

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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How can a saint be anxious and troubled! He has a Father who loves him as the apple of his eye; a Father who is all-wise, who is all-powerful, who knows what will benefit and what will injure him, and who has promised to withhold no good thing from him. How can a saint fear anything except sin?

The Dowager Empress of China has ordered some Chinese scholars to prepare a translation of the Bible for the use of the court. What is the motive of that shrewd old pagan, who has no superior in intellect and power of a certain kind, it is impossible to say. But whatever her motive, God's Word is a great force, and will do good wherever it goes. It was a glad day for China when she gave that order.

The *Christian Index* is not enamored with the reports of the "enthusiasm" in large assemblies. It says: "The more we see of noisy, shouting, religious assemblies, the more do we feel that there is no real religious feeling in them, but only a manufactured something which passes for it. We feel that the 'enthusiasm' which is manifested on such occasions is only a counterfeit of that true, deep feeling which the Spirit produces in men."

THIRTY-ONE students of the Phillips Academy at Andover, Mass., took the examination for entrance into Princeton University. Of these, 22 were caught cheating! The Princeton committee said: "This is the most flagrant 'cribbing' that has ever come under our notice, and while we are satisfied that even more than the number debarred are guilty of such a dishonorable deed, we could not prove it against the few whose papers were allowed to stand."

THREE young men were not watched, but were put on their honour, and signed the pledge in regard to having given or received assistance. It is a terrible showing for the honour of New England. And even worse is the plea (!) which is made for the young men, that they ought to have been watched! For that plea shows that the friends of the academy being themselves judges, honour is not to be expected from its graduates!

To LEARN God's will first and chiefest, study the Scriptures in which that will is revealed, and study them in the spirit which says, "Lord, what wouldst thou have me to do?" Then train your intellect and your conscience to ask of every action, "Is this just, and will it be pleasing to God?" One who does these two things in sincerity will have no trouble in discerning the Lord's will. But they must be done at all times, not merely occasionally when emergencies arise.

Pure Devilishness.

BY J. M. WEAVER, D. D.

I am not certain but that my heading is a slander upon his majesty, the devil. I am certain, however, that the devil himself could not invent a more vindictive scheme of wickedness than that we now have in mind and propose to lay before our readers. We all are assured of the fact that the most terrible scourge of our nation to-day is that of the manufacture, sale and drinking of intoxicating liquors. For years it has been increasing in its awful proportions until now it overshadows the whole land. Its influence over the politics and legislation of our country is startling. Its power exerted in destroying our young men is indeed fearful. That prominent citizens and intelligent men are engaged in it, none can deny. All means are employed to advance its interests. How any good, conscientious man can engage in it enthusiastically, is almost inconceivable. Yet it must be admitted. We can only account for its love on the Scriptural statement that "The love of money is the root of all evil." It is done for money. For the money's sake men are willing to receive that coined out of the blood of orphans and widows. Men in their greed for gain take advantage of the perverted appetites of their fellow-men and pander to the baser appetites, though by it families are destroyed and homes wrecked. But the most scandalous and devilish thing in the whole matter is that put forth by the Association of Liquor Dealers lately. Unblushingly the statement is made and the advice given that the taste for liquor must be cultivated in the children of the land in order that the hosts of their patrons may be kept up! Could there be anything more vindictive and degrading than this open proposal of these men to the retail dealers? May we exclaim with Addison—

"Is there not some chosen curse,
Some hidden thunder in the stores of heav'n
Bed with uncomen wrath, to blast the man
Who owes his riches to his country's ruin?"

In following out this foul suggestion in the city of Chicago, and doubtless other cities, they have been making and giving away to children candies saturated with liquor, so that an appetite may be created. Surely this hellish practice causes the demons of perdition to shout in triumph!

We are told that a short time ago in the city of Chicago a little boy only six years of age on his way to school was given this candy by a saloon-keeper until the little fellow, not knowing that the liquor was in the candy, eat enough to make him deadly drunk, and it was with difficulty that his life was saved. What must we think of men engaged in so nefarious business? Surely they must be atheists, not believing in the existence of a God of Justice. How heartless are they thus to make the attempt to rob fathers and mothers of their young sons! Should any class of men set up an establishment for teaching our boys to rob, plunder and steal, how quickly our government would arrest, imprison and punish such persons. Yet these men make the attempt to cultivate an appetite which when formed, leads to the commission of all these crimes, and government officials are blind to their actions. Nay, our government even licenses these men to do this, and uphold them in it. The horror of it all is, that many of these men are prominent and influential members of our strongest churches! Is it not a burning shame that any church will

harbor such men, and for their money's sake retain them in their fellowship? No wonder that to-day infidelity and skepticism are rampant in the land, and that all kinds of unholy and impure "isms" cover the land as the frogs covered Egypt.

Surely these men have not considered the effects of their awful business upon mankind, and have shut their eyes to the red ruin they are causing to rush over their country. Yet the light is shining all around them. Religion, patriotism and love of mankind, all join in protest against their business. Asylums and prisons give their testimony against their actions. Notwithstanding all these voices, it seems that their ears are closed and they heed not the appeals.

What is to be done under these circumstances? Can the evil be abated in any way? Surely there is some way out of this awful condition of affairs. The only remedy in the case, it seems to me, is for every Christian man, every patriot, every lover of his kind, to set his face as a flint against the business, and labor with all his influence to manufacture public opinion against it, till these men for very shame will cease to pervert the ways of justice. Let our churches place a stigma upon the business by refusing to receive or retain one of these men in their fellowship. Such is the position, I believe, of every Baptist church in this city. Let men "vote as they pray," and make all sacrifices necessary to meet the evil. If all the good men of our country would combine and stand shoulder to shoulder in the conflict, we would stay the sad ravages of this giant curse. Unless men think more highly of the morals of their country than of their political affiliations, they will never be able to down this cursed traffic. But alas! men are bound in party chains, and it seems that nothing can break them. If the "party" should put up the devil as a candidate, it seems that some men would shut their eyes to the infamy of such an election and vote for him. It appears to be no use to appeal to those who are engaged in the unholy traffic. Their conscience is "seared as with a hot iron," and no appeal touches them. Men who can propose and attempt to carry out such a damnable scheme as that of secretly cultivating the appetites of the children of our country in order to sell more of the poisonous stuff, surely have no conscience to which to appeal. If they are moved at all, it must be by the strong arm of the law. We must so influence our legislators that they will enact good and efficient laws for the suppression of the evil. Vote for no man who will not pledge himself to support such measures. Elect such legal officers as will have the courage to enforce the law. Thus only will the traffic be suppressed and our country freed from this blighting curse. Let us all decide to do this, and then we may hope for better times.

"Hasten the day, just heaven!
Accomplish thy design;
And let the blessings thou hast freely given,
Freely on all men shine.
Till equal rights be equally enjoyed,
And human power for human good employ'd;
Till law, and not the sovereign, rule sustain,
And peace and virtue undisputed reign."

I, BEING in the Bastille, said to thee, O my God! if thou art pleased to render me a spectacle to men and angels, thy holy will be done. All that I ask is that thou wilt be with and save those who love me, so that neither life nor death, neither principalities nor powers, may ever separate them from the love of God which is in Christ Jesus.—Madam Guyon.

Good Timber in Jonah.

Jonah was a modest man. No aspirant for fame was he, not one who was longing to be known as a big preacher. He had no hankering after a city station. That was to his credit.

How many a poor circuit rider who has grubbed the flint all day upon the mountain, and who has taken his supper on corn bread, bacon and collards at night, that he might be on hand for the appointment at the school house Sunday morning, has longed to hear the call which came to Jonah: "Go to that great city and preach." Ah, the city preacher is a great man; and the size of the city measures the dignity of the station. "Now, Nineveh was a very great city of three days' journey." It took three days for a man to walk through it. But Jonah did not care to go. No doubt he felt the place was too big for him.

Again, Jonah was an honest man. When he refused to go to his appointment he did not denounce the appointing power and turn evangelist, nor go around the country on a free pass. It is distinctly stated that when he went down to Joppa and took ship for Tarshish, he "paid the fare." He didn't go at "preachers' rates." Evidently he didn't tell anybody that he was a preacher.

Jonah was brave. The appointing power mounted the hurricane and "rode upon the wings of the wind," pursuing the fugitive over the stormy Mediterranean. When the storm struck the ship it sent the sailors "howling to their gods." But Jonah knew a man has no right to pray, no matter what threatens, unless he is willing to obey. Jonah did not pray. He just told the sailors all about it, and said if they would pitch him into the sea that it would be all right with them. They tried hard to save themselves and him. He told them it was no use. So, when nothing else could be done, they heaved him up on their shoulders and shot him head-foremost into the deep.

It is our opinion that if it had not been for the modesty of the man, his honest open-heartedness and manly grit, that would have been the end of him. But there was material in him that God liked. He had the elements of a tremendous preacher when fully brought to the business. The Lord knew his man, and held to him for the special work to which he was called. Jonah was his man, and he proved a success. He brought all Nineveh down in sackcloth before God by three days' preaching. We doubt if any other man in Israel could have done it.

There was good timber in Jonah.—Arkansas Methodist.

CHRIST THE LEADER.—Once, while visiting Niagara Falls, I followed the guide through the Cave of the Winds. The whirling wind and spray, the rolling and roaring waters, the overhanging rocks—all are enough to make the heart stand still. But the guide, in the moment of weakness, clasped my hand and led me on until soon I was safe in the shelter of the rock and enjoying the awful sight. When the storms of temptation and the billows of sorrow are fiercer and our hearts grow sick, then, if we will, Christ will hold and lead us until we find a shelter of peace and stand in awe before the majesty and mercy of God.—Sel.

DESTINY has two ways of crushing us—by refusing our wishes, and by fulfilling them. But he who only wishes what God wills escapes both catastrophes. "All things work together for his good."—Charles Kingsley.

How to Pray.

BY REV. E. L. WESSON.

The apostles said, "Lord, teach us to pray," and in that request they expressed the heartfelt need of almost every Christian, and introduced the most important subject for Christian study. He who knows how to pray effectually shall never need nor lack success, for all his works shall prosper. But he who knows not how to pray effectually must suffer ten thousand heartaches from failure. Earnest prayer returned unanswered is the most crushing blow that a Christian's heart ever felt, and has done more to discourage and dishearten God's weak servants than anything else. How often have Christians prayed with agonising spirits, and looked only to see their hopes blighted by the reverse of what they prayed. You say that is truth? I know it. I have felt it, and sometimes feel it still, therefore, for mutual help, let us study the subject of prayer. Either God is untrue, or we do not understand and meet the conditions of effectual prayer, and it is not right that we doubt, or censure God, until we are sure that the fault is not with self.

First, let us ask, what is prayer? We answer that prayer is the presentation of the sincere desires of the heart to God, with request that he grant the blessings asked. That is prayer, but not necessarily effectual prayer. Something more than sincerity and anxiety is needed to constitute effectual prayer. What, then, constitutes effectual prayer? There are many things to consider before we can answer that. First, we must learn the purpose of prayer. Second, the hindrances to prevailing prayer, and third, the conditions of effectual praying.

First, under the purpose of prayer, let us consider what prayer is not. (1) It is not to inform God of our needs and desires. He knows before we speak, and he who prays to inform his God throws insult in His face. (2) Prayer is not to persuade God into a notion to bless. It is written, "Therefore will the Lord wait that he may be gracious unto you." He who approaches his God as unwilling, and prays to make him willing to bless, understands neither his God nor the purpose of prayer and will not be blessed. (3) Prayer is not meritorious labor. We do not earn what we get by praying for it, and he who prays as a wage hand knows nothing of real prayer, but many thus pray.

What, then, is prayer for? (1) It is to teach us our dependence upon God. Therefore we should never ask God to do anything for us that we can do for ourselves. Prayer belongs to the realm beyond the power God has given us. (2) Prayer is to bring us into such condition of mind and heart before God as He can consistently bless. The condition of self is the most important thing to consider when we go to pray, for there is the point of failure. If self is not right, God cannot answer our prayer, however earnest. (3) Prayer is to destroy faith in self and bring us to faith in God. Many who pray have faith in their prayers and think it faith in God. He who thinks there is meritorious virtue in the act of praying believes in his prayers, and of course his prayers cannot answer themselves. Such may get self-consolation out of appreciating their own acts of devotion, but they are never blessed of God. (4) Prayer is to bring us into harmony with God's will and into real communion with Christ. You see, then, that God did not hinge His blessings upon our praying because praying makes Him willing to bless, but because it brings us into condition to receive blessings to the glory of God. Let us look well, then, to the conditions which exist in self. Next notice the conditions in man that prevent his prayers being answered.

God is ever willing, but man is seldom ready, therefore our many failures. The first hindrance is unrepented sin. As long as we have sins for which we have not repented, God cannot answer our prayers, for it is written, "Your sins separate between you and your God that he will not hear." (Is. 59:2). And the most serious thing about it is that it does not require an outward act to keep God from hear-

ing, because it is written again, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Only "He that confesseth and forsaketh his sins shall have mercy." "He that covereth his sins shall not prosper," or be blessed of God. Many an earnest prayer has failed because of cherished iniquity, and covered sins. We should look more to what we take pleasure in thinking of and to what we have covered when we go to pray. God's words to Cain concerning the first unanswered prayer should not be forgotten. He said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4:7).

Next consider the kind of sins which Christ said would keep back God's blessing. He stated positively that unless we forgive men, God will not forgive us. (Matt. 6:15). Therefore unforgiveness is a heart-cherished iniquity, which will prevent an answer to our prayers. Think on this. Then notice that Christ even forbids an offering to God, until after reconciliation. (Matt. 5:23, 24) Now you see the cases of many unanswered prayers. It is astonishing how many professed Christians—even preachers—hold in their hearts cursed unforgiven grudges against somebody, yet wonder why their prayers are not answered. For God to answer such prayers would be to make His Word untrue and Christ false, therefore He cannot do it. Beside the unforgiveness, hundreds, who in heart have forgiven but have never sought reconciliation, are daily offering prayers to God and wondering why He does not hear. Brother, the hindrance is in your lack of effort at reconciliation. The conditions that hinder are in us, and, when we fail, if we will just turn the looking-glass around, we can see the cause or causes. God is ever ready to bless, but He cannot bless contrary to His Word. One other hindrance is doubt. God cannot bless unbelief. James said of the doubter: "Let not that man think that he shall receive anything of the Lord" (James 1:7). All else may be clear, but if doubt exists the gate of prayer is closed.

Now, having examined the purpose of prayer and the hindrances to effectual praying, we are ready for the question, What is necessary to effectual prayer? (1) There must be both a confessing and forsaking of sin. (2) There must be giving up all heart sins, such as cherished fleshly lusts, unholy ambitions, love of worldliness, malice, wrath, envy, hatred and unforgiveness. (3) There must be effort made to reconcile those who have offended. (4) There must be submission of our will to God's will. (5) There must be implicit confidence in God. (6) There must be willingness to leave God to work in His own way and in His own time—no dictating. (7) The prayer must be in Jesus' name and for His sake, and all primarily for God's glory. Such are the terms, and, on man's part, the conditions of effectual prayer; and he who can thus present himself before God, and pray, shall be blessed as sure as God's Word is true. But he who cannot thus come to God need pray for none but self, nor wonder why his prayer is unheard—the fault is in himself.

Blame not thy God, Oh fainting heart, Because thy prayer returned unblest, Go clear thyself, do well thy part, Then pray, and He will do the rest.

"YOU KNOW," said a suffering saint to me, "I have had Mr. James Chalmers there afternoon. He never comes but when he is gone I think that is just how Jesus Christ would have come to see me. When he sits and looks at me, I think that is how Jesus would have looked; and when he opens his mouth and speaks to me, I think that is how Jesus would have spoken; and when he prays I can almost hear the very voice of my Master praying for me, and he always asks for the things that I think Jesus above everything else would like me to have. He never goes but he leaves behind the impression that it has been like a visit from Jesus. He reminds me of Jesus."

The maximum achievement of any man's life after it is over is to have done all the will of God.—Drummond.

Revivals;—Why Not Now?

BY REV. THEODORE L. OUYLER, D.D.

Powerful revivals are not as frequent in the churches as they once were. However this may be accounted for, the fact remains. That distinguished veteran of the American pulpit, Dr. Storrs, in his recent "Jubilee" discourse, recognises "a drift in the general Christian thought and feeling which has presages of evil." As one of the evidences of this drift, he says that "unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler, earlier days—the days marked by the great revivals, of sixty, fifty or forty years since." If that be so, then there is all the more need of just such spiritual quickening. They are just as possible as they ever were. Can the churches have them if they seek for them in the right way? Most assuredly they can.

A genuine soul-converting revival is simply an outpouring of the Holy Spirit. That Divine Spirit can do to-day what He wrought at Pentecost and many times since; the reservoir of heavenly blessings is inexhaustible. Lately the city of Buffalo has begun to turn the mighty electric energy generated by the Falls of Niagara into its own streets, for the furnishing of light and the propulsion of cars and various machineries. The energy has been there all along; now Buffalo begins to use it. The divine energy of the Almighty Spirit, which Jesus promised to His followers, is always waiting and willing to descend upon us. That Spirit is often "resisted"; that Spirit may be "grieved" away and may be "quenched"; but it is equally true that our Heavenly Father is more ready to bestow the gift of the Holy Spirit to them that ask Him than an earthly parent is to give bread to a hungry child.

Mark you—the promise is to them who "ask." The quickening, converting Spirit comes in answer to prayer. He did at Jerusalem eighteen centuries ago; He does so now. But not every kind of praying brings a revival. There is an awful amount of so-called prayer that is only from the throat outward; it begins nowhere, and ends in nothing. Such pointless repetitions of stereotyped phrases must be as wearisome to God as they are unprofitable to the utterers. There must be pith, point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for "roughs" over in New York, when the leader called on some one to pray, a hard-looking character in the crowd arose and said: "Oh, Lord, forgive me for being a bad man; and please excuse me, Lord, from saying any more now. Amen." He did not need to say any more; he had told God just what he wanted. Brethren, if you really and earnestly long for an outpouring of the Spirit, tell God so; ask in the name of the divine intercessor, Christ Jesus.

