

# WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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THAT Lord Kelvin is, next to Virchow, the greatest living scientist, no man will deny. This is his opinion of evolution: "That man could be evolved out of inferior animals, is the wildest dream of materialism, a pure assumption which offends me alike by its folly and by its arrogance."

SO SPEAKS the great man of science. Yet this will not prevent the newspaper paragrapher from saying jauntily that evolution is now an accepted theory by all scientists. The great men have always refused to accept it.

THE New York Christian Advocate gives an anecdote of Spurgeon which is new to us. Some one saying that a certain preacher knew no more about preaching than an oyster, Spurgeon objected, saying, "that worthy bivalve is discreet in opening and always knows when to close."

THESE words are worth heeding: "It is never safe to allow any gap between the resolve to do a thing and the effort to do it. That gap gives time for the impulse to die down, and for other interests to come in and fill up the mind and heart. A man seldom keeps his resolve if he puts off beginning to keep it."

THE increase in prison commitments in Scotland is fearful. Between 1862 and 1878 the number multiplied nearly three times, while the population only increased one-fifth. And the increase has gone on. In 1901 there were 6,264 more than in the previous year. The great bulk are due to intemperance, which seems greatly on the increase. Alas for the folly and sin of man!

THE New York Sun says that the Washington Heights Baptist church in that city has started the innovation of a vest-ed choir, wearing cassock and cotta, whatever they may be. We do not know, nor care to know, but the Sun says the vestments are the same as in the Episcopal churches. Well, such things will follow the introduction of Easter as a matter of course. It is the thin edge of the wedge of ritualism which ought to be resisted.

THE Canadian Baptist quotes from the Outlook, "It is a very serious question whether the manners of the young men and young women in this country are not deteriorating," and adds that this remark applies to Canadian life. It says that some are sending their children to Catholic schools because in these the children are taught respect for their seniors and good manners to all. Parents should teach their own children good manners.

## "The Sum of Scripture."

BY JOHN T. CHRISTIAN, D.D., LL.D.

We had occasion, some time since, to publish the important documents relating to the trial and death of Edward Wightman. We now present a portion of a document by Simon Fish, of even more importance. The evidence in the case of Wightman proved conclusively, and it is now admitted, that Wightman, who was an Anabaptist of England, was in 1611 in the practice of dipping. The book to which we now refer, the "Sum of Scripture," proves beyond doubt that the Anabaptists of the reigns of Henry VIII., Edward VI., Mary and Elizabeth were immersionists, or, as Foatley called them, "dippers."

In many old books I had seen repeated notices of the "Sum of Scripture," and something of its importance was known to me. In vain I made search for the book. After years of waiting I am able to put my hands upon a number of editions of this important work, and thus judge of its circulation and influence. Simon Fish is set down as the translator. The full title of the book is: "The Summe of the holy Scripture, and ordinary of the Christian teachinge, the true christian faith, by the whiche we be all instructed. And of the verite of Baptisme, after the teachinge of the Gospell and of the Apostles. With an information howe all estates should lyne accordyng to the Gospell necessary for all Christian people to knowe, in Peter iii Chapter. If any man longe after lyfe, and loneth to see good dayes, let hym refrayne his tonge fro euyl, and hys lippes that they speake no ryde. Let hym ceasse euyl, and do good: let hym seke peace, and cease it. For the eyes of ye Lord are ouer the righteous and his eares are open vnto their prayers. But the face of the Lords beholdeth them that be euyl. Anno Mdxlviii." (British Museum 4401 b 2).

At the close of the book we find this information: "Imprynted at London, at the signe of the Hyll, at the West door Paules. By Wyllyam Hill. And thence to be sold Anno 1548 The 11 of Decembre."

This particular copy of the "Summe of Scripture" has had an interesting history. It formed a part of the library of George Stokes, Esq., the founder (A. D. 1840), while living at Colchester, of "The Parker Society," for the publication of the works of the fathers, and early writings of the Reformed English church. He died at his subsequent residence, Tyndale House, Cheltenham, May 31, 1847 (Gal vi. 14). In the handwriting of Mr. Stokes, on the fly leaf of the book, is a note in regard to the "Sum of Scripture," as follows: "Herbert had not seen this work; he gives an inaccurate abridgement of the title (Typogr. Statist., vol. 2, p. 756). He mentions, vol. 1, p. 616, an edition of this treatise, of which he himself had a copy, printed by Day, 1547. This edition was printed by Wyllyam Hill, 1548; see Colophon."

Thus were editions of this book printed in English in 1547, 1548, and we have a copy of the book before us printed in 1550 (B. M. O. 53. a. 19). There are copies of two editions in the library of the University of Cambridge, which we have been enabled to consult. How many editions of the book were printed when every copy perished, we, of course, will never know. But what is better still, we have the first English edition as printed and translated by Simon Fish, 1539 (B. M. O. 37. a. 28 (2)). The Dutch work from which Fish translated is at hand; and also the French edition, Besle, 1532, and an Italian edition of much the same date.

This all goes to show how widely circulated this book must have been. All of these editions exhibit the same bold language against the baptism of infants, and in favor of the immersion of believers as the only act of baptism. Thus we see that in Holland, Switzerland, Italy and England the Anabaptists were steadfast immersionists. Here is a book published in all these languages, put forth expressly to propagate believers' immersion. This is not the opinion of an enemy, but the official statement of the Anabaptists themselves; and that this was the view of the Anabaptists of England, is confirmed in the fact that through years edition after edition of the book was circulated by them. For a moment think what all of this must mean. The book must have been printed secretly in the face of the most deadly opposition. Remember further, that the book contained in the neighborhood of two hundred pages, and you have some conception of the expense and the vastness of the undertaking.

It was probably the most widely circulated book among the Anabaptists of the sixteenth century. It was a confession of faith, a book explaining the ordinance of baptism, an apology and a propaganda all in one. Thus for fifty years, next to the Scriptures, this book was a guide and a hand-book of the Anabaptists of England. The work was, therefore, of the greatest importance. Before we shall discuss the book itself further and the noise it created in the world, some words in regard to Simon Fish, the author, will be appreciated. When the light of the Gospel, working mightily in Germany, began to spread its beams in England, great stir and alteration followed in the hearts of many. It happened that the first year Simon Fish came to London to live, which was about 1525, there was a certain play in which one part reflected on Cardinal Woolsey, and when none would dare to take the part which touched the Cardinal, Mr. Fish took upon himself to do it. The Cardinal was greatly displeased, and so hotly pursued Fish that he was compelled to flee beyond the sea. While there he wrote "the Supplication of Beggars" (B. M. O. 21 b. 45). It was a fearful onslaught upon the clergy. Fish said of them: "This is the great scab, Why they will not let the New Testament go abroad in your mother tongue, lest men should espy, that their cloaked hypocrisy, do translate thus fast your kingdom into your hands; that they are cruel, unmerciful, and hypocrites; and they rest not the honor of Christ, but their own; that remission of sins is not given by the pope's pardon, but by Christ; for the same trust and faith we have in him" (Harleian Mis., vol. 2, p. 543 2068f).

A copy of this book was sent to England to Lady Ann Bullen, who was not far from the court. This book, her brother seeing in her hand, took and read, and gave it to her again, willing her earnestly to give it to the king, which thing she did. The king, after he had received the book, demanded who made it, and she replied one Fish, one of his subjects. The king kept the book in his bosom for several days, and such information was given to the wife of Fish, and he returned to London. He had stirred up powerful enemies, however, and no less a man than Sir Thomas More, Chancellor of England, replied to his book.

While abroad, Fish had translated "The Summe of Scripture," and this proved his ruin. He was shortly after arrested, thrown into prison, when a brief time afterwards he died of the plague. His wife was also grievously suspected of heresy

because she would not suffer the friars to say "their gospel in Latin in her house, as they did in others, unless they would say them in English."

The "Summe of Scripture" was destined to create a great noise in the world. Archbishop Warham, who had already been the bitter opponent of the Antipedobaptists, called, upon May 24, 1580, a meeting of several persons of learning and character at Lambeth (Register Warham, fol. 188. Lambeth Palace). The "errours and heresies" of the "Summe of Scripture" were condemned at great length. It is significant that these errors, denial of infant baptism, believers' baptism by dipping, and the spread of the New Testament in English, the opinions of the English Anabaptists, should be termed the tenets of the Lollards and of Wickliffe, by Warham.

After mentioning the various errors, Archbishop Warham proceeds thus against the "Sum of Scripture": "All which great and pestilent heresies, being contagious and damnable, with the books containing the same... and all other books in English containing such errors; the King's highness in person, by one whole advice and assent of the prelates and clerks, as well of the universities, as all other assembled together, determined utterly to be expelled, rejected, and put away out of the hands of the people, and not to be suffered to get abroad among his subjects; and his highness willing further that this his pleasure and determination should be notified by preachers abroad unto the people, as well as putting away all such books, as reading, retaining, or having hereafter of any other like, delivered unto certain preachers the form of a writing."

The bishop then gave a bill in English at great length to be read by the preachers, from their pulpits, utterly condemning by name "the pernicious" and "pestilential" book called the "Sum of Scripture."

This is only a sample of the proceedings against the book. Upon every hand it was condemned by the bishops, and at least one high dignitary undertook an answer to it. From every standpoint we are led to see the importance of the book.

In another article we shall quote some of the words on the subject of baptism. Edinburgh Castle, Rhodewell Road, London, E.

REV. MARK GUY FRANKS is devoted to the gentle art of angling, and spends much of his leisure during the holidays wielding the rod. One day as he was strolling along a river bank, he saw an old man fishing for trout, and pulling the fish out one after the other briskly. "You manage it cleverly, old friend," he said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up, and stuck his rod in the ground. "Well, you see, sir, there be three rules for fishing, and 'tis no good trying it if you don't mind them. The first is, Keep yourself out of sight; the second is, Keep yourself further out of sight; and the third is, Keep yourself further out of sight still. Then you'll do it." "Good for catching men, too," the reverend angler thought, as he went on his way. "Rusticus."

If our homes were furnished with more character-building books, and less bric-a-brac and costly furniture, our children would get a much better start in life. To bring a child up in an atmosphere of books, to surround him with works of great minds from his infancy, and lead him gradually to an appreciation of the works of the intellectual giants of the race, is equal to a liberal education.—Success.

Questions Answered.

BY SHERIDAN.

"Is it Sabbath breaking to set tobacco on Sunday? If so, what course should we pursue towards a member who sets his tobacco on Sunday?"

The church ought to do one of two things. It ought to pass a resolution like this: "Resolved, that we will not obey the fourth commandment when we can make money by disobeying it."

The pastor ought first to see the member and try to convince him that he is sinning and induce him to cease. If he persists, then the matter should be brought before the church and a committee of wise brethren be appointed to visit him.

They ought to be wise men and also men who can see things from all standpoints and can reason with him lovingly. Men who can feel what a real "grow" it is for a poor farmer, who has had inclement weather to contend against, who feels that his time for planting is short, and sees a day which is just such weather as he needs go by with nothing done.

If he fails to hear them, nothing is left but for the church to be true to God and exclude the brother from its fellowship.

A man had committed a crime and at his trial the wife swore he had not done it, that she was the criminal. By this means she rescued him from punishment, and she escaped herself. A preacher said of this double sin of hers, adding perjury to falsehood: "Thank God for one woman who could tell a Divine falsehood."

If the man is not crazy, he has not the first instinct of an honourable citizen and no conception whatever of religion. He is worse than a man who does evil that good may come of it, and the Holy Spirit says that damnation is just of such a man.

It would have been bad enough in all conscience if the man had said a natural falsehood or a self-sacrificing one, but to say it was a "Divine falsehood" was the most awful blasphemy. That means that it was such a falsehood as God tells!

"Did Christ ever attend any school?" I think not. It was the custom of pious Jewish parents to teach their children to read and to instruct them most carefully in the Scriptures. They obeyed the command of their God, "And these words which I command thee this day shall be in thine heart."

The Jews had schools taught by their rabbis to which young men went. Paul was brought up at the feet of Gamaliel. But it is evident that our Lord had never gone to be taught by a rabbi, as is shown by the question of the Jews who marvelled at his wisdom: "How knoweth this man letters, having never learned?"

This complaint that the Sabbath congregations of to-day are woefully ignorant of the Bible comes from all quarters. It is both loud and prolonged; in some instances fairly a wail. The present writer is not in a position to speak with great confidence as to the fact, except that he could illustrate what is charged by some marvelous experiences. And yet, perhaps, never before was there such an effort to promote Bible study, never half so much written for that purpose, during any one year, as during the last.

Remember your life is to be a singing life. This world is God's grand cathedral for you. You are to be one of God's choristers, and there is to be a continual eucharistic sacrifice of praise and thanksgiving going up from your heart, with which God shall be continually well pleased.

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How to Come to Jesus.

BY REV. THEODORE L. CUYLER.

I united with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious; the winter is the season for special services in most churches, and "then cometh the harvest."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted, and that was restoration of his sight; and that was what he asked for. In the same way must you come and fervently ask Jesus Christ to forgive your many sins and to cleanse your polluted heart.

In salvation, two are concerned—you and your Saviour. Therefore when you pray, do your utmost for the answer of your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity.

Again let me emphasize that word obedience to Christ's commandments. When on earth his usual style of talking men to discipleship was—"Follow me!" He says that to you now. He also says "Learn of me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs?

tient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow him, the young man drew back because he would not cut loose from his selfishness.

A Specialist.

No more ardent specialist than Paul ever lived. For him to live was Christ. Every thought was brought into captivity to the obedience of Christ. His tent-making was that Christ's name should bear no reproach; his sickness and weakness were Christ's opportunity; his success was a wreath for his Lord.

Such a life to-day, bearing in every part the seal of the Lord Jesus, each one of us who seeks to glorify the Lord in working or witnessing, doing or bearing, can live.—Selected.

Christ taught His disciples humility with a child for a text and Himself as an example. Both lessons were needed, and even then the disciples proved to be very dull pupils. Humility is a grace that tarries. It requires favoring conditions for its fruit bearing. It is the grace opposed to self-seeking, and that grace does not find an easy growth in the world governed by such maxims as "Look Out for Number One," and "Every Man for Himself."

The View From Mount Nebo.

BY REV. GEO. E. KAGNER, D. D.

"Who," says Dean Stanley, "that has ever traveled in Palestine has not longed to cross the Jordan Valley to those mysterious hills which closs every eastward view with their long, horizontal outlines, their overshadowing heights, their deep purple shades?" He well calls them "the most novel feature of the Holy Land," "the elevating and solemn background of all that is poor and mean in the scenery of Western Palestine." I remember hearing Dr. John A. Broadus express in most impressive words his disappointment that he had not had any "privilege of visiting" those "mysterious hills"—especially Mount Nebo and the Palace of Herod at Mad'arra, where John the Baptist was beheaded.

