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Faith, Hope and Love, these three

77th YEAR.

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Few men ever accomplish as much as John Wesley, and the secret of his success is found in his words, "I am never in a hurry, because I never undertake any more work than I can go through with perfect calmness of spirit."

DR. E. PRATT asked many men in Ohio what was the greatest blunder of their lives, and he has published their replies. One of them said, "The greatest blunder of my life was when I took my first drink." Alas! how many men could say that!

PRESIDENT JORDAN, of Leland Stanford University, is opposed to co-education, and said in a recent speech, "If instruction through investigation is the real work of a real university, then in the real university the work of the most gifted woman is only by-play." President Jordan would do well to get into a bomb proof, and not to stand upon the order of his going.

THE Chicago Standard says: "The idea that a professor is at liberty to teach what he pleases in a denominational school is contrary to the sense of right and justice. The man who has become so liberally broad in his religious opinions that he feels compelled to dissent from the accepted views of the denomination which employs him, should, in fairness to himself, if for no better reason, seek a position in an institution in harmony with his particular views."

PRESIDENT BARTLETT is no mean preacher himself, and he speaks from a wide acquaintance with churches and pastors. He says: "Every Bible sermon from the time of Moses to Stephen and Paul is absolute and uncompromising in its assertions and certainties. Is truth any the less positive to-day? We need preachers of intensity. Let us preach hell, or abolish all circumlocution about it forever. The root of the restlessness in our churches is not new theology or higher criticism or lack of organization, but lack of spiritual power."

THE *Universalist Leader* indulges in this boast: "Perhaps the greatest contribution the Universalist church has made to the religious world is Children's Day. Originating in one of our churches, it has not only spread through our own denomination, but has found its way into other communions until it is quite the custom of the whole Protestant church in America to set apart one Sunday in June as Children's Day." If the *Universalist Leader* will examine further, it will find that the majority of Southern churches of all denominations have not followed the Universalist lead.

Law and Education.

BY B. H. CARROLL, SR., DD., LL. D.

In the last analysis, the law of every being is the *Intent of the Creator* when that being was created. Therefore, to ascertain the law of any being we must answer these questions: *What was created, with what powers and to what ends.* The obligation to meet the requirements of this law does not arise and date from its publication nor begin with the knowledge of it acquired by its subject. This law may indeed find partial expression in verbal statute or written code, but the expression only publishes what was before inherently binding, and does not originate obligation. For example, The Ten Commandments, written by the finger of God on tables of stone, and published by Moses and accepted by Israel, did not create the duties they prescribed, nor did responsibility for the sins they proscribed begin with the publication and acceptance. They were but partial transcripts of the original divine intention dating from the race creation. Obligation arises from nature and relation, not statute. Law is not law because it is enacted, but is enacted and published because it is law. Law is not law because you know it, but you should know it because it is law.

This law of original intent is not only inherent, antecedent to all oral statute or written code however published, but is unalterable by environment, whether favorable or unfavorable. Ambitious conditions add nothing to its requirements, adverse conditions subtract nothing from them. Its duration is measured exactly by the duration of the being amenable to it. If the being is ephemeral, so the law. If eternal, then eternal the law. Throughout the duration of the being this law is a supreme inexorable and invariable standard of righteousness. If the being enters heaven, the law is there. If condemned to hell, the law is there. With the saved and the lost, both human and angelic, the oughtness of the law abides for ever, even though it cannot be a rule of salvation.

Even the saved subjects of grace are brought around at last through election, regeneration, justification, sanctification and glorification to a state of conformity in nature, life and practice with most ancient law requirements, which is but another name for the good and perfect and acceptable will of God. Thus neither grace nor faith make void the law, but magnify it and make it honorable. We may safely venture a step beyond: The original law of intent in the creation of a being capable of propagation of species applies without the slightest modification throughout all time and all changes to all the posterity. If the progeny inherit good, the law is not increased. If they inherit evil, the law is not lowered. Ignorance of law requirements in descendants, from whatever cause, corruption of original nature by an ancestor, however remote, transmission by heredity of whatever specific infirmity or vicious propensity, stringency of environment, however little occasioned by personal fault of the environment, abates not one jot or tittle of the original law intent.

In the case of man, what was the creative intent, what the being created, with what powers invested, and to what ends? I scruple not to cite as authoritative and infallible this declaration:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creep-

eth upon the earth. And God created man in his own image, in the image of God created he him; male and female, created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."—Gen. 1:26-28.

I make bold to affirm that this declaration is the bed-rock underlying the true idea of every school, college or university in the world. Here is our nature, here our relations, here our obligations, here the forecast of our destiny. Brutes have no schools. They need none. By instinct they are qualified for their inconsequential lives. But one in God's image, one commissioned to populate and subdue the earth, one invested with dominion, one whose very title to the earth is conditioned on its subjugation—this one must develop and train all his powers. The philosophy of a thing is the reason for the thing. The philosophy of education lies in the simple reason that you are a man, so imaged, so dowered, so commissioned and so invested with dominion.

Woman's Sphere.

BY OORA INEZ KEYS.

"And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

"As unto the bow the cord is,
So unto the man is woman.
Though she binds him, she obeys him;
Though she draws him, yet she follows;
Unless each without the other."

This, then, is the sphere woman was divinely constituted to fill. Taken from the side of man, designed to walk by his side, in an attitude of loving, sympathetic helpfulness, to meet the wants the Almighty recognized in man after he had created him.

Behold her in this day and age of the world, in contest with him for whom she was created a help, crowding and pushing herself in competition with him in almost every desirable occupation, and clamoring for the ballot-box and the reins of power and government! We hear much in this day of the "new woman," and the "coming woman," and much is written about "advancement" and "progress," designed to show that nature is in some way developing an ideal being, to be a vast improvement on the original type; or, rather, that she is developing herself to such an extent as to be scarcely recognized as the same being the Almighty formed from a bone out of the side of man. And we are led to ask "by whose authority" she has overstepped the bounds of her divinely-appointed sphere, and what are her credentials to the new world she has marked out for herself? What more glorious aim could be desired than that of being a help to one created in the image of God? This is the grandest, noblest sphere her ambition could reach. It has been open to her ever since the day of the creation, but she does not yet begin to appreciate its extent. Let her strive to fill this sphere in just the place she occupies, and be to man a help—meet for his needs—something different from an angel, but a link between him and heaven.

If woman would only rise to the dignity and grandeur of her position, and appreciate the value and importance of the work that lies at her hand, and see the high and holy calling for which she is

fitted, and would train the coming generation of wives and mothers to fill this divinely-appointed sphere, she might have a grander, nobler, sweeter, broader, deeper influence than she could possibly exert through the ballot-box, and achieve a victory more glorious than she could ever hope to win at the polls. She does not know that with her lies the power to direct the courses of events in the world's history vastly more by her sweet and gentle influence in the home than she ever could if she sat in the halls of government with the reins in her hands. Let women unite in one grand army under God for the help of man, and the Jericho walls of vice and iniquity will fall before their silent marches. Let them labor with all zeal for virtue and purity, each in her own appointed place, the wife with her husband, the sister with her brother, the sweetheart with her lover, the maiden with the youth, the mother with her son.

The mother is by nature in closer relation to the child than the father. As it was in the beginning, so it should continue, the father furnishing the light and life of the home; the mother its nourishing strength, its controlling, guiding influence. The child should never get out from under the mother's influence. The connecting cord of love from heart to heart should extend as a cord of control, reaching to the dividing line between good and evil, the radius of all virtue, forming a circle, one circumference of the sphere within which woman should be content to remain. The aim of the mother should be to have the child so thoroughly under her control, from the very cradle, that in his boyhood, a word even a look from her, will influence and deter from wrong. He will then be obedient to her and to the law of virtue, first from habit, afterward from principle and from love of her and of all good. Let the daughter be taught from childhood that she is in truth her brother's keeper, and her work to help him in the path of virtue, to stimulate the good and discourage the evil that is in him.

Woman's voice should be heard, woman's influence felt in affairs of state, but it should be through man, not in opposition to him. She can never gain her point by force, since she is divinely constituted the weaker vessel. But she is capable of exerting a silent influence, potent for good, strong and visible, like that seen in the growing plant and the opening bud. She can do far more as the power behind the throne than she could by wielding a thousand scepters.

It is the bestowal of living help upon one generation after another, the same endlessly, which betokens the supreme greatness of Jesus Christ and distinguishes him from all leaders risen up from among men. It was never within the presumption of any mere man to pledge his continuing assistance to his disciples in the moment of departure from them—still less within his power to make good the pledge. But the triumphs of the church and the marvels of Christian purity and heroism in a wicked and cowardly world demonstrate that it was not an idle promise which the Lord gave to the apostles. He has in very truth been with his sincere and devout servants always since. And none but the Son of God, possessing all the omnipotence and omnipresence of deity, could thus pervade all centuries and all continents, sustaining everywhere the labor and rewarding everywhere the faith of those who have believed in him. The heavenly strength of Christianity and the highest demonstration of its reality are both compassed in the fact of the companionship of Christ.

Doctrines of the Ancient Waldenses.

BY REV T. L. LEWIS.

The Dutch historians have told us that "the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses." If the ancient Dutch Mennonites were from the ancient Waldenses, then if we can ascertain what the ancient Waldenses believed, we can soon see how near the claim we can make on them as ancient Baptists. Observe, here, I always use the term "ancient" when applied to these old Christian churches.

Our church historian, Neander, who has never been accused of being partial to Baptists, in the least degree, says: "The Waldenses went on the principle that the sacred Scriptures, independent of every other authority, explained for themselves, are to be recognized as the only source of knowledge of the Christian faith; and that whatever could not be derived from them ought to be rejected. With them everything was anti-Christ, by which men were led from relying on Christ alone; which ascribes renewal by the Holy Ghost to a dead, outward faith, and to the baptism of infants on the ground of such faith."—*Neander's Church History, Vol. IV., pp. 615, 616.*

Their Confession of Faith, issued as early as A. D. 1120, reads: "We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms, when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity for using them."

"We acknowledge no sacraments as of divine appointment but Baptism and the Lord's Supper."—*Jones' Church History, Vol. II, p. 55.*

From such statements of faith as these, we must conclude that the ancient Waldenses were very good Baptists.

When, in later years, the bloody persecutions raged in Southern France, they made another statement of their doctrines and sent it to the king. In it they say: Article 7. We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within it—namely, the renovation of our minds, and the mortification of our members through (the faith of) Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life."—*Jones' Church History, Vol. II, p. 60.*

Mosheim, the father of ecclesiastical history, says: "Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained, some in a more disguise—and others in a more open manner: viz.—that the kingdom of Christ, or the visible church which he established on earth, was an assembly of true and real saints, and ought, therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or correct and reform transgressors."

He also tells us that these people held most tenaciously to the distinctive principles of the ancient Waldenses. He adds with peculiar significance: "They are not entirely in error when they boast of their descent from the Waldenses, Petrobrussians, and other ancient sects, who are usually considered as witnesses of the truth, in the times of general darkness and superstition."

Some of these "distinctive principles of the ancient Waldenses" which they held so tenaciously were the separation of church and state, religious liberty, and the opposition to infant baptism. He tells us how, in the heat of oppression for these principles, they were in scornful derision "denominated Anabaptists on account of their opposing the baptism of infants, and their re-baptizing such as

had received that sacrament in a state of childhood in other churches."—*Mosheim's Church History, pp. 491, 492.*

From these historical statements, we conclude that the ancient Waldenses, and their descendants, the Anabaptists, were the real Simon-pure Baptists, and would be recognized anywhere as such to-day.

A Joyful Church.

BY REV. DAVID JAMES BURRELL, D. D.

Conversion is a sun-bath, and the healing virtue is not in the blue but in the white rays. Therefore, servant of the Lord, if thy leprosy has been healed, if thy palsied limbs have been unbound, if thine eyes have been opened, stand not with thy face fallen upon thy breast and hands stretched out as if thou wert still a beggar at the gate Beautiful, but go running and leaping and praising God.

When Augustine entered the cathedral at Milan, just after his conversion, they were singing, "We praise thee, O God!" and the exultant notes of the music so impressed him that he wrote, "The voices floated in at my ears; the truth was distilled at my heart; the affection of piety overflowed in tears of joy."

Let us learn that the church is a garden of delights; here are clusters of Eichen, here are pomegranates and apples of the tree of life, here are crystal wells,

"where sweetness dwells,
Drawn up by saints in crystal buckets;"

and here is heard the voice of the Bridegroom calling to the soul, "Come into my garden, my sister, my spouse, and eat my pleasant fruits!"

But three things are necessary if we would know the happiness of the higher life.

First—A right conception of truth. There are some doctrines which can exist only with an inward frost. A too narrow and fatalistic view of the decrees, or, on the other hand, a sense of divine abandonment in the "working out of our own salvation"; a putting of God into the background, or, in any manner, a belittling of His love; these are certain to prevent the joy of holy living. A faith like that of which Butler speaks,

"whose chief devotion lies
In oft perverted antipathies,"

is as far from pleasure as it is from the real truth.

Second—The unity of the Spirit in the bond of peace." Our Lord is a Priest forever after the order of Melchisedek, who was King of Salem, i. e., of the City of Peace. His salutation to all the churches is "Shalom!" Peace be unto you! What matters it to the sailor that sun shines overhead if Euroclydon is out upon the waters? The fruit of the Spirit is joy; which, says the Apostle James, "is sown in peace of them that make peace." Let, therefore, envies and bickerings, if there be any among us, cease; and fault-finding and disputes, which are not unedifying, and grudges and jealousies, and every root of bitterness. These are thick curtains hung before the windows of the soul.

Third—A hearty zeal for the Master. We are laborers together with God and each other in the uprearing of a temple whose glory shall cover the earth. Let us remember that. It means something to feel that we are on the winning side. To those who "go forward" is vouchsafed the joy of success and deliverance. "Not one of them faileth." The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. The seed-scatterer shall come again with rejoicing, bringing their sheaves with them. The chariot wheels and spears and helmets of Pharaoh's horsemen were scattered on the shore, while Israel encamped in safety, and "all of the women went out with timbrels and dances."

Oh, for the days of a happy church, when truth and charity and holy zeal shall lift up their voices, like Miriam and her handmaids, "Who is like unto our God, glorious in holiness, fearful in praises, doing wonders!"

It is written of Saint Gude that when she betook herself by a ragged path, before daybreak, to an oratory for prayer, a supernatural light shone round her by

which she directed her steps. But one wild and gruesome night the Prince of the Power of the Air blew upon this light and extinguished it. She was far out on a desolate heath; there were strange rustlings and mutterings. But down she knelt and prayed for courage; then came quietness; her fears vanished, and gladness filled her heart, she knew not why; and presently when she rose from her knees, the day was breaking in the East.

"Sun of my soul, thou Saviour, dear,
It is no'er is night if Thou be near!"

Let us be of good courage, therefore, since no momentary pain or sorrow, no disappointment or adversity, can long eclipse our joy. The darkest shadow is but a cloud floating across the sky. "Why art thou always smiling, Diocletian?" asked his friend. "Because," he answered, "no one can take my God from me."—Christian Intelligencer.

Criticizing the Minister.

People indulge a special liberty in passing their judgment upon the minister. Their criticism may be favorable, but often it is unfavorable. Some of it may be kind, but more frequently it is censorious. Some of it may be just, but the larger portion of it is uncalled for.

The minister might stand the test if there were the same standard of measurement upon the part of his critics, but their ideas and notions are so variable and opposite that he finds it impossible to meet the requirements.