One of the most striking incidents in Doctr Spencer's once famous "Pastor's Sketches" is the account of a godly old mother in Israel who called him in when passing her house, and said to him "a revival is coming." She went on to tell her pastor that when she was out in her garden, she heard every day—through an open window—a venerable deacon who was confined to his home by lameness. The old Elijah in that upper room was wrestling with God for a descent of the Holy Spirit. "I am not so foolish," said the good woman, "as to think that I know the secrets of the Lord. I am none of your fanatics. But, remember, I tell you a revival is coming. God answers prayer. You will see." And Dr. Spencer did see ere long a powerful awakening in his congregation, and among the converts were a son and daughter of that old man who believed in prayer. His were not the only prayers; others in the church joined with him in asking God for what they wanted most. Has such praying lost its power? A thousand times No!

If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who lead in these seasons of great spiritual quickening that Dr. Storrs refers to, were not afraid to preach the exceeding sinfulness of sin and its just

retribution as well as the wondrous love of God in redemption. The thunders of Sinai, and the loving invitations of Calvary were both made audible in their trenchant sermons. Such preaching made thorough work. The surface of men's hearts and consciences were not merely scratched over with cultured essays about Christianity; the Gospel-plow was thrust down deep into the lower strata of human hearts and their nethermost convictions of divine truth; and when souls were converted, their eternal hopes were bolted on the base-rock. Sinners were not only invited to come to Jesus, but were told why they should come and how they should come, and that unless they left their darling sins behind them, the Saviour would not accept them. Bear in mind that it was this style of heart-piercing presentation of the Gospel by the Apostle Peter which produced the glorious harvest of converts in Jerusalem. That was a typical revival; earnest praying and earnest preaching were attended by a powerful outpouring of the Holy Spirit. Why not now? Whether this style of preaching would be popular now, or whether it would suit the cultured taste of the times and the prevailing "secularism" are questions with which Christ's ministers and churches have nothing to do. God's Word is our supreme authority. God's glorious Gospel is our weapon. God's promise are our guarantee. Up yonder hangs the waiting cloud of heavenly blessing. Shall we have them now?—Evangelist.

Mental Indigestion.

This is the day of rapid, hasty, and, in some respects, omnivorous reading. All sorts of knowledge and investigation are put upon the market and more or less considered. The press teems with literature upon almost every subject. Writers of all kinds air their opinions. The newspaper, the magazine and the book pour their varied contents upon the public, and develop a multiplying constituency. Thousands upon thousands rush to the increasing number of libraries opening up in town and city and devour indiscriminately whatever comes in their way.

As the result of this impulse, sentiment and craving, we have an extensive but superficial reading of the vast and multifarious press output of the age, or what someone has well called, "mental indigestion." A cramming process goes on without due reflection or healthy absorption. Ideas are taken in by the wholesale, but are not properly assimilated.

To this hasty, ill-considered and ill-digested order of reading is due, in a large measure, a great deal of the prevalent unbelief and doubt. Men do not take time enough to think for themselves, and too readily accept the dictums and claims of the errorist, free thinker, and liberal interpreters of religion, after whom they read. They imagine that they are in advance of their fathers, who were men of few books, but who knew how to use them, and that theirs is a larger range, covering whatever they can get hold of in the briefest compass and at the speediest rate. They, in consequence, acquire a smattering of information on a variety of subjects and in a jumbled and confused form. They jump from author to author, and obtain a little taste of one's views and dissertations and then hurry off to another. From this indiscriminate feeding there follows "a mental indigestion."

What is needed to-day in the reading world, and especially among the young, is a wise, just, discriminate and considerate selection as to what, and how much, may and should be read. Thorough and sound knowledge is of far more importance than cursory and general information. Lord Bacon has been quoted as saying: "It is the half knowledge that removes from God—a full science conducts to him." True and vigorous mental and moral life is the product of right and sound digestion of what mind and heart feed upon. It will be a good thing for one's intellectual and moral constitution if he shall exercise a discreet judgment, and read only what is worth digesting, and only to the extent of his digestive capacity.—Presbyterian.

The Origin and Development of Baptist Confessions of Faith

BY REV. A. O. GRAVES

[NOTE.—In view of some questions which the reading of this paper called forth in the Ministers' meeting at London, the writer has thought it advisable to add some things concerning the London Confession of Faith, which is now being re-issued. It will be found that this Confession is in substance the same as that which is now in use.]

Our little Baptist Confession of Faith, which is recorded in almost every church book, and is found as a pamphlet in many of our homes, seems to be a very peaceable and commonplace document. But it is well to remember that, in its present form, it is a development, and has come down to us through a long and illustrative history.

Wherever Baptists have been found through the ages, it seems certain that they have always had confessions of faith, either written or verbal. Such confessions, when discovered, have a doctrinal distinctness that points out unmistakably their denominational origin. At the same time, it is not to be denied that there have been those here and there, belonging properly to the Baptist fold, who have led into error of faith and practice.

It is well to remember that through much of their history Baptists did not publish their faith to the world, and for the reason that such documents would be seized by their enemies and so perverted as to be used as evidence of treason against the state. During the dark times of persecution, reaching through centuries, we must rely upon the writings of their enemies for most of our information concerning this people. And it is not a little remarkable that these unfriendly writers should throw light enough upon the purity and loftiness of this persecuted people to enable us to identify them with those of whom the world was not worthy.

I. The earliest publication which is claimed as a Baptist confession of faith is known as the "Seven Articles." It was adopted by the Swiss Baptists when a convention assembled, February 24, 1527. This convention was held in a remote and secluded mountain village, and at a time when there had come a relaxation of persecution. The leaven of their faith had been working, and their principles had come to a recognition hitherto unknown. Some of the leading minds of the state church had been wholly won to Baptist views. Public discussions between Baptists and Pedobaptists were held in various places, and in which it was made manifest that some of these Baptist champions were the peers of most renowned divines of the time. It is declared by contemporary writers that between 1530 and 1570, there was such a growth of Baptist sentiment in Switzerland and adjoining countries, it had permeated the minds of high and low, learned and unlearned; and some of these distinguished divines were of the Baptist doctrine that originated and set in motion the Reformation of the sixteenth century.

The Confession of the "Seven Articles," as we have it, is the translation from a German copy now in the archives of the Duke of Saxe-Weissenfels, made from the original by Dr. Howard Osmond a few years ago. It was first sent forth as a circular letter to the congregations of the faithful from the "Brotherly Union of certain believing, baptized children of God." It teaches belief in baptism, and, by using the emblem of the cross, it points out the mode of baptism unquestionably as being immersion. Then the Confession becomes more outspoken and says: "By this is excluded all infant baptism, the pope's highest and most abominable conceit, the separation of church and state, its expressions are so extreme as to hold that a Christian should not wield the sword, should not hold a civil office, and should not take an oath prescribed by law." Zwingle, the leader of the Swiss Reformation, was first a baptist, and he held such views as vital doctrine, but then he recanted, and had to go to answer the arguments and close the mouths of leading Baptists except by drowning them. He became their bitter enemy and persecutor; he got hold of their Confession, saying there was hardly a Baptist that did not have a conceit in his head, which he so perverted as to use as evidence that they were "fanatical, stupid, audacious and impious." He finally became the champion of infant baptism, and justified it on the ground that it was neither commanded nor forbidden in the New Testament.

II. The Amsterdam Confession comes nearly a century later. Under persecution some English Baptists had fled to Holland at the beginning of the seventeenth century, and settled at Amsterdam. These English refugees, having some disagreements with the church, were already worshipping there, formed a church of their own. Among the leaders were John Smyth and Thomas Helwiese. Smyth was an extremist, being carried away with his own fanaticism of doctrine, and it seems that the Amsterdam Confession, adopted 1611, was largely of his writing. Not long after, and with the way he had received baptism, and not satisfied that any of his brethren had proper authority to administer the rite, he proposed to make a new beginning by baptizing himself, and restoring the apostolic order. Mr. Helwiese, and others of the church, who were of the church received this baptism.

In most things this body was Baptist, and, with some exceptions, their Confession was Baptist. It departs from the Swiss Confession, and from accepted faith among Baptists in its admission to the sword, its reference to its predecessor also in regard to civil government, holding that it is lawful for a Christian to bear the sword, to hold a civil of-

fice, and to take an oath prescribed by law. On the subject of baptism its language is more explicit than that of the "Seven Articles." "Baptism," it declares "or washing with water, is the outward manifestation of dying unto sin, and walking in newness of life; and therefore in no wise appointeth to infants." The Amsterdam Confession is absolutely the first now known to take positive ground in favor of the salvation of all infants who die in infancy, from the time that Augustine taught the abhorrent doctrine that unbaptized infants are not admitted into heaven.

Nothing after the date of this Confession Smyth died, and Helwiese with his followers returned to England as the perils of their lives. They formed a general Baptist church in London, which in 1638 is said to have numbered 150 members. Mason, in his Life of Milton, says: "This obscure Baptist congregation seems to have become the depository for all England of the absolute principle of liberty of conscience expressed in the Amsterdam Confession, and distinct from the more stunted principle advanced by the general body of the Independents." The Amsterdam Confession is absolutely independent generally on the subject of infant baptism and dipping, they differed also on the power of the magistracy in matters of belief and conscience. It was, in short, from this little dingy meeting-house, somewhere in Old London, that there flashed out first in England the absolute doctrine of religious liberty.

III. The next landmark in the path of Baptist Confessions of Faith to which we come, is known as the London Confession of 1643. It was adopted by the seven Calvinistic churches located in London, not that there were no scores of other churches of the same faith in the country, but because it was convenient for these seven churches to meet together for mutual counsel and encouragement. The list of names is permitted, printing, writing and publishing, and the Baptists have experienced remarkable prosperity. Their increase had aroused the jealousy and opposition of the other sects, who used against them false accusations and all the persecution the times would afford. Helwiese differed from the others not so much as a standard of faith, but to close the mouth of slander, his preface mentions various calumnies that had been circulated against them, and to such an extent that some were "encouraged, if they can find the place of our meeting, to get together in others to stone us, as they have done to people holding such things as that we are not worthy to live."

This Confession was Calvinistic in its utterances, as were the churches that issued it, while in and about London the General Baptists were doing their thing. It is declared that a church is a company of visible saints, baptized into the faith of the Gospel; that baptism is to be dispensed upon persons professing faith, and after this to partake of the Lord's Supper. It defines baptism "to be dipping, or immersing the body in water, under the influence of the Holy Spirit." It is clear in its utterance against falling from grace, and in declaring the final perseverance of the saints. It recognizes civil government as an ordinance of God; and that it is our duty to pray for those in authority, and to render to them the things that are due. Where the magistracy opposes their religious acts, they are not to be suspended, for we must obey God rather than man, even at the sacrifice of our lives. It declares that it is lawful for a Christian to be a magistrate, and to hold a civil office. The office of the administrator of baptism was a living issue at that time, and hence this one is covered by the article which says, "the person designed by Christ to dispense baptism the Scripture holds forth to be a disciple; it being nowhere tied to any particular office, or to any civilly sent." This last declaration upon the subject of an administrator of baptism was a swing of the pendulum from the opposite extreme which would lead to Holland in order to have a qualified administrator.

The year of 1643 did much toward removing prejudice and in drawing favorable attention to this sect which had been everywhere spoken against. From the rapid increase of their churches, and the employment of many Baptists in the army and places of trust in the government, this declaration of faith must have made all reasonable men as to the spirit and principles of the Baptist people. Several editions of this Confession were afterwards printed.

IV. After a period of forty-six years, when times and opinions had somewhat changed, the London churches of the same faith met in conference. The confession they then brought out is known as the London Confession of 1689. The General Assembly which adopted this Confession is described as the ministers and messengers of "seventy-one hundred baptists, congregated in England and Wales (excluding Arminians), who met together in London, from the third of the seventh month to the eleventh of the same, 1689." It is this assembly, and subscribing to the new Confession, there were some whose names were subscribed to the Confession of 1643. The members of this assembly were the same as those of the earlier document; and, in the preface, to the new Confession, they refer to the London Confession of 1643, declaring that many others have since embraced the same truth which is owned therein. They say they have judged it expedient to publish this confession, in its wholesome truths, which is done in the new Confession. In comparing the Confession of 1689 with that of 1643, they say, "Our method and manner of expressing our sentiments in this doth vary from the former (although the sense is the same as the same)."

Then it is noted in that they had adopted the order and language of the Westminster Confession, on all points where

they were agreed. On all points where they differed from that Confession, the Baptists made such changes as would clearly set forth their faith. In thus adopting the Westminster Confession, they say they were following the example of the Congregationalists, who had adopted it so far as they were agreed with the Presbyterians. The Baptists give the reasons for adopting this course, and, among other considerations, they desired to show their unity with other Protestant denominations on the fundamental doctrines of the Gospel. And then, in this way, they could show to others in contrast their own views, and wherein they differed from their Pedobaptist brethren.

But, if they based their Confession on that of the Westminster Assembly, it may be asked, how could they, in comparing the new to the one of 1643, say, "the substance of the matter is the same?" If any one will take the pains to compare the London Confession of 1643 with the London Confession of 1689, he will be convinced of the accuracy of this statement. Take the corresponding Presbyterian Confession on a Declaration of Sentiments, Providence, Perseverance, and the distinctively Baptist points, as well as some other articles, and there is a doctrinal and, in some instances, a verbal oneness. Still this new Confession on all points of agreement, was taken from the Westminster Confession. The Westminster Assembly was in session from 1643 to 1649, and therefore the London Confession of 1643 was an earlier document than their Confession. But how it happened that this assembly of divines followed in substance, and sometimes in the very phrasing, of this earlier Baptist Confession, we are not told. How it happened that the Westminster Assembly followed it is older Confession on the unusual question that it is lawful for a Christian to be a civil officer and to take a civil oath, we do not know. We are not told how and why these Presbyterians came over on Baptist ground, when they declared for soul liberty, saying, that civil magistrates may not "in the least interfere in matters of faith." And if on August 7, 1644, when the Westminster Assembly was in session, the London Confession, there had been twenty-five votes for reserving immersion and twenty-four for sprinkling, instead of the vote being, as it was, the other way, then there would have been another fine opportunity for them to copy the substance and language of their Baptist brethren of 1643. But however these things be, we do not think less of the Baptist Confession of 1689 because it copied from their Presbyterian brethren on points where agreed; nor do we think less of the Westminster Confession because it copied from the Baptist Confession of 1643. It would rather be remarkable that these two denominations are so nearly one on the fundamental doctrines of the Christian religion.

The London Confession of 1689 became the basis of all the Confessions that follow its model. Particular Baptists in England from that day to this, covering a period of over two hundred years; and, with variations, it was made the guide for the confessions put forth by the General Baptists as well.

The Philadelphia Confession of Faith was adopted by the Philadelphia Association, November 25, 1743. The five churches grouped around Philadelphia organized this association in 1707. The first edition of their Confession was printed in 1748 by Benjamin Franklin. The Philadelphia churches had kept in touch with the brethren of the same country, and their Confession in substance was the same as the London Confession of 1689. An Appendix was issued with the London Confession, stating the Baptist position on infant baptism, and their reasons for not declaring for it. This appendix, which is not in the Philadelphia Confession, does not appear in the Philadelphia Confession, as all the churches which adopted it were strict communion in their practice. They depart from the London Confession in the 31st article, which says, "We believe that the laying on of hands, with prayer, upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper." This article, however, was soon dropped from the Philadelphia Confession, and does not appear in any of the confessions that succeeded it.

This Confession, as a whole, takes the doctrinal ground denominated moderate Calvinism, as laid down by Andrew Fuller. The publication was accompanied by a Dissertation on Church Discipline, which was calculated to do much to bring the churches in line out their practices, with such variations as circumstances might indicate. The formation of this association and the adoption of their Confession of Faith, marked a new epoch in the history of American Baptists. New churches and associations were rapidly multiplied, and a new impetus was given to benevolent, educational and missionary enterprises.

The Philadelphia Confession became the basis on which almost all churches and associations were established in different parts of the United States. It is substantially the doctrinal faith of millions in this land, where Baptists have been called to do such a great work for the spread of the Gospel and the uplifting of mankind.

V. Nearly a century after the adoption of the Philadelphia Confession, the New Hampshire Confession made its appearance, which was destined to have a wider recognition than any one contemplated at the time. What is known as the New Hampshire Confession was written by Dr. John Newton Brown, and takes its name from the fact that it was first adopted at the New Hampshire Convention. It is called the New Hampshire Confession may be said new in conception and expression, its doctrines

are substantially the same as that put forth by the Philadelphia Association. The language employed is the clearest and most direct to be found in any Baptist Confession which has come down to us. For instance, in the article about the Holy Scriptures comes the following sentence, which has become a venerable and classic expression: "That it has God for its author, salvation for its end, and truth without any mixture of error for its matter."

The Church Covenant which follows this Confession, and which has found a place in the written confessions of thousands of our churches, is, I believe, the first and only thing of the kind that appears in Baptist confessions of faith. It is a summing up of the Christian's duties to God, to the church and to the world. As a composition, it does not rank among the gems of the Christian literature of the age. This covenant might well be read by the minister publicly at every celebration of the Lord's Supper, and which is the custom in many churches. The Philadelphia Confession has most generally been adopted in the churches in the South, while the churches of the North have usually followed the New Hampshire Confession.

VII. What has been said seems to call for one or two remarks upon the general subject of Baptist Confessions of Faith. These confessions among our people were never intended to carry any binding authority. They were formulated by those whose piety and wisdom enabled them to make a summary of Bible teaching, and were sent forth for the consideration and voluntary approval of the churches. There is not one of the confessions we have had under consideration, from the sixteenth century to the present, which has any article or expression claiming ecclesiastical authority. So they have ever been received and regarded by the churches.

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The doctrinal unity of the Baptists is all the more remarkable because it is purely spontaneous, and is not the result of any ruling church authority. It is the result of loyalty to Christ and loyalty to the Word of God. During the last half century, Dr. William Channing, in his "Essays on the History of the Literature of America," and the result showed, as he affirmed, that "we are one people in all that is essential to harm any of thought and action, more nearly than any other Christian denomination in the land."

The late Dr. Charles Hodge, of Princeton, in a private letter to the writer, said, "The Baptist minister a few years ago, said: 'It has always appeared to me a remarkable fact in Providence, that although your church organization allows such freedom to the several congregations, your ministers and people have ever been so distinguished for their adherence to sound doctrine. The experience of Congregationalists in New England, in this respect, is very different from yours.'"