I shall ever be thankful that I enjoyed the coveted privilege of crossing the Jordan Valley and ascending "the most novel and mysterious mountains" which "were on the 2d of August, after camping the night before on the banks of the Jordan, at the traditional site of Israel's crossing and of the baptism of Jesus, that we made our way between daylight and 10 o'clock to the foot of the hills, and began our ascent. I reserve for another time any attempt at a description of the glowing sunrise that added glory to the mystery of Moab that morning, of the marshy stretches in the "topical valley of the Jordan, with their unrivalled luxuriance of vegetable and bird life, and of our visit to the ancient ruins, lately brought into such world-wide notice by the discovery of a rich store of ancient Mosaic among its ruins, especially of a Mosaic "map of Palestine" of the early part of the fifth century A. D.

It is enough for this letter to deal with Mount Nebo—Jebel Nebo, as the Arabs call it—and the view we had from its heights. At Mad'aba, 30 miles east of the north end of the Dead Sea, we were 2940 feet above sea level, about the average elevation of the great, rich, spacious tableland of the Jordan valley. In the distance, lifted as it is above the tropic beam of the Jordan Valley, we found it "as cold as November" in "smiling April." We were told there were often frosts there in March, sometimes even in April. There is an old Arab saying that "the cold of the Jordan valley is like the name for this lofty plateau." After seeing it, however, we did not wonder that Eastern Palestine had been always accounted a land of plenty and health, and that it was called by the Romans "Palestina Felicitaria." Into this beautiful one of Israel's homes in the past to exchange the desert view which had been their horizon for forty years, for the first full sight of the Promised Land.

April the 3d was marked in for us with a storm of wind and rain that threatened to make our projected tour of the Jordan valley useless. But by 12 m. it began to break away, and we were soon in our saddles. We made the journey northward toward Nebo over the tableland, by the route by which Israel must have approached the mount of vision. It was a glorious morning of pure, cooling air, "clear shining after rain," with birds and flowers, flocks and herds, and the sounds of the shepherd's flutes—indeed every sound and sign of cheerful pastoral and rural life at the spring-tide.

As we rode or one thing became clear, the children of Israel, while journeying across this rolling plateau, had no outlook westward across the Dead Sea and the Jordan Valley. From Mad'aba westward and northward the plateau rises for miles, shading out all such views. After riding briskly for an hour, however, we reached the ridge or summit of the plain, to the west of the colorful hills, still green with wheat and barley, and the hillsides fairly flecked with grazing flocks, breaking up into lateral ridges or promontories projecting westward out over the Dead Sea Valley, and affording a view of all Western Palestine. One of the best—indeed the bold—of them all, which has been the scene for about half way between Hashbun and Mad'aba, and runs out westward directly on a line with Jerusalem (we could plainly see the Russian Tower on the Mount of Olives from its eastern end), known to-day as Jebel Nebo, is generally conceded to be Mount Nebo. As you approach it from the East it seems simply a spur of the Moab plateau, and you get no adequate conception of its height. But seen from Western Palestine, or from the Jordan Valley, it rises by slope and precipice from the valley between three and four thousand feet, and stands as a separate mountain. East and west it is a ridge about two miles long its slightly-rounded, well-kept level, top nearly half a mile broad. Before leaving the rolling heights to cross the depression that divides it from the plateau, I galloped to the top of the highest mound in the range, and from there the view of the great green plain rolled away into the infinite East, embraced save by a range of low hills that alone separate it from the great Syrian desert; and southward likewise untraced except by the hollow of the Arnon and the heights beyond, to the Red Sea and the Gulf of Johanna. But turning westward, now descending swiftly through the green fields and then climbing a long, rocky ridge to a "Mosaic knoll," we reached what to-day bears the name of Aze, or Head of Nebo. We had now the eastern or southern view, by all Western Palestine was in sight! At our feet and on the western slopes a herd of camels and two flocks of sheep were grazing, attended by Arabs, a half-dozen of whose camps of black tents were in full view, and steady winds were sweeping about in the East, green rills gurgling freely in the gullies, and the hills in the distance irresistibly away from all this to the magnificent panorama spread out beyond. The

whole region west of the Jordan from Hebron to the heights of Galilee is stretched out before us; and over Gilead, but for the receding clouds, snow-capped Hermon would also be in view. Yonder is the Mount of Olives with its gleaming tower, and yonder are Naby Sam'wil, the city of Hazon, and Ebal and the hazy hills of Galilee—all distinguished, yet marvellously softened and distinguished by distance and sunlight.

This side lies the Jordan Valley, visible as far as Bethshan, the water gleaming out here and there from its ribbon of green for miles, as is also the upper half of the Dead Sea, rimmed by the desolate mountains of the wilderness of Judea, but shining like molten silver in the western sun; and—the whole "circle of the Jordan"—it is almost, as has been said, the view described as the lady on which the eyes of Moses rested, the high hills of Western Palestine, of course, shutting out all possibility of an actual sight of the Great Sea.

We follow the ridge to its second summit, a quarter of a mile beyond the *Ris Naphal*, and find the view of the head of the Dead Sea, lower than *Ris Nebo*, stands freer from the rest of the range, and gives a nearer and somewhat different view. Now the Dead Sea, as far as Engedi, is in sight and the Jordan Valley to where on the north the mountains of Gilead meet those of Ephraim. This is the view which would seem certain, is the point described in the Mosaic itinerary—"The head of the Plague, with loth looketh down or over upon the face of Jeshimon;" whether, as George Adam Smith says, this latter be the wilderness of Judaea, or the desert of Ephraim. This is the long stretch of waste-land on the east side of the Jordan just below our point of view. Yonder to the north of this ridge is the well-watered glen into which Israel descended and camped. It is known to-day as the *Wady Ajlun*, the plentiful waters being called the "Walls of Moses."

To this same mount, we know, the sacred story brings Moses to close his life, and somewhere here the Lord buried him—"in a valley in the land of Moab, over against Beth Peor." But Moses is true still, and his knowledge of his sepulchre to this day. "Who would stop to inquire just where it is? "The whole region is a sepulchre."

We did not retrace our steps without many a thought of that ancient history of Moses, the man of God, and of the coming of Israel to the land of promise, and to the closing of the history of the world. Then I thought also not only of Moses, but of John the Baptist, who with three centuries between them, closed their lives in the same ritualistic service of the Great and Roman churches at the Church of the Holy Sepulchre. For six mortal hours we looked on bishops and archbishops, dignitaries of church and state, thousands of pilgrims of all sorts and conditions, jeweled crosses, emeralds and vestments, and the gleaming candles, and heard reading and chanting in unknown tongues, and our hearts were set within us as we compared the simplicity of true worship with all this sensuous pagantry—right here where was lived that lowly, unglorious, blessed life of the Carpenter's Son, the High Priest of God.

April let we reorganized our camp, our good Christian dragoman, Nejib, again in charge, so go on our journeyings east of the Jordan, into the land of Moab. Our camp outfit consisted of four tents, a dragoman, cook, waiter, and baggage men, and a large pack of provisions, and we were particularly fortunate in our dragoman.

In the Jordan Valley, where we camped the first night, the heat was intense, but next day we began the ascent of the mountains of Moab, and at 7 p. m. in a storm of wind, rain, and sleet of Mt. Nebo. At 5 p. m. we pitched our tents on the outskirts of Mad'aba, and the study of that city of ruins and wonderful Moab was of intense interest. The place was evidently very important in Roman times and early Christian ages. Temples, churches, and the ancient walls, a large pool, a gateway, all indicate its former glory. The discovery of a large Mosaic map of Egypt and Palestine on the floor or pavement of one of the churches, was one of the matters of chief interest. The map is supposed to be of the time of Herod, and is in fact, Dr. Thompson says the first mention of Mad'aba in Numbers 21:20, so that it was a well-known place before the time of Moses, and the name has remained the same for 3500 years. Here was once a great battle between Job and the armies of Ammon and Syria.

Five miles north of Mad'aba we found Hashbun, the ancient capital of the Amorite king, Sihon. It is fifteen miles from the northern end of the Dead Sea, and is now Hashbun, a dirty Arab village. The ruins are remarkable, Jewish, Samaritan and Roman. The city was situated on a high, fertile, rolling highland region, richer, it is said, than the plain of Esdraelon, we reached Amman. The great Greco-Roman city of Philadelphia, once Rabath Ammon, is now a mass of ruins. It is said by some antiquarians to have been one of the cities of the Flood. It was the ancient capital of the Ammonites, and in the third chapter of Deuteronomy it is called

Rabath of the children of Ammon. Job besieged it, and afterwards David took the citadel. It is now one of eight or ten Circassian towns given by the Sultan to these Moslem refugees from Knesset.

Our next stop was Gerash, one of the chief cities of Hama. Tristram says it is the most perfect Roman city left above ground. The massive and magnificent ruins, walls and gateways, baths and theatres, temples and columns, as well as remains of a forum, bear witness to its past grandeur. Little is known of its history, but it was delightfully entertained by the Governor at dinner.

From Gerash we went by a forced march over the most mountainous of the country, first to the heights of Jebel Ajlun, where we lunched in full view of towering, snow-capped Heron, and then to Tell el-Hosen, a village on the edge of the rich, far-reaching tableland that stretches out east and northeast toward the Hamran, a level, treeless plain about 50 miles long and 16 or 20 wide, whose loose volcanic soil produces the finest wheat in Syria. Travelers wonder at the richness of its harvests.

Um Keis, the Gadara of the New Testament, is five miles east of the Jordan. The ruins here are most interesting, indicating that in the time of the Romans it was a superb city. There remains a paved street, a theatre, made by the chariot wheels, a fine amphitheatre and the ruins of a Christian church. The carvings on the remains of marble and granite are very fine. Here we received from the venerable Sheik of the village a most gracious and beautiful hospitality.

Next day we were up and off for the Jordan Valley, en route to Pella and Bethshan. We found the temperature in the valley almost killing—it must have been 100 degrees; but as noon we reached the heights of Pella, one of the unchanging spots of the past that live in many of its streets, make it more distinctively Oriental than any other city I have yet visited. It has a population of a quarter of a million, and is, as of yore, the chief city of Syria. My visit to Baalbek, an evening with the German architects and specialists who are superintending the excavations, and by a new process taking the dimensions and perspectives of all the ruins by photography, that measures as well as pictures, were experiences of intense interest.

I spent ten days in Tripoli, where my friend and traveling companion, Prof. Vance was ill with typhoid fever. Such Christian hospitality as we both enjoyed in the homes of Rev. and Mrs. Nelson, and Dr. and Mrs. Ira Harris, gave a new meaning to the beautiful hymn, "Blest be the man that binds." When my friend was convalescing, I called for Constantine, a people in the delightful company of Rev. A. F. Peters, an English clergyman, bound for his home in Salisbury, after six months in Palestine. Through summer seas we sailed, visiting Cyprus, Rhodes and Smyrna, and after an exciting trip through the Dardanelles and the Sea of Marmora, landed at the seat of the Sublime Porte. After an all too transient visit to this beautiful city of Constantine, we weighed anchor and steamed away from the Golden Horn, bound for Athens.

Athens, Greece, June 18. No one can tell the unending power for good which each of us may have in our hands among our fellow-men, by faith in the power of God can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—H. W. Foots.

At Nazareth we dismissed our caravan, only bringing on to Tiberias with us our good dragoman, Nejib, and Achmed, one of the muleteers, both of whom lived there. We spent a few days here, watching the beautiful Sea of Galilee in all its changing moods and thinking of the many memories of the past, connected with its blue waters and the region around it. No region in the Holy Land was more identified with our Master's life, and the Evangelists have made us very familiar with it. Here He preached, and healed the sick, and gave sight to the blind, and stilled the tempest, and walked on the sea, and raised the dead, and here of His public ministry was here. "There is nothing here to distract our thoughts from that Divine Presence which here abode in human form. One great memory lingers undisturbed amongst these hills and valleys.

Through a Miss Bell, of London, a remarkable George Elliot sort of an English woman, I became acquainted with a learned and remarkable Persian scholar, a refugee from his own land, and a member of the now famous Bahist sect, who claim many followers in the United States. He sought a special interview with me, by night "to learn why I thought Jesus was the only begotten Son of God," an interview which I never forget, and of which I may say more at another time. Miss Bell is herself quite an Oriental scholar, has been all over the East, and is mistress of Arabic, Persian, and to some degree of Syriac and Hebrew. We went up to Beyrout in the little coast steamer, the Jolly boat, and it gave us exceptionally fine opportunities to see the wonders of the land, and to study out and identify all

the places and points of interest in this land of many vicissitudes. Beyrout proved a fine headquarters for more than a month. From there we visited various points of interest and beauty, between times having the opportunity to use the splendid library and museum of the Syrian Protestant College, the Harvard of the East, and to write up our notes books and put our various studies into good shape. Much to my joy, Prof. and Mrs. D. G. Lyon, with whom we were associated in quality and in Jerusalem, joined us here, and we went together to Damascus, to Baalbek, to Tyre and Sidon.

In some respects, the trip to Damascus was the crown of all our tours, the mountain views in the Lebanon and Anti-Lebanon ranges being the grandest I have seen in the East. The railroad, a splendid piece of French engineering and workmanship, winds about and up through the most beautiful valleys precipitous passes and snow-capped heights of these Syrian Alps, and lands you, after many an engaging mile of travel, right into the heart of the beautiful Barada, the Abana of the Old Testament, through the desert, in the broad, beautiful oasis called by the Arabs, El Ghana, in the centre of which, like a great siver spoon on a magnificent emerald, lies the Arabian Paradise which Mahomet refused to enter, because he said, "It was given to man to enter but one Paradise."

We were industrious in visiting all the places of historic interest, going again and again the whole length of the street "called straight," the houses of the ancients, the place where Paul was let down from the wall, the great mosque of Omar, as well as the beautiful gardens, bazaars, and some of the richest homes, Christian, Jewish and Arabic. Damascus has a charm peculiarly its own. Its great antiquity, its remarkable history, the unchanging aspect of the German architects and specialists who are superintending the excavations, and by a new process taking the dimensions and perspectives of all the ruins by photography, that measures as well as pictures, were experiences of intense interest.

