Dr. Pierce's Pellets cleanse the clogged system from accumulated impurities.



Texas, Oklahoma and Indian Territory are best reached by the Cotton Belt Route, which line runs two trains a day from Memphis to Texas, without change. These trains either reach direct, or make close connections for all parts of Texas, Oklahoma and Indian Territory.



J. R. Wyatt, J. P. A., District Mgr. L. R. Williams, G. P. A., St. Louis, Mo.

OLIVER WENDELL HOLMES enjoyed nothing so much as a clever fellow, even if it happened to be at his own expense. One day, at an entertainment, he was seated near the refreshment table, and observed a little girl looking with longing eyes at the good things. With his invulnerable fondness for children he said, kindly:

"Are you hungry, little girl?"
"Yes, sir," was the reply.
"Why don't you take a sandwich?"
"Because I haven't any fork."
"Fingers were made before forks," said the doctor, smilingly.
The little girl looked up at him and replied, "Oh, my fingers!"
"No, my fingers."—Youth's Companion.

Mrs. Eddy: "There is no matter. All is mind."
Learner: "Is money matter?"
Mrs. Eddy: "There is no matter."
Learner: "Well, I have a million dollars in my mind. Will you please cash me a check for a hundred thousand?"
Mrs. Eddy: "Yes, in my mind."
Learner: "No matter—never mind."—Newark Daily Advertiser.

He who is to bless the Israel of God must live near to the God of Israel.—Matthew Henry.

Children's Corner.

THE THREE GARDENS.
BY BRULAN HAWES.

Once on a time there were three brothers, and they all had the same fairy godmother, who used to puzzle her fairy head about the best ways to make them good, because that is really what fairy godmothers are for. Hans, the oldest boy, used to wonder why, if she were a sure-enough fairy, she couldn't supply them with kites and tops and marbles without expecting them to do something in return; but, she said, the world isn't made that way. Karl bothered his head about nobody, not even fairy godmothers, so long as he had plenty to eat and could chase butterflies all day in the sunshine. Otto, the apple-cheeked, blue-eyed, youngest brother, used to think he would be very fond of her if she gave him a chance; but he was rather afraid of her.

Sometimes they did not see her for quite a long time, and so it was a surprise one morning when she suddenly appeared at the door of the cottage. Hans had to get her a drink of milk, when she asked for it, but he looked so sourly into the cup that perhaps it affected the cream; for the old lady frowned as she drank it. Karl smiled good-naturedly, and asked if she had brought him sugar-plums, which she hadn't; but he did not stir from his comfortable seat. Otto brought her a chair, and then offered her his foot-stool, but she frowned again and asked him why he looked as if he were afraid of her.

The fairy godmother then explained the reason of her visit.

"I will give you each a piece of ground," she said, "and you must clear it and till it and plant it and rake it and hoe it and water it; and then, when autumn comes, I will see what you have done and you will each see what happens next. Each one will get a prize, no matter what he does or how he does it; for in this world everything you do gets its reward somehow, only there is a difference in the prizes."

Then she hobbled out to the ground back of the house, marked out the three gardens with her crutch, left a magic chest of seeds and slips in the woodhouse, and then vanished.

Hans was so much stronger than the others that he could work twice as fast. He decided at once to plant vegetables, because he could sell them in the neighboring town where most of the men worked in a factory and had no time for gardening. Karl couldn't make up his mind what to plant. He thought it would be lovely to plant cocoanuts and have graceful palm trees, where he could rest when he was tired and which would supply him

with sweet milk with no trouble of caring for the coes. Besides, it would take so long for the cocoanut trees to grow that he would have plenty of time to eat and sleep and chase butterflies in the sunshine. But, unfortunately, he could not find any cocoanuts nor any young palms in the magic chest. So he finally decided to plant autumn flowers when the time came,—probably nasturtiums, because their leaves are good for salad.