Our faith as Baptists is an outgrowth of the new life, shaped by the teachings of the New Testament, and which has come down to us through a long and hallowed line of living witnesses, many of whom gave up all, even life itself, for its preservation. The reflection should inspire us with renewed loyalty to Christ, and a purpose to do more for God and the salvation of the world.

As for myself, I make much of my prayer-meeting, says the Rev. W. S. Dauley, in The Homiletic Review. I keep it in mind Sunday and week-days, putting in a word that will make it a holy and a happy occasion, in visit or in sermon; but I never exhort people to attend the prayer-meeting. It is never so good as bagging. People may miss it, but it never misses them. It is to be always full, and full of interest. I make much of the lecture, which is an informal address of about twelve minutes' length, based on some passage of Scripture, easy, earnest, and as good in every way as I can make it. I try to put the best things into it, the results of my reading, thinking, writing and experience. This I do without setting on that I have specially labored on in subject, or that it is the result of very hard work, but a pleasure, and the best work of my life.

SUNDAY-SCHOOL LESSON.

SUNDAY, JULY 27.

WORSHIPING THE GOLDEN CALF.

Exodus 32:1-8; 30-35.

MOTTO TEXT—"Thou shalt have no other gods before me."—Exodus 20:3.

"And when the people saw that Moses delayed to come down out of the mount."—Their leader had disappeared in the cloud on the top of Mount Sinai, and he had been gone for a month at least. Nothing had been seen of him—the people naturally thought he must have died on the mountain, perhaps had fallen down a precipice. Certainly he would have starved in this time.

God was still with them. The pillar of cloud and of fire still hung over the camp. The manna still proved God's providence. But God they could not see, and Moses was gone. The weak Aaron was but a poor substitute for his great brother. Joshua was also absent. Bereft thus of leaders, the people decided to take matters into their own hands.

"Up, make us gods, which shall go before us."—It was rather a God which they would have an image made of—an image of Jehovah. They had heard that voice so short a time ago, forbidding all making of images to represent him, and now they coolly, deliberately and in a body, Levi alone protesting, with an image made! What a will, disobedient thing human nature is!

"For as for this Moses, the man that brought us up out of the land of Egypt"—a sneering way to speak of their great leader who had done so much for them. They might not know what had become of Moses, but we know. He was in the mount, interceding for them, pleading with God for his own name's sake that he destroy them, as they deserved to be destroyed. They were at peace; they were well; they had food in abundance. But they were restless, and must be moving. Just to stay where God puts us is often too much for our obedience.

"Break off the golden earrings."—Men and women both wore them. The weak compliance of Aaron without even remonstrance is all the more unaccountable in view of the fact that he was the only one of his tribe recreant to God. It is evident Aaron thought Moses was dead, or he would have feared his brother, if he did not fear his God.

"And all the people brake of the golden earrings which were in their ears."—They sacrificed their ornaments. How many have given their jewels in these days to God's cause? Why are men so much more ready to give to their sins than their God? Shame on professed Christians who give so little. "Fashioned it with a graving tool"—probably means made the image of the calf and poured the melted gold into the mould. Aaron made the calf as a symbol of Jehovah—as the ox was a symbol of power. That it was a representation of their God which was intended, is shown by the proclamation, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Scrofula

Few are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling. It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

"And when Aaron saw it, he built an altar before it."—Aaron whose rod in Egypt had worked such great miracles; who had been associated with his brother in all that wonderful history. How could he have done that? How could he? He was at first but the weak complier with his people's request. Here he seems to have taken the initiative in leading them into further sin. How could he?

"To-morrow is a feast to the Lord"—thus connecting idolatry with the worship of God. Those who join the heathen goddess Exeter with God's worship would do well to study God's view of Aaron's conduct. It will serve as a lesson, for our God never changes with the times, and all heathen additions to his worship are the same to him in every age of the world.

"And they rose up early on the morrow."—In their eagerness to make a long day of it. "They offered burnt offerings and brought peace offerings."—The peace offerings were partly burned, partly given to priests and partly used by the officers in the feast. The burnt offerings were wholly consumed. They had a feast, as was usual when peace offerings were made. "And rose up to play."—The indecent dances which the heathen used in their idolatrous rites, and which they dared to bring into the professed worship of Jehovah. These dances were generally not worse than the modern waltz, and professed Christians who indulge in that are following the example of these old Israelites. For while they do not profess to waltz to the worship of God, they do profess that their bodies are the temples of the Holy Ghost—and they use his temples thus.

"Get thee down; for thy people which thou broughtest out of the land of Egypt."—Poor Moses! God calls these sinners Moses' people, and not his own. This very form of expression may have emboldened Moses in that wonderful intercession which followed. The lesson skips the punishment of the people in which faithful Levi slew three thousand, and the others covered before the wrath of their leader and hid themselves in their tents. Their "playing" was ended as they buried those thousands of dead.

"Ye have sinned a great sin."—Moses would have them repent, and does not palliate their guilt. "Peradventure I shall make an atonement for your sin."—God had made no distinct reply to Moses' former pleading. He did not tell the people what atonement he would make, but he meant to offer himself as their substitute.

"Oh, this people have sinned a great sin."—It is a confession which could be made at any time and of any people. "And have made them gods of gold."—A thing true to this day also! And especially true of men in these days in their mad race for riches. "Yet now, if thou wilt forgive their sin."—There is great pathos in that broken sentence. Moses could not find words to

tell his joy in such a case.

"And if not, blot me, I pray thee, out of thy book which thou hast written."—This is no penitential feeling that he does not wish to live if the people are destroyed. It is an offer of himself as a substitute, a request that God visit the guilt on himself in this world and the next. Paul expressed a similar feeling (Rom. 9:1-8), but he did not make a formal offer. "It is not easy to estimate the measure of love in a Moses and a Paul; for the narrow boundary of our reasoning powers does not comprehend it, as a little child is unable to comprehend the courage of heroes."—Bangs.

"Whoever hath sinned against me, him will I blot out of my book."—"Man cannot deliver his brother or make an agreement with God for him, for it costs more to redeem their souls, so that he must let it alone forever." The literal translation of Pa. 49:7, 8. Only the Logos incarnate could make an atonement the Father would receive.

"Therefore now go, lead the people unto the place of which I have spoken unto thee."—The sentence is suspended; that much is granted unto Moses. "Mine Angel shall go before thee."—Not the angel of the covenant in whom his name was, who was the Christ, but some one of the angels, as we learn from Moses' prayer in Ex. 33:12-16. "Nevertheless, in the day when I visit, I will visit their sin upon them."—God is not mocked. Whatsoever a man soweth that shall also reap. "And the Lord plagues the people because they made the calf."—He did not destroy the nation wholly—he punished them however. May it not truly be said of many of the sufferings and losses of the people in these days that God is plaguing them for their sins?

The great double difficulty of taking life too easily and taking it too hard—how difficult it is to balance that!—R. L. Stevenson.

COOL BODIES

Made by Supplying Food.

You can feel as "fit as a Lord" in hot weather if you eat sensibly. If you aren't entirely happy in hot weather suppose you quit your way and try ours.

Take a cold sponge bath, dress leisurely and sit down to a breakfast of Grape-Nuts and cream, a little fruit and a cup of Postum Food Coffee. Don't fear, you won't starve; on the contrary, that "Lordly feeling" will take possession of you by lunch time.

Grape-Nuts is a concentrated food and contains as much nourishment as bulky body heating food like meat, potatoes, etc. Its crisp daintiness will appeal to your palate and the result is a very marked difference in the temperature of the body and the certainty of ease and perfect digestion.

Quit coffee; it unnaturally stimulates the brain and nerves, heating the body and causing an uneven temper; use Postum Food Coffee, has a charming flavor when properly made and does not affect the nervous system, but assists the brain to work with ease and clearness.

Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user during the hot weather.

Look through the recipe book in each Grape-Nuts package for delicious puddings, entrees, salads and desserts.

LETTER FROM ALABAMA.

Our Convention is over. It met at New Decatur, Ala., in the northern part of the state, and a beautiful section. It is a town of magnificent distances, but many of us were quartered in the splendid tavern near the church, and the entertainment was exceptionally fine for all the delegates.

The Decatur saints have a new and elegant church and a most excellent pastor. They only have 200 members, but this church, not in any sense wealthy, gave \$900 this year for missions. Rev. W. Y. Quisenberry is one of the most consecrated and effective of our men.

The senior editor of the RECORDS was there, and we were all glad to see this Ajax Telemeas of our hosts, who is ever welcome in Alabama. And we had many other distinguished visitors, for it was at a time when no other meeting conflicted.

There were some 200 delegates present, and the one great object that was properly attended to was Howard College, which now claims the attention of Alabama Baptists more than any other interest. We have a fine plant at East Lake, a suburb of Birmingham, and some seventy acres of land attached which in the course of a few years will be right in Birmingham and worth a great sum. President Roof having declined to serve after five years of earnest work, we elected Dr. L. O. Dawson to take his place and raise an endowment, but he has not yet given his decision. If he fails we have other good men in reserve. We raised \$2,800 a year for five years, or \$11,500 as a whole to pay the President's salary. One brother started the endowment scheme with a gift of \$5,000. Howard did splendidly the past year, and has, I think, a bright future.

The other usual important matters came up, such as the Orphanage, Sunday-school, missions, &c., but, as the brethren were so anxious to "catch a train," not sufficient time was given to their discussion.

After adjournment I saw a grand and venerable body of men sitting in the large parlor of the hotel, and asked what it meant, when I was told it was "The College of Bishops," in other words, the State Secretaries, met to deliberate, by appointment of the Southern Baptist Convention, on subjects affecting the work at large. They were there from every section, and the Secretaries of our Foreign and Home Boards were with them, altogether constituting an imposing body of men. As the Secretaries of the State are called "Bishops," why not give to Willingham and McConnell the name of Cardinal? Cardinal Willingham, Cardinal McConnell—how does that sound? If one man could be found to represent "everything at large," you need not call him a pope—what's in a name?—why the thing would be complete, and we would have a little Baptist hierarchy all our own. It need not be said that we are going too fast, for we are not yet up to our Virginia Baptist fathers, for they once had three apostles: They did not last, it is true, and this will not last, but we can boast that "we had 'em." There is nothing like keeping up with the procession. Two wealthy gentlemen, rivals in many things, were building splendid residences. The two best architects of the town were pitted against each other. The buildings were

done, and it was difficult to say which was superior. The architect of Smith came and said, "We are best, Jones has statues of the twelve apostles put in his hall." Smith immorally replied, "Well, get ahead of that, go and order fourteen apostles for my hall. We won't stand on expense when it comes to apostles." Seriously, these are all good men, and mean well, and some of them have "eyes like Mars to threaten and command," but they would be the last to lord it over God's heritage. But how these things do grow! I remember when it was "Agent for State Missions," then "Corresponding Secretary of the State Mission Board," then "Secretary of the Board of Missions," now it is "College of Bishops." Tall oaks from little acorns grow. But may the whole South be one waving forest of missions!

I don't like the idea, as has been suggested by some papers, of having an Education Board connected with our Southern Baptist Convention. The whole South is running wild over "Christian education" now. So far as great help from the North is concerned, I am afraid "there is a nigger in the wood pile." I want all the education the South can get, but there is just reason to fear the Greeks bringing gifts. Education is supposed to do what reconstruction and constitutional amendments cannot do, and it may be so, but don't let us be swept from our feet by ories for even education. Education is the handmaid of religion, but I fear the maid is about to run away with the mistress. The great and exclusive work of the Southern Baptist Convention is missions, and we should never budge a peg from that. Let education be an outside matter. This is the era for fine, new churches. They are springing up everywhere. If the money put into these magnificent structures were placed in the hands of our Boards a nation might be born in a day. But the rule is, \$5,000 for a church and \$1,000 for missions, alas, too often. But I fear if the money was not given for church building it would not be given at all. So let them build, and make broad their phylacteries.

I am glad to hear that Walnut-street's historical and beautiful structure, once located at Fourth and Walnut, will be succeeded by the most magnificent church in the whole South. Wish I could be at the dedication. I will be with you in spirit.

M. B. WHARTON.

Fufaula, Ala.

NEARLY all the heathen religions look back to a founder whose character is revered and whose precepts are received as having authority. But the difference between these systems and Christianity—and it is the fundamental difference too—is that they look back to the dead while the Christian religion looks up to the Living. A memory may inspire but it does not enable. If we as Christians had only the memory of Jesus, there would be no hope of our lives becoming materially more fruitful than the lives of the heathen sages and moralists. But because in our Lord we have not a dead historic pattern, but a living and present Helper, there is a possibility for every one of us to reach up into such beauty of character and such power of righteousness as humanity could never be capable of except at the touch of divinity.—Ex.

FRANCIS is great; but silence is greater.—Carlyle.

REV. JOHN SPURGEON.

After a long and useful career, Rev. John Spurgeon, father of the Rev. Charles A. Spurgeon and Rev. James A. Spurgeon, died in London, at the *doyen* of Congregational ministers, June 14, 1902. He had reached the ripe age of ninety-one some weeks ago. Thus he outlived both of his famous sons—Charles H. by ten and James A. three years. His health had been declining for several months, but until the week before his death he was able to go around. Only a year ago he was wonderfully vigorous and full of talk in regard to his famous son, and he was especially interested in raising a fund for the Homesdale Baptist church, which was almost opposite his residence.

One who knew him well declared that visitors found never-fading delight in talking to the wise and gracious old man whose memories covered nearly a century, and whose intellect remained unclouded to the last. He was apt to be a little shy and distant with strangers, but when his sympathy was aroused his talk flowed on in a clear silver stream. He would tell of his boyhood at Stambourne, in Essex, where his father, the Rev. James Spurgeon, was pastor of the Independent church, and where he himself first learned his lessons in the village school.

The earlier years of his manhood were devoted to business. He was intended originally by his father for the Congregational ministry, but he entered a shipping office at Colchester. For twenty-six years he was secretary to this firm, and sometimes he had an hundred men under his supervision. But all of the time he supplied village churches and regularly preached. For fourteen years he was pastor at Tollsbury in Essex, and he had a remarkable pastorate. All of this while he was in business and his residence was at Colchester. It was here that his boys were born and reared.

He had a remarkable aptitude for preaching. His first sermon was delivered in a little hamlet, near Colchester, upon the text: "God is love." Mr. Samuel Morley once complimented him by saying: "You have built up three churches, Mr. Spurgeon, I know a man who has scattered three."

When he was fifty-three years of age, 1863, he retired from business and became pastor at Cranbrook Iden Green, Kent. The church at Cranbrook was at that time in a struggling condition, but by his zeal, sociability and evangelical preaching he won the heart of the villagers, and succeeded in building up a thriving and compact society.

For five years he was pastor at Fetter Lane church, and for four years at Islington. His pastorate work ended with these two London charges. But for years after his retirement his time was at the disposal of the churches. He was especially interested in the Stockwell Orphanage, founded by his son, and his last appearances were on the platform of that institution. His wife was a most devoutly pious woman, and often when he returned from late services he would hear his wife praying for her sons.

His two sons became Baptists, but to the last he was a loyal Congregationalist. The image that lingered in his mind to the last was that of the vast Tabernacle, with its two galleries and its six thousand places crowded by the mass of his son's eloquence. His funeral services

were fittingly conducted by his two grandsons, Revs. Thomas and Charles Spurgeon.

JOHN T. CHRISTIAN.
Edinburgh Castle, Rhodeswell Road,
London, E., England.

DEAR RECORDER—In the *Religious Herald* of the 10th instant I find this on its first page: "Discussing a suggested endowment," the *Word and Way* says:

"Suppose by-and-by it denies the Baptist faith and snags its finger in your face? Some things we know of endowed with Baptist money and wearing the Baptist name are doing that very thing."

We quote the sentence to ask if it is wise to thus throw suspicion on "some things," in fact upon all things among us "endowed with Baptist money." We have grown tired of flings at "some preachers we know," "some sermons among us," "some papers in the land." Such loose throwing of the slime of suspicion is not becoming. If we need to correct the brethren, or any of our institutions, let us first see that we have the spirit of him who wept over wayward Jerusalem, and then in that spirit let us act wisely and fairly.—The *Argus* "Yes; and by all means give us the names of the offenders." *Word and Way* is not given to innuendoes. It is usually a very straightforward paper."

"Yes; and by all means give us the names of the offenders."—*Religious Herald*.

Whose ox is gored now? When the name of the writer of the article, "The virtue in minorities," was sought for, did the *Religious Herald* then say, "By all means give us the name of the writer?" Was it as anxious then to have the writer's name as it is now to have "the names of the offenders" in the above case?

Whose ox is gored? Oh, consistency! I much appreciate the RECORDER, especially its editorials. I usually read them first. Yours fraternally, . . .

DEDICATION AT BUKESVILLE.

Burkesville is the county seat of Cumberland county. Forty years ago there was an indifferent union house in the town. Many of the leading citizens were Baptists. There was a Baptist church about two miles from town, perhaps the strongest church of any denomination in the county. This was all our Baptist fathers wanted. They sat at home in ease; drove out once or twice a month to Salem; gave their money to help the Presbyterians, Campbellites and Methodists build their houses for worship; their children grew up in these Sunday-schools and joined these churches. The time came when many of the people did not think the Baptists had any right to preach in the town, certainly not to preach the whole truth of the Bible.

Several years ago the State Board sent the lamented A. M. Vardeman there to hold a meeting. He organized a small church. For years they held irregular services in the court-house. In December, 1900, they were discouraged and talked of disbanding. The State Board sent the Secretary there to look after the interest of the work. After more than a week's work, preaching day and night in the court-house, they were encouraged by the promise of some assistance from the meager building fund, to arise and build. Dr. J. Wendell Blackburn, form-

erly of Monticello, took charge of the work and has succeeded beyond the most sanguine expectations. Several of the people of other denominations help with their means. Maj. O. T. Cheek, son-in-law of the venerable ex-Gov. Leslie, now one of the efficient members of the First church, Nashville, upon solicitation of the Secretary, contributed \$100, and then gave them a handsome organ. They have a gem of a house, well located, a beautiful frame, audience and lecture-room, ceiled with native chestnut. The ceiling is as pretty as a ribbon. It is seated with the old pews of the Walnut-street church, a gift from Walnut-street. The pews were overhauled and are handsome. The Corresponding Secretary had the honor and exquisite pleasure of dedicating this house, free of debt, on July 6. The church agrees to double the pastor's salary, and the outlook is bright and hopeful.