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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. We have received from Funk & Wagnalls the second volume of their great "Jewish Encyclopedia," which as a great literary achievement, will not be surpassed, we believe, in this Twentieth Century. Four hundred scholars are engaged upon it, and the cost to the publishers will be \$200,000. It is a book which every man who has any pretensions to scholarship in the future will have in his library. We will give a review of the book when we have had time to examine this volume, which has just been received. Published by Funk & Wagnalls, 80 Lafayette Place, New York City.

WE have received a copy of the proceedings of the Twelfth International Convention of the B. Y. F. U. A., which met in Providence, R. I. on July 10. It is a volume of 260 pages, and its being issued eleven days after the Convention adjourned shows lightning speed even for thistwentieth century. Any one who wishes a copy can secure one by sending 50 cents to the B. Y. F. U. headquarters at 321 Dearborn St., Chicago. (See additional literary on another page.)

SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 17.

JOURNEYING TOWARD CANAAN.

Numbers 10:11-18, 29-30.

MOTTO TEXT—"For thy name's sake lead me and guide me."—Psalms 81:8.

Verse 11—The Israelites reached Sinai in the third month after they left Egypt (Ex. 19:1). They had remained nearly a year when the cloud was taken up from above the ark of testimony, as a signal to them to depart.

"And the children of Israel took their journey out of the wilderness of Sinai."—Owing to their numbers, the women and children and the cattle, they could march but a short distance every day. It took them three days to reach the wilderness of Paran. This is the modern desert of Teh. It measures about 150 miles in either direction. There the cloud rested, showing they were to remain for a longer or shorter period.

"And they first took their journey, according to the commandment of the Lord by the hand of Moses."—First here either means "from the first," or that they marched in the order which God directed.

The children of Israel had remained nearly a year at the foot of Sinai, while Moses brought them from a hastily gathered mob into an orderly nation. They were ready to set forward now for the promised land, a movement which was made on the twentieth day of the second month of the year, probably about the middle of May.

"And Moses said to Hobab, the son of Raguel, the Midianite, Moses' father-in-law."—Raguel is the same as Reul in Exodus 2:18. The name in Exodus 3:1 is Jethro, which means "Exaltation," showing that Jethro was his title and Reul his name. He was, no doubt, the patriarch and priest of his tribe. Although Moses' father-in-law, he may have been younger than he, for Zipporah was a young maiden when Moses was somewhere between forty and eighty years of age.

"We are journeying unto the place of which the Lord said, I will give it you."—An example for all God's people to-day. Moses would have his friend go to Canaan with them. How often should we urge our friends to come and go with us to the heavenly Canaan to which we are journeying. How little interest we have in our friends, or how little belief we have in the glories of the promised land before us that we do not urge them to come and go with us.

"Come thou with us and we will do thee good."—If Hobab will go with Israel he shall share in the blessings promised to Israel, and the companionship of the people of God would of itself be a great blessing. Those who try to be Christians without joining any church not only do not obey the commands in regard to the ordinances, but they also lose this good which Moses wished for Hobab of the fellowship of the saints.

"For the Lord has spoken good concerning Israel."—The Bible is full of great and precious promises to Israel. Also that

Catarrh

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

Wood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on impurity of the scrupulous habit.

WOOD'S PILLS are the best cathartic.

his people are not content with their blessings, but try also for worldly pleasures, selling their birthrights for messes of pottage.

"I will not go; but I will depart to mine own land, and to my kindred."—We meet with such refusals when we urge our friends to give up their sins, seek pardon from God, and to journey with us on our pilgrimage. Their sins, their old companionships, are dearer to them than a sense of pardoned sins and peace with God. But Moses was persistent; he would not be put off. If it were possible, he meant to have Hobab go with them.

"Forasmuch as thou knowest how we are to encamp in this wilderness."—It was no small undertaking to care for and rule that unruly and stiff-necked people. And, although the pillar of cloud went before them on the march, and directed their pathway, there were numberless details which would tax even the consummate ability of Moses. Hobab was acquainted with the desert; and as chief of a powerful tribe, would have great influences over other tribes in getting supplies for them, in preventing their attacking Israel, and even protecting them when necessary. Travelers say that the Arabs hide their wells in the desert, and Hobab's presence would influence them to disclose these wells.

"And it shall be, if thou go with us, yes, it shall be that what goodness the Lord shall do unto us, the same will we do to thee."—He should share in all their blessings, just as if he were a son of Abraham. Moses' pleadings prevailed and Hobab went with them. He was a Kenite, and his descendants were living in Canaan as late as the days of Saul. In Judges 1:16 we learn that Hobab's descendants lived among the tribe of Judah. Moses was a Levite, and his tribe was scattered. Judah headed the march through the desert, and Hobab's duties brought him into connection with the tribe.

"And they departed from the mount of the Lord."—Sinai, from whose top the Lord had spoken to them. They marched for three days before they stopped except for rest at night. "And the ark of the covenant went before them in the three days' journey."—As a general thing the place of the ark was in the middle of the host, half the tribes, headed by Judah, marching before it. But here, and when they crossed the Jordan, the ark went in front. It was carried on the shoulders of the priests.

"And the cloud of the Lord was upon them by day, when they went out of the camp."—The pillar of cloud went before them to guide them. It is thought that this means that the cloud also covered all the marching thousands, bending back to shelter them from the terrible heat of the sun, and that there is an allusion to this in the references afterwards made to the "shadow of the Almighty."

"And it came to pass when the ark set forward, that Moses said."—At the beginning of the

march each day Moses prayed, and at the close of the march he prayed again. "Rise up, Lord, and let thine enemies be scattered."—There were many hostile tribes surrounding them in the wilderness. The enemies of God's people are his enemies. "Let them that hate thee flee before thee."—We do not think enough of the fact that spiritual life is a conflict. No saint is carried to heaven on flowery beds of ease. And the object of all the temptations and attacks upon God's people is God himself. The warfare is against him, it is because they hate him that the powers of darkness try to lead his children into sin.

"And when it rested, he said, Return, O Lord, to the many thousands of Israel."—They needed his protection during their slumber.

SIMPSON ASSOCIATION

Convened July 29 at Whippoorwill church, twelve miles from Franklin. Dr. Whittle is the popular pastor. The meeting-house is new, and it is one of the neatest buildings of the church kind that we know of. The community is one of the best in Southern Kentucky. Good land, successful farmers and intelligent people.

The arrangement for the association was all that could be desired, and the church and community deserve great credit for not only their hospitality, but for the good taste displayed in making and carrying out arrangements.

GRANNY DID IT.

Know the Food That Furnished Power.

A grandmother, by studying the proper selection of food, cured herself of stomach and severe headaches. Later on she was able to save her little granddaughter because of her knowledge of food.

She says, "When baby was five months old she was weakened because of the severe illness of her mother. She was put on a prepared baby food but soon lost flesh and color, became hollow eyed and fretful. We changed her food several times but with no permanent benefit. At last her stomach rebelled entirely and threw up nearly everything she took. She would be wet with a cold perspiration after feeding and would cry piteously with pain. That is a dangerous condition for a small baby and in this extremity I remembered how beautifully Grape-Nuts had agreed with me, and suggested we try the food for baby."

We began very carefully with it, giving two small teaspoonfuls at a feeding, softened with boiling water and fed in sterilized milk, warmed. The experiment was a perfect success.

She has been on the food five weeks and can now eat other food, for the change in this brief time is wonderful. She has gained over three pounds in weight, has rosy cheeks, bright eyes, and she has the appearance of a satisfactorily nourished and thriving child."

The reason that Grape-Nuts will agree with adults and babies is that the starch of the cereals has been transformed into grape-sugar in the process of manufacture, and when introduced into the stomach it is ready for immediate assimilation and does not tax the powers of the organs of digestion. The result is always beneficial and the food has saved thousands of lives.

Recipes for many easy hot weather dishes in each package of Grape-Nuts.

When Dr. Bow, Miss Mary Hollingsworth and myself arrived in Franklin our train was four hours late, but we found our friend, K. L. Gillespie, waiting for us with his carriage.

Rev. A. Malone preached the introductory sermon to a large and attentive audience. Rev. V. K. Witt was chosen moderator and E. L. Gillespie clerk.

There were 97 baptized into the fellowship of the thirteen churches that compose the association. They reported the following amounts raised for the different objects:

Table with 2 columns: Object and Amount. Foreign Mission: \$156.18; Home Missions: 98.97; State Missions: 76.00; District Missions: 53.45; Orphan's Home: 127.43; Miscellaneous: 215.95.

a considerable advance over previous years, and the prospect for an increase the coming year is good.

I was entertained in Franklin at the home of Bro. E. L. Gillespie. There I met his aged father and mother-in-law, Bro. J. M. Clark and wife. Bro. Clark spoke affectionately of the Western Recorder, saying that he had been a "reader of it for forty years."

At the association I enjoyed the wholesome hospitality of F. G. Offutt and wife, leading members of Whippoorwill church. By-the-way, Bro. Offutt is authority on farming. He says: "Plow the ground when it is moist, and sow wheat when the ground is moist and you will not be troubled with Hessian flies."

I met many acquaintances, among them Dr. E. N. Dicken, a schoolmate at Georgetown College over forty years ago. He justly ranks as one of our ablest and safest men. No one who knows him has to guess at his position upon any question.

I did not intend to write so much, Bro. A. Malone having promised to write the regular report. W. P. Harvey.

GOD'S FULLNESS.

I once saw a letter written by a young invalid who had been sent to Madeira to escape the rigor of a Scottish winter. It glowed all over with the praises of the place; the climate, the landscape, the friends, the food—all were of the best. Even in the matter of health there was neither sickness nor pain. But one plaint, not loud but long, ran through the letter like a woe; the keynote of its melancholy cadence was, "I have no appetite. If the appetite should return, I would be well." The next mail brought intelligence that she was dead and buried. In the midst of plenty, she died of want—a want not of food, but of hunger.

This is the ailment of which many souls are dying in the city and the land of to-day. Walls of salvation are flowing, and overflowing and flooding the lands. The proclamation everywhere resounds, "Ho, every one that thirsteth, come ye to the waters." The whole world may get life there as well as one man. All the fulness of the Godhead is treasured up in Christ. On one side all things are now ready. Here is the water of life, but where are the "thirsty souls"? Many perish—perish for want of it. I know not any pleasure of sense more exquisite than a draught of clear water, when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and his salvation are sweet to one, and very tasteless to another.—Dr. Arnot.

A TRIP THROUGH THE "PUR-CHASE."

In the interest of the "Kentucky Children's Home Society," I have recently visited several towns in the extreme southwestern portion of Kentucky. I think no other part of the state is so rapidly developing in agriculture. The land is generally level or undulating, not much of it hilly. Corn, wheat and tobacco are the principal crops. Peas and hay are grown to a considerable extent. Railroad facilities are good. The L. O. is double-tracked across this section from Fulton to Cairo, and a splendid road it is. Churches are numerous in the towns, and the country also seems well supplied.

I began my work at Mayfield, but greatly missed Pastor Roberts, who, after a great meeting in his church, was on a much-needed vacation. His people love him, and well they may, for he is a lovable man.

At Fulton the Methodists have the best meeting-house and the largest congregation. The Baptist saints have decided to build. I pleasantly spent a night with the invincible, ever-in-evidence Dr. J. N. Hall. A summer programme had been placed upon him that, as usual, had fight in it, but that horrid nail interfered, and has, for the time no doubt, kept somebody from being nailed to the wall.

It was a pleasure to be at a well-attended ministers' meeting at Bardwell, meeting some that I had never seen, but more that I had never met. In the absence of Bro. Skinner I took his place on the programme, but I did not go much into the skinning business. John N. Hall, the first evening of the meeting, delivered a grandly strong speech on temperance.

There is one thing to heartily commend in this section of the state: The towns and counties are almost entirely dry. There are only three towns in the "Purchase," I was told, where whiskey is legally sold—Paducah, Wickliffe and Fulton—and the fight is now on hot at Fulton. May God grant a victory for prohibition. There is one source of fear here, a part of the town is in Tennessee. The people in this section love prohibition, and their towns are decent and orderly. I saw no drunken men in all these prohibition towns, and I heard but little complaint of the "blind tiger." The temperance sentiment is too strong for the "blind tiger" to prosper. Why will not towns rise in the majesty of good citizenship, and the exalted purity of Christianity and crush out the accursed evil? I have been greatly pained to know that even college towns will license the damnable bar-room.

My article is growing too long for summer reading. I must, therefore, close without saying all I wished to say of my pleasant trip. Perhaps more anon. I. W. BAUSER.

"To stir thee as wheat!" Sifting is a slow process sometimes; it takes time to get down to the grain. And that is what God wants, the true and sweet kernels. We don't make bread of chaff.—Rev. L. S. Baker.

Our horizon of life is broadened chiefly by the enlargement of heart.

TO THE LADIES.

If you live in Kentucky and want the best wash-detergent that you ever saw, send you to Mrs. B. A. Brannon, Valley Station, Ky., for 1 bar Salome, enough for three weeks. Your white clothes will be whiter, your colored clothes brighter, with absolutely no rubbing and in much shorter time. No need for suds. Amount wanted. If outside of Kentucky, send time and get bar and address of the Company.

EDITORIAL CORRESPONDENCE.

The Baptists of Denver are especially interested in their Woman's College. A fine property was secured, but it was about to be lost for the lack of \$18,000. This has been provided, except \$4,000, under the effective work of the Rev. Dr. Jordan and Judge McNeal. The building will be completed and a school will be opened there as soon as practicable. The Baptists have 18 churches in Denver, including one Swedish, one German, three colored and one that is unsected. The Swedish church are building a house of worship. Dr. Vosburg, pastor of the First church, is in Europe with his family. The church are rejoicing over the payment of a debt that has so long been a burden to them.

There is one thing hard to understand about Colorado. Some three miles south of Central City is a point—Belle View—where one gets the sublimest view the writer ever saw. On this point the artist, Bierstadt, stood and sketched his great painting that made him famous. Here you get the eagle's view of the mountains. Far below you are the canons that come together in the abyss at your feet. The mountains are ranged around at various elevations and with a wonderful variety of colors—and yonder, spanning fully one-third of the horizon to the westward, is the snowy range—the great continental divide. In this range you recognize six of the most famous peaks with their eternal snows, while below you, in the canons, there are houses and gardens, and cattle browsing along Clear creek, and vehicles, like minute insects, going along the roads. On the mountain sides are gold mines with varying sized piles of broken gray stone, taken from the shafts and levels. I have seen many sublime views on both continents, but never one that surpasses this.