It is certainly not a very desirable or pleasant relation to be in. Many a pastor has suffered greatly from his people's criticisms. Sometimes it is his manners, sometimes his family, sometimes his visitation, sometimes his habits, sometimes his sermons, sometimes his conversation, sometimes his reproofs, sometimes his judgment, sometimes his prudence, sometimes his character, and sometimes his work that undergoes scrutiny. Everything he does is regarded as public property, upon which opinion is aired. Every deviation from the individual conception of what he ought to be and to do is noted and talked about. On the Sabbath and on the week-day he is made an object of mental arithmetic. On every occasion he is weighed in the balance. Truly few envy the experience.

Neither are his habitual critics usually the most lively and agreeable class in the community. Their censorious spirit grows upon them and not only does injury to its victims but comes back to plague their own souls and to worry their friends.

As to the minister, he has something else to do than to shape his views and conduct after their pet notions and theories of propriety, or to be guided by the uncertain and changeable quantity of another's fancy. He is God's representative. He must speak and act for him. He must conform to the divine pattern.

Nor could he, if he would, satisfy all the whims, moods and demands of the congregation or community, because men differ so much in their ideas, tastes and wishes. For instance, some long for the gilded exterior, and crave the polished manners, the refined airs, the courtly ways, the fashionable attire and the showy demeanor. Others want the plain but sociable man. Others call for the fine sermonizer, and are not satisfied unless the discourses are of the ornate character, the flowers abundant, the logic convincing, the sentiment elegant and elevating, the diction smooth and classic, and the delivery eloquent and impressive. Some will have nothing but the extemporaneous preacher, while others think that nothing but the carefully-written sermon will answer. Some require the pastor to be always visiting, and others hold that he ought to be in his study. Some think that he ought to dress after a certain fashion, and others claim that he ought to wear no set clerical garb. Some maintain that he must please the young and attract the crowd, and others say he must be able especially to feed Christians. Some want him to preach the doctrines and others cry up practice. Some insist that he must be a young man, and others demand experience. And so

it goes. Hence the impossibility of pleasing everybody.

The truth is, every minister is to be himself; to assert and to maintain his individuality. God so intended. He has given to each a personality. He did not make all his ministers alike, or pass them through the same mold. He loves variety in his workmen. He gives play to peculiarities of mind, heart and action. And with reason. What would be very taking and happy in one minister would not be in another. What would be a delight and spur in one would be misery and a hindrance in another. You cannot make a Paul out of a Peter, nor a Peter out of a Paul. The great preachers of the ages have been after their own order. There are different types of speakers and sermonizers as well as of workers. Some have power in one line, and some in another direction. Some are most useful in the pulpit, and others out of it. Some combine the sermonic and pastoral gifts in a large degree, and others to a less extent. Some are very powerful with a manuscript, and others are more effective without it. Some have the oratorical power in marked measure, and others have the graces of rhetoric. Some have personal magnetism, and others intellectual force, with a strong rugged character. Some win by their gentleness and love, and others compel attention by their strength of will and mentality.—Presbyterian.

Warnings, Not Judgments.

"Except ye repent, ye shall all likewise perish." Thus spake our Lord concerning the calamities which men erroneously interpreted. The swift sword of Pilate and the falling tower in Siloam could not be interpreted as judgments. They are warnings. So are all calamities. We sit in our quiet homes and read of earthquakes and volcanoes in divers places, and talk of them as though they had no special significance to us. But we sustain a personal relation to every plague and pestilence and tornado. We are related to the victims of those disasters. God is their Father as well as ours. He pities them as much as He pities us.

Perhaps we shall not perish in precisely the same way. But except we repent, we shall all perish. A destruction more dreadful awaits every city that refuses to hear the voice of God. We are greatly shocked at the sudden destruction of thirty thousand human beings by a sea of fire, but we are not much moved by the annual destruction of a hundred thousand human souls by the fires of sin. The volcano of the heart is always active. The crater of Mont Pelée is only active a few hours in a century. At the worst, it sends forth a river of fire that extends ten miles. It sends forth a column of flame which is said to have risen eight miles high. Its awful detonations were heard two hundred miles away. But the volcano of sin sends forth a stream of passion and evil thoughts which extends round the globe, touching every shore and blasting everything it touches. The column of its flame reaches unto the heavens, and the thunders of its convulsions shake the universe.

The fire burns on forever. Many persons doubt whether there is a place of punishment for the wicked in the world to come, but no intelligent man doubts that there is a flame of sin in this world which burns on without ceasing. The smoke of its torment ascendeth up forever and ever. The worst thing in this world is not an earthquake, nor a volcanic eruption, nor the pestilence that walketh in darkness, but sin. The molten lava of the volcano is but a visible and material emblem of the invisible element of destruction that struggles in every sinful heart. It is this that ruins families. It is this that destroys cities. It is this that fills the world with woe. "Except ye repent, ye shall all likewise perish."—Christian Advocate.

No troubles are so great that they cannot be built into the steps of the staircase, by which souls mount up to heaven.—Canon Liddon.

Questions Answered.

BY BENEX.

"What can be done with a preacher who is a Baptist who preaches open communion, and what can be done with the church of which he is a member in which a majority of the church is in favor of open communion?"

It might be a good idea for them to get some good, strong preacher in some sister church to come to their help and preach them a sermon setting forth the truth in regard to the Lord's Supper.

If they will not, then the minority should declare themselves the church, and appeal to the Association and to the courts for recognition as such.

If the minority are too indifferent to their duty, or too cowardly to act, then some brother of another church ought to call the attention of the Association to the matter.

"What is the proper motion to make for the exclusion of a Baptist who has joined a Pedobaptist church? If the charge of heresy is preferred, should the withdrawing party be notified of said charge, and would it be implied that he would be entitled to defend himself against such charge if he desired?"

It is understood that strictly he is excluded for heresy. If he were to demand a trial, that would be the formal charge.

It is admitted that there are any churches but Baptist ones. Of course, Presbyterian, Episcopalian, &c. will be used in the place of the name of those bodies.

I admit that the probability is, that the man who leaves the Baptists to join the Pedobaptists is unregenerated, though he be exemplary in his life.

not go unless he believed with all his heart that the Pedobaptists were nearer the Gospel standard, and had a "Thou shalt the Lord" for the baby-sprinkling.

Hence the probability is, the wanderer was never regenerated, and left the Baptists not to please God, but to please his wife, or his friends, or hoping to advance his worldly interests in the town in which he lives.

Study John Bunyan.

BY REV. THEODORE L. CUYLER.

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister.

He was a man of one book. He had but a small library, and when he went into Bedford jail, he took only three or four books with him, for which let us be devoutly thankful.

John Bunyan teach you also what wonderful things the Scriptures are when approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment.

Bunyan also will teach you how to read your Bible in terrible earnest. He made it as literal as the flesh of the noon-day sunbeams.

Style is a vastly important element in effective preaching, as the Spurgeons, MacLarens, Robertsons and Bushnells testify.

will learn what Daniel Webster and John Bunyan teach you, viz.: that for all the highest purpose of an instructor of the people, pure, plain, simple English is the mightiest instrument.

"Back to Christ."

"Back to Christ!" has become quite a fad, not only with some enemies of the Bible, but also with some of its friends.

Read again the sentence: "The fault of current evangelical theology is that it treats Scripture as the original source of truth."

Will you tell us definitely how much more you would have known of Christ than the raw heathen, if you had never been brought within the influence of the Bible?

The battle of the ages is raging. Satanic forces concentrate their attack against Christ, the incarnate word, and the Bible, the written word of God.

With all deference I beg leave to say that observation forces upon me the painful conviction that the fault of current evangelical teaching is that it does not sufficiently emphasize the fact that the Scriptures are the original source and supreme arbiter of religious faith and practice.

Mr. HUGHES tells a characteristic anecdote of starting one winter's night with his friend, Charles Kingsley, to walk down to Chelsea, and of their being caught in a dense fog before they had reached Hyde Park Corner.

LITERARY.

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

BOOKS.

MOSAICS FROM INDIA. By Margaret B. Denning. Chicago: F. A. Havell Co. \$1.25 net.

Books upon India have become very numerous. With missionaries of all religious denominations, and travellers, this is to be expected.

AN AWELLING GUEST. By Grace L. Hill. (2mo, 37 pp.) Philadelphia: American Baptist Publication Society.

With the exception of the Leopard's Spot and A Lily of France, we have not read a story which we were so much interested in these many days as we were by "An Awelling Guest."

The hero of the book is a young physician who felt, as all Christians ought to feel, guilty if he allowed an opportunity to slip to labor for the salvation of every one with whom he was thrown in contact.

On July 19, Funk & Wagnalls Company of New York issue four new abridged editions of their Standard Dictionary, which have been edited by James C. Ferguson.

MAGAZINES.

The August Delinquent is a special Section number and a most attractive midsummer issue. All the stories are illustrated in the artistic manner characteristic of the magazine.

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 3.

THE TABERNACLE.

Exodus 40:1-18.

Motto Text—"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100:4.

Nine months had passed since the people had made their offering, and the work for the tabernacle been begun. Everything was finished before there was any part set up. Bezaleel and Aholiab, whom God had called by name to the work of making the tabernacle, had finished their labors. Moses had carefully inspected everything himself to see if it was made exactly after the pattern shown him in the mountain, and had approved all (chap. 39:43). But though everything was ready, Moses waited for God to tell him when the tabernacle must be set up. It is well to note the great truth that while God uses human instrumentality, he leaves nothing in regard to his worship to be decided by man. Down to the sockets under the boards every thing must be made exactly according to his pattern. He allows Moses, his friend, to whom he talked face to face, to decide nothing. Yet some men in these latter days vainly imagine God will give them a privilege he never gave Moses and allow them to add to or alter the things connected with his worship. A man must have a very high opinion of himself who is willing to do such a thing, and a very low opinion of God if he dares to do it.

"On the first day of the first month."—The Jewish New Year, the first of the month. Abib, or Nisan, coinciding very nearly with the vernal equinox. It was just a year since they came out of Egypt. First, Moses was to set up the tabernacle. This was thirty cubits long by ten wide and ten high. The sockets, being heavy masses of metal, were put down first, then the boards of shittim wood ten cubits high, were set down endwise into these sockets and held together by bars which passed through rings, of which there were two sets on each board, one at the top and the other at the bottom.

"And thou shalt put therein the ark of the testimony."—The ark was the special token of God's presence with his people. "Cover the ark with the veil."—That is, put up the veil between the holy place and the holy of holies, which concealed the ark from view. After that veil was hung the candlestick, golden altar and tables were to be placed in the holy. Teachers can describe these things to their scholars.

"And thou shalt set the altar of the burnt-offering before the door of the tabernacle."—In the court, directly in front of the entrance, but near the tabernacle itself. "The laver."—This was also in the court, but nearer the entrance than the altar of burnt sacrifice. "Put water therein." This was for the ablution of the priests, and was also used for the washing of the victims (Lev. 8:21). Last of all the court was to be set up with its hangings. When this was done, everything was in

Difficult Digestion

It makes life miserable. It suffers eat not because they want to, but simply because they must. They know they are irritable and fretful; but they cannot be otherwise. They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fullness, headache, heartburn and what not. The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

Hood's Pills are the best cathartic.

place and in readiness. There was nothing in the court but the altar and the laver. Before entering the tabernacle the priests were required to wash their hands and their feet under penalty of death if they neglected this cleansing.

So far as we may decide on such things, the altar of burnt sacrifice seems the center of this worship. The ark was afterwards lost from the temple, but while the altar remained it was still the house of God. Lastly, all these things were to be anointed ere they could be accepted of God. It is to be noted in these directions that God directed the order to be observed as well as the things to be done. It was not enough that everything was made exactly after the pattern on the mount, nor that God had decided the time, but he also decided the order. In the one place in which it might seem that Moses had varied from the command, that is, in putting up the golden altar, Moses is careful to say that he did it "as the Lord commanded Moses."

Now we cannot conceive of the possibility of Moses wishing to change the order of God's commandments. Why should he? What could he have accomplished by putting up, say, for example, the brass altar before he did the ark? He could only have shown his desire to be rebellious. There is no other reason why men should ever try to set up their own order in God's commands in preference to his. We must guard against all tendency to look upon things as "holy" in the sense of their being useless. Some Jesus talked with the woman at the well, we know that our worship is to be spiritual. Our bodies are the only temples now on earth—temples of the Holy Ghost. This tabernacle and its furniture was holy because God's presence was there, just as the bush upon the lonely mountain was holy, and Moses must take off his shoes in reverence before it. But when God withdrew the bush was no more than any shrub, and Moses might have burned it had he needed.

"And thou shalt bring Aaron and his sons."—Aaron had at this time four sons. Nadab and Abihu soon perished, however, in their sin. "And wash them with water."—In the brass laver. The holy garments which the high priest was to wear is described in chapter 39. The priests as well as the tabernacle must be anointed and set apart to God's service. "And clothe them with coats"—or rather tunics. These were to be of fine linen woven work.

"For their anointing shall surely be an everlasting priesthood throughout their generations."—So long as the anointing continued the priesthood should. When Jesus brought in a spiritual religion the anointing became the spiritual anointing of the Holy Ghost and not of oil. And the priesthood of those thus anointed is an everlasting priesthood, "a royal priesthood," making all those who belong to

it "kings and priests unto our God forever."

DEAR RECORDER—I AM REQUESTED to answer through your columns the three following questions:

1. What is meant by the dedication of a church?

Answer: It simply means to set apart, by appropriate ceremonies of prayer and praise, a house of worship for the purpose of God's worship.

2. Can a building thus dedicated be used for any other purpose, say for the sessions of a literary society?

Answer: Certainly. Dedication exercises do not render the edifice sacred or holy. Any kind of moral or appropriate meetings may be held in the house for the good of men and the glory of God.

3. Is our custom of dedicating a church of Catholic origin?

Answer: No. Before Roman Catholicism houses of worship were dedicated. The custom is very ancient. From the time of Moses, at least, places of worship were set apart for the worship of God. J. M. WEAVER.

Putting God's will first never narrows a life. It broadens any life. God's Kingdom lays hold of everything that can enrich one's nature. Many things that would be nothing but hindrances, if we let them take first place, are helps when they are put in the second place, and God's will is put in the first place and directs them.—O. E. World.

SUMMER ADVICE.

By Geo. W. HARRIS.

Keep cool in hot weather. "How?"

By eating Grape-Nuts every day.

"Rats!" No, not rats, but a good, sound fact that thousands make daily use of.

Grape-Nuts is a predigested food which makes digestion easy. It gives the nourishment without the internal heat caused by heavy carbonaceous foods.

You can feel from ten to twenty degrees cooler than your neighbor when you eat proper food that does not over-tax the stomach.

Grape-Nuts is made from certain parts of the grain and by mechanical process the starches are changed into grape sugar in the same manner as the stomach would do in the first act of digestion.

The phosphate of the cereals are retained in Grape-Nuts and these and the grape sugar supply the necessary nourishment to body, brain and nerve centers.

Grape-Nuts is a concentrated food giving strength, vitality and coolness to the body and energy and clearness to the brain, in place of the heavy, sluggish, draggy feeling caused by meat, potatoes, etc.

Another point. It is thoroughly cooked at the factory by food experts and saves you the trouble.

You get it from the grocer and by adding cream it is ready to serve.

No hot stove, no cross cook, no loss of time or exertion as with other food.

Its crisp taste with the delicate sweet of the grape sugar makes it pleasing to the palate of the most critical epicure.

The recipe book in each package of Grape-Nuts gives many pleasing puddings, salads, entrees and desserts that can be made.

Worth a trial and a package will prove it.

WHO WILL CONTROL THE NEXT KENTUCKY LEGISLATURE?

In the Western Recorder recently we presented the declarations of the friends of the liquor traffic, to the end that they expected to organize and consolidate their forces so as to take the aggressive in the Legislature of 1904, and secure laws favorable to the "trade."