Great credit is due to Dr. Blackburn, who gave the bell and helped with his means and marshalled the forces. Recently some strong, efficient workers have been received, viz.: Bob Young, Sam Young, Wil Henry Cheek and his better half.

The house, with the furniture, cost about \$2,000, yet it would never have been built but for the assistance of the State Board. Brethren, I plead with you in the Master's name, help us with this building fund.

Bro. H. Boyce Taylor, of Mur-

DAVID AND GOLIATH.

A Little That Put the King Cotton Out of Season.

When medicine fails, they sometimes send sick people away to another climate for their health. Sometimes the climate does it, but more often they stumble on the proper food to take, and then get well.

A lady in San Diego tells of a friend who left her home each December, for the past two winters, to go to Cal. for her health. She says: "Almost all of her time was spent in visiting the doctor and sitting in a big chair and watching the clock to note the time for her next dose of medicine. Nervousness was her principal trouble, and with others of kindred nature, made life for her a burden."

On the occasion of her last visit, I begged her to give up the use of coffee, and use Postum Coffee. She replied that she could not stop coffee. I said no more at the time, but the next morning at breakfast, I passed her a fragrant, steaming cup of Postum, making it as it should be made. After that, I had no more trouble, and my friend drank no more coffee. But the most surprising part of the experience was the change that soon came over her.

We began to notice it within less than a week. In less than a month, her nervousness had left her, and in three months, she was a new woman in face, figure and health. I had not dared to hope for so much benefit, although I had been greatly benefited myself by Postum, but coffee to her system was simply poisonous, and I believe this is the case with many others. She returned to her home in December, and was married within less than two months after. She never fails to give credit to Postum, for her health or thanks to me for teaching her to make it properly, and well she may, for Postum has done for her what travel, doctors and medicine failed to do." Name given by Postum Co., Battle Creek, Mich.

ray, is engaged to aid Dr. Blackburn in a meeting there, beginning the first of September. J. G. Bow.

FROM GERMANY.

My family and I attended church this morning for the first time in Germany. Near our boarding place in Charlottenburg is a Lutheran church in Lutzow Place. The building is small, and very plain both inside and out. We came early and found only a few worshippers, but they gradually came more and more till the building was apparently well filled, late comers seeming to have difficulty in getting seats and there being no other. The people are plainly dressed, but neat and reverent. The congregation is composed mostly, though by no means wholly, of women and girls. The singing is of the German choral sort and is worshipful and devotional. The regular morning Lutheran service—much shorter than the Episcopal—is gone through, and then comes the sermon.

The pastor's name is Luckan, as announced in the paper. He is not otherwise known to me. He is a man apparently from thirty to thirty-five years old, shaven except the moustache, with dark hair smoothly brushed, tall and pleasing in expression and manner. His voice is not particularly good, but his enunciation is distinct. I was able to follow him fairly well, though not understanding all he said. The text was in Luke 9:18-23, being Luke's account of our Lord's question to the disciples as to who he was and Peter's answer.

The preacher stated that the question, "Who was Jesus?" is the great question of the day, and our text helps us to find the only full and correct answer to it. He noticed that Christ was "alone praying" when he raised the question, and declared that the prayer hour and the devotional spirit were the proper occasions for considering so momentous a question. It is not a light issue, but a question too serious to be rightly met in any other way. He discussed the answers given by the people, not that Christ cared for mere popular opinion, but that it is well to know what the people are saying on such a question. He showed how diverse and unsatisfactory the popular answers to this question are to-day. Far more important is the view of the disciples, as expressed by Peter, that Jesus is "the Christ of God." The preacher explained this as meaning that Jesus is "the anointed Saviour," and brought in the parallel passage from Matthew to declare him "the Son of God"; he could not have been the one without the other.

The last point considered was how we may certainly find for ourselves the right answer to the question, "Who is Jesus?" The context, which the preacher declared is significant, shows us: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Combining this thought with the opening one, the speaker deduced the conclusion that, if we face this question in the spirit of prayer and self-sacrifice, we shall find that Jesus is the Christ indeed, the Son of the Living God, the only Saviour from sin and sorrow.

It was refreshing, indeed, to hear this kind of talk the first Sunday after getting here. It was a good, plain Gospel sermon and it was listened to with rever-

ent attention. I hope we shall hear more of the same sort, though, doubtless, there is preaching of a less evangelical type than this of good Pastor Luckan's.

We are pleasantly located and will soon settle down to work. Dr. McEllothlin was very kind to meet us and help us in finding good quarters. Yesterday, too, we had the honor and pleasure of a call from Dr. and Mrs. E. H. Johnson of Crozer Seminary who are on a summer tour of northern Europe and are in Berlin for a few days. E. C. DARGAN.

THE WORK OF THE HOLY SPIRIT.

The best displays of divine grace are not always seen in the stir and outward demonstration of the protracted meeting. It is true, we love to behold the signal and rousing exhibition, when *ecstasies* are brought into fellowship with the saints; but the Holy Spirit has likewise his quieter operations. Elijah once looked too much to the noisy and external manifestation of God's power and glory, but the Lord showed him that he was not in the thunder, or in the tempest, but in the stillness of the small, yet speaking voice. We must not limit the modes and operations of his Spirit. He works one way in some denominations, and in another among others. And sometimes in the history of the same church he works by the mighty and all-stirring influence, and at other times he comes as the dew. In every case he takes to himself, as he deserves, glory.

We have seen him shake a cold, drowsy church, as in tones of thunder, and scores listened and embraced the tender of his service. At other times, we have seen him operate so silently and gently, that only the spiritually-minded caught the full meaning of his appearance, and yielded to the force of his loving manifestation. Yet what joy sat upon the countenance and sprang up in the heart! What melting of soul before the mercy-seat! What humility of spirit found expression! What fervor in prayer was shown! What spirituality was kindled! What devotion to God's service was aroused! What comfort was felt in Christian conference! And what a feast of refreshment and cheer was derived from a participation in holy ordinances!

Howsoever God appears, let him be recognized and honored. We should not block out for him the mode of his coming, or the form of his manifestation, or the degree of his operations. Enough if he comes near at all, and blesses that many or the few, as he sees best. He knows how to carry on his kingdom and to work out results as his infinite wisdom and gracious love incline him. He has his own times and seasons as well as his own methods of working—Presbyterian.

MARRIED

On the evening of June 25th, in the Morganfield Baptist church, Mr. Charles Hamner Rasser and Miss Bina Belle Hammack were united in marriage by the Rev. M. E. Staley, pastor of the Baptist church. The bride and groom are prominent young Baptists of Union county.

The Combination Oil Cure for Cancer was originated and perfected by Dr. D. M. Bye. It is soothing and balm and gives relief from excruciating pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, write time and address by addressing the Home Office—DR. D. M. BYE CO., P. O. Box 22, Indianapolis, Ind.

SEVEN RULES FOR RETAINING GOD IN OUR KNOWLEDGE.

BY W. B. BOWE.

Thoughts suggested by a sermon preached by the Rev. F. M. Morton, at the close of the conference with inland, Dec. 28, 1901. Text, Rom. 1:18.

- 1. By Praise. By daily praise to His holy name. For blessings unthought, and yet received. For deliverance from death and shame. 'Tis since the hour we first believed.
- 2. By Prayer. By prayer for mercy and undying love. And stronger living faith to overcome. For spiritual blessings from above. And guidance to our heavenly home.
- 3. By Searching. By daily reading God's most holy Word. The source of grace and precious truth. The sweetest message ear hath ever heard. A book to age, a guide to youth.
- 4. By Exhortation. By kind exhortation and advice, a helping hand. An exhortation, kindly, lovingly given. To weak and faltering brother to stand. On the sure promises of God for heaven.
- 5. By Watching. By daily watching for some besetting sin. Little fearing the weaker foes without. God helping, try to conquer those within. The deadliest and the hardest to rout.
- 6. By Cross-bearing. By meekly bearing the daily cross. Our loving Father has kindly given. To burn from hearts some earthy dross. And sit the waiting soul for heaven.
- 7. By Warfare. By bravely fighting the battles of life. Not laying our Christian armor down. 'Tis proving valiant soldiers in the strain. We'll gain the victor's spoils, a priceless crown. Inland, Ky.

THE CALL TO SOUTHERN BAPTISTS TO REINFORCE THEOLOGICAL EDUCATION.

BY PRESIDENT E. V. MULLINS.

An address delivered at the meeting of the Southern Baptist Convention, Asheville, N. C., May 10, 1903, and published by request of the Convention.

Before introducing the subject of my address, I wish to announce that the Seminary is about closing one of the most prosperous years in its history. The total enrollment of students is 245, an increase of twelve over the attendance of last year. This is an exceedingly gratifying fact in view of the widespread complaint of the falling off of attendance at theological seminaries. The students are an unusually fine set of men, well prepared for the work which they came to us to do. Their health has been excellent, and not a case of discipline has occupied the attention of the faculty during the session, and the spiritual and missionary life of the Seminary was never deeper or stronger than it is to-day.

I wish now to speak to you on the subject of the need of reinforcing, in a financial way, theological education in the South, and especially the need of a large increase to the endowment of the Southern Baptist Theological Seminary. The arguments which I wish to advance will apply to the subject in a somewhat fundamental way, and

I trust that their force and application to the immediate point in view will be clearly seen.

1. I call your attention, in the first place, then, to the fact that the central need in all education to-day is that the forces which make for character shall control the forces which make for intelligence.

Dr. Abraham Kuyper, in defining "sin," says: "Sin is not negation, nor is it mere privation; sin is power in reversed action." Let us bear this cardinal fact in mind. A splinter in a man's finger will create inflammation in proportion to the amount of nerve and blood, the amount of health which the man enjoys. A splinter in a dead man's finger would cause no inflammation. Such is sin, a power in reversed action. Take a striking illustration of this. A well-informed friend of mine one day conducted me through a room in one of the Government buildings in Washington, known as the Rogues' Gallery, on the walls of which were hung the photographs of various counterfeiters and other criminals. Standing before one of these photographs, presenting a face of striking intelligence, he said: "Let me give you two chapters in the history of this man. The first chapter tells of his boyhood, of his highly gifted mind, of his thorough education from the lowest to the highest grades of the public schools of his city, and of his going forth into the battle of life, having graduated from the high school. The other chapter tells of his arrest as a counterfeiter, after a long chase by the detectives, and his imprisonment for his crime." Said my friend: "This man was so gifted in intelligence and had such attainments educationally, that he could have derived an income of from twenty-five to thirty thousand dollars a year by the use of his talents in a legitimate way in the world of commerce, but somehow he preferred the excitement of the life of a counterfeiter, and for 15 or 20 years he was tracked from one end of the country to the other by the detectives, until his final arrest."

Truly, sin is power in reversed action. Such a career is no argument against the public school system, but it does prove the perils of education apart from Christian influences. The penitentiary is the conclusion in a syllogism of which the major premise is a Godless education. Note another fact which has a bearing on our theme. President Elliott, of Harvard University, at the recent inauguration of President Butler, of Columbia, congratulated the assembled company upon the fact that the presidency of the modern university had passed from the hands of the ministry into the hands of the laity. This may be a wise and wholesome development in the educational world, but it is also an index to the growth of the conception that education and religion belong to separate spheres of life. This conception ought not to remain. I do not mean that ministers ought to be elected to the presidencies of colleges and universities necessarily, but the forces that make for character ought in some way to control the forces that make for intelligence.

The spirit which rules in education to-day is the scientific spirit, one of the noblest spirits of modern times. The truly scientific spirit is in no sense opposed to religion, although it is sometimes supposed to be. There are four things possible in our attitude toward the scientific

spirit. One is to combat it. There are those who are doing this to-day, claiming there is nothing good in science. Surely this is a mistaken attitude. Another course is to ignore it. This is as impossible as it would be to stand on yonder elevation and ignore the breezes that blow across those heights, fanning your face with their coolness, in the early morning. Another course toward the scientific spirit is to adopt it in all its worst, as well as its best, aspects. A fourth course is to Christianize it, show the scientific man that the spiritual world belongs to the realm of fact as truly as does the physical. The materialistic scientist stands on the earth and looks downward into nature toward the city which is coming up from below, whose foundations are matter, whose walls are natural law, and the principle of whose construction is the transformation of energy. The Christian believer stands on a mountain top, looking upward to the city which comes down from above, whose walls are jasper, whose gates are pearl, whose streets are gold, the light of which is the Lord God Omnipotent. True science will recognize both cities, the city of nature and the city of grace, because both belong to the universe of fact. What I am saying reinforces most powerfully the demand for a thoroughly educated ministry. One wing of modern science seeks to discredit all scholarship which recognizes the supernatural in the revelation of God and the deity of Jesus Christ, no matter how accurate or broad or reliable such scholarship. There are those who at once seek to discredit its productions and its claim to genuine scholarship. A thoroughly trained religious leadership and a ministry equipped for the conflict at this point is imperatively demanded by this situation. It is true that the only manner in which the spiritual world can become real to a man is through the regeneration of his heart by the Spirit of God. The minister stands for the supernatural in life, for the regenerated spirit, for God in the world, and in a thousand ways and at a thousand points his work is to counteract and defeat the work of unbelieving and materialistic science. It is given to him to make real the eternal world to the hearts and minds of men, and without him the vision of the eternal world would by and by fade from men's lives. If we were to look at the great combinations in the business world, or if we were to look at the great movements in the political world, we would be driven to the same conclusion that the supreme need of to-day is that the forces which make for character shall control the forces which make for intelligence.

3. I remark, in the second place, that the pulpit is the center of the forces which make for character. The question is often raised in our day whether or not the pulpit has lost in power, and really it is a far-reaching question. The position of the preacher in modern civilization is not as fully understood now as it was two hundred and fifty years ago. A few statements may serve to illustrate what I mean. Anglo-Saxon civilization, as it exists to-day, is the result of a conflict with Roman Catholicism. The statement has been made, and the more it is pondered the more it will appear to be true, that all the wars which have been fought since the Reformation have been, in spirit and principle, conflicts between Romanism and Protestantism. This was certainly true of our late Spanish war. Again, Anglo-Saxon civilization, as it exists to-day, is the logical outcome of the Reformation. And once more, the clew to the rise of the preacher. Martin Luther before the Diet, with his immortal utterance, "Here stand I. I can do no other wise. God help me!" is the very embodiment of the spirit of Protestantism, and in this spirit Luther spoke:

"A new word of that grand credo Which in prophet hearts hath burned Since the first man stood, God-conquered, With his face to heaven upturned."

The power of God waned in early Christianity with the decline of the preacher. The voice of the Eternal One ceased to be a voice when divinely-called men ceased to preach the Gospel out of full hearts. That voice became an echo in the bishop, an echo of an echo in the ecclesiastical council and an echo of an echo of an echo in an infallible Pope. The return of civil and religious liberty, and the ideals of all modern civilization, was when the individual soul of the preacher, conquered by the truth of God under the operation of the divine spirit, began again to proclaim what God had spoken to his inner soul. It was as when Jesus said to Peter, "Blessed art thou, Simon Bar-Jonah! Flesh and blood hath not revealed it unto thee, but the Spirit of my Father which is in heaven." An able pulpit, a pulpit equipped intellectually and spiritually, a pulpit adapted to the needs of our time, a pulpit loyal to the eternal Gospel of Jesus Christ, compromising it not, setting it forth in fullness and proclaiming it with courage—this is the key to all progress in every sphere of life to-day. I think it cannot be said that the center of the forces which make for character is the pulpit.

3 The central problem of the ministry is the problem of equipment.

There are three general problems pertaining to the ministry to-day: That of supply, that of distribution and that of equipment. The problem of supply needs attention. The churches need to pray more that the Master will send forth laborers into the vineyard. In some denominations there is a sad falling off in the number of men entering the ministry. There is need that the preachers themselves should bring this subject to the attention of the young men of their charges; there is need that our Christian young men shall consider seriously their duty in this regard. And yet the problem of supply is not the most fundamental one.

Then we have the problem of distribution. How shall we find places for the ministers who are unemployed? Sometimes bureaus of supply have been established—a sort of central agency for supplying churches with pastors. Brethren have looked abroad and seen many pastors without charges on the one side, and many pulpits without occupants on the other, and have said, "Go to now, let us organize a bureau of supply. Let us tell the churches about these unemployed ministers and these pulpits about these churches. Let us act as a go-between and bring these together." But strangely enough these bureaus of supply have, so far as I am informed, had but a brief existence, and have been accorded respectful burial. It was an artificial meth-

od of regulating a fundamentally spiritual relation, and did not succeed. But this attempt and its failure illustrates strikingly my contention that the central problem of the ministry is the problem of equipment. There are exceptions to the rule, of course, but generally speaking the man who can do the work to which the Christian minister is called, will be likely to find a church needing his services.

When Lord Roberts was appointed to the command of the British army in the Boer war, he remarked, "For nineteen years I have lived an abstemious life for this hour." There was no lack of generals in the English army to command the forces in this war, but there did seem to be a lack of fit generals—men qualified to do the work. And even Gen. Roberts did not achieve an ideal success. Gideon and the sifting of his army illustrates the relation which equipment sustains to the general problem. Three hundred fit men can do more than many thousand unfit. The brook of testing at which the minister drinks is practical experience. The projectile force of a consecrated personality is hurled against the obstacle of unbelief and carnality and worldliness in the work of the Christian pastor, and then comes the test. The obstacle gives way before the force of the man, or else the man gives way.

We hear a good deal of evangelizing the world in this generation. Recent statistics have seemed to show that with present standards of equipment for the home pastorate, and for appointment to the foreign mission fields as required by the Boards, and with the present supply of properly trained men, it will take ten years to supply the man needed on the foreign mission field to-day; and this suggests how fundamental is the relation sustained by our Seminary to the Boards of our denomination. A friend of mine showed me a drawing which he had made for publication in a paper of which he was the editor, representing the working forces of the Southern Baptist Convention in the form of a tree. There were three large branches to the tree, representing the three Boards of the Convention. The trunk of the tree, he said, was the Southern Baptist Theological Seminary, because the efficiency of each of the Boards was largely dependent upon the work being done by the Seminary.