Yet many people right here in Denver never heard of it. An honored and, on ordinary matters, well posted friend, who has a fine aesthetic sense too, has lived in Denver ten years, and yet he knew nothing of this magnificent view till I told him of it some ten days ago. It is worth a long journey to see. The Colorado & Southern railroad will take you up to Central City, — miles from Denver, and you go in a vehicle for the three miles. It is interesting to drive from Central City, as our party did, via Belle View, down, down, down, to Idaho Springs, which is a place very interesting in itself, and which is 7,500 feet above sea level. Here are hot and soda mineral springs, the great Newhouse Tunnel, with bath-house, &c. The whole country abounds with mines of all sizes and grades. Here is an opening in the mountain which two men are working by hand. Yonder is a mine worked by horse power. Up there is one with a shaft house, and across there is one with all the latest improvements and machinery. Without moving from my tracks I counted 27 active mines, beside numberless holes in the ground that showed no signs of activity.

Colorado has surpassed California as a gold-producing state, and these mountains seem to have hardly yet been scratched. Many have been made millionaires by these mines, and many more have lost heavily on them. The stories one hears are like fairy tales. A poor man told me that he and two of his friends got hold of a mining claim and began to dig. Finding nothing,

they felt they could not lose what they had spent, and so they dug on and on till their money was all gone. Then they faced the alternative—shall we give up and lose all, or shall we borrow money from friends and go on, hoping to find the precious ore? They decided to go on, for there are not lacking stories of those who after digging long, apparently in vain, suddenly "struck it rich." So they borrowed, and borrowed to the limit of their credit, and still found nothing. In utter despair they then gave up. Two Italians, for almost nothing, got hold of the claim, sunk the shaft 14 feet deeper and found a body of ore that made them both rich. The three friends have been sick ever since. The easiest fortunes that are made, honestly, are made in mining, and yet there is a great deal lost, either by there being no valuable ore found, or else by dishonesty in the management of the mine. The only treasure that is sure is that we lay upon heaven.

T. T. KATON.

Denver, Col.

PERSONAL work is the warp and woof of Christian activity; therefore this important element of service has the largest place in the extension of Christ's Kingdom, and every disciple of Jesus Christ is under obligation to engage in it. It does not necessarily involve the conversion of the person approached, but the attempt to win him, which is the ultimate object always in the mind of the worker. The work itself consists in directing the attention of men to Christ and with discretion urging them to accept the invitation of the Gospel and order their lives by its teaching.—S. M. Sayford.

SWEEP BREATH

When Coffee is Lethal.

A test was made to find just the leaving off of coffee alone would produce an equal condition of health as when coffee is left off and Postum Food Coffee is used in its place.

A man from Olinaton, Wis., made the experiment. He says: "About a year ago I left off drinking coffee and tea and began to use Postum. For several years previous my system had been in wretched condition. I always had a thickly furred, bilious tongue and foul breath, often accompanied with severe headaches. I was troubled all the time with chronic constipation, so that I was morose in disposition and almost discouraged.

At the end of the first week after making the change from coffee to Postum I witnessed a marvelous change in myself. My once coated tongue cleared off, my appetite increased, breath became sweet and the headaches ceased entirely. One thing I wish to state emphatically, you have in Postum a virgin remedy for constipation, for I certainly had about the worst case ever known among mortals and I am completely cured of it. I feel in every way like a new person.

During the last summer I concluded that I would experiment to see if the Postum kept me in good shape or whether I had gotten well from just leaving off coffee. So I quit Postum for quite a time and drank cocoa and water. I found out before two weeks were past that something was wrong and I began to get coveive as of old. It was evident the liver was not working properly, so I became convinced it was not the avoidance of coffee alone that cured me, but the great value came from the regular use of Postum."

WONDERFUL MARTYR SCENES.

"A young man, Li Ru Tang, a painter by profession, had been a diligent and an eager student for some years. He was preacher at Hual-ren city, but being in Hsing-ping-pu, to which place he belonged, when the storm burst, he was apprehended. The Boxers were eager for his recapture, perhaps unwilling to take his life. On the execution-ground he was bound as men are bound who are to be beheaded. He was then asked: 'Will you preach the Jesus religion?' 'As long as I live,' was the reply. Then an eyebrow was cut off with the sword, and the same question was repeated; and so was his answer. Then another eyebrow, an ear, then the other ear. Then his lips were cut off, and still after each cut he was asked and still answered that while he lived he could not but preach the way of salvation to sinners. When he felt he was getting weak, he said: 'I may be unable to speak, but I shall never cease to believe.' Then, with a terrific cross-cut, his heart was cut out and taken away. His heart was exhibited at a theatrical performance for several days. The Boxers themselves are now loud in praise of the man who was so unaturally brave and true to his belief. His death, and the manner of it, produced a greater impression on the public of Hsing-ping-pu than any other.

"After her father's death, Li Ru Tang's only child, a bright girl of fourteen years of age, fled, taking with her a New Testament. Some relatives wished to save her, but she must burn her book. She refused. She ran with 'the book' under her arm into the millet. She was not known by any of the Boxers. She was discovered, however, among the millet. Her book was testimony, and the only testimony, against her. She was brought to the place of execution and asked if she were a believer. She replied that she was. The child fearlessly stood before her tormentors, who asked her if she were not afraid. 'Afraid or not afraid, it is all one,' she replied. But with a smile she met the sword that cut her down.

"The ablest and most intelligent member in the neighborhood of Mardun was a doctor in Shanghaiho Shih. He was apprehended, for he was well known and highly respected over a wide region. His ears were cut off, and, as he would not renounce his faith, the Boxers made a crown of flour over his head, saturated it with kerosene oil, and set it on fire. His they called 'the lamp of heaven'; and under its torture the poor man died.

"The Boxer crisis has left its mark upon the native Christian Church of China. It has purified it of many elements that have hitherto marred its influence and hindered its advance. Nor can we doubt that the blood of its martyrs will be a seed from which the fruits of holiness will yet be reaped in the years to come. The fire of persecution through which the native church has passed has at least convinced every unprejudiced mind of the sincerity of native Christianity, and it has opened the eyes of the church at home to the magnitude of the task to which she has set her hand.

"On the whole, the native church has emerged from its baptism of fire with a much-needed touch of other-worldliness upon it. To be a Christian is a

matter of profounder import than hitherto realized. Faith has been vivified, and the personal relation of each believer to the Saviour more sharply defined. A deeper appreciation of the means of grace and a new-born hunger for spiritual instruction now mark the assemblies of believers. In a word, the church has perceptibly risen to higher levels. It may be temporarily reduced in numbers, but it has indisputably become purer in spirit. The native church is rallying from the shock. The native preachers are, for the most part, back at their posts, and assemblies of the faithful meet steadily for worship. In spite of the political shadows that still darken the sky, one may reverently predict for the native church a future not less faithful than its past." —From "East of the Barrier," by J. Miller Graham.

TWO CONTINUOUS REVIVALS.

At last the hope and ideal of my life is being realized as never before. During all my ministry I have tried to work and look for the salvation of some one at every service. Every religious meeting should be a soul-saving service, and often meetings not of a religious nature could be turned to good account if we had that passion for souls which it is a sin not to have, and would use the tact and wisdom which cometh from above. Surely this should be the supreme purpose of every preaching and prayer-meeting service, and the sermon or service without this purpose is sadly defective.

For several months I have given all my time to my pastoral work, having been away so much in special meetings. Nearly five years ago I gave up my all-time church and accepted Elk Creek church for half time. This, I think, as a rule, is wiser than giving up the pastorate altogether for evangelistic work. With, perhaps, a few exceptions, every pastor should do some evangelistic work, and every evangelist some pastoral work.

About two years ago, after declining a number of calls for the other half of my time, after much prayer, I accepted Lebanon Junction church on the condition that I have a regular assistant, as at Elk Creek, so that I might go on with the evangelistic work. Bro. R. C. Kimble became my assistant at Lebanon Junction and Bro. E. Carter at Elk Creek, and, with their earnest, faithful aid, the Lord graciously blessed our pastoral work while I was away in meetings nearly all the time.

It was so kind of both churches to let their pastor be away so much, and when the secrets of hearts shall be revealed it will be found that it was largely in answer to the earnest, faithful, continuous prayers of the dear ones at home for their absent pastor that so many thousands came to Jesus and were washed in his precious blood. It will be a great occasion for my soul when so many of the blood-washed through greet and thank the faithful members of my churches for sending their pastor to tell them of Jesus and his glorious power to save.

And as they sent their pastor forth to be used of the Lord in blessing others, the Lord is now doubling the blessing and sending it back to them. At Lebanon Junction we have had conversions and baptisms continuously for several months. At our last service there we had three conversions and baptized one in the morning and two at

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous to the aged and infirm. Many sudden deaths are caused by this disease. It is heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney particles will attack the vital organs of the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It cures all ailments of the bladder and sending pain in passing, and sometimes that complicated by the fact of the urine being expelled so often during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful results. It is the only medicine that can be taken in any form. It is a simple, pure, and safe remedy and a book that tells all about it. It is the only medicine that can be taken in any form. It is a simple, pure, and safe remedy and a book that tells all about it. It is the only medicine that can be taken in any form. It is a simple, pure, and safe remedy and a book that tells all about it.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

night, and one to be baptized next Sunday. At Elk Creek there have been many conversions in the last few months. Last Sunday we had a number of conversions and six additions for baptism, all adults except one girl twelve years of age, and her mother came with her to follow Jesus in baptism. Truly "a little child shall lead them."

It grieved me so much when, on account of over-work, together with the demands of my pastoral work, I was forced to give up special meetings for a season, yet if that was the Lord's way of bringing about continuous revivals in both my churches, surely I should not complain, and I do not, for it is God's work and God's way.

I crave the prayers of God's people, that the moving purpose of my life may be to tell the lost ones of Jesus and his power to save, and persuade them to repent ere they perish, not only in special meetings, but in every sermon and at every service.

Geo. O. CATAN,  
1008 First street, Louisville, Ky.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting to be held in August at the New Hamber Baptist church in Webster county:

- SATURDAY.
1. The Mission of a Baptist Church.—Eld. J. H. Spurlin, J. W. Hammack.
2. What are the hindrances to Christianity?—Eld. H. C. Hopewell, H. O. McGill.
3. Nature and importance of Discipline in the Church.—Eld. M. E. Staley, T. A. Conway.
4. The Heathen: Who are they? Our duty toward them.—Eld. W. B. Brooks, U. J. Fox.

SUNDAY.
Missionary Sermon.—Eld. O. H. Gregston.

S. B. WITHERS, President.

PARKER'S HAIR BALMSAM. Cleanses and restores the hair. Promotes a renewed growth. Does not fall out. Restores Gray Hair to its youthful color. Cures itching Scalp. Sold in all Drug Stores.

AN OLD HYMN.

Precious Bible! What a treasure  
Does the Word of God afford;  
All I want for life or pleasure,  
Food and medicine, shield and sword,  
Joy and peace—abundant store,  
Having this, I need no more.

Food to which the world's a stranger,  
Here my hungry soul enjoys;  
Of excess there is no danger;  
Though it fills, it never cloye.  
On a dying Christ I feed,  
He is meat and drink indeed.

When my faith is faint and sickly,  
Or when Satan wounds my mind;  
Cordials to revive me quickly,  
Healing medicine, here I find.  
To the promises I flee,  
Each affords a remedy.

In the hour of dark temptation,  
Satan can not make me yield;  
For the word of consolation  
Is to me a mighty shield.  
While the Scripture truths are sure,  
From his malice I'm secure.

Vain his threats to overcome me,  
When I take the Shepherd's sword;  
Then with ease I drive him from me,  
Satan trembles at the word.  
Tis a word for conquest made,  
Keen the edge and strong the blade.

OUR PULPIT.

THE COMER'S CONFLICT WITH SATAN.

BY O. H. SPURGEON.

And as he was yet a coming,  
The devil threw him down, and tare him.  
And Jesus rebuked the unclean spirit,  
and healed the child, and delivered him again to his father.—Luk. 9:42.

This child possessed with an evil spirit, is a most fitting emblem of every ungodly and unconverted man. Though we be not possessed with devils, yet by nature we are possessed with devilish vices and lusts, which, if they do not distress and vex our bodies, will most certainly destroy our souls. Never creature possessed with evil spirit was in a worse plight than the man who is without God, without Christ and without hope in the world. The casting out of the unclean spirit was moreover a thing that was impossible to man and only possible to God; and so is the conversion of an ungodly sinner a thing beyond the reach of human ability, and only to be accomplished by the might of the Most High. The dreadful howlings, foamings and tearings caused in this unhappy child by the unclean spirit, are a picture of the sins, iniquities and vices into which ungodly men are continually and impetuously hurried; and a type of that sad and terrible suffering which remorse will by-and-by bring to their conscience, and which the vengeance of God will soon cause to occupy their hearts. The bringing of this child to the Saviour by his parents teaches us a lesson, that those of us to whom the care of youth is intrusted, either as parents or teachers, should be anxious to bring our children to Jesus Christ, that he may graciously save them. The devout desire and compassion of the father for his child is but a pattern of what every parent ought to feel for his offspring. Like Abraham, he should pray, "O, that Ishmael might live before thee;" and not only put up the prayer, but also strive in the use of the means to bring his child to the pool of Siloam that haply the angel may stir the stream, and his son may step into the water

and be made whole. The parent should place his offspring where the Saviour walks, that he may look upon him and heal him. The coming of the child to Christ is a picture of saving faith, for faith is coming to Christ, simply believing in the power of his atonement. And lastly, the casting down and tearing which is mentioned in my text is a picture of the comer's conflict with the enemy of souls. "As he was yet a coming, the devil threw him down and tare him." Our subject this morning will be the well-known fact that coming sinners, when they approach the Saviour, are often thrown down by Satan and torn, so that they suffer exceedingly in their minds, and are well-nigh ready to give up in despair.

When this child came to Christ to be healed the devil threw him down and tare him. Now, this is an illustration of what Satan does with most, if not all sinners when they come to Jesus to seek light and life through him; he throws them down and tears them. Allow me to point out how it is that the devil causes those extraordinary pangs and agonies which attend conversion. He has a multitude of devices, for he is cunning and crafty, and he has divers ways of accomplishing that end.

1. First of all he does this by perverting the truth of God for the destruction of the soul's hope and comfort. The devil is very sound in divinity. I never suspected him of heterodoxy yet. I believe him to be one of the most orthodox individuals in creation. Other people may disbelieve the doctrines of revelation, but the devil cannot, for he knows the truth, and though he will belie it often, he is so crafty that he understands that with the soul convinced of sin his best method is not to contradict the truth, but to pervert it. Now I will mention the five great doctrines which we hold to be most prominent in Scripture, by the perversion of each of which the devil tries to keep the soul in bondage, darkness and despair.