Otto considered very carefully, too, about what he should plant; but all the time he was considering he kept at work, softening and enriching the ground and getting it in fine condition. He found out what vegetables would come first in the spring, and decided to try those, and then make room for others later; and he was perfectly sure that he meant to have flowers in his garden. So he planted the rose slips the fairy godmother had left, and read all the directions in the magic chest for raising violets and lilies and sweet-smelling flowers of all kinds.

Poor Hans worked hard. He bent all day over his vegetables, until at last his shoulders were so bent and stiff he could hardly stand straight. He was very impatient if Otto asked for a bit of advice; and he would not give away a single vegetable, not one little beet or stunted potato, but took them all to town and sold them. He never stopped to look up in the blue sky or to stretch out his arms toward the golden, crimson, violet sunsets. He grumbled constantly because he did not get more for his cabbages and onions, and he worked so hard he forgot how to play "When I get the great prize, I will never work a bit, you may be sure."

Karl grew fat and lazier every day.

"Who's fool enough to waste these pleasant days in working?" he used to exclaim scornfully, as he swung himself on a branch of the oak tree with a piece of frosted cake in his hand. "Not I, for all your prizes! Besides, we'll each get a prize, anyhow."

But Otto felt differently. "Oh, it's great fun to see the green things growing," he would say in the early morning, as he breathed the fragrance of the lilies or trained a rose bush. "I'm going to surprise mother to-night with the finest radishes she ever tasted."

Then, when his roses were at their best, he took a fine bunch to the crippled boy who lives at the end of the lane; and he often cut sweet-peas and mignonette for the tired dressmaker who sewed so steadily at her window. Sometimes he stopped his work to carry a cool drink of water from the spring to travellers who passed the house or to run for a lump of sugar for old Jenny, the horse. He used to sell vegetables sometimes; but he did not forget that they were much fresher than his mother could buy for herself, and so he always begged

her to use as much as she could from his garden.

Otto often stopped to look up into the blue sky and feel a great wave of loving gratitude fill his heart for the beauty of the summer and the clear note of the blyholink and the joy of healthy, happy work. Or he strolled through the woods, thinking "God's sunshine will take care of my flowers to-day." Sometimes he even took the time to cultivate a little corner of Karl's neglected garden.

When the days were growing short and the cold winds began to sweep through the valley, the fairy godmother came again. Hans showed her the store of money he had earned and begged her to look at his bent shoulders and hardened hands as evidence of his toil. Karl stammered and tried to make excuses. Otto smiled joyously into her eyes, and said, as he held out the handful of money he had earned, "I didn't get so much as Hans did; but I love the work and I will try again next year."

Then the fairy godmother smiled lovingly back, and said: "You, little Otto, have won the very best of earth's prizes, love. Love is in your heart for your work, for your friends, for the beautiful world, for God's poor. And love is in the hearts of others for your bonny smile and your snushingy spirit. Love is the best prize, because no one ever wins it without truth in the heart, and honest work with the hands and brain."

Otto did not quite understand, but he knew the gentleness of her words and the tenderness of her smile; and he felt so happy in his heart that he would not have changed places with a king.

"Here are your velvet clothes, and yonder comes the prancing steed, and here is your purse of gold, poor Hans!" she said sadly, turning to the eldest brother. "You have worked hard, and you have gained what you worked for; but you have hardened your heart, and you will learn that not velvet or a's nor gold to spend can give happiness."

"As for you," said the fairy godmother, turning to Karl, "you won the prize of Just Recompense, which will seem not pleasant to you now. No longer may you work or not as you choose, for Necessity shall drive you. To you I give another chance, and we shall see if a winter of Necessity's teachings will not rub up your wits and teach you better sense. But this I warn you. For every day you have neglected your work, you must work two; for every effort you might have made, you must overcome an added hindrance. To win the prize of all, love, you must overcome first your own heart and then the outer obstacles."—The Christian Register.

Let prayer be the key of the morning and the bolt of the evening.