Following this, we introduced the resolutions unanimously adopted at the last meeting of the General Association of Baptists of Kentucky. These embody the sentiments of all Christians in the state on the temperance question, as expressed in their annual state meetings.

This brings the liquor forces and the church people face to face in a struggle for supremacy in the state on the one single issue—the licensed saloon. The contention on one side is for laws favorable to the open saloon, and on the other it is for the county unit law which refers the question to the people of each county as to whether they will or will not have the saloon within their bounds. One side appeals to the law-making power over and above the people, while the other appeals to the people to settle the question for themselves. This is the very essence of true democracy.

The ministers are the accepted advisers, educators and leaders of the church people, hence we expect them to take their stand on the side of righteousness in this contention. Not to take politics into the pulpit, not to aid or oppose any political party, not to try to advance any individual aspirant over another, but to advocate the duty of civic righteousness, to educate the people along the lines of the highest type of Christian citizenship. Then let the people settle the matter as to who shall represent them in public office, and what they will demand of them while representing them in public office. At the ballot box, the minister has the same right as any other citizen to cast his ballot according to his best judgment and the convictions of his own conscience.

NO ANTAGONISM TO POLITICAL PARTIES.

It is our fixed purpose not to antagonize any political party, not to interfere with the party relations of any citizen; we therefore appeal to the managers of existing parties to see that men are put forward for public office for whom the great body of church people in Kentucky can vote, with the party of their choice and not violate their conscientious convictions of right. We regard this as a reasonable request and if it is not heeded, we are then in the field to try to persuade Christian and moral citizens to rebuke their party by scratching their ticket on this one point. J. J. RUCKER

OWENSBORO LETTER.

The Great Chautauque.

By F. T. HALL.

I should love for every friend of mine to realize what a delightful and profitable two-weeks can be spent this summer at the great Chautauque at Owensboro from July 31 to August 12. No expense, labor and thought have been spared to make this the greatest of Southern Chautauques. It will be the most expensive ever given in the way of providing the greatest talent, considering its duration. The programme comprises the most

eminent lecturers, preachers, entertainers, musicians, &c. Among the many who will appear upon the platform of the vast auditorium will be the following: Gen. John B. Gordon, Dr. J. Wm. Jones, Gov. Bob Taylor, Lurdo Taft, America's greatest sculptor; Mrs. Mabelle Crawford, the celebrated soprano; Gen. Z. T. Sweeney; Dr. R. S. MacArthur, Rev. O. F. Aked, Baptist pastor in Liverpool; Dr. James Mursell, the famous Baptist evangelist of the London slums, who takes the place of Dr. John McNeil, kept away by the illness of his wife; Ralph Parlette, the humorist; John N. Stahl, Prof. J. E. Woodward (liquid air); Prof. H. M. Hammill, Germaine, the magician; Imperial male quartette, Jeffries' band, Capt. R. P. Hobson, &c.

Prof. Robinson, of the Chicago Public Schools, will teach music and lead the great assembly chorus, Mrs. Allen and Miss N. L. Fraser will teach the kindergarten and Bible stories, Mrs. S. f. Rorer will give daily lessons in cooking, and Prof. Hammill will daily teach Sunday-school teachers how better to teach.

A great steel auditorium to seat 5,000 is being erected in the lovely park, and every convenience and means for rest, recreation and intellectual and spiritual uplift is being provided. People can tent cheaply on the grounds or board in the city, reached in a few minutes by electric cars which run to the Chautauque grounds.

The Third Baptist church will have an elegant building as "headquarters" on the grounds, where all Baptists can come and chat and meet their friends and distinguished visitors and lecturers. Here we will have tracts of our doctrines and missionary work; and here the representatives of our denominational papers are cordially invited to make headquarters, and make every Baptist subscribe or renew!

We know of no place where people who desire to combine with innocent entertainment, spiritual and intellectual help can so delightfully spend their vacation as here from July 31 to August 12.

Arrangements have been made for free season tickets for all our pastors and their wives.

Write to Supt. W. G. Archer, Seven Hills, Ky., for information and an illustrated programme that will attract you here like a loadstone. Owensboro, Ky.

Prof. M. M. HARGRAVE, of Virginia, will be associated with Prof. J. E. Nunn next session in the management of Shelbyville Female College, and will have charge of the classes in Latin and French. He is a graduate of Roanoke (Va.) College and of the University of Virginia. For three years he was principal of the Southwest Virginia Institute, and for more than ten years has been president of Luray (Va.) Female College.

Prof. Noah K. Davis writes in regard to Prof. Hargrave's coming to Shelbyville College: "I congratulate its patrons on the accession of this highly educated and experienced teacher and cultivated Christian gentleman."

I HAVE to see a man whom I have known ten years ago, and find that he is precisely at the same point—neither moderated, nor quickened, nor experienced, simply stiffened; he ought to be beaten.—Benjamin Jewett.

Subscribers for the Recorder.

INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

As long as we make use in our Sunday-schools of the lessons known as the International Series, we must be greatly concerned as to the agency which selects these courses of lessons. The International Sunday-school Association which met recently in Denver is the organization through which these lessons are prepared, and its meeting therefore becomes of great interest to us all.

The Convention was largely attended, only one or two states being unrepresented. The delegates came under appointment from the various State Conventions, which in turn are made up of the representatives of the County Conventions. The delegates were of both sexes and all colors. The negro question was, however, easily settled despite the efforts of some of the Denver pastors to precipitate a disturbance. The "colored delegation" was seated by itself in one of the best sections of the house.

For years the chief figure in directing the body has been B. F. Jacobs, of Chicago, who was also the originator of the uniform lesson plan. As Chairman of the Executive Committee he has been virtually the administrative head of the organization. His death just preceding the Convention made necessary the choice of a successor. It would have been natural enough under the circumstances to have sought a man not a Baptist for this important place, since Mr. Jacobs held it so long, and some even made the point of a man's being a Baptist a point of objection. But Providence had very clearly marked one man as the successor of Mr. Jacobs, and his election was hearty and unanimous. This man was Mr. W. N. Hartshorn, the superintendent of the Ruggles-street Baptist Sunday-school in Boston, Mass. Mr. Hartshorn is in every way fitted for the position, and we may be sure that every real Baptist interest will be protected. Personally Mr. Hartshorn is genial and approachable, and he has shown large capacity for leadership.

The next most important personage is Mr. Marion Lawrence, the General Secretary. Mr. Lawrence is a layman, and he has grown on me as I have cultivated his acquaintance. He is exceedingly wise, with a positive faculty for attending to his own business, and he is clear, straightforward and convincing in his character, as in his addresses. I beg to commend him most cordially to my Baptist brethren in the South as a man in every way to be trusted and well worth cultivating as a friend.

The most important question before the Convention related to the lesson system. Requests had been made for some modifications in the present plan which contemplates one lesson for all the schools. The chief things desired were a Beginner's Course for the little ones who cannot read, and an Advanced Course for adult classes. The Lesson Committee had prepared a one-year's course for beginners and a two-year's course for the advanced classes and offered them to the Convention for approval, and asked for further instruction.

The discussion was carried on in good spirit, and was finally settled by instructing the Lesson Committee to prepare a Beginner's Course, while it was deemed unwise to break from the uniform lesson system for those able to read, and so an Advanced Course was not approved.

In reaching this decision several arguments had weight. The representatives from England, Mr. Belsey and the Rev. Frank Johnson, both urged that the uniform lesson system be left intact, and declared any departures would be detrimental to the growing use of the International Lessons in Great Britain. Doubt was expressed that a more difficult set of lessons would hold in the school the adults who were said to be deserting because of a lack of interest in the present lessons. The overwhelming conviction seemed to be that the present need was to "grade the teacher," or, while using the present uniform lesson for the whole school, to see to it that this lesson was presented to different ages according to their capacities. It was very clearly the idea that the regular lesson would be adapted to the needs of the adult class by a capable teacher and suitable literature.

It may be well to say in this connection that the Sunday-school Board has been experimenting along this line in our Bible class Quarterly, which deals with the uniform lesson for adult classes from the broader standpoint of the context. The experiment has been cordially approved by a constantly increasing circulation. Similar experiments in the Sunday school Times have brought the most excellent results. There was not the slightest evidence of any real purpose to change the plan of having quarterly temperance lessons, and these were continued as a part of the lesson plan.

A new Lesson Committee was appointed to serve for six years, and the committee was greatly strengthened. It has but fifteen members, three being from the South, Dr. John R. Sampey, Mr. John R. Pepper and Dr. Ohas R. Hemphill. There are three Baptists, Prof. Ira M. Price, of Chicago, and Dr. O. F. Gifford, of Buffalo, with Dr. Sampey. The latter gentleman has become one of the most influential and useful of the members of the committee. He has won the place by being generally helpful in the work done. It is difficult to estimate the great service Dr. Sampey is rendering us as a denomination in this committee. I have knowledge of various ways in which he protects our interests as a denomination in the selection of the lesson.

One of the advancements contemplated is the employment of Field Secretaries among the negroes, a tour by the Chairman of the Executive Committee and others in Cuba and Porto Rico, vigorous work in the Philippines, and a strengthening of the work in Japan.

I wish space permitted me to speak of the wonderful section in which the Convention was held, and which I saw so hurriedly. But I can only urge all who can do so to put Colorado in their summer plans. I can only speak for the route over which I traveled, the Missouri Pacific, running from St. Louis via Pueblo, which lies at the foot of the Rocky Mountains, to Denver. Over this road summer rates are made at intervals, so low as to surprise one. Indeed, the Convention rates were no lower than those prevailing at these stated periods, and so it is practicable

to visit this region at any time during the summer. The journey is by way of St. Louis and Kansas City, and the run is not at all tiring, and never fails to interest. The equipment is first-class in every way, with dining cars on all trains. I am sorry more of our Baptist people did not attend this Convention; but those who did not can still make up for a part of it by going to Colorado for the summer's outing. I. J. VAN NESS.

THE AFRICAN MISSION.

On Sabbath morning, June 1, 1902, Bren. Smith, Perry and Pincock met to satisfy themselves as to the call of Bro. L. M. Duval, B.A., to the Christian ministry. At the morning service Bro. C. E. Smith preached on "Be instant in season and out of season." Then followed the laying on of hands and the prayer offered by Bro. Pincock, after which the charge was given, also by Bro. Pincock. The Bible was presented to the brother now ordained by Bro. Perry.

We have taken on new life, four new workers being added to our numbers. Bro. Duval came out last fall, the Perrys in April, and with them Miss Alice M. Spragg, who is now the wife of Bro. Duval. Their marriage was on June 2, at the church where a good number of friends gathered to witness the ceremony. It was a means of grace (not a sacramental one in the Roman Catholic sense) to see these two gifted and consecrated people uniting their lives in the service of Christ in Africa. Bro. S. G. Pincock officiated, and six other missionaries signed the register as witnesses to their marriage. We congratulate Bro. Duval, and wish the bride all joy and blessing. S. G. PINCOCK.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

OUR NATIONAL DISEASE.

Quoted by Colton.

Physicians know that drugs will not correct the evils caused by coffee, and the only remedy is to stop drinking it.

Dr. W. J. Allison, of Heber, Ark., says: "I have been a coffee drinker for 50 years and have often thought that I could not live without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum Food Coffee for my morning drink. I saw that Postum was made carefully with directions, and found it just suited my taste. At first, I used it only for breakfast, but I found myself getting so much better, that I used it at all meals, and I am pleased to say that it has entirely cured me of indigestion. I gained 19 pounds in 4 months and my general health is greatly improved.

I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it. At the end of the year, she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

THE MEETING AT PROVIDENCE.

The twelfth international convention, B. Y. P. U. A., began its sessions in Infantry Hall and the First Baptist Church, on Thursday morning, at 9:30 A. M. Infantry Hall is a spacious, well appointed, comfortable assembly room, its seating capacity probably about three thousand when congested. The registration figures on the evening of the first day were over four thousand.

The convention was formally opened by President, John H. Chapman; this being followed by other formalities of welcomes and responses: New England's welcome, by Governor Charles Dean Kimball, of Rhode Island; the city's welcome, by Mayor Granger, and the addresses of welcome by Dr. L. L. Henson and Dr. H. M. King, representing respectively the B. Y. P. U. of Rhode Island and the churches of Providence. The burden of responding was borne by Rev. C. Lee Laws, D. D., of Baltimore. All these speakers, naturally enough, were felicitous; but they were more than that, and gave to us addresses of real culture—that of Dr. King being especially fine.

Following these introductory speeches came the appointment of committees and the reading of the annual report of the Board of Managers. The particular features of the report were the canceling of the debt; failure to fill the vacancy in the office of General Secretary; the appointment of three salaried officers—a general secretary, an official editor, and a business manager. The educational outlook was discussed at length. Dr. H. W. Reed was justly praised for his splendid work in that he carried the debt raising to a happy finish.

Two addresses followed the report, the first by Rev. J. W. A. Stewart, D. D., Rochester, N. Y. on "Struggle, the Law of Life." The second address was by the Rev. J. L. Gilmour, Montreal, Canada. They were both rich in suggestion and admirably delivered.

The afternoon of the first day was given over to five conferences—Bible reading, conquest missionary, sacred literature, prayer meeting and Junior. These, with State rallies, also in the same afternoon, were held in Baptist churches in various parts of the city.

Thursday evening's session was devoted to the presentation of Senior prize banners. The presentation was made by Rev. C. M. Carter, Muncie, Ind., in an address on "Conquest Through Ministry."

President Chapman's address followed, and with that of Dr. Conwell of Philadelphia, "The Path of Duty is the path of Safety," closed the first day's program. The last named addresses were marvels of power.

Friday's exercises began with prayer meetings at 8 o'clock in several churches. Dr. E. W. Hunt, of Denison University, led an open parliament, in which opportunity was given and quickly seized by many for suggestions in local work.

Election of officers followed: President, J. H. Chapman; Secretary, H. W. Reed; Treasurer, H. B. Osgood.

Three addresses were given at the Friday morning session. Rev. J. D. Freeman, of St. John's, N. E., spoke on "Self Conquest, the Road to Success." This address was one of the very best delivered during the convention. Dr. Albert G. Lawson, of Newark, N. J., spoke on "The Sur-

Advertisement for Heiskell's Ointment, describing its uses for various ailments like rheumatism, neuralgia, and skin diseases.

rendered life," and was followed by Rev. Cornelius Woolfink, of Brooklyn, whose subject was, "In the Secret of His Presence."

The afternoon of Friday was given over to the Juniors. The Junior prize banners were given. An exercise followed, embracing recitations, solos, responsive readings and an address to the Juniors by Uncle Boston Smith. It was learned at the Friday evening session that the beloved Secretary of the Home Mission Society, Dr. T. J. Morgan, was lying seriously ill at his home. Dr. Geistweil moved that a message of encouragement and sympathy be sent him, which was done.

Dr. E. W. Hunt reported for the committee on "Important Topics," which report favored in particular the establishment of three general officers with suitable salary—General Secretary, editor of the B. Y. P. U. and Business Manager.

The three addresses of the evening at the main place of meeting, Infantry Hall, were duplicated at the First Church. At the first named place the subjects and speakers were: "God's Estimate of His Word," by Rev. J. S. Kirtley, D. D., of Kansas City, Mo.; "The Bible in the development of Character," Rev. W. W. Dawley, Minneapolis, Minn.; "Knowledge and Power," President E. Y. Mullins, Louisville, Ky. The speakers on the same topics at the First Church were: Rev. Thomas Anderson, Omaha, Neb.; Rev. J. T. M. Johnson, D. D., St. Louis, Mo.; Rev. J. O. Rust, D. D., Nashville, Tenn.