First—there is the great doctrine of election—that God hath chosen to himself a number that no man can number, who shall be holy, since they are ordained to be a peculiar people, zealous of good works. Now the devil agitates the coming soul upon that doctrine. "O," saith he, "perhaps you are not elect. It is of no use your coming, and struggling, and striving; you may sit still and do nothing and yet be saved, if you are to be saved; but if your name is written among the lost all your praying, seeking and believing cannot save you." Thus the devil begins preaching sovereignty in the sinner's ear to make him believe that the Lord will assuredly cut him off. He asks, "How can you suppose that such a wretch as you can be elected? You deserve to be damned, and you know it. Your brother is a good moral man, but as for you, you are the chief of sinners; do you think God would choose you?" Then if the tempted one is instructed that election is not according to merit, but of God's free will, Satan opens another battery and insinuates, "You would not feel like this if you were one of God's elect; [you would not be allowed to come into all this suffering, and pray so long in vain." And again he whispers, "You are not one of his;" and thus attempts to throw the soul down and tear it in pieces. I would just like to have a blow at his schemes this morning by reminding our friends that

when they come to Christ they never need puzzle themselves about the doctrine of election. No one, in teaching a child the alphabet, makes him learn Z before he has learned A; so a sinner must not expect to learn election until he knows faith. The text with which he has to do is this: "He that believeth on the Lord Jesus shall be saved;" and when the Lord has enabled him to learn and believe that, he may go on to this: "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus." But if he cannot shake off the subject from his mind, he need not do it, for he may remember that every penitent is elect, every believer is elect. However great the sinner, if he does but repent, that is a proof that he is elect; if he does but believe on Christ, he is as certainly elected as his faith is genuine. I cannot tell that I am elected before I know whether I believe in God. I cannot tell a thing unless I see its effects. I cannot tell whether there is a seed in the ground unless you enable me to stir up the soil, or to wait till I see the blade shooting from under the earth; so I cannot tell whether your name is written in the Lamb's book of life until I see God's love manifested in you in the stretching out of your hearts toward God. I cannot disembowel the deep rocks of obscurity to find out that hidden thing unless evidences and effects furnish me with spade and pickaxe. Let not the soul be distressed about election, for all who repent and believe do so, as the effect of their election.

The next doctrine is that of our depravity; that all men are fallen in Adam; that they are all gone aside from the truth, and that moreover by their practice they have become full of sin; that in them dwelleth no good thing, and that if any good thing shall ever come there, it shall be put there by God; for there is not even the seed of goodness in the heart, much less the flower of it. The devil tortures the soul with that doctrine, and he says, "See what a depraved creature you are; you know how dreadfully you have sinned against God; you have gone astray ten thousand times. Ah! poor soul, get up again, the devil has no right to throw you down. Your sin cannot be too great for God's mercy. It is not the greatness of sin that can cause any man to be damned, if there be not a want of faith. If a man has faith, notwithstanding all the sins he ever may have committed, he shall be saved; but if he have but one sin without faith, that one sin shall utterly destroy him. Faith in the blood of Christ destroys the sting of sin. One drop of the Saviour's precious blood could extinguish a thousand flaming worlds if God should will it, much more put out the burning fears of your poor heart. If thou believest in Christ, thou shalt say to the mountain of thy guilt, 'Be thou removed far hence, and cast into the depths of the sea.'"

Then, there is the doctrine of effectual calling, that God calls his children effectually; that it is not the power of man which brings us to God, but that it is the work of God to bring man to grace; that he calls those whom he would save with an effectual and special calling which he vouchsafes only to his children. "There, now," says the evil one, "the minister said there must be an effectual call; depend upon it

yours is not such a call; it never came from God; it is only a few heated feelings; you were excited a little under the sermon, and it will all be gone directly, like the morning cloud or the early dew. You have strong desires sometimes, but at other seasons they are not half so vehement; if the Lord drew you, you would be always drawn with the same power; it will be over soon, and you will be all the worse for having been inclined to go to God under these legal convictions, and then, afterward, running away from him." Well, beloved, tell Satan that you don't know whether it is an effectual call, but you know this, that if you perish you will go to Christ and perish only there; tell him you know it is so effectual that you cannot help going to Christ; that whether it is to last or not you cannot say that you will let him know by-and-by; but that you are resolved—for this is your last defense—if you perish, to perish at the cross of Christ; and so by the help of God you may by such means overcome him when he throws you down on that doctrine.

The devil will also pervert the doctrine of final perseverance. "Look," says Satan, "the children of God always hold on their way; they never leave off being holy; they persevere; their faith is like the path of the just, shining more and more unto the perfect day; and so would yours be if you were one of the Lord's. But you will never be able to persevere. Don't you remember, six months ago, when you were lying on a sick-bed, you resolved to serve God, and it all broke down? You have vowed many times that you would be a Christian, and it has not lasted a fortnight. It will never do; you are too fickle; you will never keep fast-hold on Christ; you will go with him a little while, but you will be sure to turn back; therefore, you cannot be one of the Lord's for they never do turn back." So he tries to pull and tear the poor soul on that great and comforting doctrine. The same nail on which a sinner must hang his hope the devil tries to drive into the very temples of his faith, that he may die like Sisera in the tent of Jael. O, poor soul, tell Satan that thy perseverance is not thine, but that God is the author of it; that however weak thou art, thou knowest thy weakness, but that if God begins a good work he will never leave it unfinished. And repelling him thus, thou mayest rise up from that throwing down and tearing which he has given to thee.

2. But Satan is not very scrupulous, and he sometimes throws the coming sinner down and tears him by telling horrible falsehoods. Some of you may not have known this, and I thank

God if you do not understand some of the things of which I am about to speak. Many a time when the soul is coming to Christ, Satan violently injects infidel thoughts. I have never been thoroughly an unbeliever but once, and that was not before I knew the need of a Saviour, but after it. It was just when I wanted Christ and pan'd after him, that on a sudden the thought crossed my mind, which I abhorred but could not corquer, that there was no God, no Christ, no heaven, no hell; that all my prayers were but a farce, and that I might as well have whistled to the winds or spoken to the howling waves. Ah! I remember how my ship drifted along through that sea of fire, loosened from the anchor of my faith which I had received from my fathers. I doubted everything, until at last the devil defeated himself by making me doubt my own existence, and I thought I was an idea floating in the nothingness of vacuity; then startled with that thought, and feeling that I was substantial flesh and blood after all, I saw that God was, and Christ was, and heaven was, and hell was, and that all these things were very truths. I should not be astonished if many here had been on the very verge of infidelity, and have doubted almost everything.

3. Then if the devil cannot overcome you there, he tries another method; he takes all the threatening passages out of God's Word, and says they all apply to you. He reads you this passage, "There is a sin unto death; I do not say that ye should pray for it." "There," says the devil, "the apostle did not say he could even pray for the man who had committed certain sins." Then he reads that "sin against the Holy Ghost shall never be forgiven." "There," he says, "is your character; you have committed sin against the Holy Ghost, and you will never be pardoned." Then he brings another passage: "Let him alone; Ephraim is given unto his idols." "There," says Satan, "you have had no liberty in prayer lately; God has let you alone; you are given unto idols; you are entirely destroyed." and the cruel fiend howls his song of joy, and makes a merry dance over the thought that the poor soul is to be lost. But do not believe him, my dear friends. No man has committed the sin against the Holy Ghost as long as he has grace to repent; it is certain that no man can have committed that sin if he flies to Christ and believes on him. No believing soul can commit it; no penitent sinner ever has committed it. If a man be careless and thoughtless—if he can hear a terrible sermon and laugh it off, and put away his convictions—if he never

feels any strivings of conscience, there is a fear that he may have committed that sin. But as long as you have any desires to Christ, you have no more committed that sin than you have flown up to the stars and swept cobwebs from the skies. As long as you have any sense of your guilt, any desire to be redeemed, you cannot have fallen into that sin; as a penitent you may still be saved, but if you had committed it, you could not be penitent.

Now I will give the poor sinner a means of detecting Satan, so that he may know whether his convictions are from the Holy Spirit, or merely the bellying of hell in his ears. In the first place, you may be always sure that that which comes from the devil will make you look at yourselves, but not at Christ. The Holy Spirit's work is to turn our eyes from ourselves to Jesus Christ, but the enemy's work is the very opposite. Nine out of ten of the insinuations of the devil have to do with ourselves. "You are guilty," says the devil—that is self. "You have not faith"—that is self. "You have none of the joy of the Spirit, and therefore cannot be one of his"—that is self. Thus the devil begins picking holes in us; whereas the Holy Spirit takes self entirely away, and tells us that we are "nothing at all," but that

"Jesus Christ is all-in-all."

Satan brings the carcass of self and pulls it about, and because that is corrupt, tells us that most assuredly we cannot be saved. But remember, sinner, it is not thy hold of Christ that saves thee—it is Christ; it is not thy joy in Christ that saves thee—it is Christ; it is not even faith in Christ, though that is the instrument—it is Christ's blood and merits; therefore look not so much to thy hand with which thou art grasping Christ as to Christ; look not to thy hope, but to Christ, the author and finisher of thy faith; and if thou do that, ten thousand devils can not throw thee down, but as long as thou lookest at thyself, the meanest of those evil spirits may tread thee beneath his feet.

You may discern the devil's insinuations in another way; they generally reflect upon some attribute of God. Sometimes they reflect upon his love, and tell you that God will not save you; sometimes upon his long suffering, and they tell you are too old, and that God won't save you; sometimes upon his sovereignty, and they tell you that God does not choose as he wills, but that he has respect to characters, and takes men according to their merits; sometimes they reflect upon God's truth, and they tell you that he will not keep his promise; ay, and sometimes they reflect upon the very being of God, and tell you that there is no such a one. But O poor trembling soul, Satan shall not get an advantage over thee; but take care—detect him; and when thou hast found out the devil, thou hast frustrated his aims as far as thou art thyself concerned.

There is one thing which we,

all of us too much becloud in our preaching, though I believe we do it very unintentionally—namely, the great truth that it is not prayer, it is not faith, it is not our doings, it is not our feelings upon which we must rest, but upon Christ, and on Christ alone. We are apt to think that we are not in a right state, that we do not feel enough, instead of remembering that our business is not with self, but Christ. Our business is only with Christ. O soul, if thou couldst fix thy soul on Jesus, and neglect every thing else—if thou couldst but despise good works, and aught else, as far as they relate to thy salvation, and look wholly, simply on Christ, I feel that Satan would soon give up throwing thee down, he would find that it would not answer his purpose, for thou wouldst fall on Christ, and like the giant who fell upon his mother, the earth, thou wouldst rise up each time stronger than before. Have I then within hearing one poor, tried, tempted, devil-dragged soul? Has Satan been pulling you through the thorns, and briars, and thickets, until you are scared and bruised? Come now, I have tried to preach a rough sermon to you because I knew I had rough work to do with roughly-used souls. Is there nothing here, poor sinner, that thou canst lay hold upon? Art thou locked up that not one ray of light comes through the iron bars? What? Why, man, I have brought thee a pitcher and a piece of bread to-day even in thy dungeon. Though thou art cast down, there is a little here to comfort thee in what I have said; but O! if my Master would come he would bring more than that, for he would rebuke the unclean spirit, and it would immediately depart from thee. Let me beseech thee, look only to Christ; never expect deliverance from self, from Satan, from ministers, or from means of any kind apart from Christ; keep thine eye simply on him: let his death, his agonies, his groans, his sufferings, his merits, his glories, his intercession, be fresh upon thy mind; when thou wakest in the morning look for him; when thou liest down at night look for him. O! let not thy hopes and fears come between thee and Christ.

I have some here, however, who will laugh at what I have been preaching this morning. Ah! sirs, you may do so; but bitter though my text may be, I wish you had it in your mouths. Though sad be the experience of being torn when coming to Christ, I had rather see you so than see you whole away from Christ. It is better to be rent in pieces coming to the Saviour, than to have a sound, whole heart away from him. Tremble, sinner, tremble, for if thou comest not to Christ, he shall rend thee at last; his eye shall not pity, neither shall his hand spare thee. He hath said, "Beware ye that forget God, lest I tear you in pieces and there be none to deliver."

A pure heart is more precious in the sight of God than aught else on earth. The pure heart is a fair, finely adorned chamber, the dwelling of the Holy Ghost, the golden temple of the Godhead—a sanctuary of the only-begotten Son, in which he worships the Father. That is a heart that finds its whole and only satisfaction in God, which relishes and desires nothing but God, whose thoughts and inclinations are toward God and God alone.—Helpful Thoughts.

LOUISIANA BAPTIST CONVENTION.

The Louisiana Baptist State Convention held its 54th annual session, July 17-20, at Minden, La., some 280 messengers being enrolled. Judge J. T. Watkins, one of Louisiana's first citizens, was elected President.

Brethren W. P. Harvey, of the Recorder; J. R. Sampey, of the Seminary; B. W. Spillman, of the Sunday School Board; G. B. Rogers, of the American Baptist Publication Society; I. M. Wise, of Kentucky; E. E. Bomar, of the Foreign Mission Board; G. M. Harrell, of Texas, and A. Cook, of the Baptist Advance, of Arkansas, were welcomed as visitors. These brethren contributed much to the pleasure and profit of the session. Bro. Harvey's speech on Home Missions was a powerful plea for Baptists' arousing to do the work they only can do. Bro. Spillman's Sunday-school speech captured the Convention. Bro. Rogers, on the magnificent work of the American Baptist Publication Society, presented the question in so splendid a way that a resolution was unanimously adopted, instructing the State Mission Board to inform the Society that Louisiana Baptists invite their help in reaching our vast destitution. This was one of the most sensible things done by the Convention.

The Executive Board made a splendid report. The work has been successfully prosecuted the past year without debt. Three thousand six hundred and forty-nine dollars and sixty-nine cents was raised for Foreign Missions, and \$3,274 24 for Home Missions, an increase over any previous year. Twenty-seven missionaries were at work in the State, reporting some 350 baptisms. Six brethren labored part of the year as colporteurs. Some new points of much importance were entered, and another Catholic parish has a promising church established at one of its central towns. The report of the Committee on State Missions recommended an increase of 26 per cent. in contributions to this work. We wish we had more money here. There are opportunities for us we would seize with joy if we were only able to do so. The Executive Board report pathetically states: "Appeal after appeal for help has been received, but to most of them we have been compelled to turn a deaf ear." Special efforts will be made the coming year to develop the Baptists already made, that we may have more and better Baptists. Following the plan suggested by the Southern Baptist Convention, a committee was appointed, composed of some twenty-eight members, to enlist the active co-operation of the churches of each Association in the work of raising money with which to carry on the work on an enlarged scale. Baptists in Kentucky and everywhere else should not fail to remember us away down here in these difficult places when they pray.