MALARIA An Invisible Enemy to Health

Means bad air, and whether it comes from the low lands and marshes of the country, or the filthy sewers and drain pipes of the cities and towns, its effect upon the human system is the same.

These atmospheric poisons are breathed into the lungs and taken up by the blood, and the foundation of some long, debilitating illness is laid. Chills and fever, chronic dyspepsia, torpid and enlarged liver, kidney troubles, jaundice and biliousness are frequently due to that invisible foe, Malaria. Noxious gases and unhealthy matter collect in the system because the liver and kidneys fail to act, and are poured into the blood current until it becomes so polluted and sluggish that the poisons literally break through the skin, and carbuncles, boils, abscesses, ulcers and various eruptions of an indolent character appear, depleting the system, and threatening life itself.

The germs and poisons that so oppress and weaken the body and destroy the life giving properties of the blood, rendering it thin and watery, must be overcome and carried out of the system before the patient can hope to get rid of Malaria and its effects.

S. S. S. does this and quickly produces an entire change in the blood, reaching every organ and stimulating them to vigorous, healthy action. S. S. S. possesses not only purifying but tonic properties, and the general health improves, and the appetite increases almost from the first dose. There is no Mercury, Potash, Arsenic or other mineral in S. S. S. It is strictly and entirely a vegetable remedy.

Write us about your case, and our physicians will gladly help you by their advice to regain your health. Look on blood and skin diseases as but free.

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Quick Time—New Equipment— Buffet Meals.

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PLEASE mention this paper when writing to advertisers.

THE BOY SCORED.

A Philadelphia paper relates this story, which is credited to a prominent lawyer of Pottsville, who was once a high school principal. The former pedagogue said: "One day at school I gave a very bright boy a sum in algebra, and, although the problem was comparatively easy, he couldn't do it. I remarked: "You should be ashamed of yourself. At your age George

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DIRECT LINE

LOUISVILLE OVERSTON EVANSVILLE ST. LOUIS

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BETWEEN

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Car Care on Day Trains. Pullman Buffet Sleepers on Night Trains. For rates and further information, address L. J. IRWIN, G. P. A.

Washington was a surveyor." "The boy looked me straight in the eyes and replied: "Yes, sir, and at your age he was President of the United States." "—Little Clarence: "Pa, when Lot's wife was turned to salt, what did he do?" Mr. Oallipers: "Began to look for a fresh one, I presume." PLEASE mention this paper when writing advertisers.

KNOX Lubricating Oil & Refining Co.

CHARTERED UNDER THE LAWS OF THE STATE OF SOUTH DAKOTA. BRANCH OFFICE, BLUEFIELD, W. VA.

Authorized Capital Stock, \$2,000,000.00; par value \$1.00 per share, fully paid and non-assessable. References: First National Bank and Citizens Bank, Bluefield, West Virginia.

25 cents per Share!



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Gushing
from Kentucky's Soil.**



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made
Daily by the Investor.**

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- H. C. JONES**, **E. T. OLIVER**
- W. S. FOUTZ**, Bluefield, West Virginia,
Secretary and Treasurer of Swan Lake Oil Co.,
Owner 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 Wage's" farm, on which is located the famous "Wage" 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 Stinking 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.

8,000 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.

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 Pullman Sleepers, Free Reclining Chair Cars on all trains. LOW FARES. For free descriptive literature, consult Ticket Agents or address:
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 Leave Louisville. 7:00 a. m.; 12:30 a. m.; 1:30 p. m. Arrive Louisville. 12:00 a. m.; 7:00 p. m.; 12:30 p. m.; 10 a. m.
TRAINS NORTH.
 Leave Louisville. 8 a. m.; 8 a. m.; 11:00 p. m.; 12:00 p. m. Arrive Louisville. 11:00 a. m.; 11:00 a. m.; 1:30 p. m.; 8 p. m.
TRAINS, JELLAGO AND SOUTHWEST.
 Leave Louisville. 1:00 a. m. and 6:00 p. m. Arrive Louisville. 1:00 a. m. and 6:00 p. m.
TRAINS, LEXINGTON AND FRANKFORT.
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 DALLAS, TEXAS.