HUMILITY, to be worthy the name, must necessarily be practical. It must be manifested in action as well as declared in words. The Pharisees no doubt preached humility; but, alas, how far from practicing it they were! "All their works they do to be seen of men. They make broad their phylacteries and enlarge the borders of their garments and love the uppermost rooms at feasts and the chief seats in the synagogues and greetings in the markets and to be called of men 'Rabbi, Rabbi.'" And there are many Pharisaical representatives of humility to-day. They preach it, but they do not practice it; they pretend it, but do not possess it; they try to use humility as a cloak to hide their pride and ambition. What they want most, they pretend to want least. They proclaim from the house-tops that only the humble should be exalted and then pretend to be humble that they may be exalted! They argue that the office, the position, the honor, should seek the man and they decry all desire for such things, that they may be sought. Such humility, of course, is false. If genuine, humility will manifest itself practically. It shows itself in its humble attitude toward God and in the humble service of men. The greatest becomes the servant of all.—Ex.

IT MUST BE SETTLED RIGHT.

BY ELLA WHEELER WILCOX.

However the battle is ended, Though proudly the victor comes With fluttering flags and prancing page And echoing roll of drums, Still truth proclaims this motto In letters of living light— No question is ever settled Until it is settled right. Though the heel of the strong oppressor May grind the weak in the dust, And the voices of fame with one acclaim May call him great and just, Let those who applaud take warning And keep this motto in sight— No question is ever settled Until it is settled right. Let those who have failed take courage, Though the enemy seemed to have won, Though his ranks are strong, if he be in the wrong, The battle is not yet done. For sure as the morning follows The darkest hour of the night, No question is ever settled Until it is settled right.

OUR PULPIT.

THE WEAKENED CHRIST STRENGTHENED.

BY C. H. SPURGEON.

And there appeared an angel unto him from heaven, strengthening him."—Luke 22:43.

I suppose this incident happened immediately after our Lord's first prayer in the garden of Gethsemane. His pleading became so fervent, so intense, that it forced from him a bloody sweat. He was, evidently, in a great agony of fear as he prayed and wrestled even unto blood. We are told, by the writer of the Epistle to the Hebrews, that he "was heard in that he feared." It is probable that this angel came in answer to that prayer. This was the Father's reply to the cry of his fainting Son, who was enduring an infinity of sorrow because of his people's sin; and who must, therefore, be divinely upheld as to his manhood, lest he should be utterly crushed beneath the terrible weight that was pressing upon his holy soul.

Scarcely had our Saviour prayed before the answer to his petition came. It reminds us of Daniel's supplication, and of the angelic messenger who was caused to fly so swiftly that, as soon as the prayer had left the prophet's lips Gabriel stood there with the reply to it. So, brethren and sisters, whenever your times of trial come, always betake yourselves to your knees. Whatever shape your trouble may take—if, to you, it should even seem to be a faint representation of your Lord's agony in Gethsemane, put yourselves into the same posture as that in which he sustained the great shock that came upon him. Kneel down and cry to your Father who is in heaven, who is able to save you from death, who will prevent the trial from utterly destroying you, will give you strength that you may be able to endure it, and will bring you through it to the praise of the glory of his grace.

That is the first lesson for us to learn from our Lord's experience in Gethsemane—the blessing of prayer. He has bidden us pray, but he has done more than that, for he has set us the example of prayer; and if example be, as we are sure it is, far more powerful than precept, let us not fail to imitate our Saviour in the exercise of potent, prevalent, repeated supplication, whenever our

spirits are cast down, and we are in sore distress of soul. Possibly you have sometimes said, "I feel so sorrowful that I cannot pray." Nay, brother, that is the very time when you must pray. As the spices, when bruised, give forth all the more fragrance, even so the bruising, so let the sorrow of your spirit cause it to send forth the more fervent prayer to the God who is both able and willing to deliver you. You must express your sorrow in one way or another; so let it not be expressed in murmuring, but in supplication. It is a vile temptation on the part of Satan to keep you away from the mercy-seat when you have most need to go there; but do not yield to that temptation. Pray till you can pray; and if you find that you are not filled with the Spirit of supplication, use whatever measure of the sacred bedewing you have; and so, by-and-by you shall have the baptism of the Spirit, and prayer shall become to you a happier and more joyful exercise than it is at present. Our Saviour said to his disciples, "My soul is exceeding sorrowful, even unto death;" yet then, above all times, he was in an agony of prayer; and, in proportion to the intensity of his sorrow was the intensity of his supplication.

In our text there are two things to note. First, our Lord's weakness; and, secondly, our Lord's strengthening.

I. First, then, let us meditate for a little while upon our Lord's weakness.

That he was exceedingly weak, is clear from the fact that an angel came from heaven to strengthen him, for the holy angels never do anything that is superfluous. They are servants of an eminently practical God, who never does that which it is unnecessary for him to do. If Jesus had not needed strengthening an angel would not have come from heaven to strengthen him. But how strange it sounds to our ears, that the Lord of life and glory should be so weak that he should need to be strengthened by one of his own creatures! How extraordinary it seems that he, who is "very God of very God," should, nevertheless, when he appeared on earth as Immanuel, God with us, so completely take upon himself our nature that he should become so weak as to need to be sustained by angelic agency!

Yet, brethren and sisters, this incident proves the reality of our Saviour's manhood. Here you can perceive how fully he shares the weakness of our humanity—not in spiritual weakness, so as to become guilty of any sin—but in physical weakness, so as to be exhausted to the last degree by his terrible bloody sweat. What is extreme weakness? It is something different from pain, for sharp pain evidences at least some measure of strength; but perhaps some of you know what it is to feel as if you were scarcely alive; you were so weak that you could hardly realize that you were actually living. The blood flowed, if it flowed at all, but very slowly in the canals of your veins; everything seemed stagnant within you. You were very faint, you almost wished that you could become unconscious, for the consciousness you had was extremely painful; you were so weak and sick that you seemed almost ready to die. Our Master's words, "My soul is exceeding sorrowful, even unto death," prove that the shadow of impending dissolution hung darkly over his spirit, soul and body, so that he could truly quote the 22d

Psalm and say, "Thou hast brought me into the dust of death." I think, beloved, that you ought to be glad it was so with your Lord, for now you can see how completely he is made like unto his brethren, in their mental depression and physical weakness, as well as in other respects.

In addition to this, our Saviour was often so weary that he slept, which is another proof of his true humanity. He was so tired once that he slept even when the ship was tossing to and fro in a storm, and was ready to sink. On one occasion we read that the disciples "took him even as he was in the ship," which seems to me to imply even more than it says, namely, that he was so worn out that he was scarcely able to get into the ship; but "they took him even as he was," and there he fell asleep. We know, moreover, that "Jesus wept"—not merely once or twice, but many times; and we also know what completes the proof of his humanity—that he died. It was a strange phenomenon that he, to whom the Father has given "to have life in himself," should have been called to pass through the gloomy shades of death, that he might in all points be made like unto his brethren, and so be able to fully sympathize with us. O ye weak ones, see how weak your Lord became that he might make you strong! We might read that familiar passage, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;" in a slightly different way, "though he was strong, yet for your sakes he became weak, that ye through his weakness might be strong." Therefore, beloved, "be strong in the Lord, and in the power of his might."

What was the reason for the special weakness of our Saviour when in the garden of Gethsemane? I cannot now go fully into that matter, but I want you to notice what it was that tried him so severely there. I suppose, first, it was contact with sin. Our Saviour had always seen the effects of sin upon others, but it had never come home to him so closely as it did when he entered that garden; for there, more than ever before, the iniquity of his people was made to meet upon him, and that contact aroused in him a holy horror. You and I are not perfectly pure, so we are not as horrified at sin as we ought to be; yet, sometimes, we can say with the psalmist, "Horror hath taken hold upon me because of the wicked that forsake thy law;" but for our gracious Saviour—hearken to the inspired words, they are none of mine—to be "numbered with the transgressors," must have been an awful thing to his pure and holy soul. He seemed to shrink back from such a position, and it needed that he should be strengthened in order that he might be able to endure the contact with that terrible mass of iniquity.

But he had, in addition, to bear the burden of that sin. It was not sufficient for him to come into contact with it; but it is written, "The Lord hath laid on him the iniquity of us all;" and as he began fully to realize all that was involved in his position as the great Sin-bearer, his spirit seemed to droop, and he became exceedingly weak. Ah, sir! if you have to bear the burden of your own sin when you appear before the judgment seat of God, it will sink you to the lowest hell; but what must Christ's agony have been when he was

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bearing the sin of all his people? As the mighty mass of their guilt came rolling upon him, his Father saw that the human soul and the human body both needed to be upheld, else they would have been utterly crushed before the atoning work had been accomplished.

Probably, however, it was the sense of utter desertion that was preying upon his mind, and so produced that extremity of weakness. All his disciples had failed him, and presently would forsake him. Judas had lifted up his heel against him, and there was not one of all his professed followers who would faithfully cleave to him. Kings, princes, scribes and rulers were all united against him, and of the people, there were none with him. Worst of all, by the necessity of his expiatory sacrifice, and his substitution for his people, his Father himself withdrew from him the light of his countenance; and, even in the garden, he was beginning to feel that agony of soul which, on the cross, wrung from him that doleful cry, "My God, my God, why hast thou forsaken me?" And that sense of utter loneliness and desertion, added to all that he had endured, made him so exceedingly weak that it was necessary that he should be specially strengthened for the ordeal through which he had still to pass.

II. Now, in the second place, let us meditate for a little while upon our Lord's strengthening: "there appeared an angel unto him from heaven, strengthening him."

It is night, and there he kneels, under the olives, offering up, as Paul says, "prayers and supplications with strong crying and tears unto him that was able to save him from death." While wrestling there, he is brought into such a state of agony that he sweats great drops of blood; and, suddenly, there flashes before him like a meteor from the midnight sky, a bright spirit that had come straight from the throne of God to minister to him in his hour of need.

Think of the condescension on Christ's part to allow an angel to come and strengthen him. He is the Lord of angels as well as of men. At his bidding they fly more swiftly than the lightning flash to do his will. Yet, in his extremity of weakness, he was succoured by one of them. It was a wondrous stoop for the infinitely great and ever-blessed Christ of God to consent that a spirit of his own creation should appear unto him, and strengthen him.

But while I admire the condescension which permitted one angel to come, I equally admire the self-restraint which allowed only one to come; for, if he had so pleased, he might have appeared to his Father, and he would at once have sent to him

"more than twelve legions of angels." No, he did not make such a request; he rejoiced to have one to strengthen him, but he would not have any more. Oh, what matchless beauties are combined in our blessed Saviour! You may look on this side of the shield, and you will perceive that it is of pure gold. Then you may look on the other side of it, but you will not discover that it is brass, as in the fable, for it is gold all through. Our Lord Jesus is "altogether lovely." What he does, or what he refrains from doing, equally deserves the praises of his people.

How could the angel strengthen Christ? That is a very natural enquiry; but it is quite possible that, when we have answered that question as well as we can, we shall not have given a full and satisfactory reply to it. Yet I can conceive that, in some mysterious manner, an angel from heaven may have actually infused fresh vigour into the physical constitution of Christ. I cannot positively affirm that it was so, but it seems to me a very likely thing. We do know that God can suddenly communicate new strength to fainting spirits; and, certainly, if he willed it, he could thus lift up the drooping head of his Son, and make him feel strong and resolute again.

Next to that, was the tender sympathy which this angelic ministrant proved. I can imagine that all the holy angels leant over the battlements of heaven to watch the Saviour's wondrous life; and now that they see him in the garden, and perceive, by his whole appearance and his desperate agony, that death is drawing near to him, they are so astonished that they crave permission that at least one of their number shall go down to see if he cannot carry succour to him from his Father's house above. I can imagine the angels saying, "Did we not sing of him at Bethlehem when he was born? Did not some of us minister to him when he was in the desert, and amongst wild beasts, hungry after his long fast and terrible temptation? Has he not been seen of angels all the while he has been on earth? Oh, let some one of us go more swiftly than the lightning flash to do his will. Yet, in his extremity of weakness, he was succoured by one of them. It was a wondrous stoop for the infinitely great and ever-blessed Christ of God to consent that a spirit of his own creation should appear unto him, and strengthen him." "and there appeared an angel unto him from heaven strengthening him;" and I think that he was strengthened, at least in part, by observing the sympathy of all the heavenly hosts with him in his season of secret sorrow. He might seem to be alone as man; but, as Lord and King, he had on his side an innumerable company of angels who waited to do his will; and here was one of them come to

assure him that he was not alone after all.

Peradventure, too, the angel's presence comforted and strengthened the Saviour as being a sort of forerunner of his final victory. What was this angel but the pioneer of all the heavenly host that would come to meet him when the fight was over? He was one who, in full confidence of his Lord's victory, had flown before the rest, to pay homage to the conquering Son of God, who would tread the old ground beneath his feet. You remember how, when Jesus was born, first there came one angel who began to speak of him to the shepherds, "and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The first angel had, as it were, stolen a march upon his brethren, and got before them; but, no sooner was the wondrous news bruited through heaven's streets, than every angel resolved to overtake him ere his message was completed. So, here again is one that had come as an outsider, to remind his Lord of his ultimate victory, and there were many more afterwards to come with the same glad tidings; but, to the Saviour's heart, that angel's coming was a token that he would lead captively captive; and that myriads of other bright spirits would crowd around him, and cry, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; that the King of glory, fresh from his blood-red shame, may enter into his heavenly and eternal inheritance!"

Yet once more, is it not very likely that this angel brought the Saviour a message from heaven? The angels are generally God's messengers, so they have something to communicate from him; and, perhaps, this angel, bending over the Saviour's prostrate form, whispered in his ear, "Be of good cheer; thou shalt pass through all this agony, but thou wilt thereby save an innumerable multitude of the sons and daughters of men, who will love and worship thee and thy Father for ever and ever. He is with thee even at this moment. Though he must hide his face from thee, because of the requirements of justice that the atonement may be complete, his heart is with thee, and he loves thee ever." Oh, how our Lord Jesus must have been cheered if some such words as these were whispered into his ears!

Now, in closing, let us try to learn the lessons of this incident. Beloved brothers and sisters, you and I may have to pass through great griefs—certainly, ours will never be so great as those of our Divine Master—but we may have to follow through the same waters. Well, at such times, as I have already said, let us resort to prayer, and let us be content to receive comfort from the humblest instrumentality. "That is too simple an observation," say you. It is a very simple one, but it is one that some people have, need to

remember. You remember how Naaman the Syrian was healed through the remark of a little captive girl; and, sometimes, great saints have been cheered by the words of very little people. You recollect how Dr. Guthrie, when he was dying, wanted "a bairn's hymn." It was just like him, great, glorious, simple-minded child-man that he was. He said what you and I must sometimes have felt that we wanted,—a bairn's hymn—a child's joyful song to cheer us up in our hour of depression and sorrow.

There are some people, who seem as if they would not be converted unless they can see some eminent minister. Even that will not suit some of them; they want a special revelation from heaven. They will not take a text from the Bible,—though I cannot conceive of anything better than that;—but they think that, if they could dream something, or if they could hear words spoken, in the cool of the evening, by some strange voice in the sky, then they might be converted.

Well, brothers and sisters, if you will not eat the apples that grow on trees, you must not expect angels to come and bring them to you. We have a more sure word of testimony in the Bible than we can have anywhere else. If you will not be converted by that Word, it is a great pity; and it is much more than a pity, it is a great sin. If your Lord and Master condescended to receive consolation from an angel whom he had himself created, you ought to be willing to gather comfort from the feeblest speech of the poorest person—from the least of the people of God when they try to cheer you.