The interest in the cause of Education was fine at this Convention. Encouraging reports came from our male and female colleges were read, and good speeches made by Presidents Edwards and Thigpen. Six hundred dollars was raised to liquidate the last of the debt at Keachie, \$800 to help on ensuing session at Mt. Lebanon, and a strong committee was appointed to raise \$25,000 endowment for our Male College. This is a step in the right direction. We are sure that with the dif-

—BARGAINS IN—

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culties by which we are surrounded, we have the best schools, the best paper and the best everything of any State in the bounds of the Southern Baptist Convention.

The affairs of our paper, *The Chronicle*, came up for an extensive airing. For fifteen years Bro. Boone has been bearing almost the entire burden of this enterprise, and his faithfulness has been remarkable; but the time has come when he must have help. A stock company has been formed, and shares taken to the amount of a few thousands, not enough, however, to enable the paper to realize the hope of its editor; so he offered his resignation to the Company, and the Convention was informed of this and all other matters in connection therewith by the report of the Committee on Publications. The Convention felt itself morally bound to stand by and support the *Chronicle*, for so long time its organ, and so appointed a committee of three, Bro. Ware, Robinson and Wright, to assist in placing the paper on a good, sound financial basis. In Louisiana we have some scores of men who know all about running a newspaper, and probably we should be grieved that no plan can be hit upon which would secure the services of the whole to push in this responsible position. We hope, however, that the *Chronicle* will long live and flourish in the noble influence it ever has exerted in behalf of every good cause.

Woman's Work was commended in a strong report, and forcible addresses were made. In Louisiana our women are a powerful help, and we appreciate and encourage their laudable efforts for the Master's cause.

The Orphanage matter was up for a large share of attention. At Lake Charles it has been located, and plans will be pushed to erect at once suitable buildings. It is a popular enterprise, and there will probably be no trouble in raising all needed funds for its maintenance.

Some time during the session of the Convention brethren believing in the wisdom of it, organized a State B. Y. P. U. Nobody here opposes the organization of these societies where they are desired. Some of us, though, think they are tolerably well ex-

aggerated in importance. As a whole, the Convention was one of the very best ever held. The entertainment at Minden was simply superb, the spirit pervading the meeting was good, the presiding officer most excellent, the committees faithful, the speeches first-class, and, with one or two exceptions, well within the time-limit.

Next year we hope to meet at Winfield, a thriving town recently sought out by railroads. Come, Bro. Harvey, and help us to make it the best of all the meetings in our history. J.

PHYSIANTHUS ALBENS.

Such is the name of a plant far up in the North. It blooms in August, and gives forth a most delightful fragrance. The flowers are exquisitely beautiful, and, altogether, the plant is very attractive. Butterflies hover around it in large numbers and push their trunks into the corollas to sip the honey. A pair of sensitive pinchers in the heart of the flower seizes the poor fly's delicate proboscis and holds it tenaciously until life is extinct. As I read the history and studied the character of this plant, I thought how like sin it is. Beautiful, attractive and possessed with numberless qualities calculated to charm, sin, in its multi-form characteristics, is well prepared to seduce and ruin poor, weak, fallen humanity. Paul speaks of the "deceitfulness of sin," and warns to watchfulness and prayer lest we enter into temptation. Remember the *Physianthus Albens* and the flies.

T. E. RICHY.

Princeton, Ky.

Our life path is not straight, nor does it lie in gently varying curves. God marks his ways for us with angles. We may think we see miles ahead, but quickly we are whirled around an unexpected corner. The whole direction is altered; the sun suddenly turns our shadows to a new point of the compass; the foliage that shone like translucent gold becomes in a moment dun and darkly green. The old path is in sight no longer, turn and view the road as we may. As we go on the aspect changes, the sight changes, the man changes. This is what we live for—to move in new-appointed ways.—Patterson Du Bois.

## NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Stitches, or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is send for my First Effort, and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address.

DR. W. H. HAY,  
64 Pine Street, New York City.

EDITORIAL.

The deep spirituality of our Saviour's teaching frequently made it mysterious even to his disciples. Upon one occasion, when he was delivering one of his most spiritual discourses, Judas (not Iscariot) asked him, "How is it that thou wilt reveal thyself unto us and not unto the world?" Jesus explained it unto him. The trouble is not with the teaching, but with the hearer. Spiritual truths cannot be imparted to men of the world because they are not capacitated to receive them. Musical manifestations cannot be made to those who have "no ear for music."

There are three ways in which Jesus manifests himself unto the spiritual. All these are "spiritually discerned." He reveals himself as a perfect and complete Savior. His true disciples are conscious that he has saved them from sin in its guilt, thus removing the obligation and fear of punishment in the infliction of the penalty of the violated law: from sin in its pollutions, thus cleansing them from its stains; from sin in its power, thus giving the disposition and ability to resist temptations. Thus the real Christian finds in Christ manifested a Saviour able and willing to make him a victor over the "world, the flesh and the devil."

Again, he manifests himself in the person of the Holy Spirit, as an Agent able and willing to develop his spiritual nature. In regeneration the Holy Spirit imparts a spiritual nature which is susceptible of development. It is the nature of Christ, and hence its development is the becoming more and more like Him in the interior and exterior life. The "old man" dwindles as the "new man" expands. Christ can never manifest himself thus unto men of the world because they have no spiritual sense to receive.

Again, he is the great Revealer of future invisible spiritual blessings. Into the mind and heart of the regenerated man comes a joyous knowledge of the realities of the life beyond death. As the poet, Coleridge, says,

"In some hour of solemn jubilee, The money gates of Paradise through wide open, and forth come, in fragrant wild, Sweet echoes of unearthly melodies, And odors snatched from beds of amaranth, And they that from the crystal river of life Spring up on freshened wing, ambrosial gales! The favored good man in his lonely walk Perceives them, and his silent spirit drinks Strange bliss, which he shall recognize in heaven."

Thus to the consecrated Christian Christ gives glimpses of fadeless glories to be fully enjoyed throughout eternity. To him faith is indeed "the substance of things hoped for, the evidence of things not seen." So long as faith is strong, his hope is bright, and eternal joys are as real as the joys of this life. No such revelations can come to men of the world, for they have rejected the Christ that gives them. How Christ reveals himself is one of the wonders of the Gospel. Now he is personally in heaven as the saint's Intercessor. But when he ascended, according to his promise, he sent down the Holy Spirit as his representative. The office of the Spirit is to take the things of Christ and show them unto us. He places within us the consciousness of the presence of Christ, "the hope of

glory." He thus "seals," "sanctifies" and "fills" the soul of the consecrated Christian. Let us yield thus to him and be filled always.

The London Daily Chronicle says that the Pope has expressed the highest satisfaction with the negotiations between the Papal See and Judge Taft. He said that "having started direct relations with the American Government at Washington is one of the happiest events of my pontificate."

He does well to be jubilant from his standpoint. But the Protestants of the United States ought to be indignant, and to make their indignation known to Congress, as that body has yet to pass on the sending of Taft to Rome. For many years the papacy has striven hard to enter into diplomatic relations with the United States, to which the Pope has no more claim than the President of the Baptist Union in England, or the Moderator of the Scotch Presbyterian General Assembly. And behold the Pope has accomplished his purpose temporarily, and if success and skill can do it, it will be a permanent thing.

We have never seen any reason for buying the friars' lands in the Philippines. The treaty with Spain confirmed their title to these lands. The United States Government only buys land which it needs for naval or military purposes. Land so needed can be condemned and purchased without consulting the Pope or the President of the Southern Baptist Convention. Land not so needed ought not to be bought with the tax-payers' money. And above all things, land owned by the Catholic hierarchy ought not to be bought by the thousands of acres. It will put millions of dollars into their treasury to be used against the Protestants of the United States. If the Protestants of this country were blind to the great advantage to the Catholic hierarchy in selling these lands to the United States, their eyes would have been opened by the admissions made by Secretary Root in his last letter to Judge Taft. In it he said of the sale of the lands that the "Government has proposed an arrangement which is supposed to be very advantageous to the church." No doubt of that. Surely Secretary Root forgot that his letter would be read by Protestants here as well as by the Pope and his cardinals. In another place he says the Filipinos wished to confiscate the lands, but that the United States desired to "avoid causing loss to the church." It is no business of our Government how much Methodists, Baptists or Catholics lose on their property.

Again he says: "In making this proposal [to buy the lands] the United States' representatives were well aware that, financially, it was only of benefit to the church, for the lands are unproductive, and held in adverse possession by the natives, who refuse to pay rent." Of the great advantage financially to the Roman Catholic church that the Government should buy these lands, there is no question. Do the Protestants of America believe that these millions of money will be used by the Catholics in a way to advance the cause of true religion, of religious liberty, &c., in this country? Is not the Catholic church powerful enough and dangerous enough in this land now? These lands have not been bought and paid for yet. We hope there is spirit enough among the Protestants to see

that this sale, which will be of great advantage to the Catholic church, is not concluded. If we allow it, it will serve us exactly right if every dollar of the millions paid is spent in this country in a propaganda against us and our children.

AN EXAMPLE TO DEACONS.

How much of Spurgeon's success was due to the earnest prayers of his godly members, will not be known till eternity. How they prayed for him is shown in an incident which Newman Hall told, which came under his personal knowledge, he being with Spurgeon at the time.

Spurgeon was to preach at the great annual meeting of the London Missionary Society. At seven o'clock of the morning he was to preach his text came into his mind. Until that time he had been unable to settle upon one. He made brief notes on a single sheet of paper, which he handed to Dr. Hall.

He preached for an hour to two thousand people. It was a great sermon, according to Dr. Hall's judgment, for impressiveness and usefulness. Spurgeon was at his best, and his congregation listened intently to the close.

After the sermon was over, one of Spurgeon's deacons said to him: "You did well, and felt happy. I knew you would. I was up early, and from 5 to 7 was urgent in prayer that God would give you a message."

Is it any wonder that Spurgeon's sermons did so much good, and are still doing so much good, in the world? What might not many another pastor accomplish if he had deacons who were so desirous that he should receive a message from God to deliver to the people, that they would arise early and pray from 5 to 7?

Let us ask the good deacons who read this, do you pray thus for your pastor? Pray not only in general terms that God will bless him, but for his message in some one sermon?

Spurgeon set his deacons an example of spending hours in prayer to God in his closet. It was his joy to be in communion with his God. And his example made them mighty men of prayer.

We are afraid that if both pastors and deacons in our land were put under oath as to the length of time they spend in their private prayers, the time could be counted by minutes instead of hours. And this would include all their prayers, for God's glory and kingdom, the salvation of souls, the churches, their own families and their own spiritual and temporal needs.

We believe that if many conscientious Christians would time themselves honestly for one day, they would be grieved and humbled at the little time they give to their Heavenly Father.

We hope that this story of Spurgeon's faithful deacon will touch the heart of many a good deacon who does love God and God's cause, but who has not prayed for his pastor's sermons as he ought from thoughtlessness to be more faithful in the future.

We enjoyed seeing Bro. M. P. Hunt and H. C. Risner and Prof. Black in the office last week. They were bright and joyous life, and a sight of their cheerful faces was refreshing. They all report church matters as progressing most encouragingly. Bro. Risner is proud and happy over the handsome new house of worship his church has

The Ohio State Journal gives an incident in which a mother received a severe and needed rebuke. She had caught her little son Jimmie in a falsehood, and said to him, "It is very wrong to tell a falsehood."

"Then we are both offal sinners, ain't we, Ma?" asked the little fellow.

"Both! What do you mean?" she asked, with great indignation.

"Why, you told Mrs. Smith, yesterday, that you hoped she would call again, an' after she wuz gone you said you wished she'd never come again."

The Journal does not tell us more, but let us hope that the mother repented, asked God's pardon for her sin, and resolved never again to tell a falsehood. Was she the only mother on whom a child could turn, reminding her of her lying?

We once heard a mother tell a child that if he did a certain thing she would whip him. In the course of a few moments he did the forbidden thing, but she did not whip him, simply saying that if he ever did it again she would give him a whipping. Not long after she was lamenting to us that he would tell falsehoods, and she could not imagine how he had learned to do it, unless it was by associating with the little darkies!

We heard a friend not long ago, speaking of a revered mother long since gone to Heaven, say: "My mother never told me a falsehood. If she threatened me with punishment or promised me some candy, the punishment or candy came as sure as fate. One of her children would not have been more surprised had the sun gone down at mid-day than to have heard from her lips any word that was not strictly truthful."

Could your child say that of you when you lie under the grave yard grasses?

WILLIAM QUARRIE is the George Muller of Scotland. Twenty-five years ago he was a business man in Scotland, who was known for his piety and benevolence. A lady urged him to give up his business and devote himself to the waifs in the streets, especially those of Glasgow. He had previously been much interested in them, and had devoted time and money to their welfare. While her words were in his mind, he received a check of \$10,000 from a Scotchman in London, to be used for the benefit of orphan children. The check coming then seemed to him an indication of Providence to devote his life to the waifs, as his friend had urged. He gave up his business and began his orphanage, resolving, as Muller did, never to ask any man for money, but to trust in God for everything.

For twenty-five years his work has prospered, and money has come from God's stewards all over the world. How great the work is, and how much he has received, is indicated by the size and value of the buildings he has found it necessary to build. These are located at the Bridge-at-Weir, and are valued at \$1,000,000.

The Examiner says there are a man and wife in France who live entirely on fruits and nuts. What freedom from the trouble of cooking that household enjoys. But before any one accepts this plan, it would be necessary to know the state of their health for some months, and also if they did not grow very tired of their dietary.

Editorial Varieties

The Canadian Baptist says that the Spurgeon Orphanage received \$200 more this year than last. Its expenditure was \$79,000. We are rejoiced to know that the Orphanage is flourishing, although the great founder has been dead ten years.

A pastor tells this story. In the town in which he once lived, the wife of a Presbyterian preacher said to her husband: "I think the only requirement for admission to the church should be ability to pay pew rent." No comment could be juster to that.

Rev. W. H. Leatherman, pastor of the Methodist church at DeGraff, Ohio, was drowned while trying to rescue Earl Newman, a boy of thirteen. Earl had gone in swimming and was seized with cramps. Mr. Leatherman leaves a widow and two children.

On the Fourth of July Downe made a speech to his followers in which he denounced the Declaration of Independence, calling it a farce and a fraud. "Now, for instance," said he, "you are not my equals, are you?" And his followers admitted meekly that they were not!