THE FARM
 KENTUCKY TRADE ITEMS.
 Mr. G. D. McCollum, of Junction City, sold a mare to a Danville party for \$175.
 Joe McDowell, of Perryville, sold to Lebanon parties 53 head of cattle at 6 1/2 c.
 On account of so much wet weather the weeds are getting the start of the growing crops.
 In some localities much of the growing corn has been broken at the stalk by the heavy winds.
 Four hogheads of Boyle county tobacco were sold in this market last week at \$6 10 to \$8.
 A few sheep sold at Mt. Sterling last week at \$3 12 1/2 for wethers, and \$5 for barren ewes.
 The wheat crop in Casey is the lightest in years, but corn is looking as well as usual. Grass is good.
 Cas Goff, of Bourbon county, sold to Jonas Wall a bunch of 1,400 pound export cattle, to go this month, at \$6 50.
 Total sales of tobacco in this market last week were 2,798 hds., against 5,106 hds. on corresponding week of last year.
 J. M. Roberts sold to J. G. Lynn 28 yearlings at 4 1/2 c., and to W. P. Givens a bunch of short yearlings at \$12 to \$17.—Interior Journal.
 Mack Wilhite bought six head of horses at Springfield court last week at from \$80 to \$160 each. Small attendance and no cattle or mules on the market.
 At Cynthiana on Court day from 4 to 5 o'clock was the ruling price for yearling and two-year-old steers, mostly light weights. Light heifers sold at 3 1/2 to 4 c.
 Messrs. Cotton & Bealmer, of Nelson county, sold to Chas. Barnes, for a Chicago firm, 134 head of cattle, averaging 1,196 pounds, at \$8 40.—Danville Advocate.

SOME CHOICE FLOWERS.
 "Last year I planted a dozen tuberoses, and all rotted but one. What was the matter?" When you plant your tuberoses cut the bulbs off from the lower and rooty part. Remove the whole of this, clean up to the bulb, at the same time cutting away everything that looks like decay. Let the cut be sharp and clean. Now plunge your bulbs into good soil, three or four inches down, and keep them only moderately watered until they begin to start. It is well to plant tuberoses in light soil, and where no water will settle. The same letter asks for a list of about five first-class roses for a garden where not much care can be bestowed upon them.
 The writer wants lots of roses, all the time, without much work. Plant (1) Meteor, (2) Hermosa, (3) Helen Gould, (4) Liberty, (5) Baldwin and (6) Virginia Cox. That makes five and one over. It is hard to stop with these; but these will make a splendid collection, and will not need much worry. A list of hybrid perpetuals would include Paul Neyron, Magna Charta, General Jack, Prince Camille, Francois Levet, Coquette Des Blanches and Anna De Daisbach. These will not bloom so perpetually as the list of six that I have given you, but the growth will be very robust, and they will stand the severest weather. Of course, Orimston Rambler will not be overlooked by anybody. This rose, however, should be planted by itself, where it can cover a large trellis. It is perfectly hardy, and makes showy ten or twelve feet long in a single year. You can grow it in any place you choose. If you have a quiet country home or a workman's cottage, plant on one side of your door a Orimston Rambler and on the other side a Clematis Panoulata.
 A good list of cannas is asked for. The best way for the writer is to send to some good nurseryman for his catalogue, and select for himself. Send to W. Albee Burpee, Philadelphia; Peter Henderson Sons Co., Cortlandt street, New York; Good & Reese, Springfield, O. These catalogues will come handy for your gardening in every direction. Among the finest that I have grown are Duke of Marlborough, Italia, Austria, Flamingo, President Cleveland, Burbank, Queen Charlotte, Rosemawr. These are all exceedingly good, and I should not like to leave them out of a list for this year. The nearest approach to a white canna is Alsace.—E. F. P., in Tribune Farmer.