The next lesson is, while you should be thankful for the least comforter; yet, in your times of deepest need, you may expect the greatest comforters to come to you. Let me remind you that an angel appeared to Joseph when Herod was seeking Christ's life. Then, later, angels appeared to Christ when the devil had been tempting him. And now, at Gethsemane, when there was a peculiar manifestation of diabolical malice, for it was the hour of the powers of darkness; then, when the devil was loose, and doing his utmost against Christ, an angel came from heaven to strengthen him. So, when you are in your heaviest trials, you shall have your greatest strength. Perhaps you will have little to do with angels till you get into deep trouble, and then shall the promise be fulfilled, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." They are always ready to be your keepers; but in the matter of spiritual strengthening, these holy spirits may have little to do with some of you until you stand foot to foot with Apollyon, and have to fight stern battles with the evil one himself. It is worth while to go through rough places to have angels to bear you up. It is worth while to go to Gethsemane, if there we may have angels from heaven to strengthen us. So, be of good comfort, brethren, whatever lies before you. The darker your experience, the brighter will be that which comes out of it. The disciples feared as they entered the cloud on the Mount of Transfiguration; but when they had passed right into it, they saw Jesus, Moses, and Elias in glory. O ye who are the true followers

of Christ, fear not the clouds that lower darkly over you, for you shall see the brightness behind them, and the Christ in them; and blessed shall your spirits be.

But if you are not believing in Christ, I am indeed grieved for you, for you shall have the sorrow without the solace—the cup of bitterness without the angel—the agony, and that for ever, without the messenger from heaven to console you. Oh, that ye would all believe in Jesus. God help you so to do, for Christ's sake. Amen.

COMMON PEOPLE.

Since there are so many earnest, faithful men and women who, like myself, live in an humble, secluded station of life, but whose hearts are full of the Spirit of the living God, I want to say to all these trusting ones, Stand up, stand up for Jesus; the strife will not be long. There are many great and exceedingly precious promises, and He that promised can never fail us. May the God of all comfort keep you one and all by his almighty power safe unto the end. Brethren, pray for me; pray through faith in the only channel by which we can reach right up to the throne of God and seize hold, as it were, the very horns of the altar.

We have a good prayer meeting at Little Mount; a little band of soldiers fighting for the Master's cause and kingdom. We have every evidence to believe that the Lord is with us and that the Holy Spirit is filling the hearts of the young men who are engaged in this God-given work.

We have the efficient services of our beloved brother, the Rev. B. J. Davis, a man ripe in all the Christian graces, a man rich in deeds of kindness and labors of love; and under the preaching and teaching of such a man, our membership in a quiet and unassuming manner are being edified and built up in the most holy faith, and in all our services we find peace in believing and joy in the Holy Ghost. Thank God that it is our dear privilege to be made partakers and thus rejoice together in the hope of that glad day when our souls shall be filled with joy un-speakable and full of glory.

As time speeds swiftly on, the fell destroyer has taken from a number of us the dearest ties that bind us here, but with hearts full of submission to his will, we are looking up through this our deepest gloom and praying for more grace to say, I know that my Redeemer lives, and we shall meet our loved ones again.

Blessed be His name. I wish to add that quite a number of our members have been made stronger and lifted up to higher and better lives by reading the grand old RECORDER. May there never fail a man to the end of time, as I firmly believe in Dr. Eaton, raised up of God to fill such a noble mission on earth, a man whose convictions of truth are as firm as the Rock of Ages. May he never falter, so that men all over the land who are in the rank and file of God may go on from grace to grace and from strength to strength.

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PROVIDENCE, R. I., JUNE 11, 1902. Rev. W. P. Harvey, D.D., Louisville, Ky.: MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are widely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good. Most truly yours, HENRY M. KING.

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WHEN going through a coal mine it is necessary to carry a safety-lamp, in order to throw a light across the path. The light prevents many a stumble over the uneven ground. This world is full of the darkness of sin; snares and temptations lie in the Christian's path; but if he carries with him the lamp of God's Word, it will show him where the danger lies, and so keep him from falling.—E. A. Smith.

The young pig could reach the wall well enough by putting its snout over the side of the trough, but it was not satisfied with that. It proceeded to get all four of its feet in the trough. But the mother of the pigs thrust the greedy young monopolist to one side. "Get out of that, you selfish, grasping thing!" she said. "You remind me so much of human beings."—Chicago Tribune.

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EDITORIAL.

SALVATION, as used in the great Plan of Redemption through Jesus Christ, is the rescue of man from sin in its guilt, pollution and power, leading him into the bliss of everlasting life. As used in the Bible, the word is three-fold in its meaning. It means the rescue of the sinner from the "second death," or hell. Then the rescue of the saint from sin in its pollution and power. Then it is the saint's inheritance enjoyed in the future life. "Salvation in every sense is of the Lord," as said Jonah.

The first may be called the sinner's salvation. Every son of Adam, because of his sinful nature and actual transgressions, is in danger of and will certainly suffer the "second death" unless rescued from his sad condition. He is not able to save himself, nor can his friends rescue him; it requires divine power. He is saved, if at all, by the mighty God in the person of Jesus Christ, the only Savior. Paul says: "The gift of God is eternal life through Jesus Christ." Peter says: "Receiving the end of your faith, even the salvation of your soul." Thus the sinner's salvation is a gift of God through faith in Christ "without the deeds of the law." The moment one repenting turns to God submitting unto Christ as his personal Saviour, he comes into possession of this salvation from hell. This is based upon the statement of Christ, and is altogether of the Lord.

The second is the saint's salvation. God saves a sinner in his sins, but His saints from their sins. "Thou shalt call his name Jesus, for he shall save his people from their sins," said the angel. This is a progressive work. The moment a sinner becomes a saint by faith in Christ, He begins the work of rescuing him from sin. Immediately, under the influence of the Holy Spirit, sin begins to be crucified and sins to be washed away. The saint at once commences the work of putting his outer life into conformity with his inner life, as Paul teaches: "Work out your salvation with fear and trembling, for it is God that worketh in you according to his good pleasure." This is the life conflict of the saint contending with "the world, the flesh and the devil." Day by day he succeeds in conforming to the image of Christ. All the fruits of the Spirit, "love, joy, peace," etc., are produced and developed in him. God is the Potter and he is the clay, and while he yields to Him the wonderful process is carried forward. After salvation from hell and from sin's pollution and power, after death, is given future salvation. Of this Paul writes: "Now is your salvation nearer than when you believed." This is full and complete salvation. It consists in the glorification of the body, the sinlessness of the spirit and the rapture of everlasting bliss in the presence of God and all holy intelligences. What wonderful prospects are the Christian's! Tender, are you a Christian? Not to be in to lose all in time and eternity.

The Non-conformists of England—that is, all the denominations except the Episcopalians and Catholics—have not been so stirred since 1689 as they are now by the Education Bill

before Parliament. This bill proposes to support the Episcopal schools by money from the taxes. In these schools the practices of the Episcopal body, and especially of the Apletis among them, are most diligently taught to all the children. The result of the passage of the bill would be practically to make all the public schools of England proselyting agencies for the Romanists among the Episcopalians. In one point of view it serves the Non-conformists right. If they had stood with the Liberal party, to which they have always belonged, they would not have been threatened with such a bill. But they took the jingo fever and turned Tory because the Liberal party was opposed to the war against the Boers, and insisted it was an unnecessary war, and there would have been none had the Liberals been in power. To do the Baptists justice, they almost to a man stood by the Liberal party, while the Methodists had the worst attack of jingo fever, and voted almost as unanimously with the Tories.

A very large delegation went to see Mr. Balfour at the House of Commons. It was large in number, and when it comes to distinguished men, such a delegation was never known in that country before. Among the Baptists were Dr. Clifford, Shakespeare, Aked, Offit, Lloyd-George and many others.

The address to Mr. Balfour was delivered by Principal Fairbairn, having been prepared by himself and Prof. Maudie. It was strong and eloquent and hot with indignation.

The delegation of scholars, preachers, statesmen, grey-headed men the most of them, who have been leaders for many years, spoke as their Puritan forefathers talked to the Stuarts. Balfour must have glanced around to see if Cromwell was not behind them. For they said to the leader of the Tory majority words which meant resistance, and he knew they were not men to say what they did not mean, and back of them in serious ranks stood half the people of the realm. Their concluding words might well make any man not as crazy as Charles I. pines. For they said, "We should not be worthy of our citizenship if we did not frankly say that to the legislation which creates an ecclesiastical monopoly in the schools of the people we will not submit."

The Archbishop of Canterbury, head of the Episcopal church, had made an unctuous, patronising speech, in which he said that when the bill was passed the Episcopalians must conciliate the Non-conformists. And other bishops had said with offensive airs that the Non-conformists ought to trust the church to treat them fairly. This the deputation resented with dignified wrath, as freemen should resent such lofty condescension. The address said: "It has been said by more than one prelate that they will, when the bill becomes a law, deal fairly with Non-conformists. But we do not acknowledge any right on the part of that church to deal with us fairly or otherwise. Our appeal is to the State; we are its citizens, and before it all are equal; its function is to show respect neither to sects nor to persons; but to guard the liberties of the meanest subject and administer equal justice to all. We ask no church for consideration, and will accept none at its hands. We ask from the State justice and freedom, we can ask no less."

Mr. Balfour made an evasive answer. But that the resolute words of these men had more effect on him than he was willing to acknowledge, was shown by the changes in the bill, to which he afterwards agreed. Those words were ominous and significant in the address in which they mentioned 1689. The Non-conformists had driven out one reigning house they reminded him.

The fight is the fiercest waged by the Non-conformists since William and Mary were brought to the throne. And then brethren everywhere are wishing for their success, and hoping the bill will be so modified that they will not need to prove they meant what they said when they served notice on the Government that they would not submit.

SECRETARY THOMAS J. MORGAN, Secretary of the Northern Baptist Home Mission Society, died on the 13th, in the Ominion Hospital, where he had gone to be operated upon. He was sixty-two years old, and the picture of health and vigor when we last saw him. He was born in Franklin, Ind. Under President Harrison he served as Commissioner, and showed conspicuous ability. He was very popular among the constituency of the Home Society, and his death is a heavy loss. It will not be easy to find a successor so well fitted for the work as he was. There has been a steady development under his leadership.

Besides doing work that might well have taxed two men, Dr. Morgan found time to write quite a number of books. The one which has attracted most attention is the "Negro in America." His other books best known are his Studies in Pedagogy, and Patriotic Citizenship. He was Professor for many years of his life, and brought his experiences to the service of other teachers in a most helpful way in the "Studies."

Nothing gives the people of God more pleasure than to hear of the power of God as manifested in blessing the work of the missionaries. Here is an instance taken from the London Baptist, which makes us thank God and take courage. Years ago the missionary entered the territories of Sekhomo, king of the Bamaagato. Sekhomo was very angry when he found that his son Khama had become a Christian, and he drove the missionaries out of his kingdom. But Khama was truly regenerated, and though his teachers were gone his faith was unshaken. Sekhomo tried to make Khama marry a second wife, having a plurality of wives being a mark of royalty. But the young prince would obey his God, and refused.

The king had power of life and death over his son, so he had over his subjects. And in his wrath he resolved to kill his son. But as he was about to shoot the popular young prince, the people arose in his defense, disarmed the king and drove him from his kingdom. Khama could have been king, but he was loyal to his father and brought him back, making no conditions for his own safety, but only requiring that his father should pledge himself to give religious liberty to his people.

Three times the old king in his efforts to kill his son forced him to take refuge in the mountains, and had him hunted there as Saul hunted David. Twenty-five years ago the old king died and Khama ascended the throne.

His first act was to proclaim religious liberty, his second to prohibit the liquor traffic. And he was strong enough to keep out the European traders who strove to sell their rum and whiskey to his subjects.

Khama has shown himself a great ruler as well as a pious man. And there is not a nation to-day which can show so noble a record of freedom from crime and vice, unless it be the Boers, as that African kingdom. The principal building in the capital is a large brick church, built by the natives. Khama has established schools all over his kingdom which are taught by native teachers; for he has with great wisdom trained his own people instead of sending for an influx of even good men and women of an alien race.

Pretty cottages are seen everywhere, neatness and simplicity reign, and the people is a happy one. Dishonesty is unknown. When travellers reach Khama's land the guards who have accompanied them say there is no longer any need to guard the wagons, for stealing is unknown. The people are most kindly to strangers, though it is evident that Khama thinks it the part of wisdom to keep his own country for his own race.

This is what the missionaries accomplished by the conversion of one young African of unusual mental ability. This is what one man relying on his God has been able to do for his country. Blessed is the land where there is no luxury and wealth, but all live on an equality, simply and wholesomely. Blessed is the land where no liquor can be had, where the people are devout Christians, and crime and vice almost unknown. Such is the power of the religion of God in a wild tribe of Africans.

The late Frank Stockton had no superior as a writer of short stories, and his longer stories were good. But it was his ambition, when he first began writing to be a poet. And after his name had become known wherever the English language is read, he enjoyed telling a joke of his poetry-writing days. This differs so much from the "stock" stories of editors, that it is worth repeating.

He wrote many poems which he sent to various publications, magazines and newspapers. These were invariably returned with thanks. There was one magazine in which he was especially anxious to appear, and to which he sent a large number of his best effusions. But they all returned. He and his brother took counsel together and decided that the editor of that magazine did not know good poetry. They resolved to test him. They took Milton's Complete Works, picked out an ode which is little known, copied it, and sent it to the editor.

In a few days they received a letter from the editor, thanking him for sending him such a fine ode, and inclosing a check. "I came to the conclusion that that editor knew poetry when he saw it, after all, Mr. Stockton added, and I gave up trying to write it."

We greatly regret the accident which happened to Mrs. Mott Ayres on the evening of the 17th. She was out riding in Falton, when her horse became frightened and ran away, throwing her out. Her arm was badly sprained and her body much bruised, but no bones were broken, and it is not thought that her injuries are dangerous.

Editorial Varieties

Bro. B. H. Carroll, Jr., writes that he is pleasantly located in one of the prettiest suburbs of Berlin at Eastern rd. 111, Charlestown. We hope he will have a most pleasant sojourn.

A brother, in a private note, tells us that the Auburn church is delighted with their new pastor, Bro. J. H. Ware. We know they would be delighted with him, and from what we know of that staunch old church, we are sure he is as much pleased with his people.

Who can say now that woman has not come to the front generally? Here is a French woman scientist lecturing in Paris, who proves that Darwinism is all wrong, so far, so good. But she goes on to maintain the theory that man is descended from a vegetable instead of an animal. She is "advanced" with a vengeance.

An Englishman in Singapore was watching a Chinaman put a dish of rice by a grave. He asked the Chinaman, "When do you expect your friend to come out and eat that?" The Chinaman answered promptly, "Some time as your friend will put a small the Gowan you allow me." And the Englishman had no reply to make.

Dr. Henry Hopkins has been inaugurated President of Williams College. He is a son of the famous Mark Hopkins who had no superior as a teacher. Mark Hopkins was President of Williams College for fifty years. His name will prove the equal of his father and an earnest one to the general rule of the sons of great men.

The Birmingham News, in its tribute to Mr. Frank W. Harvey, says: "He came to Birmingham three years ago and had been at work in the office of the L. & N. railroad. He held an important place and had the confidence of his employers. He was one of the best known young men in the city and he is one of those who had the pleasure of his acquaintance."

Rev. J. H. Shakespeare, who gave his time to the successful raising of \$1,250.00 by the Baptist of England, says that they realized the danger to the churches of fixing their thoughts upon money, no matter how good a purpose the money was raised. At the close of the meeting against this danger by all the means in their power. He thinks they were successful and the spirituality of the churches was not injured.