4. I remark in the last place that the central need in ministerial equipment is financial. What is needed is that our Seminary shall be reinforced in its endowment in order that it may do the work which it is called upon to do. We have an admirable plant of buildings, we have a splendid student body, we have an excellent faculty, but our income is not equal to our needs. Some of the reasons for reinforcing the Seminary financially are as follows: First, rates of interest have been decreasing of late years, and our former income has been greatly reduced. All business men know that good investments cannot now be secured for much more than half of what was formerly possible. Another reason is that the Seminary has grown to such proportions that a larger income is required than formerly. Its very success has made imperative the demand for an increased endowment. Another reason is that the Seminary has no income from tuition fees. All its income must be from invested funds or from direct gifts to the work

EDITORIAL.

Dr. J. T. CHRISTIAN, now in England, has made another important find. He says: "I have for a long time been trying to find 'The Sum of Scriptures,' a Baptist book published in England during the reign of Henry VIII. Repeated editions of the work were printed and it was widely circulated among the Baptists and used by them as a campaign book, and it was such a powerful one that the bishops issued a book in reply. It is at once a confession of faith, an explanation of the ordinances and a campaign book. It was in circulation among the Baptists of England for at least fifty years. I found repeated references to it, but could never find the book. So vigorous had been the persecution of the bishops against this book, that I was afraid every copy had been lost. I looked into many libraries and under every reference I knew. I have at last found it, and it is FULL OF DIPPING AND NOTHING ELSE. It says distinctly that dipping was the thing that was done. It is conclusive beyond all manner of doubt. I shall copy as much of it as is profitable and send it on at once."

The emphasis is his. We congratulate Dr. Christian, and we congratulate our readers on the finding of this profoundly interesting book. There are two reasons why there are not more documents showing the faith and practice of Baptists in times of persecution. 1st. To keep records was dangerous, since the authorities might get hold of the records and so have cause to arrest all the members. Their safety required their concealment, and so they made as few signs of their existence as possible. In making it difficult for their persecutors to find them, of course they made it difficult for us to find and trace them. Hence the evidence in regard to them is necessarily fragmentary.

2d. When they issued campaign documents, these were pronounced heretical and ordered destroyed. Every copy that could be found was destroyed. How many of such documents were written of which we will never hear, God only knows. And it is likely that continued research will unearth many such of which we now know nothing. There has been no one who has devoted his life to such research, and it seems to us worth while for the denomination to send some man or men, competent for such service, to Europe, who will find out all that can be found out in regard to the history of our people in times of persecution in all the different countries. There are stories of wonderful heroism that remain to be uncovered and told to the world.

We await, with interest, further information in regard to this book Dr. Christian has found, and we welcome all the light it can throw on Baptist history. The Western Recorder has done more in the way of historical research in Baptist history than all the other papers of the South put together, and we are glad to continue the good work.

Dr. McGlathlin is now in Germany pursuing special historical studies, and among these he will give a share of attention to the history of the Baptists on the Continent. We hope he will be able to throw some new light on Baptist history. Let the facts come out.

Dr. Christian expects to go to Italy about the 1st of August, and to sail from Naples Aug. 28th for home.

MANY thousands of hearts sympathize with Dr. and Mrs. W. P. Harvey in their bereavement. Mr. Frank Harvey died in Birmingham, Ala., on Tuesday of last week, and the body was brought to Harrodsburg, Ky., for burial. The editor of the Recorder conducted the funeral, assisted by Pastor Woods, Dr. Dobbs and the Rev. W. E. Mitchell. The funeral was largely attended, and there were many manifestations of sympathy.

Mr. Harvey was a young man of 27 years, and was in the employ of the L. & N. R. R. He had several times been promoted till he stood next to the head of his department. He was an unusually attractive young man, warm-hearted, devoted, loyal. He had for several years been a church member, and he died in glad hope. He had taken strong hold of these around him. His superior said to Dr. Harvey that he considered himself greatly favored in having been associated to be so intimately associated with Mr. Frank Harvey for so long. His room-mate died the Sunday before, of the same disease—typhoid fever. The day before Mr. Harvey's death he submitted heroically to a surgical operation, which was successful, but there was no hope.

We tender our sincerest condolences to the bereaved, and invoke upon them the gracious ministry of the blessed Comforter.

THAT is a wise benefaction of Mr. John M. Burke, of New York, giving \$4,000,000 for the benefit of deserving persons who have set-backs in life, from sickness or accident or other causes, and who need temporary relief. There will, of course, be practical difficulties in administering such a trust, and in spite of the utmost care there will probably be some abuses. But there are practical difficulties about everything in this world, and every good thing is liable to abuse. This fund will certainly do great good, bringing relief to a class who have so far been overlooked. Such persons have had to rely on personal friends, and often this source failed them. Here is a young lady who has a position yielding her a meagre support. A spell of sickness consumes all her resources, and costs her the position. Whence shall come the means to provide for her till she can get another position?

This money is not in all cases to be given outright. It is to be loaned without interest in many cases; and sometimes there will be a gift and a loan. Sometimes needed articles will be supplied—indeed the needs will vary with the cases. The charity is a noble one.

One of the most encouraging signs of the times is the fact that so many people of wealth are looking around to find ways of doing good with their money. If any of our friends who are looking for ways of doing good will accept suggestions from us, we have several we are ready to offer them.

COL. C. C. SLAUGHTER has sold his interest in the Baptist Standard to Dr. J. B. Cranfill and George W. Carroll, Esq. The Standard is an able paper, and it stands squarely for the faith.

We acknowledge an invitation to the General Conference of Christian Workers, to be held during the first three weeks of August in Northfield, Mass.

BAPTISTS write to us from different places where the Mormon elders are at work, telling us that these elders deny that the Mormons believe in and practice polygamy. The denial is simply and flatly false. Mormons in Utah do believe in polygamy and do practice it, though it is hard to convict them of the practice. When the writer was in Salt Lake City last year he talked with a number of prominent Mormons, and without the slightest hesitation they avowed their belief in polygamy. While the writer was there two years before, Angus Cannon, the President of the "Salt Lake Stake," and who presided at a meeting the writer attended in the great Tabernacle, this President Angus Cannon was convicted in the courts of practicing polygamy. Let no one be deceived into thinking that the Mormons have abandoned the belief and practice of polygamy.

Let the zeal of these Mormon elders teach us a lesson. If they can be thus zealous in behalf of false doctrine, how zealous ought Baptists to be in behalf of the truth!

While Mr. Schwab, the Steel Trust magnate, was recently in Europe, it appears that he gambled at Monte Carlo and lost heavily. The papers took the matter up and offered criticisms, but Mr. Schwab is a devout Roman Catholic, and he has contributed largely to their institutions. So the Catholic Observer of Pittsburg, comes to his rescue, and defends gambling as follows: "Let Catholics get a false conscience from the Protestant clamor, let it be understood that there is nothing essentially evil in taking part in a game of chance, especially if a man can well afford to part with the sum he risks."

We wonder what the better class of Roman Catholics will think of this endorsement of gambling. Sometimes Roman Catholics have raffling and other forms of gambling at their church fairs. In Papal lands priests are very largely gamblers. In Cuba, for example, cock-fighting on Sundays has long been a sport of which priests were very fond, and in which they took a leading part. Think of a religious paper's endorsing gambling!

DID Christ have any reference to His Supper in the 53d verse of the 6th chapter of John?

J. N. WALKER. He did not. The Supper had not then been instituted. Nothing is said here about the Supper. And to make this passage refer to the Supper is to make partaking of the Supper essential to salvation, which flatly contradicts many passages of Scripture. Oh! no there is no reference here to the Lord's Supper. Christ is here talking about an entirely different matter. Had he referred to the Supper, those phrases to whom He was talking could not have understood what He meant. And we do not do at the Lord's Supper what Christ says in John 6:53 ff.

A DISCIPLE writer, in discussing the basis on which the Presbyterians and the Disciples could unite, and he is very much in favor of the union, modestly lays down some of the planks in the platform of Union. One is that the Presbyterians abandon entirely the Westminster Confession of Faith. Another is that they give up their baptism, and still another that they drop their name. The gist of it is that the Presbyterians shall give up all Presbyterianism and become

Disciples, and thus unite. No, gentlemen, none of those plans will do. The true Christian union is for everybody to get right, and that means for them all to become Baptists.

We second the call of the Journal and Messenger on Prof. Henry G. Smith (Presbyterian), who advocates the higher critics' teaching, to show how and where-in "these teachings of science rest upon and imply a grander and more spiritual basis than the traditional view." This bold and silly claim is made by the higher critics over and over again, and yet not one of them has, to our knowledge, ever dared to attempt to make the claim good. These men take away the foundations of the faith, so far as lie in their power, and then raising their hands they exclaim, "Ah! how much more beautiful the building is with the foundation gone!" When some one who loves the faith objects to this attempt to tear away the foundations, these complacent gentlemen say, "Ah! you are needlessly alarmed; we are freeing you from the fetters of tradition; we are enlarging your spiritual vision; we are simply following the scientific method; we are going to construct something after a while; we are going to well—yes—ahem—we are going to—!" Indeed!!

PASTOR W. D. TURNLEY, of Fulton, has received a highly prized letter from Prof. George Rawlinson, the famous historian. Pastor Turnley speaks of it thus: "It was a graceful acknowledgment of the correctness of a comment I had made upon his exegesis of Gen. 10:23-24 in his famous text book, The Origin of Nations. Professor Rawlinson is now an old man. I studied his work on Ethnic Affinities while at college in 1881. His hand trembles as he writes; yet he took the pains to send me a pen written letter, acknowledging the correctness of my position. To say that I prize it highly, is useless."

DR. WARDEN's many friends will be glad to know that he is getting along as well as could be expected, in case of a man of his age receiving such an injury. He fell from a street car, fracturing his hip and receiving some other injuries. He is at the Norton Infirmary receiving every attention. The State Board granted him a vacation till September, and now he has to spend it getting over his accident. The Lord knows best.

THE Rev. W. D. Gay, of Alabama, paid us a visit last week. He stopped over on his way to Chicago, and stated his intention of joining the Dovesites. We suppose that is the next step for him. He is a man we have always liked, and we hope when he has tried Dovesism, he will start back to the old line again.

JUDGE JAMES R. BROWN, of Georgia, renewing his subscription to THE WESTERN RECORDER says: "We can't do without the paper, as it is the best paper we read." This is high praise from a high source, and we appreciate it most highly.

THE editor of the WESTERN RECORDER left on Monday night for Denver, Colorado, for his vacation. Persons wishing to write to him can address him at 1840 Vine St., Denver, Col.

SUBSCRIBERS TO THE RECORDER.

Editorial Varities

The Rev. J. W. Mitchell becomes Field Editor of the Baptist Herald, which now has four editors. He has a dear best wife.

Dr. T. H. Thomas, for twelve years pastor of the First Church in Danville, Va., has resigned. He will supply the Broadway Church in this city during August. He is a strong preacher.

Dr. O. F. Gregory removed from Baltimore to Montgomery. For a good while Montgomery salate have been trying to secure him, and we congratulate them that they have at last succeeded.

Stylish diseases have long had high-sounding names. For example, King Edward's trouble is peridiphitis. When we get sick, it never occurs to us to propose to have a disease of less than four syllables.

Dr. J. Taylor, of Norfolk, Va. is to edit the Senior Quarterly of the Publication Society's Sunday-school series for the first six months of next year. This guarantee work of the highest order. What Dr. Taylor does is sure to be well done.

We are pained to hear of the death of Dr. J. G. Johnson, so long missionary secretary of the American Baptist Publication Society and afterward pastor at St. Augustine, Fla. He died on Monday of last week in St. Louis, after a lingering illness, in the 75th year of his age. He is a man we long loved.

Dr. O. E. W. Dobbs has purchased the Harrodsburg Democrat and has removed to that city. While we regret his leaving the city, yet we are glad to have him in Kentucky, and we know that he will do a great deal of preaching and will furnish clear, bright and wholesome family paper. Already he has refused to allow the insertion of saloon advertisements. Let the people show their appreciation of such a paper by subscribing to it.

The Twentieth General Conference of Christian Workers will be held at Northfield, Mass. Aug. 1st to the 10th. Among the speakers we note Dr. F. B. Meyer, H. C. Marble, J. Whitcomb Bronger, G. Campbell Morgan, Henry G. Weston, Harry Varley, A. C. Dixon and L. G. Broughton. Certainly the Baptists are well represented. The program is as follows: "Teach me to do Thy will for Thou art my God; Thy spirit is good; lead me into the land of uprightness."

The Coronation is announced for early in August. It is a specimen of American newspaper enterprise that the British papers found out about the Coronation from telegrams from America. The stands, do, can be used, and the fine gown and jewelry can be worn. And we suppose that the change of fashion between June and August will not be so great as to make any of the fine dresses old fashioned. We hope White-law Field will not have to wear those red plaid trousers. We want no American to appear in any such style at the Coronation.

The Illinois Central Railroad makes a fine showing for June. The receipts were for freight one and one-half million; for passenger one million; for express one million; for mail one million; for telegraph one million; for advertising one million; for other services one million. In all, the receipts for June were \$7,100,000. This is an increase of \$400,000 over June last year. A boat half this increase was in the month, and it indicates the prosperity of Kentucky, Tennessee, Mississippi and Louisiana, through which this system passes. We congratulate both the railroad managers and the people on this showing, which was kindly given us by our friend Mr. W. A. Kellond, G. P. A.

The Scientific American says, in speaking of violence: "The original theory that the earth is a solid mass, and that they talked freely of the 'earth's crust.' That was one of the 'established results of science.' We observe that it does not take long for an 'established result' of science to become disestablished. And yet—and yet—we are asked to change our Bible to suit these scientific theories!!!!"

Violet Mansel, the great singer, has come out saying that "the art of song is not only dying, but on the eve of perishing," and so he proposes to revive it. But he thinks a new method necessary, and so he will open a singing school in Paris along the new line. He will aim at "absolute accuracy of a scientific, rational, non-empirical teaching; words to be sung; or adaptation of song to the interpretation of personality, do." "There now! We never understood it before. That is what the writer has aimed at in his singing, all this time, without knowing it; just as Mr. Jourdain had all his life been writing grammar without knowing it. The writer however never been requested to be by the same person to sing; but no doubt had it been understood what he was aiming at, his singing would have been in great demand. What a noble goal for the singer—"absolute accuracy of a scientific, rational, non-empirical teaching; words to be sung; or adaptation of song to the interpretation of personality!" Think of it, singer, and be happy.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton's themes were "Poverty and riches," and "The river of blood." Two joined by letter.

Broadway—Pastor Jones spoke on "Christian joy," and on "God's voice." One received by letter and one baptized.

Chestnut-st.—Pastor Weaver discussed "The increase of faith," and "Prayer and praise."

East—Bro. McElroy preached on "A good fight," and on "Disobedience." One joined by letter.

McFerran Memorial—Bro. R. A. Landless' topics were "The resurrection of Christ," and "Christ knocking at the door."

Twenty-second and Walnut—Pastor Dement preached. Subjects—"Christian strength," and "The wedding day. Baptized one.

Clifton—Pastor Foster spoke on "Conversions at regular meetings," and on "Baptisms." Two baptized.

East Mead—Pastor J. E. Johnson preached on "Gideon," and on "Dispensing of Jesus."

Highlands—Pastor Dawes spoke on "The gift of the Spirit." Bro. E. G. Howard preached on "Good cheer."

Logan-st.—Bro. Sidney Bromfield preached on "Be strong," and Bro. Harry Williams preached at night.

Parkland—Pastor Taylor preached. Topics—"Have faith in God," and "The Destruction of Sodom." Two received by letter, one for baptism and one baptized. House handsomely refitted at a cost of \$1,500.

Portland-avenue.—Pastor Henderson spoke on "Executing resolves," and on "David's wholesome advice." Pastor resigned to take effect August 1st.

Southgate street—Pastor Clarke's themes were "Christ's destroying Satan's work," and "He that is not with me is against me."

Third-ave.—Pastor Allen preached on "An exhortation to faith," and on "The ambassador's entreaty." Two received by letter.

Twenty-sixth and Market—Pastor Reid's subjects were "Doing one thing," and "Guiding first the kingdom of God." Two joined by letter.

Van Buren street—Pastor Ray spoke on "From anxiety through prayer to peace," and on "The call to the unsewed."

Thirty-sixth and Grand—Pastor Ross spoke on "Jonah's indifference."

Highland Park.—Bro. W. H. Tipton preached on "The companionship of Christ."

Kings.—Pastor Kinsey spoke on "The character of Jonah," and on "Daniel's purpose."

Jeffersonville (Ind.)—Pastor McFarland spoke on "Divine aspirations," and on "Burden-bearing."

Bro. Dawes made an interesting address on Bible study as illustrated in the study of the book of Acts. It was commended by Brethren Weaver, Eaton, Foster and Jones.

THE STATE.

Pastor Amis baptized six at Lawrenceburg last Sunday. Five more were received for baptism and four by letter. The house of worship has been handsomely repaired. Brother Amis has taken strong hold at Lawrenceburg, and his labors there are greatly being blessed.

Bro. J. H. Coleman writes: "Please change my address from Willow Springs, Mo., to Crofton, Ky. I will leave Missouri soon and go to Crofton."

A member writes: "Our church at Walton has just closed a three-weeks' meeting in which our pastor, Bro. T. C. Eaton, did the preaching. There were 41 additions to the church, all but three being for baptism. In many respects this is considered the best meeting ever enjoyed by the church. Bro. Eaton has been with us only a few months, but we believe his coming was directed of the Lord, and we rejoice that the union of church and pastor is being greatly blessed." We have never heard the Gospel of the crucified Christ more earnestly presented, and we have never felt our church to be in so good a condition to represent and uphold the cause of the Lord. We find in Bro. Eaton unusual gifts both as preacher and pastor, and under his leadership we are making a great advance in all lines of our work."

OTHER STATES.

Pastor W. M. Randolph writes from Bloomington, Mo.: "I am glad to report my work still growing both in Bloomfield and Oran. Recently I baptized nine more converts into Bloomfield and Philadelphia churches. I have received about 80 this spring into my churches by baptism. Both churches have a good Sunday school. I also do mission work at two points which are in a growing condition, and these mission churches have good Sunday-schools also."