Here is a shrewd youngster who will be heard of, if he lives to be grown. While in on a visit near New Orleans, William W. He replied diplomatically: "If you've got it already made, I do; but if you want me to turn the freaser, I don't."

A traveler has found on a tombstone in Tyrol this inscription. The initials of the name were all that was given: "Here rests in God, F. H. He lived twenty-six years as man, and thirty-seven as husband." One would like to see his wife's tombstone if the writer her own epitaph as he evidently did.

An American and an Englishman have organized an expedition to seek for the devil. The district of Walamo on the Upper Nile is said by the natives to be his special stamping ground, and there the expedition will seek him. They could find him with no trouble and expense by going into the slums of a city at midnight.

The supremacy of ping-pong is threatened. A recent paper says the latest craze on a visit near New Orleans, William W. He replied diplomatically: "If you've got it already made, I do; but if you want me to turn the freaser, I don't."

A negro preacher in Cleveland, Ohio, day and night, on the public square, shouts: "If August 15th should be destroyed by fire and water." We suppose he is crazy and imagines he is Jonah. Some negro families are moving away from the city, and it is said that some white families are so credulous they are making arrangements to leave also. Is there any bound to human credulity?

This is good news for the United States, but we are sorry for Mexico. The N. Y. Advertiser says that the Mormons are leaving Arizona very rapidly and going to Mexico. The Mormons are such fine farmers that the Mexican government has granted them lands, and already 15,000 have been colonized in the states of Sonora and Chihuahua. Four tracts of land containing 50,000 acres are owned by them. It is understood that polygamy will not be interfered with.

There are many new things in the jewelry stores which are rather puzzling to the man of Liberty. Mr. gave up frankly the effort to understand one which he bought as a wedding present, and so sent it with this note: "You will find in the box a thing which I wish has something to do with cutting. It is a harpoon and a bay fork. It may be for spearing pickles or sticking chopped cabbage. Anyway, you will be so happy that you won't care."

Every now and then, some lover of English ways arises in this country and talks of the "Anglo-Saxon nations," meaning us. A Boston Patriot writes that the United States census and says that only 1% of Americans are Anglo-Saxons. A larger per cent are of Irish descent, and Irish are Celtic. He goes on to say that there were few people in this country at the Revolution. A census of the time shows Dutch in New York and French in the Carolinas. And since that time there has been but little emigration from England.

Dr. Oakright has appealed to Minister Conger for protection for the missionaries in Szechuan. The missionaries have not been interfered with, but he thinks they are in danger. Many of the native Christians have been killed. The Chinese government accuses Mr. Conger that the missionaries are in his danger and shall be protected.

The Chinese government contends that the murder of Chinese citizens by Chinese is their business and not that of the United States. As a matter of fact, the Chinese contention, that is true. We would regret it instantly if the English ambassador in Washington should ask his government to interfere because Kewitch was killing Kewitchians in a secret fund. If he killed every English subject, it would be a different thing.

# AMONG THE Churches

## THE STATE.

Last Sunday was a great day with the saints at Twenty-second and Walnut-street church. Their former pastor, Rev. M. F. Hunt, was with them and succeeded in removing the members on their new Sunday school room. Pastor Dement, leaves this week for his vacation of a month. Bro. Wolford supplying in his absence.

Bro. Malcom Thompson, Clerk of the Association, writes from the Depot: "Please announce in the columns of your paper that conveyances will be at Chillicothe, on the C. & O. R. R. to meet all trains for delegates and visitors who may come that way for Elders' Banquet which will be held at David's Fork church August 13th and 14th. Be sure and be on hand."

Bro. Horace W. Coleman writes: "The Elk Horn Baptist Association holds its next meeting with the David's Fork church, August 13th and 14th. The Board of Christian Education for all delegates and visitors. Conveyances will meet all who come by train at Chillicothe on all trains."

Pastor Z. W. Pigg writes: "A few days since we closed a very helpful meeting with the Paint Lick church. Bro. P. J. Conkright, a student of the Seminary, did the preaching. I have never listened to a more helpful series of sermons, nor worked with one who seemed more desirous of the salvation of souls. There were 10 accessions to the church by experience and baptism, 1 by relation, 1 restored and the church greatly strengthened. Unto God be all the glory."

Bro. M. Patrick writes from Inez: "The Baptist people in this section have long been lukewarm but thank God Bro. H. B. Brown, C. P. Pierce and F. S. Kirk honored us with their presence for a few days and we have a couple of sermons each, and we have gone to work in a limited way. During the months of June and July we have established seven Sunday schools with 310 pupils, using Baptist literature. We hope to do more, and we look for Bro. Baker, Pierce and Kirk to come to us again. The territory in which work should be done will include a large number of Baptist people, who know nothing of Sunday schools and their effects. We implore more help."

Pastor R. C. Kimble writes from Corbin: "Since July 1 I have been on my new field, and I have been very busy trying to find my people and enlist all in the work. I find a noble people, kind and generous, and may seem to be wide awake to the interests of the work. On the whole the work seems to start well. The people have graciously taken me to their homes and hearts. When my family came last Monday there were ample supplies brought in to meet all our needs for several days without cooking, and on Saturday night the pastor's home was honored and such a potting as we received cannot be told in this short space. Vegetables, groceries of all kinds, fruits and sweet flowers in abundance, too numerous to mention, made our hearts glad, and were received as a token of regard from our people. May the Lord continue his goodness in greatly increasing showers of blessings upon them all."

## OTHER STATES.

Pastor J. M. Phillips has accepted the call to the care of the Howard Memorial church of Nashville, Tenn., and has entered upon his work.

Bro. E. E. Griffiths has accepted the call to the pastorate of the First church of Sandwhich, Ill., and entered upon his work.

Pastor Sam. H. Campbell writes: "I have just closed a nine days' meeting with Pleasant Springs church, near Coleman, Ark. This was my first meeting. The Lord gave us his blessing. There were 30 added to the church. I enjoy no paper as I do the Recorder. God bless you in the great work you are doing."

Pastor W. Jas. Robinson writes: "I recently held a ten days' meeting with Bro. A. C. Mason, at Jefferson, Miss., which resulted in 45 accessions to the church. About one hundred people took a very solemn pledge to abstain from drinking alcoholic drinks as they realize the evil influences against the cause."

Bro. Lassarath Vann, of Zerphry, Texas, and Bro. A. T. Wilson, of Brownwood, Texas, are assisting Pastor W. Wilson in a protracted meeting at Mollin, Texas.

Pastor A. N. Couch writes from Forrest City, Ark.: "On last Sunday, August 3, I tendered my resignation at Forrest City Baptist church, to take effect September 1. Please announce and oblige an Old Kentucky boy way down in Arkansas."

Pastor W. M. Murray writes from Springfield, Tenn.: "Our work is moving along nicely. We recently spent about \$400 beautifying the interior of our house of worship. We have a very beautiful church-house now. We have been very fortunate in getting Bro. John E. Barnard, of Anniston, Ala., to hold a series of meetings with us, commencing September 1. We are looking forward to his coming with great interest. We are preparing already for the meeting, and hope to see one hundred conversions."

Pastor Raleigh Wright writes: "Please change my Record from Fairfield, Ill., to Tullahoma, Tenn., where I become pastor August 1st. The Lord has been very blessed. His work at Fairfield. During a pastorate of over two years and five months over 60 have been added to the church and over \$2,000 have been raised; 24 have been added to our fellowship. We have this noble people with much reluctance. We go to Tallahasse under the leading of the Lord and in response to the most hearty call."

Dellwood church, in Jackson Co., Fla., has closed a meeting in which the church was greatly revived and 21 added to the church by baptism.

The new meeting house at Madison, Fla., has been set apart to the worship of God. This house was commenced in December, 1899. The dedication sermon was preached by Elder S. M. Provence, of Tallahasse.

The meeting at Hope Mills, N. C., resulted in 25 accessions to the church, 16 by baptism.

In the meeting at Zoar church, La., 16 were added to the church by baptism and 2 by letter. Bro. S. C. Self, of Hawthorn, La., did the preaching.

At Tricketworth, Texas, Pastor J. L. Logan is rejoicing over a good meeting, resulting in 21 accessions by experience and baptism and 8 by letter.

The meeting at White Hall, Texas, resulted in 21 accessions to the church.

The Bolivar church, Texas, has been greatly strengthened in a meeting. Ten received by baptism, 6 by letter.

In a meeting of nine days held with the church at Renner, Texas, 20 were added to the church.

The meeting at Armour, Texas, closed with 21 accessions by baptism and 5 by letter and restoration.

The meeting held at Norton, Texas, by Bro. D. W. Towns, a church was constituted with 16 members.

Pastor T. F. Coe, Vashit, Texas, says: "Our church has been mightily awakened by a meeting of nine days. Twenty accessions to the church by experience and baptism."

Bro. Eugene C. Routh held a meeting near Lampasas, Texas, which resulted in 35 conversions, 14 baptized and a church was constituted consisting of 24 members.

The church of which Bro. Bonnie Grimes is pastor, Enterprise, Texas, has been graciously blessed. Their meeting resulted in 21 conversions.

Pastor Robert Cooke, Nolan, Tex., and his people are glad. Their meeting nearly doubled their membership. Fifteen were added by baptism, 4 by letter and statement.

The church at Post Oak, Texas, closed their meeting with 23 accessions to the church; 21 by baptism.

A 10 days' meeting at Eden, Ala., resulted in 44 accessions, 35 by baptism.

The church at Allen, Texas, has been greatly revived in a meeting conducted by Bro. E. E. King, of McKinney. Twenty-one accessions to the church.

A meeting at Milldale, Mo., resulted in 16 conversions, 18 baptisms and the organization of a new church.

Bro. J. A. Marsh held a meeting with his church at Donaldson, Ark., resulting in 30 baptisms and several candidates waiting.

A two-weeks' meeting at Higginson, Ark., strengthened the church spiritually and added to its membership 10 by baptism and 7 by letter.

A meeting at Zion church, Texas, resulted in 25 accessions, 15 by baptism and 10 by letter.

accessions. Bro. W. T. McMullen is pastor of both churches.

The church at Frost, Texas, has been wonderfully blessed. Their meeting resulted in 35 additions to the church.

Bro. Oscar E. Bryan assisted Pastor W. J. Pace in a meeting at Center, Texas. Fifty-four conversions and 40 accessions to the church.

The first protracted meeting ever held with the church at Stamford, Texas, resulted in 50 additions to the membership.

The church at Heidenheimer, Texas, has enjoyed a refreshing from the Lord. Forty-one additions to the church and a deep interest in the hearts of the membership.

Bethlehem church, Fender county, N. C., has enjoyed an old-time revival. Twenty-two accessions by experience and baptism.

Bro. Martin, pastor at Mountain Hill, Ga., held a meeting of days at his church resulting in 8 additions to the church.

The church at Dexter, Ga., closed its meeting with 5 additions.

A meeting with the Flowery Branch church, Ga., in which Bro. Ben Stovall did the preaching, resulted in 16 being received into the church.

Thirty-five candidates were baptized. The church at Hix, Texas, held a meeting held with the church at Hix, Texas.

A meeting at Myrtle Springs, Texas resulted in 19 additions to the church and the organization of a young men's prayer-meeting.

The church at Brushy Creek, Texas, held a meeting in which the pastor, R. B. Thames, did the preaching. Eleven accessions to the church.

The meeting at Henderson, Texas, was a great blessing to the church. Twelve accessions by baptism, 1 by letter and 1 by restoration.

The meeting at Pipeon, Ark., closed with 38 additions to the church, 56 by baptism, one of the greatest ever held in Western, Ark.

The greatest revival ever known in Charleston, Ark., closed with 23 additions to the church.

The meeting at Mt. Carmel, Texas, closed with 38 additions, 32 by experience and baptism.

A meeting of one week at Madison, Texas, resulted in 70 additions to the church, 46 by baptism.

The church at Fletcher, Texas, closed a meeting with 19 additions, 16 baptisms.

The meeting at Lytton Springs, Tex., in which Eld. J. T. Ball, of Georgetown, did the preaching, resulted in 26 additions to the church; 26 by baptism.

Smiley church, Texas, Bro. T. W. Staten pastor, was graciously blessed in their meeting. Forty-three were added to the church, 30 by baptism.

## DEAR RECORDER:

At last we have a Baptist church in Savannah, Mo. We organized the first of March with 48 members. In May we called Bro. J. N. Hartley, of Paragould, Ark. He came to us the fifth Sunday in June. Until that time Brethren J. E. Cook and M. P. Hunt, of St. Joseph, Mo., supplied for every two weeks in the afternoon. We have a church building, and are worshipping in our beautiful new court house, dividing the time with the M. E. church, who are building. We get two Sundays and the night of the third. We expect to have a church home by another year. We love Bro. Hartley and his family very much; we think he is the right man for the place, and that God surely sent him to us. We had five additions by letter two weeks ago and two for baptism last Sunday. There are 8 awaiting baptism. Our protracted meeting will begin next Sunday. Bro. Hartley will do the preaching, and we are praying for a meeting a great blessing. Bro. Hartley is not at all well. God grant he may be speedily restored to health. He preached three times the third and fourth Sundays last month. God bless the Recorder.

LOIS E. BERNETT.

DR. WARDER is still progressing, but of course the improvement is slow. He is in the ordinary skill and may not be able to leave for some days. But he is entirely out of danger.

## A Good Milk

For infant feeding is a mixed Cow's milk, from herds of native breeds. Borden's Eagle Brand Condensed Milk herds are properly housed, scientifically fed, and are constantly under the strictest inspection. Avoid unknown brands.

## A NEW BOOK

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

# The Pastor and the Sunday School

Lectures Delivered at the Southern Baptist Theological Seminary, by

REV. WM. E. HATCHER, D.D.

Clark, Ill., pp. 100; postpaid 75 cents.

## BAPTIST SUNDAY SCHOOL BOARD,

NASHVILLE TENN.

## JACKSON, KY.

Jackson is the "gateway to the east" Kentucky counties. Terminus of the L. & E. Ry., it becomes the metropolis of that section, distributing the merchandise of several counties, and the shipping point for their produce—especially coal and lumber. It is of much importance now, and promises to be much more so as development goes on in the region. Religious life in Jackson is on a low plane, but there is great respect for and interest in anything Christian. Methodists and Presbyterians have very good church buildings and considerable membership. Christian Scientists have a house and small membership. Baptists have small membership (17) and are building. Campbellites are trying to build. There is a great outlook for the right party, as the people feel the need of a strong church influence in the town. To me, this great outlook is for the Baptists.