HOW TO GROW LICE SUCCESSFULLY.
 Wallace's Farmer compiles the latest information on how to grow chicken lice:—
 Leave the straw in which an egg was broken in the nest.
 Don't clean out your hen-houses.
 Don't fail to leave food and milk on the ground.
 Don't give your hens a dust bath.
 Make your examinations for lice on birds for table use after they have been scalded.
 Don't quarantine a bird that came from a distance until sure it is free from lice.
 Don't treat for lice or mites until your hen-house is alive with them, and you see them on your chickens.
 If you do use lice powder, be sure that it is stale, then use the

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 Round trip tickets to Providence, R. I., will be sold July 15th and 22nd, 1902, from all "Big Four" points at the rate of one fare for the round trip.
 Tickets will be good going on date of sale, and will be good for return leaving Providence, R. I., on date of departure by Terminal Agent, not later than July 25th, except that by agreement of ticket with the Terminal Agent not later than July 15th, and payment of fee of 25c extra, an extension of limit may be obtained, making tickets good until August 15th.
 For full information and particulars as to rates, stations, limits, etc., call on Agents "The Four Bells," or address the undersigned.
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 The undersigned well-known minister has
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SATURDAY, JULY 12th
 Leaving Seventh Street Depot 6:15 P.
 M. Good returning by the following
 night train July 13th.
**Two Days in the "World's
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 Don't fail to see the World's Fair
 Building, now in course of
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 C. H. Brown, D. P. A., 102 1/2 4th Ave.
 W. E. Brown, A. G. P. A., 102 1/2 4th Ave.
 H. E. Spencer, Secy., St. Louis, Mo.

Items of Interest.
 NEWS THE WORLD OVER.

The London Times has published a history of the Boer war which is amusing as coming from that source. The English paper writes up what the Boers did in their history, edited by Mr. Amory, says: "War, we are often told, is the supreme test of nations. Judged by this test, Mr. Amory himself being judge, the Boers have beaten the British hand over hand. A more humiliating record never disgraced the history of our country. Each victory, if so it may be called, has cost us more dearly than many a defeat. We emerge from this war bankrupt in reputation, disgraced and humiliated before the world. Leaving the general and coming to the particular, we are told by Amory that the Boers are in the vanguard that the most unrelenting pro Boer."

The French have purchased from the Chinese government the promontory of Kaitai, near the city of Hong-Kong, which is in the hands of the British. The French government bought it for a naval hospital. But the promontory commands the approach to London Bay and a part of Hong-Kong harbor. Hence the English at Hong-Kong are much disturbed, and have protested to the Peking government that the sale ought not to have been made.

The remarkable phenomenon of "red water" is catches of several acres in extent, and caused by the emanation of myriads of animalcules, was recently observed on the Californian coast. At night the sea was brilliantly phosphorescent over the red area. The most extraordinary fact connected with the visitation, says knowledge is a large number of marine invertebrates, including rays, sharks, and sea cucumbers, which were apparently poisoned by the animalcules. The bodies of these creatures, when cast up on the beach, exhibited a most pestiferous odor. At least 200 miles of coast came under the influence of the "red water."

Five thousand tons of cane sugar have reached Philadelphia from Alexandria in Egypt, brought on the British steamer, Greenjacket. The sugar was grown on what was once a barren waste, but has been made into fertile land by irrigation. There are no such lands in Egypt, and its sugar crop will soon be a matter of fact in the markets of the world. Sugar experts say that this Egyptian sugar is richer in isochlorine matter than any grown elsewhere.

The New York Evening Post cannot be said to love the South, but it endorses the little red in the white who refused to sing or listen to "Marching through Georgia." It says "there are real arguments which support the rebellious little Kentucky girl," that the song is very humiliating to the South, and ought to be put away upon the shelf.