Pastor Lee Boyce Parker writes from Belleville, Kas.: "Our work moves along nicely. Large congregations, and additions frequently. The church house was lately refrurnished at considerable expense, and now we are planning the erection of a parsonage. We already have a beautiful lot. The church has granted me a vacation, which I have continued. I may attend summer school. I have been on the field constantly for over two years. The church is united and aggressive. I am delighted with my church and the state of Kansas. Prospects now are for the greatest crops in the history of the state. Within the last six weeks we have had almost two feet of rain. Wheat, oats, alfalfa and grass are being out, and corn is growing unusually fast. The Lord is surely blessing us temporally and spiritually. We thank him."

The First church, Washington, D. C., have called the Rev. Dr. Winbigler to be pastor, and he is expected soon to enter on his labors.

Pastor J. W. Porter, of Newport News, Va., is to be in Kentucky in August. He has many friends here who will be delighted to see him. He has been greatly blessed in his work at Newport News. During the year he has been pastor there he has welcomed 150 new members. A new house of worship is soon to be erected, and yet the church have increased his salary.

The new house of worship at Lawrenceville, Ga., has been set apart to the worship of God. The new house has a seating capacity of 250 and is entirely paid for, for which pastor Tucker and his people are deeply joyful.

A church has been constituted at Covington, Va., where Bro. V. H. Council presides, which promises well.

A series of meetings has closed with the Second church, Edgemoor, S. C. It has been greatly blessed. The church strengthened and 8 added to the membership.

A revival meeting at Edisto, S. C., held by Bro. D. H. Croiland assisted by his son D. F. Croiland, resulted in 8 additions to the membership with the promise of more fruit in the future.

Pastor S. R. Bass, Talatha, S. C., says our meeting has closed, 24 precious souls were born into the kingdom of God. Treasurers have also closed a precious meeting, 9 were added to the membership of the church. God's people greatly strengthened.

Bro. Needham L. Gaskins, recent graduate of Wake Forest College and newly elected pastor of the East Carteret field in the Atlantic Association, has been set apart to the full work of the Gospel ministry by the church at Swanboro, N. C.

A meeting at Calhoun, Dallas co., Texas, resulted in a number of professions of faith in Christ and 18 added to the fellowship of the church by baptism.

A few Baptists residing at Harper's Ferry, Va., are making strenuous efforts to effect an organization. Bro. L. R. McBurney preached there on the distinctive beliefs of Baptists and on the same day a Catholic summer school was opened at the Ferry.

Bro. F. H. Watkins assisted the pastor, Bro. T. M. Thomas, in a series of meetings at South Side, Pleasant Plains and Louisville churches, Ala.

The church at Damascus, Ala., has closed one of the greatest revivals known in North Alabama. Bro. J. E. Barnard, of Anniston, did the preaching. Ninety-one added, and the church revived and strengthened, spiritually and financially.

The meeting at Peyton's Creek church, Smith county, Tenn., closed with 18 additions to the church, and more to follow.

We acknowledge receipt of a season ticket for the editor and his better half to the Seven Hills Chautauque, near Owensboro, Ky., July 31 to August 10. We have received a copy of the programme, which is a handsome illustrated pamphlet. Our stay-at-home Baptist brother, James H. Parrish, Esq., is the President with W. E. Parrish, Esq., a fit associate, as Treasurer. Messrs. J. G. Dalher, H. L. Koltinsky and E. E. O'waley are first and second Vice-Presidents and Secretary, respectively.

We note on the programme the names of Gen. John B. Gordon, Gen. J. B. Briggs, Gen. Z. T. Sweeney, Gov. Bob Taylor, Gen. O. O. Howard, Capt. R. F. Hobson, Prof. Lorado Taft, besides such presbyters as Drs. B. MacArthur, J. Wm. Jones, E. H. Hosi, James Murrell, C. F. Aked, G. L. MacNutt, H. W. Sears, N. U. Hamill and others. It is a brilliant programme, and those who go are sure to be interested and edified. There will be chemical and philosophical experiments, concerts, athletic sports, &c., &c.

The meeting at Fitzpatrick, Ala., resulted in 14 additions to the church. Bro. S. M. Bradley, Greenville, did the preaching.

A new church has been constituted at Calverton, Va. Fourteen members from Toar-1 from Culpeper, two from Timber Ridge churches went into the organization. The church then called Bro. W. H. Connel as pastor, and apart 3 brethren as deacons and elected a clerk and treasurer. One

Protect Your Loved Ones!

If you will write E. B. Sayers, Manager of the HARTFORD LIFE INSURANCE COMPANY, No. 5, West Fourth Street, Cincinnati, Ohio, and give your age, he will tell you how you can protect your loved ones for \$5,000 at 30 cents a day, age 30 years. Losses paid in Kentucky recently.—Rev. W. H. Williams and Rev. C. G. Jones.

MRS. JONES' LETTER.

HARTFORD LIFE INSURANCE COMPANY. Gentlemen: I wish to thank you for the way you have treated me in reference to policy held by my husband, Rev. C. G. Jones, of Covington, Ky., who died in 1898. A proof was completed and sent by June 1st, and your check is dated June 25th, 1902, for \$5,000. This policy only cost Mr. Jones about \$50 for the four years he was insured. Respectfully, MRS. C. G. JONES.

Reference and Policy Holders: Rev. W. P. Harvey, Louisville, Ky.; Rev. William Burgess, Berry, Ky.; Rev. J. E. Carter, Covington, Ky.

Rev. J. F. Heacock, Special Agt. Cincinnati, O.



E. B. SAYERS.

lady presented herself for baptism on the afternoon of the organization.

A protracted meeting was held with the church at Providence, Mo. The church was revived and 11 received for baptism.

North Bethel, Mo., has had a precious meeting. Bro. Dan Willis pastor. Twenty-three accessions, 20 by baptism.

A meeting of great interest has closed at Edgerton, Mo., in which 13 joined by baptism and 4 by letter.

Bro. Carl Minor assisted pastor Culpeper in a meeting at Habersham, Ga. Fifties were added to the church by baptism and the members are rejoicing over the increase.

Central church, Carrollton, Ga., has had 14 accessions to the membership, the result of a recent meeting.

A glorious revival has closed at the Smithville church, Mo. The members were awakened as never before. Nineteen came into the church by experience and baptism and four joined by letter and profession.

Bro. Ben D. Griffin has been set apart to the full work of the Gospel ministry by the church at Yukon, O. T. At the same time Brethren A. E. Barrett, L. E. Talmage and W. H. Knox were set apart to the office of deacon.

The Lord has greatly blessed the church at Society Hill, S. O., in a recent meeting. Fourteen were added to the church, 13 by baptism and 1 by letter.

The church has been greatly revived at Theodora, S. O. Fifty young men were converted and joined the church. Bro. Sidney J. Oatis, Tuskegee did the preaching.

Bro. J. W. O'Hara assisted Pastor F. H. Farrington in a meeting at Jonesboro, Ala., resulting in 37 additions, 26 by experience and baptism.

The church at East Florence, Ala., has closed one of the greatest revivals known in North Alabama. Bro. J. E. Barnard, of Anniston, did the preaching. Ninety-one added, and the church revived and strengthened, spiritually and financially.

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MISSISSIPPI BAPTIST STATE CONVENTION.

This body met in the thriving city of Water Valley, Friday, July 11, at 10 A. M. Judge H. C. Conn was re-elected President; J. F. McCool and Elsey Lord, Vice-Presidents; J. P. Cooper, Recording Secretary; S. C. Cooper, Statistical Secretary; L. S. Foster, Corresponding Secretary, and J. P. Brown, Treasurer.

The machinery of the Convention is well lubricated with spirituality—a wonderful help to make everything move smoothly and pleasantly.

After a most interesting discussion, the Constitution was amended, effecting some changes in the representation in the body. It was a lawyer's bare sword, of the most prominent lawyers in the state, including the Governor, taking part.

The annual sermon was preached at night by Rev. J. P. Carter, of Blue Mountain, Miss. Bro. Carter gave us an interesting and forceful discourse on the essentials of winning souls. Bro. Carter is one of the strong preachers of the state.

Saturday was an exceedingly busy day, no subject having the amount of time to which it was entitled. The body felt this, and arranged to have another time at the next meeting. This was effected by arranging to meet on Wednesday instead of Friday. It is pleasing to note that the attendance at the Kentucky meeting was doubled as soon as that body made a like change. The attendance here is good, but is likely to be better at Yazoo City next July.

The most prominent subject that came before the body was Education. The one and only W. T. Lowrey was commissioned by this body one year ago to devote the year's work to increasing the endowment of Mississippi College. By the time appointed, July 1, he had secured \$12,000 more than was required to secure the \$16,000 from the Education Society. When it is all gathered in, the "College fund" endowment will be increased over \$70,000. It is believed that no other man in the state could have attained the success Pres. Lowrey did. The writer does not believe the man could be found who is so widely acquainted over the state or otherwise so well fitted to do this work. There is joy throughout our bounds over securing this increased endowment.

State Missions held the right of way double as long as was intended, and yet we needed more time. For the first time in many years the State Mission Board comes to the Convention not only out of debt, but with a balance in the treasury. Secretary Rowe's experience in the work and accurate information have been much blessed to the good of the cause throughout our state. He is the right man in the right place. The Convention decided to do greater things under his leadership than ever before, interesting him to lay out his State Mission work on the basis of \$15,000. So we propose to raise \$4,000 more for State Missions than we did this past year.

Foreign and Home Missions received attention, though by no means the amount of attention desired. Bro. Bonar was on hand for the Foreign Mission Board and delivered the finest address on missions I ever heard from him. We will be glad to have him again.

Each regret was felt as Dr. F. O. Connel could not be with us. Three members of his family are down with typhoid fever. An earnest

set prayer was offered for him and his family.

Woman's Work and Baptist Young People's Union occupied the time of the night session. This is the only time up to this point that we had the pleasure of listening to prepared addresses by members of the Convention. The claims of the B. Y. P. U. were most pleasantly and forcefully presented, some of the addresses being exceptionally fine.

Sunday the varied pulpits are to be filled, Sunday-schools, Temperance and the Orphanage are to be discussed. Monday morning some routine business is to be transacted, and we will adjourn to meet in Yazoo City.

Yours in the faith,
I. P. T.

DR. W. T. COMPTON.—At the meeting of our Western Missionary Society this afternoon I was instructed to write you, asking that you publish a correction of the cash contributions of our society as given in the minutes of the last General Association. Instead of \$94.95, it should be cash for Foreign Missions, \$158.55; cash for Home Missions \$119.15. For which correction we shall be infinitely obliged.

Respectfully,
MRS. S. E. SPRINGS, Sec'y,
917 S. Main street,
Hopkinsville, Ky., July 7.

BRETHREN frequently write to us asking what a church should do in certain cases of discipline. Generally we answer privately, and then often we hear from the other side, claiming that our letter is being used against them unfairly, and giving us the other side of the case. We had no thought of taking any sides in the case, but simply answered the question as it was asked. Sometimes we are asked to answer these questions in the paper, but we do not deem it wise to do so unless there is something of extraordinary interest in the case.

KNOWING how anxious all the Baptists in this state are for our beloved Bro. Warder, we telephoned to Dr. Cartledge just before going to press. His reply was that Dr. Warder is still in a critical condition with the chances for his recovery about even. That he has half the chances in his favour after so many days have passed is encouraging.

M. C. H. POULSON, 736 Greenup street, Covington, for the committee, has for sale photographs of the late Dr. C. G. Jones. The price is 25 cents each, and the proceeds go toward a suitable memorial of Dr. Jones. His many friends thus have an opportunity both to secure his picture and to have a share in a memorial of him.

REV. T. N. COMPTON, while in Louisville, called at our office and requested us to change his Remond's from Nebb, Ky., to 195 West Lee street, Baltimore, Md., where he will spend the summer. Bro. Compton is one of our ablest and most successful pastors and evangelists.

BEWARE of making your moral staple consist of the negative virtues. It is good to abstain from all that is sinful or hurtful. But making a business of it leads to emaciation of character unless one feeds largely on the more nutritious diet of active, sympathetic benevolence.—Oliver Wendell Holmes.

Children's Corner.

A BRAVE COWARD.

BY FREDERICA B. WESTERVELT.

If one is brave on the outside, quite brave in doing what is right, does it matter if, inside, one is full of fear? I think not.

Now Archibald was afraid of many things,—of the dark, for one thing; and of going alone from his house to grandmother's, for another. Yet Archibald would go upstairs at summer time, when no one else was there, and there was no light, but many dark corners all about, and reach his small hand into the closet, which was even darker than the hall and the room, catch up father's slippers, and then run down-stairs with them to where father was waiting in the sitting room, by the bright lamp, to change them for his heavy business shoes. Archibald would come bursting into the pleasant room with his eyes shining and his breath coming quick, and set down the slippers with an air of triumph.

"Thank you, my boy," father would say.

Archibald would beam with pleasure. He never told how afraid he was of the dark hall. He did not know what it was that frightened him, but the furniture did not look as it did in the day time, and the clothes hanging in the closet would brush against him as he opened the door in a dreadful manner,—not at all as they did in the daylight.

Archibald was only five. It was four blocks from his house to grandmother's. Grandmother's house had a big yard, and steps up from the pavement, and tall, white columns at the porch, with green vines all twined around them. There were flowers in the oval beds in the grass; and in the hall a glass case holding many gay-feathered birds brought from Southern lands; and in the parlor shells and coral and seaweed from a far-away ocean; and in the dining room caraway-seed cookies in the great tureen. Could a little boy go to a nicer house than that to spend the day? Besides there was grandmother herself, always ready to tell stories about when she was a little girl.

Now when Archibald was four his mother decided he was old enough to go alone to grandmother's. Every one on the route to his grandmother's knew Archibald. So how could he get lost, with so many kind people on the way?

When told he might go to grandmother's all alone, and stay for dinner, and carry this little note from mother, Archibald swallowed hard. He was ashamed to say that he was afraid to walk there alone, but he was. He started bravely off, just the

same; for he was a brave coward, you see,—which is an excellent kind. He looked back at his mother's smiling face in the window, and tried to smile in return. Then he ran as fast as he could, and never stopped until he was safely inside grandmother's gate. He knew this time what he was afraid of. Some one had said there were rats in the cellar of Mr. Bell's grocery store.

Grandmother saw how out of breath he was, and asked the reason. Then Archibald, who was only four then, burst out crying and confessed about being afraid of Mr. Bell's rats.

"But I came, grandma, I came," he said between sobs.

"So you did," said grandma. "Anyone can be brave when they are not afraid, but I call it a fine thing to be brave even when you are afraid. Now, Archibald, I will tell you what I will do. I will write a letter to those rats, and tell them to let my grandson alone."

After a happy day, grandmother handed him a little three-cornered note directed to "All Rats in Mr. Bell's Cellar." Inside she had written, "Rats, do not hurt my grandson Archibald, for he is a good boy."

Archibald walked proudly home, and even as he passed the grocery store he held his head high and did not run, though his eyes shone and his breath came quick. He treasured his note, and carried it every time he passed Mr. Bell's.

No one knew he was afraid of the dark hall, so no one gave him a note to the shadows. He kept on doing the things he was afraid of in spite of being afraid. Except about those rats, he never told anyone. I do not know what he is afraid of now, for he is a tall man, with boys of his own; but, if he is a coward, he is a brave one, I am sure of that.—Sunday-School Times.

A FAIR EXCHANGE.

Barbara was sitting on the window-sill looking out, and Dolly was standing in the road looking in.

"Come out and bowl my hoop with me," said Dolly.

"Mother says I am to stay in," said Barbara with a pout; "you come in and look at my book with me instead."

"Mother says I am to stop out," said Dolly; "what a bother it is."

"How horrid," said Barbara. "I'd ever so much rather be out in the snow; and, just look, there's a most lovely slide there. Oh, if only I could come out."

"It isn't much of a slide," said Dolly; "it's all over snow. I'd ever so much rather be in there by the fire with a book."

"Oh, Dolly," said Barbara, "if only your mother were mine, I should be out there."

"And oh, Barbara," said Dolly, "if only your mother were mine, I should be in there."

"Well, then, let's change!"

exclaimed Barbara excitedly. "Change!" cried Dolly. "What do you mean? Change mothers?"

"Yes," cried Barbara. "You shall have mine and come in here by the fire, and I'll have yours and come out and bowl the hoop there in the snow."

"Oh, how lovely!" cried Dolly; "don't you suppose they'd mind?"

"Oh, no," said the thoughtless Barbara; "we are just about the same size, and it won't make any difference to them. Come round to the front door, and I'll let you in."

"Here you are," cried Dolly in high glee, as Barbara opened the door; "you'd better take my coat and hat, and I'll have your pinafore, and here's the hoop."

"Oh, this is splendid!" said Barbara, her eyes sparkling with fun, and she slipped on Dolly's things. "That's it, here's my book. Do you like fairy tales?"

"I should think I do," said Dolly; "my mother—no, I mean your mother—doesn't let me—you—me read them much. Oh, it's so confusing, but you know what I mean."

"Yes, I know," said Barbara; "you mean my mother."

"No, I don't," said Dolly in a great hurry, "I mean my mother—my own real mother."

"Yes, of course," said Barbara; "but she's my mother now, and your mother likes me—no, I mean you—to read fairy tales. It's quite simple. Good-bye. Shut the door after me, and if your—my—I mean all our mothers want to know how it is, of course we can explain."

An hour passed, and Barbara cut in the square began to find it rather dull work bowling a hoop all alone.

"I wonder how Dolly's getting on," she said to herself. "I expect mother's up in the nursery by now, having tea with her, and thinking it's me! Oh, I believe I wish I hadn't changed." And two big tears filled her eyes at the thought of Dolly sitting so happily there in the big cosy nursery, while she stood outside in the cold.

"Never mind," she said, turning away with a big sigh, "I can go and have tea with her mother—at least my mother, I ought to say."

Feeling rather frightened, she at last summoned up enough courage to ring the bell at Dolly's house, and, with heart going pit-a-pat, waited to be admitted.

Dolly's nurse came to the door, and as Barbara, with her eyes fixed on the floor, stepped inside, she could have been almost sure that she heard her laugh.

"Well, Miss Bar—Miss Dolly," nurse said, "I was just coming out to fetch you; your mother wants you in the drawing-room."