The late Dr. Dehnbell used to enjoy telling a compliment he once received. Once when he was preaching at his old home, an old man who had known him from his childhood was among his most interested hearers. At the close of the service, he came up, shook his hand and said, "Larry, you are a good preacher. I tell you, you are a sounding brass and a tinkling cymbal."

We are sorry to learn that the wound in the foot of Dr. J. N. Hall has not done as well as the doctors hoped. The *Play* of the 17th reports that it seemed to be getting fairly well until three nights before, when the bone of the foot and leg seemed to become involved. So the physician opened the wound fresh on Sunday morning, and while this relieves the bone trouble, it leaves the foot very sore. We hope Dr. Hall will get entirely from his accident, but he may be compelled to go on crutches for some weeks.

We wish more space and bigger headlines were given in the papers to the statistics of lunacy than to crimes. On July 17, Mrs. Thomas Simpson, of New York City, jumped into North River with all her street clothes on and rescued a young man and boy from drowning. The young man had jumped in because he was afraid, but the latter had struggled so the young man was exhausted and both were drowning. Mrs. Simpson brought them to shore, both being unconscious fortunately for her. Now if she had killed a boy and a young man, all the papers would have rung with it.

A policeman in Belfast, Ireland, when in the neighborhood of a mission, was often asked to take a drink. He replied, pulling out a collecting-card, "I want nothing to drink, but, instead of that, just give me a shilling for the Church Missionary Society." In that way he collected \$200.

One day a man who had asked this policeman to drink replied, "O, I don't believe in foreign missions; I never give anything to them." "You are just the man I have been looking for," answered the policeman, pulling out another card, "Then give me a mind contributing the shilling to the Mission for the poor."

The thing that makes men protestal difference in the world than anything else is determining men's attitudes on current questions, is the question—whose are I likely to be served? If it will give me, we must oppose it, men think, while if it will give an opponent's, we let us have it, is the question. And this, too, respects of the merits of the question. It is that which makes the "steady parallel" each interesting reading. When the other fellow's are we about to be served, the man turned one thing, but when his own or we are in a way to be served, the opposite. Alas! that in all current questions, we do not ask what is right, but simply what is politics. This politics (and the same thing is seen outside of politics, too) has come to be the outcome of being polite."

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Bro. Bow preached in the morning on "The Divine Priesthood," and at night on "Grace and Glory." Pastor Eaton is having his vacation.

Parkland—Pastor Taylor preached in the morning on "Union with Christ," and at night on "The Wrath of God."

Twenty-second and Walnut—Pastor Dement preached in the morning on "A Neglected Grace," and at night on "After Marriage."

Third-ave.—Pastor Allen preached in the morning on "Some Reasons Why Souls are Not Being Saved," and at night on "An Appeal for a Tender Heart."

Southgate-st.—Pastor Clarke's meeting at Southgate-street church began on June 15th and closed July 30 with 77 additions. Many of the Lord's people were revived. The work was done by Pastor George W. Clarke and his faithful people.

Broadway—Pastor Jones preached at both hours.

McFerran Memorial—Pastor Hamilton preached in the morning on "The Preacher Among the People," and at night on "Why I Believe and Be a Christian."

East—Bro. McElroy preached at both hours, the pastor being on his vacation.

Chestnut-st.—Pastor Weaver discoursed at both hours.

Twenty-sixth and Market—Pastor Reed preached at both hours.

Portland-avenue.—Pastor Henderson preached at both hours.

Clifton—Pastor Foster preached at both hours.

THE STATE.

Pastor Wm. M. Stallings writes from Perryville: "I am here aiding Bro. T. H. Coleman in a series of meetings. The interest is growing with every service, and we are praying for a great meeting. My work at the Forks of the River is pleasant indeed, and the interest all along the line is increasing. Please take notice that my post-office is changed to Marksbury, Ky."

Pastor J. B. Hunt writes from Sonora: "I met tell you the good news from here. At our last meeting, 14th inst., we took a subscription for missions, which showed an increase of more than 800 per cent. over last year. This notwithstanding we have just completed repairs on our home to the amount of \$400. At Glasgow also gratifying increase has been made in the missionary contributions. The more I know of the noble people of these two churches, the more I love them. They are kind to their pastor and loyal to their Master."

Pastor B. J. Davis writes: "Please change my address from Clay Village to Shelbyville R. F. D. No. 4. This is on account of the introduction of the rural free delivery system in this county. We are making preparations to the entertainment of the Shelby County Association next month. We hope to have a full delegation from Louisville. Have had baptismal services both at Clay Village and Waddy lately."

Bro. J. S. Wilson writes: "According to previous arrangements, Athens Baptist church met on the fourth Sunday evening of June for the purpose of setting apart Bro. C. W. Eisey to the full work of the Gospel ministry. After the organization of a suitable council, consisting of Bro. D. B. Gray, President of Georgetown College, Bro. Ayers, of Georgetown College, J. B. Wilson and the members of surrounding churches, they proceeded with the ordination. Bro. Gray examined the candidate. Bro. Ayers preached the sermon, and Bro. J. S. Wilson offered the ordaining prayer. Bro. Eisey stood a bright examination, and gives promise of becoming one of our most useful men. We pray God's blessing upon him in all his labors."

Pastor J. T. Stamps writes: "We recently held a great meeting with my church at Bertha, in which we had the able and efficient help of Bro. A. F. Baker, of Versailles. It was the unanimous decision of the people that be made the Gospel plain that day and time heard 15 before. The meeting resulted in 23 professed conversions and additions by baptism and 55 by water and relation. Without doubt the founda-

tion was laid for a great work. If Bro. Baker could be kept in the mountains, great things could be accomplished, as he seems to be fitted as but few men are for work in the mountains."

Another writes from Cool Springs church, Ohio county: "I write to tell you of a double work of the Lord performed by our seasons and much-beloved pastor, Bro. Torrence, the fourth Sunday in June, that being the day set apart for baptism. Six were baptized, of whom there were two girls, about fourteen years old, buried with Christ in baptism at once. Our church is prospering. Pray for us that the Lord may continue to bless us in all of our efforts for good."

Bro. James H. Fuqua, Sr., clerk, writes: "Messengers and visitors who will attend Bethel Association at Adairville August 5, will get a certificate from the agents from whom they purchased their tickets going, and this will entitle them to get reduced rates returning."

Pastor John B. Cheek writes: "I closed a successful meeting last Monday night with the Guthrie church. Bro. W. A. Whittle helped me for five days. He rendered very acceptable service. There were 33 additions for 28 days. The meeting continued to the church, 46 of whom were baptized. The Lord very graciously revived his people."

Pastor J. C. Robillard has just closed a two-weeks' meeting of good interest with Bro. H. C. Davis at Todd's Point, where 25 baptisms and 20th inst. Many of God's best are in this church, and Pastor Davis a good spirit with whom to labor. A good pastor and noble people. "Our hearts burned within us as we stood together."

Pastor W. A. Whittle, of Franklin, writes: "Please announce that the Simpson Association meets at Whip-poorwill church, near here, on Tuesday, July 29. A cordial invitation is extended to all. The brethren representing our state work are urged to come. If such persons will notify me at once I will arrange for their conveyance from Franklin out to the church. It will be necessary for visitors to arrive in Franklin on the morning of Tuesday morning. Editors of the Recorder are especially invited."

OTHER STATES.

Pastor J. S. Johnson writes: "Please change my paper from Pierce City, Mo., to Anna, Ill. I have been called to the pastorate at Anna, Ill."

Pastor John Base Shelton writes: "Please change my Recorder from Montgomery, Ala., to Chester, S. C., where I became pastor July 1."

Pastor J. F. Hasecock writes from Sektita, O.: "I have just closed my second year of full-time preaching. We received last year into the fellowship of the church 60, 25 of whom were by baptism, 10 by restoration and the remainder by letter and on former baptism. Our church still has three years old still, the 14th of next September. Since I came here two years ago we have bought a church-house, built by the colored M. E. church, and paid for it, and repaired it to the amount of \$650, then bought two lots 40 feet front, containing our church, and paid for them, and have given \$208 for missions, and have received 180 into the church since the organization. The church is entirely out of debt, for which we give God the glory."

Pastor T. M. Green writes: "On the first of August I become pastor of the Baptist church in Fredricks-town, Mo., after six years of delightful and successful labors in Greensburg, Ky. Yet I go, believing that the Lord is guiding me. Oh, how I love the brethren of Kentucky, and especially my own dear people of Greensburg. I hope to give you a fuller account of my work here. Pray for us."

Pastor Sam. H. Campbell writes from Monticello, Ark.: "We have just closed a delightful meeting, in which Bro. J. W. Lee, of Grenada, Miss., did the preaching. No one can excel Bro. Lee in making the plan of salvation pointed and plain. His work will abide for years. He was with us at twelve days and we had 15 accessions, 11 by baptism and 4 by letter."

Bro. R. W. N. Simms, of Caldwell, Texas, has accepted the care of the church at Waynesville, N. C., and is now on the field.

Pastor L. B. Warren has been with the Central Church, Florida about four weeks. During that time there have been about 40 additions to the fellowship of the church. There is a large attendance at prayer meeting, which is the thermometer which shows the

spiritual condition of the membership, and the attendance at Sunday School has doubled.

At the close of a meeting with the Oak Grove church, W. Va., in which 12 were added to the church, a prayer meeting was organized.

The church at Smoot, W. Va., has been much revived and strengthened in a meeting held by Bro. C. W. Parker of Ronoverville. Seven accessions to the church.

A church was constituted at Frenchman's Bayou, Ark., with three members. Services were continued at night for several nights when eight were received by letter, one by statement and seven by baptism making a membership of 19.

The church at Richwoods, Ark., Bro. Eagle pastor, has received recently 18 for baptism as the result of a meeting. His baptistry is in the church yard hard by the pump.

Red Wood church, East Feliciana Parish, La., has had a good meeting, 12 were added to the church by experience and baptism and entire church much revived.

The First church, Marksville, La., has been set apart to the worship of God. Bro. J. S. Campbell preached the dedication sermon.

Bro. C. H. Morgan has been having a series of revivals among his churches in Ala. At Salem the visitants were 3 by letter, 3 restored and 55 by baptism. At Suggsville 7 were added by baptism. At Amity, 14 by baptism and 2 by letter.

At Callum, Ala., as the result of a meeting, 10 were baptized and 11 joined by letter. Among the former was a lawyer from the Cumberland Presbytery and a lady who had been reared a catholic.

A new church has been constituted known as Wallace Chapel (Ala.) Thirteen brethren and sisters went into the constitution of the new church.

The church at Evergreen, Ala., has been blessed in a meeting in which 10 were added to the church by baptism and 2 by letter.

At Fellowship, Ala., notwithstanding the rain the meeting was well attended and 4 additions by baptism. Bro. Mitchell went from here to Bethel, Ala., and held a meeting resulting in 10 accessions.

Bro. C. O. Winters, pastor at Forest, Ala., held a meeting in his church, doing the preaching himself. Ten were added to the church. With by letter, one by restoration and 16 by baptism.

Lone Jack, Mo., has enjoyed a good meeting. Bro. U. B. Bibb did most of the preaching. Visible results, 1 by letter, 1 by restoration and 18 by baptism.

The new meeting-house at Decaturville, Tenn., has been set apart to the worship of God. Eld. I. N. Fenick preached the dedication sermon.

The Deerfield church, Va., has been blessed with a gracious revival under their new pastor, Bro. E. S. Irving. Forty-three additions, 41 by baptism. The members were more than doubled by this meeting.

At Ashland, Ala., the meeting, notwithstanding the rain, resulted in much revival spirit and 11 accessions to the church.

Mt. Pisgah church, Blossburg, Ala., Bro. G. W. Red, pastor, has enjoyed a most precious revival. The Gospel was preached by Bro. W. B. Earnest, of Wylam, Ala., and 41 were added to the church, 31 by experience and baptism.

Bro. W. J. Wooten, pastor at Norcross, Ga., has closed a meeting resulting in 10 additions.

DEAR RECORDER:—Allow me to say with regard to the RECORDER, that I have been almost a constant reader of same (and I might say subscriber) for nearly forty years, and it is better, dearer and more helpful to me now than ever before. The older I get the more I need the uplift and spiritual helpfulness of just such a paper as the RECORDER is to me.

When it comes to books and periodicals with me, the Bible first always and the RECORDER next. Notwithstanding same are many good and helpful books. God bless the RECORDER and its management, and may the same live long to bless the world.

Yours faithfully,
JOS. N. BARBER,
Louisiana, Mo.

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BAPTIST SUNDAY SCHOOL BOARD,

NASHVILLE, TENN.

FROM ALABAMA.

I was denied the pleasure of attending our recent Baptist State Convention. At that time I was in Georgia at the bedside of our first-born, William McHenry, who was dangerously ill with typhoid. He died June 22nd, aged seven and a half years.

I know how to sympathize with Dr. Harvey and Dr. Warden in their recent bereavements.

At our Convention, Howard College was given the right of way.

Dr. L. O. Dawson was unanimously elected President of Howard College by the trustees and it was hoped by all that he would accept. He has, however, seen fit to decline the honor and remain with his noble church at Tuscaloosa. He has done a fine work there, and time and again has declined the most flattering offers to other fields.

Bro. T. V. Neal, a recent graduate of Howard and a young man of great promise, will, in a short while, take pastoral charge of the church at Tuscaloosa, in the northern part of the state. He will probably attend the Seminary a year hence.

Bro. H. C. Risher, of Roanoke, is rejoicing in his new home of worship recently completed. Kentucky did a great thing for Alabama when she sent us this young, energetic, enthusiastic Kentucky giant. Verily, he knows how to bring things to pass.

Dr. O. F. Gregory, of Baltimore, who takes charge of the Adams-street church, Montgomery, will be quite an acquisition to the ministry of Alabama.

The Alabama Chautauqua is now in session in Talladega. In the annual collegiate debates at this Chautauqua, Howard College won two years in succession, but this year at the Southern (M. E.) University at Greensboro won the medal.

Among the celebrities at the Chautauqua this year is Senator Benj. Tillman.

Our Baptist affairs in Alabama are in good condition.

Fraternally,
W. M. CALLOWAY,
Talladega, July 17, 1903.

The Ministers and Members' meeting of the Little River Association held with Harmony church, Logan county, June 27-29 inclusive. Rev. A. C. Dorris was re-elected moderator, and R. L. Williams was made clerk.

The introductory sermon, by Rev. Charles Gregston, was well received. His text was Ex. 14:15: "Go forward."

The Mutual Duties of the Pastor and the Church, The Best Means of Evidencing Church Members in the Lord's Work, Is a Church in Gospel Order that Does Not Give to Missions? The Best Method for the Suppression of the Liquor Traffic, The Mission of the Church, The Importance of the Church Prayer-meeting, Church Discipline, were among the questions considered.

Elder Adam Knott related his Christian experience and call to the ministry. Many of the churches were not represented at the meeting, and several of our ministers were absent. It was noted with sadness that Dr. E. W. Morehead was kept at home on account of sickness.

Among the pastors present, and who contributed to the interest of the meeting may be mentioned Ben. S. Gummert, R. G. Boney, Charles Gregston, O. J. Cole, J. T. Cunningham, A. C. Dorris, A. Knott, I. N. Strother. We were saddened by the announcement that Bro. A. C. Dorris was soon to leave us to take the work at Jackson, Ky. The clerk was instructed to present a statement for the RECORDER, expressing our high opinion of Bro. Dorris as a man as a Christian and a minister of Jesus

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Christ. We heartily commend him to the good people among whom he goes, and our prayers are for the recovery of his wife's health.

Owing to the failure of any church to ask for our next meeting, the matter was left in the hands of a committee.