A statue to the Empress Elizabeth of Austria has been unveiled at Terzetta in Switzerland. This is the only statue to a monarch in the little republic, and this was erected because she was assassinated by an anarchist while on a visit to Switzerland. The statue is the work of the sculptor, Antonio Chignone, of Lugano, and stands on the spot from which the Empress embarked for Geneva on that last journey.

The number of deaths on the island of St Vincent has risen to 20,000. The British government is considering removing the remaining inhabitants and giving them homes in other quarters, giving to the island to the volcano. One large sugar estate has disappeared, an arm of the sea taking its place. The adjoining plantation was flat, but is now a large ridge of ground. Wild ferns on which breadstuffs were raised have been devastated.

Col. F. D. Baldwin, in command of the United States troops in the island of Mindanao, has written a letter to the Sultan in which he declares officially that it is not the intention of the American authorities to interfere with the slavery or the plurality of wives of the Moros. Yet the Constitution of the United States is as plain as words can make it, and the people of the United States are supposed to be opposed to polygamy. But it is fast becoming plain that too many of the people care for nothing outside of money-making.

The Chicago Tribune says that at a town in Illinois there is a school for negro children—not a mixed school to advance inter-racial sympathy, as the leading have been injured, the negroes destroyed, and the negro driven in terror from the neighborhood on the eve of commencement. We take it for granted that something must have been done to rouse the anger of the whites, but we suggest that the Negroes report that the South is just all they have straggled through. First, they got out the beam post of their own eye.

The papers announce that China has definitely ended Manchu rule in Russia. The alliance between England and Japan was made to maintain the status quo in China and prevent any Power acquiring parts of that country. This is Russia's answer, and it would seem silly, "What are England and Japan going to do about it?"

DEATHS.

For animal subscribers we insert an obituary notice of 100 words free. A charge will be sent a word for all over 100 words. Invariably it is advised. Charge for the word. And you know at once what the charge will be. Under the money accompanies the notice, it will be brought down to 100 words.

KING.
 Mrs. Florence King was born February 21, 1810, and after a short illness died at her home, near High Green, May 20, 1903. When fourteen years of age she professed religion and became a member of DeLissburg church. She was married September 4, 1830, to Thompson King and removed to Cox's Creek, and thence to Little Union in January, 1861. She was possessed of many virtues, and was much loved by all who knew her. Her entire walk as a Christian was exemplary. She took delight in the things of the Lord. The pastor feels that he has lost a true friend and a most faithful member of the church. She was left two daughters, who survive, truly have the deep sympathy of their many friends at Little Union.
 J. A. BOORN.

DEAFNESS CANNOT 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 by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, 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. Also cases of deafness are caused by a catarrh of the middle ear, which is nothing but an inflamed condition of the mucous surface.
 We will send you the name of the nearest agent for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure, sent for six months free.
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 Hall's Family Pills are the best.

"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. LAWS.

This most remarkable will ever heard of was that of a rich man who died not long ago in Berlin. The will was to be opened immediately, and a codicil was to be opened after the funeral. The will said, "Every member of my family who shall abstain from attending my funeral is to receive 800 marks." They all remained away from the funeral except his housekeeper, a distant cousin. On the codicil being opened after the funeral it was found to enact that the residue of his fortune was to be divided among those who, notwithstanding the loss of the 800 marks, attended his funeral; hence the housekeeper gets all. The heirs threatened to dispute the will, but if the jury should have six hard-headed men who stand for the letter of the law, and six who have a sense of humor, the will will be sustained, unless some unusual facts are brought out. If they had thought him crazy, they would have attended. The presumption is that they considered him sensible, and stayed away.—Ex.

HAVEN consists in nothing else than walking, abiding, resting in the divine Presence. There are souls who enter into this heaven before leaving the body. If then believe that thy God, found, felt, rested in, is heaven, why not, under the gracious help which he vouchsafes to thee in his Son, begin at once to discipline and qualify the soul for this heaven?—John Falford.

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