"Oh, dear; oh, dear," thought poor Barbara; "what will she say when she finds I am not Dolly? Oh, if only it was my own mother! I am quite sure now that I wish we hadn't changed."

AN OLD SORE

months of diligent and faithful use of external remedies that the place remains as defiant, angry and offensive as ever. Every chronic sore no matter on what part of the body it comes, is an evidence of some previous constitutional or organic trouble, and that the dregs of these diseases remain in the system, or, it may be that some long hidden poison—perhaps Cancer—has come to the surface and begun its destructive work.

The blood must be purified before the sore will fill up with healthy flesh and the skin regains its natural color. It is through the circulation that the acid, corroding fluids are carried to the sore or ulcer and keep it irritated and inflamed. S. S. S. will purify and invigorate the stagnant blood when all sediment or other harmful materials are washed out, fresh rich blood is carried to the diseased parts, new tissues form, and the decaying flesh begins to have a healthy and natural look; the discharge ceases and the sore heals.

Several years ago, my wife had a severe sore leg and was treated by the best physicians but received no benefit. Our druggist advised her to try S. S. S., which she did. Fourteen bottles cured her and she has been well ever since.
J. R. MAROLD, 23 Canal St., Cohoes, N. Y.
skilled physicians for which no charge is made. Book on Blood and Skin Diseases free.

Will soon the sweetest disposition and transform the most even tempered, lovable nature into a cross grained and irritable individual.
If impatience or fault finding are ever excusable it is when the body is tortured by an eating and painful sore. It is truly discouraging to find after the use of external remedies that the place remains as defiant, angry and offensive as ever. Every chronic sore no matter on what part of the body it comes, is an evidence of some previous constitutional or organic trouble, and that the dregs of these diseases remain in the system, or, it may be that some long hidden poison—perhaps Cancer—has come to the surface and begun its destructive work.

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S. S. S. is the only blood purifier that is guaranteed entirely vegetable. It builds up the blood and tones up the general system as no other medicine does. If you have a sore of any kind, write us and get the advice of experienced and skilled physicians for which no charge is made. Book on Blood and Skin Diseases free.
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PLEASE mention this paper when writing to advertisers.

very slowly and very reluctantly Barbara walked in.

"Well, Barbara," said a voice which made her jump, it was so unexpected.

"Mother!" she cried, and in a moment she was clasped tight in her "own real mother's" arms.

"How did you—" she began, and then stopped short, for there, sitting by the fire, was Dolly's mother; and on her knee, looking very flushed and very happy, with her arms tight around her

neck, was Dolly herself.

"You are not cross, are you, Barbara?" said Dolly, seeing her look of wonder; "but as soon as you had gone, I wanted to change back again so badly, and your mother said she thought you wouldn't mind, so we came round the back way to give you a surprise when you came in. You don't mind, do you?"

And Barbara didn't.—Winifred Fenn, in "Caswell's Little Folks."

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FROM BEREA.

I am sorry to write that I am soon to leave Berea Baptist church. My resignation, which has already been offered and accepted, is to take effect September 1.

This is a young work, and has many of the questions and problems that are common to work of like age. It probably has one problem not very common, and that is the hostile policy of this vain and conceited college of Berea...

Truly, H. F. AULICH. Berea, Ky.

A GOOD MEETING.

I write to give a brief account of the great meeting recently held in this city. The Baptist Preachers' Association decided to hold a union tent meeting...

The sermon on the "Sin against the Holy Ghost" swept the congregation like a cyclone. There were 3,000 people present that night...

Bro. Bernard is no stranger to many Kentucky Baptists, and doubtless all his friends will be interested to know of his success. His sermons abound in apt illustrations...

THE MASTER'S WORK MAY MAKE WEARY FEET, BUT IT LEAVES THE SPIRIT GLAD. THE MASTER'S WORK MAY MAKE WEARY FEET, BUT IT LEAVES THE SPIRIT GLAD.

DEAR RECORDER—We have given to the mountains one of our most faithful men, and one that many of us very much love. I had the pleasure of having him as nearest pastor for some fifteen years...

While we regret very much to have him leave this field, we humbly pray that the Lord may richly bless his labors in the Orbic work...

These churches are composed of noble people. They have shown many kindnesses to self and family. One of the last was to provide money for my expenses to the Southern Baptist Convention and General Association.

We begin the eighth year with humble prayer that the Lord may make these churches a greater blessing to the world. B. F. HAGAN. Hodgenville, Ky.

THE WORK IN PALESTINE. I have just spent a day with Bro. Said Jureidini, visiting his home, the schools of the American Mission, &c. I have had opportunity to inquire fully about him and his work...

A CHANCE TO MAKE MONEY. I have berries, grapes and peaches a year old, fresh as when picked. I need the California Cold Storage Co. and sell them...

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and an evangelist of unexampled opportunity in this land. He has felt compelled to devote the help offered him by the Presbyterians so far, but has been not a little embarrassed by lack of support from the Baptists.

TYRANNY is always weakness. —J. R. Lowell.

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Secretary and Treasurer and General Manager of Barboursville and Cumberland Valley Gas and Oil Co., and an extensive dealer in real estate and mineral lands.
- H. C. Jones, Asst. Secretary, Bluefield, W. Va.**
President of Barboursville Oil Company, and Vice President of Barboursville & Cumberland Valley Gas and Oil Company.

DIRECTORS

- W. H. COFFMAN, WM. HICKS,**
- H. C. JONES, E. T. OLIVER,**
- W. S. FOUTZ, Bluefield, West Virginia,**
Secretary and Treasurer of Swan Lake Oil Co., 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 basins of Kentucky in Knox, Whitley, Lincoln and Clay counties. The oil properties referred to consist of ten acres in fee simple adjoining the "John Wags" farm, on which is located the famous "Wags" gusher, the property of the Atlantic & Pacific Oil Company; and also adjoining the Swan Lake Oil Company's property, which contains two large gushers, producing 2,000 barrels per day each.

Also 40 acres, which is owned in fee simple, within 1/4 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 Banking Creek, closely adjacent to the large producing wells on said creek; 120 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.

2,000 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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Knox Lubricating Oil & Refining Company,

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Leaves Louisville, 7:05 a.m.; 1:05 p.m.; 7:05 p.m.
Arrive Louisville, 10:05 a.m.; 4:05 p.m.; 11:05 p.m.

TRAINS NORTH.

Leaves Louisville, 6:05 a.m.; 12:05 p.m.; 7:05 p.m.
Arrive Louisville, 9:05 a.m.; 3:05 p.m.; 10:05 p.m.

TRAINS WILMING AND SOUTHWEST.

Leaves Louisville, 1:05 a.m. and 1:05 p.m.
Arrive Louisville, 4:05 a.m. and 4:05 p.m.

TRAINS WILMING AND FRANKFORT.

Leaves Louisville, 7:05 a.m. and 7:05 p.m. (7 p.m.)
Arrive Louisville, 10:05 a.m. and 10:05 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

THE FARM

CENTURY TRASS FARM.

W. Woolsey, of Junction City, bought 4,500 dozen eggs last week at 18 cents.

The strawberry growers of the Chattanooga neighborhood realized about \$185,000 during the past season.

W. I. Caldwell, of Danville, recently sold a mule sold by Brignolia, his premium jack, to William Robinson for \$75.

J. H. Maser purchased recently of Boyle and Lincoln parties a lot of hogs at 6c, and a lot of butcher cattle at 4c.

W. H. Hoover, Jr., and John A. Vinco, sold to Cogar, Davis & Co., 6,000 bushels of wheat at 80c.—Jennamine Journal.

W. R. Boggs sold to Cal Bargin last week a young registered Shorthorn bull. The price paid was \$125.—Richmond Register.

After November 1st, the Louisville tobacco warehouses will charge \$1.50 for each hoghead sold. There will also be a lessening of competition among houses.

The total sales of leaf tobacco on the Louisville market from January 1 to June 30, 1903, were 39,129 hogheads, against 107,319 hogheads sold during the corresponding period of last year.

The greater part of 3,000 head of cattle that were shipped at the stilleries in Daviess county have been sold, and they brought an enormous amount of money. The amount is estimated by the Owensboro Inquirer at \$175,000.

Rubis Brothers, of Garrard county, sold to Simon Wall 180 fat cattle for \$19,000, and with W. S. Bessley's sale of an \$18,000 bunch, speaks well for a gain to the county of \$30,000 in a week's time for the bovine product.

Twenty-six years ago, a white oak tree was cut on the farm of W. E. Whitehead, two miles east of this place. The stump is yet living and growing, though it has never had a twig or leaf to grow upon it.—Mt. Vernon Herald.

John Webb bought of W. L. Caldwell 85 head of 170 pound hogs and from E. L. McGinnis 180-pound hogs at 6 1/2c, and of J. P. Harbarnes 20 head 200 pound hogs at 6c. Also a lot of double deck lambs at from 4 1/2 to 5 1/2.—Danville News.

Jam's Smith, of Colville, sold to John Spohn 5 head of 1,300-pound cattle at 4 1/2c. Mr. James Mulholland, of Lexington, also, 19 export cattle, averaging about 1,350 pounds, at \$6 per cwt. He sold to Wm. Wood's bunch of two-year-old cattle, averaging about 800 pounds, at \$5 per cwt.—Cynthiana Democrat.

A successful Illinois hog raiser gives his remedy for scours in pigs as follows: "Make a tea of white oak bark, quite strong, and give the sows a pint or more of it twice a day in their slop. If the pigs are in a bad way, let the sows have the tea good and strong and in a few days there will not be a sick pig on the place." This is a simple remedy worth trying.

Nests and roosts in the hen house should be frequently treated with applications of kerosene from now on through the warm weather months, but care should be taken not to have the kerosene come in contact with the eggs; the nest box should receive a thorough application of the oil and new, clean nest material used to replace the old.

WANTED—Furniture by Eugene Kelly, call on the Western Recorder for address. Address: 121 Madison and main departments. Address: Look Box 2, Hines, Tenn.

THE PINEAPPLE AS A DIGESTIVE AID.

The partaking of a slice of pineapple after a meal is quite in accordance with physiological indications, since, though it may not be generally known, fresh pineapple juice contains a remarkably active digestive principle similar to pepsin. This principle has been termed "bromelin," and so powerful is its action upon proteids that it will digest as much as 1,000 times its weight within a few hours. Its digestive activity varies in accordance with the kind of proteid to which it is subjected. Fibrin disappears entirely after a time. With the coagulated albumin of eggs the digestive process is slow, while with the albumin of meat its action seems first to produce a pulpy gelatinous mass which, however, completely dissolves after a short time. When a slice of fresh pineapple is placed upon a raw beefsteak the surface of the steak becomes gradually gelatinous owing to the digestive action of the enzymes of the juice. Of course, it is well known that digestive agents exist in other fruits, but when it is considered that an average-sized pineapple will yield nearly two quarts of juice, it will be seen that the digestive action of the whole fruit must be enormous. The activity of this peculiar digestive agent is destroyed in the cooked pineapple, but unless the pineapple is preserved by heat, there is no reason why the tinned fruit should not retain the digestive power. The active digestive principle may be obtained from the juice by dissolving a large quantity of common salt in it, when a precipitate is obtained possessing the remarkable digestive powers just described. Unlike pepsin, the digestive principle of the pineapple will operate in an acid, neutral, or even alkaline medium, according to the kind of proteid to which it is presented. It may, therefore, be assumed that the pineapple enzyme would not only aid the work of digestion in the stomach, but would continue that action in the intestinal tract. Pineapple, it may be added, contains much indigestible matter of the nature of woody fibre, but it is quite possible that the decidedly digestive properties of the juice compensate for this fact.—Lancet.

Another stack of 150 tons was burned about two and a half months after cutting. The heating of the hay was discovered, and the farmer put men at work tearing it down to save what he could, and they succeeded in getting 50 tons off before it took fire, and the rest was destroyed. Other stacks had about the same history.

All the cases of spontaneous combustion noticed by the station was in the first cutting. The early spring growth of alfalfa is very rank, and it is cut in May or early in June, when the weather is such that it is difficult to cure it without getting it wet. With later cuttings the growth is not so rank and the weather is dryer, so that curing is easy. In all the cases of spontaneous combustion reported it was found that the alfalfa was handled as little as possible and was turned but little. This resulted in the leaves becoming dry, while the stalks contained considerable moisture. Where weather conditions were favorable, the moisture in the stems was sufficient to promote fermentation, and in the cases given the fermentation generated sufficient heat to start a fire. The recommendation of the experimenters is that the alfalfa be thoroughly cured before it is stacked, and then combustion is not likely to occur.—Sel.

INTELLIGENT FEEDING.

The question of the feeding value of corn at prices which have ruled this season has made many doubtful about making any money in fattening cattle, but while some are complaining that it is impossible to make anything, there are others who are showing a distinct and satisfactory profit. Is it possible for a feeder to pay 50 and 60c per bushel for corn and expect to fatten cattle off it which sell for between \$5 and \$6 per 100 pounds, and make money? This has been the problem presented during the past season to many farmers and feeders. The whole question has practically been answered both ways, and from the conclusion drawn one is forced to say that it all depends upon the feeder. One man can make a profit, and another will lose. It is the difference between intelligent feeding and haphazard feeding. But there is something more which must not be overlooked. It is also a difference in the cattle. It is in times of high prices for feed when the difference in the cattle and the feeders stand out prominently. Then it is that the first-class animals show their superiority. They fatten easier and quicker than the poor scrubs and common barayard creatures, and for every pound of feed given they add more to their weight than the voracious poor stock which eats but never seems to fatten up.

SPONTANEOUS COMBUSTION OF ALFALFA.

Alfalfa is one of the most valuable forage plants in the West. The cattle are fond of it; it is highly nutritious, and it grows so fast that not only are several crops cut each season, but it is good for the soil. The leaves of the plant contain as much protein in a ton as in 2,800 pounds of bran, and this protein is the material that is necessary for the formation of blood, lean meat, and milk in cattle. One of the troubles with the plant, however, is its liability to spontaneous combustion, and so many instances have been reported that the Experiment Station of the Kansas State Agricultural College has made an extended investigation of the subject. Six examples are given in the report. On one occasion a stack of 164 tons, which had been piled up fifty-two days, caught fire and was entirely consumed. Another stack of 25 to 30 tons was examined about two months after the cutting, and found to be so hot that it was considered unsafe to leave it, and the work

of tearing it down was begun. After a few feet had been taken away from the top, the hay was found to be dry and charred, and so hot that it hissed when water was thrown on it. The exposed hay was too hot to handle, and it was well wet down and left to see what would follow. In about four hours a blaze broke out near the bottom and the stack was consumed.

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We must take the two factors into consideration—the cattle and the feeder. It may be asserted without fear of contradiction that good profits have been made in the past season only where good feeders have had good cattle to prepare for market. A wise, intelligent feeder with inferior scrubs would be so

Cures Weak Hearts.

Palpitation and other heart irregularities are cured by Dr. Taylor's Dyspepsia Remedy. It is a first-class remedy for aiding digestion, curing indigestion, relieving flatulency and depressed feeling after eating.

Governor Robert Taylor, of Tennessee, says: "I had Taylor's Dyspepsia Remedy an admirable aid to digestion. It is a first-class remedy for aiding digestion, curing indigestion, relieving flatulency and depressed feeling after eating." Price 10 cents per large bottle. For sale by druggists. His bottles for \$1.00, or sent by express on receipt of price by Taylor's Dyspepsia Remedy Co., 107-114 Park Building, Atlanta, Ga. Send for a sample bottle, FREE.

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Round trip tickets to Tacoma, Wash., Portland, Ore., Seattle, or Spokane, Wash., Vancouver or Victoria, B. C., and to Kamona, B. C., return, will be on sale July 20 to 23, 1903, including meals and "Big Four" points at very low rates.

Tickets will be good going until September 15th, 1903, and for return passage until September 15th, 1903. Special stop-over privileges allowed.

For full information and particulars as to rates, conditions, time, stop-over, etc., call on Agents "Big Four Route," or address the undersigned.

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handicapped that he would probably lose in the end or barely make both ends meet. The haphazard, careless feeder with the best of cattle for fattening would probably waste his corn in such a way that it is doubtful if anything would be made in the end. In either case the results would prove satisfactory.—American Cultivator.

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\$50 from Chicago
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Finest Passenger Service in the South

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Write for Book on Texas—FREE.

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R. P. THOMAS, Gen. Pass. and Ticket Agent
DALLAS, TEXAS.

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with Pearline washing—no possible harm. Points to PEARLINE above every other washing medium. Plenty of things make washing easy, but are ruinous to the clothes. Plenty are harmless enough, but hard to wash with. Wash in common sense way—soak out the dirt, with little or no rubbing. PEARLINE'S way. 65¢
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Rooms \$1.00 per day and upward. The best of fare, good cooking, prompt and liberal service in Restaurant.
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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.

If you want to find a good home in the South—a large brick cottage, rental, and where people prosper with the best of our handsome hotel? Answer: In the South with the Cotton Belt Train with its famous Texas and Oklahoma service. It is an ideal to better his condition.
J. E. Pratt, T. P. A., District, etc.
L. L. Boone, & P. C. A., E. Wash, D. C.

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Best Quality Copper and Tin. Cast by the
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Items of Interest.
SHOWS THE WORLD OVER.

In this country opposition to vaccination has so died out that it comes like a surprise from past ages when one opposes it. But in England the opposition lives, and the ranks of the anti-vaccinationists include Herbert Spencer, who says: "Vaccination is an interference with the order of nature which has various weaknesses other than that counted upon. The mortality caused by eight specified diseases communicable by the article of vaccination increases more than double. It is clear that far more were killed by these other diseases than were saved from small-pox."

Mr. Spencer goes on to argue that vaccination causes a general relative debility, and to it is due the fact that measles is a worse disease than it used to be, and that the influenza is so much worse than it was sixty years ago because vaccination so injures the constitution that there is less ability to withstand it. This is interesting as showing how men of very great talent in some lines can be mere children in others. Now did not vaccination in some way produce the eruption in Martinique?