FROM CHINA.

I want to thank you for your excellent selection of sermons in the two issues of the Western Recorder for May 1 and 8. They seem to have been selected for me; they came in so needy a time. The "Message for Midnight" cheered me wonderfully. My six months in China, unable to speak or even pray in the service here, has hung heavily upon me, but how cheerfully came this message by your paper. Then followed the sermon, "Onward"—the complement of the first one. These two sermons have been messages from the throne of God to me. I am sure you are giving joy and consolation to thousands in your wise selection of sermons. You undoubtedly give the best that can be found.

I have found the Recorder a good help to me while I am here. In China we look more at the serious, thoughtful side of life and care but little for the shallow attractions that may be appealed to. Our hearts long for thoughts that lift us to God, and that are based on the unchangeable principles of God. You help us by encouraging these things. May the Master ever bless and use you to the advancement of his kingdom to the ends of the earth.

Yours faithfully,
J. R. SANDERS,
Canton, China.

DEAR RECORDER: I have just been reading the Recorder, and I write these lines.

I am glad to find the Western Recorder in some of the country homes of this state, and wish it were in all the Baptist homes.

I have just closed a meeting at Rising Sun church, which is gratifying to its membership. The church feels strengthened. There were twenty-two additions, eighteen professions, and sixteen baptisms. I hope to begin another meeting this week in the same place, and I hope the laborers few." While the Recorder is not a paper of this state, yet I speak a word for it when occasion presents itself—and that gladly.

I expect to return to the Seminary this fall.

C. N. JAMES,
De Witt, Ark., July 18, 1902.

We are glad to be able to say that Dr. J. W. Warden is improving. It is not slowly, but it is improvement. According to the latest account his surgeon, Dr. A. M. Carlisle, thinks that he will recover.

Feeding to Fats

is the problem with infants. The growing child has ever changing needs, but a perfect milk can never go amiss. Borden's Eagle Brand Condensed Milk is the source of substitute feeding. Send for "Baby's Diary", 71 Hudson St., N. Y.

Strenuous is the element of all goodness; even virtue, even beauty is mysterious.—Carlyle.

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Children's Corner.

FRANKIE'S VISIT.

BY C. A. PARKER.

"The egg man is coming, mamma!" cried Frankie Clark, rushing into the house. "He's most here!" Then he rushed out again.

In a few minutes he came back, escorting an old man who carried a basket on his arm.

"Good morning, madam," said the egg-man, bowing politely, and setting the basket on the table. "The usual number, I suppose?"

Frankie climbed on a chair and watched while the eggs were being counted out of the basket into a pan which Mrs. Clark had brought. When this was finished, the man picked up a very small egg and handed it to the little boy.

"There, sonny," he said, "I brought that for you."

"Oh, thank you!" cried Frankie, in delight. "Isn't it dear! I wish you'd bring all this kind, won't you, please!"

The egg-man laughed. "I'm afraid I'd lose your mother's custom if I did," he said.

Frankie turned the egg round and round admiringly. "You pick 'em out o' nests, don't you?" he said.

"Yes," replied the man, laughing again.

"I'd like to pick eggs," said Frankie, longingly. "You live on a farm, don't you?" he added. "I s'pose they's lots o' chickens and little bossies and sheeps there, isn't there?"

"Well, I have only a small place," replied the man, taking up his basket and hanging it on his arm. "There's a pile of chickens and two calves and a colt and six little pigs, cunning as can be. I don't keep sheep; but Mr. Stowe, on the big farm next to mine, has over three hundred."

Frankie sighed. "I'd like to go to a farm," he said wistfully.

The egg-man's face lighted up. "Let me take him home with me, madam," he said. "I'll take good care of him, and bring him back all safe and sound in a few days."

Frankie jumped off the chair. "Oh, can I go?" he cried, looking up pleadingly into his mother's face. "Please say yes, mamma. Please do!" Mamma hesitated.

"Are you sure it would be convenient for your wife?" she asked.

"Perfectly, madam. She will be delighted. She is very fond of children. Ours are all grown up and married. We are all alone."

Mrs. Clark still hesitated. "He has never been from home over night," she said. "He would be home-sick, I am afraid."

"No, I wouldn't mamma," cried Frankie, earnestly. The egg-man smiled. "I think we can manage about that," he said.

"I am going out to look after my horses," he added. "Perhaps you would like to speak with your husband about it while I am gone."

So Mrs. Clark went to the telephone.

Papa did not object. He knew the egg-man very well. It would be all right, only, of course, the boy would be homesick, he said.

"Well, I'll get him ready as soon as possible," said mamma.

"Let him go just as he is, madam," said the egg-man. "Those clothes are all right for the work he will have on hand the next two or three days."

So mamma wrapped up a night-gown and another gingham waist, and Frankie kissed her good-bye and ran out to the wagon.

"Can I drive?" he asked, as he clambered in, without waiting for help.

"Well, I guess I'd better till we get out of town," said the egg-man, taking the lines. "Then you may."

Papa was on the lookout, for mamma had said that he would like to have them drive around by the office.

"Good-bye, papa!" shrieked Frankie while they were still half a block away.

"So you're going to leave us, my boy?" said papa when the wagon stopped.

"Yes, I'm going home with the egg-man, out to the farm," cried Frankie, his eyes shining with happy excitement. "I'm going to drive as soon as we get out o' town. I'll be gone a long time, too."

"I'm going to pick eggs out o' nests, and feed the chickens and the little piggies. 'Nother man's got whole lot o' sheeps', more'n a fousand. I'm going to see them, too."

"Well, I guess we better go. Maybe it might rain or be dark 'fore we get there. Good-bye, papa. Don't be homesick."

Papa laughed and kissed him. "Good-bye," he said. "I suppose we shall be a little lonesome; and, if you are homesick, you must be a brave boy, and do not cry."

Then they drove away, and papa felt quite lonesome already as he watched them.

About nine o'clock that evening there was the sound of wheels stopping at Mr. Clark's gate; and very soon a familiar little voice was heard, and familiar steps running up the walk. Mr. and Mrs. Clark both started for the door, reaching it just as it was opened from the outside.

Frankie rushed at them, throwing his arms first around one and then the other.

"I'm so glad to see you!" he exclaimed. "Wasn't I gone a awful long time, though? I picked eggs, and fed the chickens. The little piggies squealed

just like this, we-ee-ee!" "But I didn't see the sheeps, so I've got to go again. Then I guess maybe I'll stay all night. I didn't this time, 'cause I was 'fraid you'd be so homesick to see me."

"Well, well!" exclaimed Mr. Clark. "This is a great performance."

"I'm very sorry, indeed, that you have been put to so much trouble," he said to the egg-man, who responded with a polite wave of the hand.

"Don't speak of trouble. It is all right. I intended to bring him home to-night, if he really wanted to come. He has enjoyed the day greatly, and so have we. My wife could hardly let him go; and, as for me, the pleasure of his company was worth much more than the extra trip. Don't feel any uneasiness about it."

Frankie followed him to the door.

"Good-bye!" he called cheerfully. "Don't forget to feed the chickens. They'll be lonesome without me, I expect. Next time you bring us some eggs, I'll go home with you again."—Christian Register.

NED'S NEW RESOLUTIONS.

BY K. G. WALKER.

"I tell you what it is, Alice," said Ned Brown to his sister, "I am going to turn over a new leaf to-night, and make some new resolutions; and I'm going to keep them, too."

Alice looked up from her book with an incredulous little laugh.

"How?" she said. "As James gives up his pipe every year? He says to papa every New Year's morning: 'Faith, an' Mr. Brown, I've given up me poipe, fer good this time; I've trun it away.' Then when papa catches him with the same old pipe a few days later, he apologizes: 'Faith, Mr. Brown, I trun it away aisy, for I was afeard I'd nade it agen!'"

Alice was 14 and Ned 12. On the added dignity of those two years' difference in their ages, Alice assumed at times a very toloftly air toward Ned, which was very irritating. Ned made no reply, but, with flushed cheek, quietly proceeded to draw up his resolutions. We looked over his shoulder. This is what we read:

I am going to try to do as near right as I can every day of my life.

I will always tell the truth.

I will never sneak out of anything disagreeable that I ought to do.

I will study hard while I am in school.

I will never read any trashy books.

I will play fair, and always take the part of any little fellow that is being stepped on.

I will try to be polite to everybody, and cheerfully obey my parents and teachers.

I will never forget that a boy must love work to make a successful man.

Parents' Responsibility Great

It is the right of every child to be well born, and to the parents it must look for health and happiness. How incalculably great is the parents' responsibility, and how important that no taint of disease is left in the blood to be transmitted to the helpless child, entailing the most pitiable suffering and marking its little body with offensive sores and eruptions, catarrh of the nose and throat, weak eyes, glandular swellings, brittle bones, white swelling, and deformity.



How can parents look upon such little sufferers and not reproach themselves for bringing so much misery into the world? If you have any disease lurking in your system, how can you expect well developed healthy children? Cleanse your own blood and build up your health, and you have not only enlarged your capacity for the enjoyment of the pleasures of life, but have discharged a duty all parents owe to posterity, and made mankind healthier and happier.

There is no remedy that so surely reaches deep seated, stubborn blood troubles as S. S. S. It searches out even hereditary poisons, and removes every taint from the blood and builds up the general health. If weaklings are growing up around you, might the wrong by putting them on a course of S. S. S. at once. It is a purely vegetable medicine, harmless in its effects, and can be taken by both old and young without fear of any bad results.

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Lastly, and all the time, I will try to be a true disciple of Jesus Christ, and ask God to help me. **EDWARD BROWN.**

December 31, 1900.

When he had placed the last period, he rose quietly, went to Alice's side of the table, and laid the sheet before her.

"There, Alice Brown," he cried, with a new ring in his

voice. "This is brand-new, and I'll get somebody besides myself to help me keep it!"

Alice read it through, then she threw her arms impulsively around Ned's neck, and said with a sob in her voice: "You dear old Ned, I'll never be mean to you again!"—Epworth Herald.

The best way to get to heaven is to take the car of faith in one hand and the car of works in the other and pull ahead.—Volunteer's Gazette.

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THE BAPTIST MINISTERS' MUTUAL BENEFIT ASSOCIATION.

This association began work May, 1900, and adopted constitution November 10, 1900, consequently, has been at work for over a year and a half, and something over a year since the constitution was adopted. No special effort has been made to increase the number of its members, yet at this writing there are about 700 members. Only four members have died in the past year and a half, and I doubt not that it affords each surviving member unrepeatable pleasure to forward \$2 to the Secretary for the benefit of each bereaved family.

This is not an insurance company, with assessments according to the amount of policy paid for. Each member puts the same amount into the treasury, and the family of each deceased member receives the same benefit, and to obtain it, nothing is necessary but to notify the Secretary of the death of a member. The spirit of the association is the spirit of the inspired injunction, "Bear ye one another's burdens." It is only a number of preachers banded together under an agreement that when one dies each surviving member will send \$2 to the bereaved family upon receiving notice of the death through the Secretary of the association. According to a clause in the constitution, recently unanimously adopted, each member must remit to the Secretary an expense fee of \$3 annually, the \$3 paid on becoming a member being counted as the first annual expense fee. This is for all incidental expenses, such as paper, postage, &c., and for the support of the Secretary or Manager, who devotes his entire time to the interests of the association. The expense fee is proving to be adequate for all these purposes, and is really leaving some money in the treasury. The amount of benefit to the family of each member is limited to \$2,000, and cannot go higher than the amount of \$2 from each member. When the number of members shall be sufficient to make more than \$2,000, the assessments will be reduced—for instance, with 2,000 members, the amount per member would only be \$1.

There is a constitutional provision under which individuals and churches may become benevolent patrons. Benevolent patrons will receive no benefit, but will send the treasury \$2 upon receiving official notice of the death of a member. Benevolent patrons may put into the treasury larger amounts, if they so choose, at any time. This affords churches and persons of means a fine opportunity to aid a good cause. Why not many churches, at least, make their pastors regular members of this association by agreeing to send \$2 upon receiving notice of the death of a member of the association? Some have already provided to do so. A church, as such, cannot become a member of any organization, but may patronize any one they choose to. To become a benevolent patron of this association, would not be to go into speculation, or into the insurance business; but it would be to aid in securing \$2,000 to the bereaved family of many a preacher. A church might make her own pastor a member by agreeing to pay \$2 upon notice of the death of any member of this benefit association, and thus secure the benefit to his family, as well as contributing a small pittance to other

families. I have no policy in any insurance company, but I do hold membership in this association, and it makes me feel comfortable. It does me good, too, to send our Secretary \$2 for the family of any brother preacher whom death removes from us. Truly do I recognize, in so doing, that "it is more blessed to give than to receive."

Any white Baptist preacher, under sixty-five years of age, actively engaged in the ministry and in reasonable health, and recommended by three Baptist deacons, or by three members of this association, may become a member. The association is not restricted to Texas. Texas is broad, but this association, like the Buckner Orphans' Home, is broader, knowing no state lines. Several members in other states are already members. In applying for membership, making remittances, or seeking further information, please write Rev. W. O. Luther, Dallas, Texas, no street or number necessary in the address.

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UNION MEETINGS—THEIR ATTENDENCY.

When we agree to hold a communion meeting, we agree to say nothing about the things in which we differ, to not even hint at them.

We know that the Lord commanded us to preach the Gospel, teaching people to observe all things whatsoever he had commanded, to contend earnestly for the faith once delivered to the saints, and to have nothing at all to do with those who preach anything contrary to his Word.

Still, it is said, glorious result! the churches are unified, many are converted, and people are convinced, as some preachers tell them, that it makes no difference about obeying commands, so souls are saved. The glory of God is nothing when we should be taught that His glory is of more importance than the salvation of worlds. And that to glorify Him is the way to save all sinners and to reconcile the world to God, he not imputing their trespasses unto them. If we glorify God in all things, we do our duty and save them who hear us.

The meetings held first in one church and then in another for preaching or prayer, in summer, autumn or winter, as convenience dictates, have a tendency to unify all and to declare that the Lord never set up a particular kingdom in the world, that anything will do; and, while people praise and extol such meetings, what confidence can those who have proved themselves to be unfaithful to God have even in themselves and much less in others who they know have done the same thing? If a man is infidel to God, what will he be to his fellowman? Can he trust anyone who is unfaithful to God, much less those who glory in unfaithfulness?

But we waive all this and pass it over conscience so lightly that it is not disturbed, while people are made to believe that we are unified, that the Lord established every denomination, that He did not establish one church alone, but many, multitudinous, and all equally of his right hand planting.

Though, somehow, it does not us-God him or make the preacher in the least degree unharmonious in the declaration of the whole truth as each believes it, not remembering that if the Lord established anything, he

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counteract His own command. He proved that He is not the Son of God and we have no Saviour. Such meetings elevate every denomination established by man, but injure the church established by Christ, if it could be graduated to their plans. We may well query if it would not be more economical, more convenient and more glorious for all to worship in the same temple at each church-site, preaching all their doctrines and car-

lying out all their practices in a roving brotherly manner. Or if it would be better to honor each church by convening with it as found expedient, then tell if you can by this course of procedure how many fully consecrated members would be added to the kingdom of our blessed Lord in a thousand years, asks F. T. Henderson, much troubled and greatly perplexed in his eighty-third year and fifty-seventh year of his Gospel ministry.

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

VALUABLE FRANCHISES OWNED

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

PIPE LINE AND TANKAGE

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

OUR REFINERY

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

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

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

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

Also 40 acres, which is owned in fee simple, within 1/4 of a mile of the above-named properties. These properties are located within the territory that might be termed "The Splendid Top" of Kentucky—400 acres on Stinking Creek, closely adjacent to the large producing wells on said creek; 142 acres on Fighting Creek. All the above are in Knox Co., Ky. 1,000 acres at the mouth of Big Poplar Creek on Cumberland River, Whitley county, Kentucky, on the Knox county line, and wells are being put down by other companies on the property adjoining this tract.