The French Academy of Medicine appointed the distinguished surgeon, Dr. Louis Chamberlain, to investigate the causes of appendicitis, and he has made his report. He reports that the chief cause is eating too much meat. The immediate cause is a certain affection of the stomach and intestines, and this is due to certain germs. Experiments in his laboratory would not grow in fruit juices, grew very slowly in solutions of vegetables and grains, but very rapidly in meat juices. Their development was most rapid, and they acquired the highest degree of virulence in beef tea, beef extract, bouillottes and meat soups of all kinds.

Dr. Chamberlain repeats what leading surgeons have known for a long time, that appendicitis is not due to foreign bodies such as seeds of berries, tomatoes, etc., lodging in the appendix, for the appendix keeps its door closed until it becomes inflamed and unobeying to disease. It is very rare that foreign substances are found in it even when its valve like orifice has been relaxed by disease. This disease does not begin in the appendix.

A detachment of the United States Marines had a fight with the Filipinos in Morong province, in the island of Luzon. One was killed on the American side and seven of the Filipinos. Two members of the detachment was not stated in the telegram. The Filipinos had a larger force than they have had in any fight for many weeks. The cholera in Luzon grows worse.

Mr. Holman, Democrat, was called the "Watch Dog of the Treasury" for years. Since his death his mantle has fallen upon Mr. Cannon, one of the ablest statesmen among the Republicans. His voice was raised in protest, strong and eloquent, against the extravagance of this billion and a half Congress. But his fellow Congressmen paid little heed to his words. When will the patience and the pocket-book of the tax-payer be exhausted?

The enlarging and keeping in first-class order of the Erie canal across the state is becoming a most important thing for New York city. The city, with her extensive water rate, is cutting into New York's export trade. A committee of the Produce Exchange have published the figures for last week, and these show that the shipments of grain by the St. Lawrence in one week exceeded New York's by \$1,418 bushels and greater than those of all the chief ports of this country by \$6,483 bushels.

There is a sad lack of men in Kansas to harvest the crops. Recently a freight train on its way to Colorado was wrecked near Pratt, in that state. There were more than fifty tramps on the train. The farmers offered them a day to work in their hay-fields. The tramps agreed to work. Whereupon the farmers tried the shotgun and the snare, and the tramps are at work in the fields closely guarded day and night. But is not this slavery, and is not this "bleeding Kansas"?

As a recent banquet Senator Dewey, of New York, spoke of the relations of the United States to other nations, one of the visits of Prince Henry of Germany to this country. He said: "We give England and Germany our eloquence, and France our hearts." The United States would be the benefactor of nations if they ever cease to love France as they love no other nation, for France came to her help when England was fighting against our independence, and Germany was aiding England with her soldiers.

The British steamer "Titanic" carried off-shore to Fort Arthur in China. It is not likely that the captain knew what was the sickness on board or he would have taken precautions. But the ship was not in any of the places in which there have been 40 deaths. The mortality among the Europeans was exceptionally great in proportion to their number, for 80 of the deaths were among them.

DEATHS.
For several publishers we insert an obituary notice of 25 words free. We charge for each word for all over 25 words, invariably in advance. Count the words and let us know of course that the words will be under the money accompanied by the name, it will be brought down to 25 words.

GROFFER.
Mrs. Virginia C. Groffer, wife of Deacon John Groffer, of Bullittsburg church, Boone county, Ky., born February 23, 1814, died June 23, 1903, aged 81 years, 4 months and 3 days. Deceased was born of respectable parents, and grew up an amiable and highly esteemed young lady. Married in early life, and reared up a son and daughter, whom with three grandchildren and a most faithful and affectionate husband, she leaves bereaved, yet comforted with the assurance of her preparedness for her change. In December, 1877, she made a public profession of religion, uniting with Bullittsburg church (baptized by the writer), and for near a quarter of a century maintained a steadfast, faithful and exemplary Christian walk. The closing four months of her life was a period of constant and great bodily suffering, borne, however, with patience, resignation and Christian fortitude. And we may say of her, as was said of Moses, "Endured as seeing him who is invisible." She "lived by faith." And, this the ancient worthies, "died in faith." May this bereavement, as expressed by our beloved brother, be sanctified to the good of the afflicted ones. J. A. KATLEY.

BENHAM.
Bro. J. G. Benham was born August 27, 1814, and died June 22, 1903 being 78 years old, living 3 months and 7 days. He was married to Josephine Coleman in 1841. There was born unto them a son and daughter. He was married the second time to Elizabeth Right, January, 1854, which was blessed by six children, of which seven are still living, five sons and two daughters. He leaves a wife and nine children to mourn for him. He was converted and joined the Baptist church at Hook Grove about 24 years ago. Afterward he moved to later to Hook Ridge and was one of its constituent members. From thence he moved his lot to Brandenburg, where he remained until death. He lived a constant Christian life, and died triumphing in Christ. His funeral was preached by the writer at Weldon, from Job 7:16. "I would not touch silver," after which the body was laid to rest in the old family graveyard. May God's comforting spirit be with these bereaved friends. May they model their lives after his virtues, and as last meet him in the land of rest at God's right hand. J. J. WILLIAMS.
Kron, Ky.

RADFORD.
At her home at Rosebald, Ind., June 30, in the thirty-eighth year of her age, Georgia Ann, beloved wife of Henry Radford, deceased, was a daughter of Brother and Sister W. A. and May E. Bohannon, of Smithfield, she had been an exemplary member of the Smithfield Baptist church nineteen years, and was buried in the beautiful cemetery of that village. She leaves behind to mourn her loss a loving husband, father, mother, sister and two small children, beside a large circle of other relatives.
Asleep in Jesus! blessed sleep,
From which none ever wakes to weep.
A calm and undisturbed repose,
Unbroken by the least of woes,
Asleep in Jesus! O how sweet,
To be for such a slumber meet.
With holy confidence to sing,
That death hath lost its venom'd sting.
J. B. T.

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 ringing sound or imperfect hearing, and when the inflammation is continued, it leads to permanent deafness. Deafness is the result, and unless the inflammation can be taken out of this tube restored to its normal condition, hearing will be destroyed forever; also cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous membrane.
We will give One Hundred Dollars for any case of Deafness cured by our method that cannot be cured by Hall's Catarrh Cure. Send for straighten free.
F. J. CHERNEY & CO., Toledo, O.
Sold by Druggists, etc.
Hall's Family Pills are the best.

Your Vacation.
If you are going to be on a 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 tells you where to go, what to wear, what to take as camp accessories, supplies and utensils, what they will cost, and where to find them. A copy will be mailed free on application to A. K. Hooper, G. F. & E. A. Men.
Special excursion rates to all local points on the Rio Grande System are in effect from May 15th to October 15th.
The education of a child cannot be shifted to the shoulders of teacher or educator. The responsibility rests, first and foremost, with the parents. —Ladies' Home Journal.

BOOKS

Of Special Interest to Baptists.

	Former Price	Present Price
The Little Baptist, new, enlarged edition.....	75c	80c
Behind the Scenes, Struggles of Rev. F. M. Iams, in Becoming a Baptist.....	80c	50c
Immersion (Act of Christian Baptism) J. T. Christian, cloth.....	1 00	75c
The same book, but bound in paper.....	85c	80c
Close Communion, by Christian, cloth.....	1 00	75c
The same book, but bound in paper.....	85c	80c
Did They Dip? (in 1841) Christian, cloth.....	75c	35c
The same book, but bound in paper.....	35c	20c
The Faith of the Baptists, T. T. Eaton, cloth.....	35c	20c
The same book, but bound in paper.....	15c	10c
Baptist History Vindicated by J. T. Christian.....	1 00	35c
Baptists in History, by W. P. Harvey.....	1 00	10c
Pillars of Orthodoxy, edited by Ben M. Bogard.....	2 00	90c
The Philadelphia Confession of Faith.....	1 00	10c
Baptist Confession, Spurgeon edition.....	1 00	10c
Spurgeon's Catechism.....	50c	5c
What Baptists Believe and Why They Believe It, by Dr. J. G. Bow.....	1 00	10c
Bible on Women's Public Speaking, by T. T. Eaton Glad Giving, by Dr. John A. Broadus.....	50c	5c
How to Behave as a Church-Member, by T. T. Eaton Sanctification as Taught in the Bible, Eaton.....	50c	5c
Heaven Lost Without the Gospel, W. W. Gardner The First and Seventh Day Controversy.....	50c	5c
Sinners in the Hands of an Angry God.....	50c	5c
Preacher's Prayer, Spurgeon.....	50c	5c
Moral Dignity of the Mission Enterprise, Dr. Wayland Hoyt.....	50c	5c
The Model Church Roll and Record with 12 Church Letters.....	1 50	
Baptists Why and Why Not. 480 pages, 27 authors on as many subjects.....	1 25	1 00
Christian Union, Ben M. Bogard.....	1 00	10c
Grace Truman, Mrs. Ford, cloth.....	50c	5c
Shall We Call Them Campbellites? By A. S. Pettie.....	1 00	10c
History of Hardshellism, by B. H. Carroll, Jr., Th. D. Baptist Principle, Wilkinson.....	1 00	85c
Life of Spurgeon, Page.....	75c	75c
Mission Treasurer's Book, Dr. Warder.....	30c	30c
Plain Theology for Plain People.....	90c	90c
Deacons'hip, Howell.....	40c	40c
Communion, Howell.....	50c	50c
Theologia Ernest, vol. 1.....	90c	90c
Theologia Ernest, vol. 2.....	50c	50c
Christian Doctrine, J. M. Pendleton.....	1 80	1 25
Church Manual, Pendleton.....	40c	40c
Notes on Sermons, Pendleton.....	1 00	1 00
Baptist Church Manual, Hiscox.....	40c	40c
Baptist Short Method, Hiscox.....	40c	40c
Baptist Church Directory, Hiscox.....	90c	90c
Boyer's Theology, Revised by Kerfoot.....	2 50	2 00
New Baptist Church Directory, Hiscox.....	1 50	1 50
Brief Notes on the New Testament, Pendleton.....	1 00	1 00

From Eden to Galvary:
Or: Through the Bible in 1 Year with our Boys and Girls.
Large, fully illustrated, 52 lessons or stories—one for each Sunday and questions at the close of each story or lesson. There are four full-page colored plates, and the book usually sells for \$1.00. We have a limited number which will be put on sale at
60 CENTS EACH.

Matthew Henry's Commentary.
2 Volume Edition only..... **\$6.00**
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6 Volume Edition only..... **\$7.20**
(Original price \$12.00)
Large, complete editions of this famous Commentary; printed on good paper and bound in cloth.

WHEN YOU THINK OF BOOKS, THINK OF US.
Baptist Book Concern,
642 Fourth Avenue, Louisville, Ky.

Items of Interest.

Congress demanded an account of the money spent by the Government...

'Will wonders never cease? Here is Senator Lodge, of Massachusetts, a Representative of the district...

Chivary is not dead while such things as this happen in the world. An English steamer ran down the torpedo boat No. 43 of the German navy...

Two steamers, the Portland and the Jeanie, were caught in the ice pack and carried away near Cape Horn.

On Friday Mt. Pelee had another great eruption, and at the same time heavy clouds of smoke came from the 'Sourter' on the St. Vincent island, greatly alarming the people.

The value of the X-rays is very great in surgery and medicine. But the value has been greatly lessened by the danger of burns which are sometimes very serious.

Some of the papers, wittily suggest that the reason Judge Taft made it a fine of \$1,000 for reading the Declaration of Independence to the President is that it contained some charges to the disadvantage of King George.

Who would have believed that a Baptist paper would ever so far give up the doctrine of religious liberty as to say that the friars must be forced to leave the Philippines?

We also see that Judge Taft, the first diplomatic agent ever sent by the United States to the Vatican, tells the pope that Spanish priests will not be allowed to go to the Philippines.

When Prince Henry of Germany came to the country, he was received with the most cordial welcome. But it was a desire to show all proper courtesies and no more.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1903.

JULY. Simpson—Whippoorwill church, July 20.

Blackford—Union church, Hancock county, July 30.

AUGUST. Braeken—Two Liak church, Macon county, Aug. 6.

Liberty—Glasgow, August 6. Bethel—Adairville, August 6.

Clear Fork—Bucksville church, Gasper P. O., August 13.

Davies County—Greenville, August 13.

Elkhorn—David's Fork, August 13. South Kentucky—Valley Oak Ch., August 13.

Shelby County—Olney Village, August 14.

Green River—Good Spring church, Edmonson county, August 14.

Gasper River—Barnett's Liak Ch., August 19.

South District—Shawnee Run Ch., near Burgin, Aug. 19.

Barren River—Gamaliel, Monroe Co., August 20.

Campbell County—Flagg Spring Ch., August 20.

Franklin—Mt. Pleasant church, August 20.

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

Ohio County—Beaver Dam, August 20.

Tate's Creek—Oiland church, Madison county, August 26.

Baptist—Bethel church, August 26.

SEPTEMBER. Cumberland River—Clifty Grove, September 1.

Long Run—Jefferson town, Sept. 2.

East Concord—Mt. Hebron church, September 5.

Three Forks—Riverside church, September 5.

Central—Bradfordville, Sept. 9.

Rockcastle—Live Creek church, Sept. 9.

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

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

Lynn—Astana, Union church, September 10.

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

Salpurg Fork—Smithfield church, September 10.

Boonville—Barning Springs, Clay county, Sept. 13.

Greenville—Bethlehem church, Breathitt county, Sept. 13.

Boon's Creek—Mt. Olivet church, Sept. 16.

Nelson—Mt. Moriah church, September 17.

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

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

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

Lynn Camp—Indian Camp church, Sept. 19.

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

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

Edmonson—Hopewell church, September 24.

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

Landmark—Providence church, September 24.

Salem—Hill Grove church, Sept. 24.

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

West Kentucky—Oilton, Oct. 8.

Kentucky—Licking River church, Magoffin county, Oct. 10.

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

North Concord—Cumberland River church, Oct. 10.

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

Concord—Grass church, Oct. 15.

Crittenden—Gum Liak, Oct. 15.

West Union—Lovelockville, Oct. 15.

Ohio Valley—Woodland church, Union county, Oct. 21.

Blood River—Olive church, Oct. 22.

Little River—New Bethel church, Lyon county, Oct. 22.

Graves County—Cuba church, Oct. 22.

If changes or corrections are desired, please write to the papers.

J. K. NUMBALLY, Secretary. Georgetown, Ky.

PROGRAMME.

The Executive Board of South District Association, according to instructions, will offer the following programme for Centennial Occasion, August 19th:

TUESDAY MORNING. 10:00—Devotional exercises at each session.

Referring of letters and enrollment of messengers.

Introductory sermon by Rev. J. E. Wolford.

Election of officers, Report of District Board and Miscellaneous.

AFTERNOON. 1:30—Report on State Missions. Discussion.

Centennial addresses by Bro. W. P. Harvey, "A Century of Baptist Achievements in Kentucky," and H. A. Samrall, "The Old Purpose for the New Age."

WEDNESDAY MORNING. 9:00—Report on Home Missions. Discussion.

Report on Foreign Missions. Discussion.

Centennial addresses by Bro. W. M. Stallings, "The Preacher and his Message for the Coming Years," and Bro. W. M. Wood, "In what Particulars are Missionary Baptists like New Testament Christians?"

Report on Orphan's Home.

AFTERNOON. 1:30—Arrangement for Printing Minutes.

Report on Education, Ministers' Aid Society and Sunday schools.

Religious Literature, Temperance, New Business, Resolutions.

Adjournment.

This order may be altered or amended from time to time as necessity may require.

T. H. COLEMAN, Sec. of Bd.

Complexion Bad, Liver Turbid, Appetite Poor?

Harvard's Acid Phosphate clears the complexion by restoring stomach, liver and bowels to health.

A Summer Trip Unsuccessful on the Continent.

The trip to Salt Lake City or to the Pacific coast via the great over the Denver & Rio Grande and the Rio Grande Western to the West Indies in America.

HELP!

Brethren, help the cause of Foreign Missions every way in your power. Pray, preach, practice, plan, push, pull, persuade. Teach, talk, touch, tackle, try tactfully.

O. H. NASH, V. P. Foreign Missions. Hopkinsville, Ky.

RECENTLY while I was making an appeal for Missions a young man said he was going to try to give \$25.00 for Missions this year.

EARL D. SIMS.

If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship.—Murray.

OBEDIENCE to a divine promptings transforms it into a permanent acquisition.—F. B. Meyer.

THE MARKETS.

LIVE STOCK. Report for week ending July 12.

CATTLE. Extra good export steers, 1,200 lbs. and up.

Light shipping, 1,200 to 1,300 lbs. 5 1/2 @ 57.

Butt butchers 5 1/2 @ 57.

Fair to good butchers 5 1/2 @ 57.

Common to medium butchers 5 1/2 @ 57.

Good to extra cow 4 1/2 @ 57.

Common to medium cow 4 1/2 @ 57.

Feeders 4 1/2 @ 57.

Medium 4 1/2 @ 57.

Small 4 1/2 @ 57.

Wool 4 1/2 @ 57.

ENGAGEMENT RINGS. For 44 Years. C. F. BARNES RINGS have been the standard for quality among the people.

Table with columns: SHEEP AND LAMBS, Fair to good, Common to medium, etc.

Wool Tonnage.

Report for week ending July 12. SALES WITH COMPARISONS.

Following were the sales for the week and year to July 12, with comparisons:

Table with columns: Year, Sales, etc.

SALES. Total sales of new crop 100,110,121 100,220.

Sales new crop to date, original inspection 71,641 100,516 71,645.

REJECTIONS. Selections this week 487 511 677.

Percentage of rejections to amount sales 15 24 14.

Selections Jan 1 to date 32,377 30,743 18,234.

RECEIPTS. Receipts this week 4,730 2,622 4,770.

Receipts, Jan. 1 to date 131,200 130,640.

SHEEP—1000 CROP. Trunk, green or mixed 4 1/2 @ 57.

Trunk, sound 4 1/2 @ 57.

Common legs 5 1/2 @ 57.

Medium legs 5 1/2 @ 57.

Good legs 5 1/2 @ 57.

Common head, short 5 1/2 @ 57.

Common head 5 1/2 @ 57.

Medium head 5 1/2 @ 57.

Good head 5 1/2 @ 57.

Fine and selections 11 1/2 @ 57.

Wool 4 1/2 @ 57.

W. H. McKnight, Sons & Co. Carpets! Rugs, Mattings, Linoleums, Lace Curtains and Draperies.