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THE FARM

KENTUCKY TRADE ITEMS.

Garrard county farmers are holding their wheat for a dollar.

Judge Hughes, of Mercer county, sold 100 300-pound hogs at 6 1/2 c.

Anderson & Spilman, of Danville, bought 400 barrels of corn at \$5.50 per barrel.

Cattle men of Fleming county are holding good feeders at \$5.50 per hundred.

Wheat buyers are paying eighty cents for the new crop in Barron county.

W. B. Burton, of Lancaster, bought eight mules in Russell county at \$100 to \$150.

M. J. Farris, of Boyle county, had a field of wheat to average 30 bushels to the acre.

Hon. D. L. Moore, of Harrodsburg, bought a harness horse of W. S. Fitzgerald recently for \$150.

Twenty-four hogheads of Boyle county Burley were sold recently in Louisville at \$15 to \$5.50.

L. C. Ewing, of Parksville, has bought over 5,000 bushels of new wheat at 70 and 72 cents per bushel.

Judge Armstrong, of Perryville, sold Mattingly & Co., of Marion Co., 40 1,400-pound cattle at 8 1/2 c.

The Owingsville Outlook says that the average wheat yield in Bath county will not be over six bushels per acre.

Fleeco Owings only got 40 bushels of wheat from 60 acres, near Parksville. The land is good, but the wheat was killed by the freezes.

The total sales of leaf tobacco in the Louisville market last week were 2,178 hogheads against 1,063 hogheads on the corresponding week of last year.

The average yield of wheat in Jessamine county will be about eight bushels to the acre. In some localities it has yielded twenty-five bushels to the acre.

Lucien Bridgesforth, buyer for Nelson, Morris & Co., has purchased of James Stover 40 1,350-pound cattle at \$5.50, and of Alex. Duff 40 1,400-pound cattle at 6 c.—Mt. Sterling Gazette.

Charles S. Brent & Bro., of Paris, have purchased of W. H. Thomason, of Plum Lick, 10,000 bushels of bluegrass seed for August delivery at 75 1/2 c per bushel.

The present indications are for a very large corn crop in Hardin this year. Growing corn never looked better, and, if the season continues favorable, the yield will be a record-breaker.

John A. Drake, of Chicago, has bought of Baker & Gentry, of Lexington, the three-year-old colts, South Trimble and Martin Burk. The price is thought to be \$15,000 for the two.

At Richmond on court day there were about 1,500 sheep which brought from 2 1/2 to 3c. Five roan heifers, averaging 1,000 pounds, brought 4 1/2 c. They were said to have been as good as ever shipped out of Richmond.

The weekly crop report says that conditions for growing crops are excellent. Corn is in good condition and prospects are for the largest crop in several years. Tobacco is making good progress, but the acreage is small. Hemp is making a fine growth. Fruit will be scarce. Wheat threshing is well under way. The quality is excellent and the yield, though light, is better than was expected.

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THINNING THE PEACH.

One of the practices most essential to successful fruit-growing is the proper thinning of the fruit. The percentage of fruit-growers who thin their fruit is small. The percentage of fruit-growers who are successful is also small. Nearly every successful fruit-grower thins his fruit. The importance that some of these men attach to thinning may be seen from the following replies to the question, Will it pay to thin fruit?

Yes.—S. D. Willard, New York.

Yes, enormously.—Roland Morrill, Michigan.

Yes, could not succeed without it.—J. H. Hale, Georgia.

Yes, decidedly. We would no more think of raising a crop of fruit without thinning than without cultivating.—H. W. Miller, West Virginia.

Decidedly; without thinning I doubt if I could pay expenses.—J. O. Shian, California.

Yes, emphatically, although I have paid as high as 50 cents per tree to have them thinned.—Fred M. Buck, California.

The principal object in thinning is to give fruit its three greatest qualities—size, flavor and color. Nature's great desire is to have a tree reach maturity and produce its kind. Her aim is, therefore, to have a tree produce as much fruit as possible, regardless of quality. Man's greatest desire is to have a tree produce fruit of a superior size, flavor and color. He, therefore, strives for quality at preference to quantity. This increase in size, flavor and color often determines the success of the fruit-grower. When the market is glutted, second-class fruit can hardly be sold at all, while first-class fruit will always bring a good price.

Of all the methods employed by both nature and man, thinning the fruit by hand can be made by far the most thorough and successful. In hand thinning, man can wait until all danger of frost is over. He can wait until nature has aided him with her many methods. He can then thin to suit the season and his own special tastes.

In thinning the fruit it is generally best to take hold of the limb with the left hand and pull off the fruit with the right. When a person is able to stand on the ground (which should be done when possible), he can often use both hands in pulling off the fruit. No deformed or inferior fruit should be left on the tree. A person soon becomes able, almost at a single glance, to tell what fruit should come off the tree.

Considerable attention should be given to the limb on which the fruit grows. A short, stocky limb will generally be able to support its fruit much closer than a long, slender branch. The severest thinning should take place at the base and inner parts of a tree. All things being equal, the fruit should be left that is the most exposed to the sunlight.

There is no definite time to thin. It is one of those questions that must be determined largely by circumstances. It is generally believed, however, that the thinning should be earlier than the "June drop" or later than the hardening of the pit. Some growers are governed only by the size of the fruit, thinning when the fruit reaches the size of a small marble, nasal or hickory nut.

In deciding upon the best time to thin, it should be remembered that the greatest desire in thinning is to secure the largest-sized fruit possible. In order to procure this extra size, it is very essential that the young fruit be abundantly supplied with food as soon as possible after the fruit has set. Every day the surplus fruit remains on the tree, food and energy are being wasted. A number of methods were tried at Ithaca, N. Y., to determine the best time to thin. The trees were in blossom May 8. The first thinning was made June 12, after which thinnings were made every week until July 18. The first two thinnings, which were made before the June drop, gave by far the best results.

It is held by most fruit-growers that the fruit should not be thinned until after the general drop, so as to avoid danger of a late frost and the labor saved by the drop. As a matter of fact, practically all danger of a killing frost is over some two weeks after the blossoms fall. As for the labor saved, while a limb is being thinned it takes very little more time to pull off a few more fruits. Then, too, the thinning need not be so severe as when the drop has taken place, as an allowance should be made for the fruit that will fall during the drop. By thinning some two weeks after the blossoms fall, nearly a month's time can be saved over the late method. I believe the food and energy saved in that time is of more importance than the labor and possible danger avoided by the late process.

The proper distance to thin is another question for which no definite rule can be given. Nearly every fruit-grower has his own methods, which vary from time to time. Some men thin for a certain distance, while others are guided only by the quantity of fruit on the tree. When the fruit is desired for drying, four or five inches is generally sufficient; when general market fruit is wanted, six to eight inches will probably do, while fruit for special market or show purposes should not be left closer than ten inches.

In determining the distance for their fruit, several things must be taken into consideration. It sometimes happens that trees set their fruits "spotty" or in clusters. When this happens, special methods should be applied. It is sometimes necessary only to thin the fruits so they will not touch, but generally the safest plan is to thin to at least two-thirds the distance taken when the tree sets its fruit uniformly.

There is little doubt that thinning tends to make a tree bear more uniformly year after year. We often hear of "poor" and "bad" fruit years. It is probable that these erratic years would be decreased if the trees were thinned year after year.—Country Gentleman.

All food experts agree that carrots are a valuable food, and are seen too seldom on the average table. If the family refuse stewed carrots, try carrot croquettes, after a New York cooking school receipt. A dozen small croquettes can be made from four large carrots. Boil them till tender, drain and rub through a sieve. Add one cupful of thick white sauce (using for it two heaping teaspoonsful of flour) mix, season highly, and when cold and firm, shape and finish as for other croquettes—Exchange.

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DR. JAMES WILLIAM KILD.

has surely discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting seems to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lady here thrown away crutches and walked about after two or three trials of the remedy. The man, given up by some doctors, has been restored to their families and friends in perfect health. Rheumatism, neuralgia, osteoarthritis, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous. Partial paralysis, locomotor ataxia, dropsy, gout, serotitis and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.

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Items of Interest.

NEWS THE WORLD OVER.

One of the greatest mine disasters of recent years has occurred at Johnston, Pa., in a mine of the Cambria Steel Company. In a part of the mine which the men called the Klondike there was an explosion from fire damp and 111 men were killed and a few who were injured were rescued. It seems that there was no danger from the mine, but sufficient precautions had not been taken. Some day we will have laws which will hang wholesale as well as retail murderers.

The two volcanoes which wrought such havoc upon the world again, but men are now not in reach of their breath. There were earthquakes for three days in St. Vincent, and then Soufriere shot out a vast column of steam. Mt. Pelee on Friday and Saturday had great eruptions, sending out great quantities of stones and cinders, which fell for miles around. On Saturday there was an earthquake shock at Caracas. It was violent in the city, and was felt in the interior, though there the shocks were slight.

Verily the days of astounding credulity be upon us. We have scarcely finished reading how an advertisement in Berlin, by pretending to have \$2,000,000 stashed up in a pocket, succeeded in swindling bankers and business men in Paris out of millions. And now the trial of the bank directors of the wrecked Leipzig bank shows a credulity on their part which would disgrace an infant. The bank failed for \$1,000,000, and it was passed by the fascination which a certain Adolf Schmidt, of that city, exercised. The bank with the knowledge and consent of the directors, had lent him \$2,000,000 on practically no security, but merely on his word that he was some dazzling schemes he had on hand!

The famous Campanelle, the detached bell tower of St. Mark's, in Venice, 221 feet high, has fallen. It was founded in 1011, and was one of the beauties of Venice which Ruskin laught the world to admire. A warning of the collapse was given the day before it fell. It was cracked, and the noise had kept the people from going near after that was seen. Therefore there was no corner of life. The church was not hurt, but a corner of the Royal Palace was thrown down. One of its greatest beauties were the bronze doors, and it is hoped they are not broken.

Gen. A. S. Burr, returned from the Philippines that he had met and destroyed the Spanish fleet, and implored him to order Dewey away immediately in order that the United States should not take possession of the islands. H. R. Johns, a citizen of Newark, N. J., died of malignant diphtheria a day or two ago. He and his family were Christian Scientists, no physician was called and no sanitary precautions taken. Instead, various Christian Scientists spent hours in "treatment" at his bedside. This was an outrage on the community, because malignant diphtheria is as contagious as the deadly. The health officer has taken charge of the house.

A few years ago President Harrison, of Cleveland, used a government dispatch boat for a personal trip, and papers of both parties rang with denunciation. Now a yacht has been fitted up at the expense of the government for the use of the President. And what is more, it has been most costly. The yacht is painted in white enamel and gold, and the four bath tubs were out of solid blocks of the marble. Is the United States republic going as the Roman republic went? The London Daily News comments on the fact that companies in the United States have bought a large body of land in British America, divided them into farms and are selling these to thousands from the United States. The emigration from the Northwestern States to British Columbia has been very great for some time, and is steadily increasing. It is pity these sturdy farmers are going. We wish, instead, that the tide from Southern Europe could be turned that way. Mr. Iona, in Nebraska, alarmed the people living near by, at the time of the Marquette disaster. It began pouring out noxious gases and smoke, accompanied with subterranean noises. The noise have ceased, and the smoke which is seen in submarine volcano in the gulf of Aleutic, Corcora, is active. The water of the gulf is violently agitated, but no harm has yet been done.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. If you know of some who the charge will be less, the amount of the notice will be brought down to 100 words.

DENMAN. Lewis Henry Denman, son of Moses and Mary Manistim Denman, was born in Delaware county, Ohio, December 1st, 1826. At the early age of two and one half year, he was left an orphan, and from that time until he was eighteen years of age, he made his home with Mr. and Mrs. David Aldrich, of Mason county, Ky.

In November, 1856, he enlisted with the Baptist church at Washington, Ky., and was baptized by the Rev. John W. Brown. Referring to his conversion, he said: "This Book of Golden Doeds.—Yonge. Black Book.—Ralph Connor. Bacon's Essays. Sacred Song Books.—Rudyard Kipling. Beside the Bonnie River Bush.—Ian MacLaren. West Bound.—Anna Sewall. Bracebridge Hall.—Washington Irving. Child Harold's Pilgrimage.—Lord Byron. Confessions of an English Opium Eater.—DeQuincy. Cranford.—Mrs. Gaskell. Departmental Duties.—Rudyard Kipling. Dream Life.—D. G. Mitchell (H. Marvin). Drummond's Addresses.—Henry Drummond. Dicken's Short Stories. Dicken's Story Teller. Drummond's Year Book. Dime of the East.—John Ruskin. Empanish.—Longfellow. Elizabeth and Her German Garden. Emerson's Essays, 1st Series. Emerson's Essays, 2nd Series. Frankenstein. Mrs. Shelley. Faust.—Goethe. Favorite Poems. Heroes and Hero Worship.—Carlyle. House of Seven Gables.—Hawthorne. Hawthorne.—Henry W. Longfellow. Half Hours with Great Authors. Half Hours with Great Story Tellers. In Memoriam.—Tennyson. Idylls of the King.—Lord Tennyson. King of the Sun's Son.—Havergal. Kidnapped.—Robert L. Stevenson. Light of Ash.—Mr. Edwin Arnold. Lorna Doone, Vol. I. Lorna Doone, Vol. II. Lullaby.—Thomas Moore. Lucile.—Meredith. Lady of the Lake.—Scott.

He was united in marriage with Miss Sarah Frances McCarty, of Bracken Co., August 28th, 1857. To this union six children were born, of whom four, with the faithful wife, are left to mourn the loss of a loving father and husband. He was licensed to preach the Gospel by the Willow Creek Baptist church in February, 1861, and was ordained at the same church, August 15th, 1861. He was pastor of the following churches in Kentucky: Blanket Creek, New Providence, New Zion and Salem. The major part of his ministerial life was spent in Ohio, where he served his Master faithfully, living upon an exemplary life that, none knew him but to love him. None named him but to praise.

He preached his last sermon on Sunday, September, 22nd, 1891. After an illness of over three months, he died at his home in Granville, Ohio, January 17th, 1892. His remains were taken to West Union, Ohio, for burial, at which place he had served for the Baptist church for 15 years. For the past ten years he had been located in the central part of the state, and at the time of his death was making his home at Granville, where his only son is attending Denison University.

KING. Deacon Washington King was born Feb. 14th, 1814; joined the Baptist church 1841; married Belle A. Ambrose in 1840; moved from Ohio county to Melean in the fifties; joined Mt. Liberty and in 1862 was one of the constituent members of Bethel church. He was a good man, faithful to attend his church, always arranging for his family to go to school as he was paralyzed in his last years, he would go every time he could. He loved the Sabbath, though in his last years, his children all married, he was not in a condition to read it. On Sunday evening before his death on Wednesday following, May 8, 1892, he requested me to preach his funeral sermon. B. F. JERKINS.

GIBSON. Recently the hand of death made very sad and one of the families connected with our church at Walnut Grove, Breckinridge county, Ky. Little Lucy Zelma, infant daughter of our beloved brother and sister, Mr. and Mrs. Henry T. Gibson, died July 1, 1891, aged 2 years, 1 month and 21 days. She was a bright, sweet child, loved by all who knew her. A large congregation assembled at the church-house next day, and after a sermon by the writer, we laid her little body in the grave to rest. Her last words were, "Oh Lord give, the Lord take away, blessed be the name of the Lord." M. V. HARRILL, Pastor.

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