Although the work has been carried on with more or less success, by the State Board, yet the real inception of the present Baptist work, as we made by our noble mission secretary, Dr. Bow, in the early part of this year. He held a series of meetings, with good results, organized a church and raised a subscription of several hundred dollars for church building, setting in motion the present plan of building. Later, Bro. R. L. Baker went on the mountain mission field, locating at Jackson, and very wisely sent some time there. He built up the work, organized a Sunday school in the county there, but his work forbade his giving all his time to one place. The church called Bro. A. C. Dorris, of Lafayette, Ky., a man of years, intelligence, faith and consecration, but he was hindered by his wife's health from entering upon the work until recently (August 3d). Meantime the Board, who are pushing this work with renewed vigor, have been looking for the right man to carry on the work I supplied there during July. The work is interesting, important and intensely difficult; but I repeat, this is a great outlook for Baptists.

Now we have a strong man located upon his field, and he has held for all his time, the business of building is well under way, the religious sentiment of the town is largely Baptist, and there is a general expression of hope for our success; the business men of the town are largely giving to our work. These encouraging circumstances, with the sure promises of God, should lead every lover of Him and His cause—which is so faithfully served by our State Mission Board—to rally to the work. Many things have been planned for the work—a meeting with Pastor Dorris, assisted by Bro. Argabrite, substantial brick church building, etc. These cannot be accomplished unless Brethren pray daily for the conversion of those lost mountaineers, and for God's richest blessings upon the self-sacrificing laborers on that field. Then send liberal contributions for State Missions to the State Board, for they are laboring by this work, and a great many others, in a similar way.

L. E. MASTERS.

## A CURE FOR THE TOBACCO HABIT.

Mrs. M. Hall, 4065 Eleventh St., Des Moines, Ia., has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco over twenty years. All desire for its use gone. Can be fitted by any druggist. Mrs. Hall will gladly send prescription free to anyone sending a stamped envelope.

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7. The Faculty of 1861.

## ORDINATION.

On the 2nd day of August at 11:00 A. M., a council composed of Revs. R. H. Noel, H. F. Aulick and J. W. Saulmon, and Deacons W. A. Todd, W. F. Anderson, R. A. Roston, F. Caldwell, F. Coffey, Isaac Guinn, H. Roberts and John Kindred met with Seaford Cane Baptist church to examine for ordination as deacons the following brethren: viz.: J. G. Guinn, J. W. Todd and J. H. Bullen. The council organized with Rev. H. F. Aulick for chairman and Bro. A. F. Caldwell as clerk. After a thorough examination, the three brethren were found to be sound in the Baptist faith and their ordination was unanimously recommended by the council.

Rev. Noel preached a clear and excellent sermon on the duties of deacons and then Rev. Aulick offered the ordination prayer; after which hands were laid on the candidates. The pastor, Rev. J. W. Saulmon, followed with a brief charge to the church.

At the close of the services, all stood and sang "What a Wonderful We have in Jesus," giving to the new deacons the hand of congratulation, bidding them God-speed.

At night Rev. Aulick held the large audience almost spellbound while he preached to a throng in his own quiet way, which every one who knows Bro. Aulick understands so well, a splendid sermon on the subject, "Some of the Essentials to Church Progress."

Following, a large crowd of about 1,000 people met at 11 A. M. to hear the dedication sermon by Rev. Noel, which was strong and able; after which the crowd of people assembled on the grounds to partake of the break fast dinner prepared by the good sisters of the neighborhood.

In the afternoon Rev. Aulick again preached an interesting sermon on the subject, "True Greatness," after which the entire church, by a rising vote, expressed their great appreciation and thanks for the service so ably rendered them by Revs. Noel and Aulick, also to the deacons mentioned above for their assistance in the ordination.

The work at this place seems to be reviving a great deal. Pray with us that God may direct and bless us and that we may do much for the advancement of his cause and kingdom here. Fraternal regards to our friends.

D. T. VIARR, Rockford, Ky., Aug. 4, 1902.

## LO HERE! AND LO THERE!

We have many good men and women in Kentucky just now working for the cause of temperance, some along one line and some another; some trying to suppress the saloon by one method and some by another; some seem to have no fixed plan of work in view, but make good temperance addresses, take a collection and go on their way. I would not discount any work along these lines that creates public sentiment against the open saloon, but I think it is well to say that the best method for opposing the saloon that has been endorsed by the church people of the state is by the Local Option method. I think it is generally understood now what that means to a Kentucky voter. I think it would be well if we could all do this, and direct our labors along the lines endorsed by so large a body of our citizens and promises so much as to immediate results. If a temperance worker is in the nature of the State or Territorial Local Option Committee, he or she is on our line, and should be encouraged morally and financially, and enjoined to report to headquarters at Georgetown.

J. J. ROCKMAN, Chairman State Committee.



**Children's Corner.**

**DICK'S BEARSKIN.**

BY MAC BRIGOR JENNINS.

We were camped on the edge of the foothills, beneath the rugged sides of the Snow Mountains. We had ridden hard for several days, bringing together the scattered cattle in order to drive part of them into sheltered inclosures for the winter. The early autumn darkness had come upon us, and all the party were gathered about the camp-fire, except two, who were taking care of the little herd a short distance from camp.

Two of us must relieve the watchers at midnight, so, with a friend, I waited by the fire after the others were asleep. The fire burned low; my friend nodded, and I knew he, too, had fallen asleep. I was fast growing drowsy when I was suddenly aroused by an unusual sound. I aroused my companion, and we listened intently. Once more it came across the prairie with the soft night wind—not from the quarter where we knew the herd to be, but far off to the south. I piled more wood, and the bright flames leaped high into the darkness. Instantly we heard the far-away cry again, unquestionably a human voice. A shot was fired from a revolver, and the sleepers rolled out of their blankets.

We gathered with the fire at our backs and peered into the darkness. We could soon shout back and forth to the wanderer, and presently we heard the sound of horses' hoofs in the long grass. Then we saw before us an indistinct figure on horseback. It stopped at some distance from our fire, and a boyish voice asked, just a bit tremulously: "What outfit is this?"

We told him who we were and asked who he was.

"I'm Bill Nolan's boy and I'm afraid I'm lost," he answered.

Then he urged his tired pony forward, and we saw, to our amazement, a boy of perhaps twelve years mounted upon a tiny bronco. He carried, held tightly in his arms, a little girl of five or six. She was wrapped in a bit of horse blanket and her tear-stained face was close to her brother's shoulder.

"Careful fallers," he said, "she's little and awful sleepy. All right, they'll take care of you, Bab," he added, reassuringly, as the little girl hesitated to come to us. We lifted her tenderly down, and her brother, dismounting, led his pony close to the fire.

He was a manly-looking little fellow, clad in a rough shirt and leather leggings. Well on the back of his head was set a tattered sombrero, many sizes too large for him. We learned that he had left home early in the morning to find his father, who

was camped near us. He had let his little sister climb up before him for a short ride. When he tried to leave her, she had begged to go further and he had finally consented. All day they had ridden over the prairie, and so delighted was she with it all that he had to let her down to pick the flowering grasses. In this way they were delayed, and in the dusk had gone astray. Long had he hunted in the darkness for his father's camp. The little girl soon became alarmed, and, in spite of her brother's efforts to comfort her, sobbed bitterly. Finally, overcome with fatigue, she fell asleep in his arms. Burdened in this way, and not a little alarmed himself, he had journeyed on until he had seen our fire.

While the hungry boy ate the supper hastily prepared for him, he made anxious inquiries for his father. He had left home some days before to cut a load of timber in a wooded ravine above in the mountains. His absence had extended a number of days beyond the time set on his departure, and those at home were anxious. So Dick had set out to find him and, at the last moment, had taken Bab with him. He knew well where his father was camped, but in the darkness had failed to find him. He was determined to push on at once after him.

Only the day before I had passed Nolan's camp in a ravine a short distance away, and I offered to pilot Dick to it. Leaving Bab sleeping peacefully in a roll of blankets, we started out. Before we reached the ravine, it began to rain, and as we turned up into it from the grass-grown lowlands, we could hardly thread our way along. Presently we came to a little clearing, where we saw a wagon indistinct in the darkness and heard the startled neigh of a horse. There was no light and no sign of the man I had seen only the day before. We rode into the little clearing and called. Only the echoes answered and, far off in the woods, the hooting of an owl.

Dick took my lantern and went toward the wagon. Both horses were securely tied to it. We found the bed of hemlock boughs carefully spread under a bit of canvas. We dug away the moist ashes from the fire only to find it cold and lifeless within. A bucket of water stood near, and a bit of bacon lay ready to be cooked.

After our investigations were completed, Dick turned to me and, with trembling voice, said: "He hasn't been here all day. He must be hurt."

He shouted again and again to no purpose. We were chilled by the rain and we knew a search in the dark would be fruitless, so we kindled a fire and waited for morning. I must have fallen asleep and slept very soundly, for when I woke it was just dawn. Dick had saddled both our horses and had coffee ready. We ate our scanty breakfast and

Dick told me his plans. He thought that his father had met with some accident which had disabled him, and that we would find him between the camp and the place where he had been cutting the timber. This seemed to me likely, and we started out, Dick taking his father's rifle with him.

We found a distinct trail and followed it up into the mountains. Crossing a stream, I suggested that we each follow up one bank, keeping within hailing distance of each other. I had gone hardly half a mile when, glancing back, I saw Dick in a small clearing. Something interested him. He had dismounted, and his pony stood with bridle reins on the ground. I was above Dick at an abrupt point, and, as I looked down, all at once my little friend became the central figure in an exciting tableau.

Some distance ahead of him, at the foot of a great tree, stood a grizzly bear of considerable size. I could distinguish a great wound on his shoulder and what looked like a broken ax on the ground. High up in the tree was the discomfited Nolan, unconscious of our approach and watching his jester, who stood guard below. I was too far off to be of any assistance. I could only watch Dick and wonder at his courage. Silently he crept near the bear. When within close range, he knelt and took careful aim. There was a loud report and a snarl from the bear. Dick had not missed his mark, but had failed to reach a vital point.

Bruin turned one longing gaze at his captive in the tree-top and then dashed down the incline toward Dick. I could not but think that Dick would lose courage. But I was vastly more frightened than he. He had jumped to his feet after firing his first shot, but when he saw the bear coming toward him, he knelt once more and waited. Nolan dropped from the tree, and seizing the broken ax, watched the boy's heroic aim. When his enemy was only a few rods distant, Dick fired once more. The bear fell, rolled over, and, staggering again to his feet, made one last rush toward the unflinching lad. He let the bear come within a few yards and once more took aim. It seemed to me he never was going to fire, but at last the report rang out, and the bear fell limp and dead almost at his feet.

The next instant Nolan had his boy in his arms. Dick was pale and weak, but the proudest boy I ever saw. He did not seem to rejoice nearly so much in his own safety as he did in finding his father well and unhurt. The little drama he had acted in so nobly was very short after all. I reached the scene just as father and son met.

We learned of Nolan's being attacked by the bear whom he had driven down from the mountains, of his effort to defend himself with his axe, and of

**Rheumatism**



The liniment bottle and flannel strip are familiar objects in nearly every household. They are the weapons that have been used for generations to fight old Rheumatism, and are about as effective in the battle with this giant disease as the blunderbuss of our forefathers would be in modern warfare.

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WHITE PLAINS, GA., June 12, 1902.  
Rev. W. P. Harvey, Louisville, Ky.  
DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at a sitting. You present the matter very clearly and consistently. The espousal of English for their communion, practice comes either from ignorance or a perverse determination to damage our standing before the world.  
Yours fraternally,  
J. H. KILPATRICK.  
PROVIDENCE, R. I., June 11, 1902.  
Rev. W. P. Harvey, D.D., Louisville, Ky.  
MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are wisely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good.  
Sincerely yours,  
HENRY M. KING.

**Baptist Book Concern, Louisville, Ky.**

his subsequent vigil in the tree-top. Late in the afternoon we all reached our camp, and Dick proudly showed my companions his prize—a giant bearskin. He told Bab it should be hers, and this generous offer enhanced if possible her high opinion of her "big" brother.  
After this we saw much of Dick. During the following winter, he came to our ranch to study, for, he said, "I want to know more than how to shoot a rifle." He had known only the wild, free life of his father's ranch, but we soon learned he

was a manly little gentleman. He won our hearts, and we were as proud of Bab's big brother and his bearskin as Bab herself. —Congregationalist.  
The proprietor of a German menagerie keeps caged together a lion, a tiger, a wolf, and a lamb, which he labels "The Happy Family." When asked, confidentially, how long these animals had lived together, he answered: "Ten months; but the lamb has had to be renewed occasionally."—Philadelphia Times.

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The following are the contents of the Atlantic Monthly for August, 1902: In the Fear of the Lord, Norman Duncan...

MAGAZINES.

The Review of Reviews for August continues its series of invaluable portraits of men prominent in public life throughout the world...

The Martinique material is grouped under the title "The Last Days of St. Pierre" and comprises (1) a long and specific letter from the Vicar-General of Martinique...

When the world conquers me when it succeeds in hindering me from seeing, loving, holding communion with and serving my Father, God...

He has his plans. What if he holds back all through the summer-time of life some of his plants from flowering...

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If there is anything that keeps the mind open to angel visits, and repels the ministry of ill, it is human love. - N. P. Willis.

THE IMPORTANCE OF DENOMINATIONAL SCHOOLS.

BY CRAIG E. THOMAS, PH. D.

The most important element in education is the spiritual. The student's personal salvation is the thing of first importance. If the soul is lost all is lost. This is as true of the student as of any other man in any other position. According to Christ's teaching, he who heaps up money without first providing for his soul is a foolish man. The student is not exempt from this condemnation. He who "heaps up" education or anything else without first committing his life to God and introducing into all his endeavors the spiritual element is guilty of folly. Unspiritual education is a sharpened instrument in the hands of a dangerous man. It equips him with power without any guarantee that it will be rightly directed and used. The highest ends of life are spiritual. For their furtherance all accomplishments and all things are but means.

The teachers in our schools, therefore, should be Christians. The moral character of the professor is a potent educative principle in the life in the life of every pupil. The complexion of his thought gives color to the thinking of his scholars. All that he teaches should be pervaded with God. History, philosophy, science and sociology to be studied reverently. The very atmosphere of any class-room and of any educational institution should, in the broad sense of the term, be religious.

Every student is indelibly stamped with the character of the institution from which he graduates. His attitude toward things religious will unconsciously influence his. The predominant color of his thought, whether reverent, skeptical, agnostic, pessimistic, selfish or cynical, will tinge the thought of every student. No impressions are deeper than those in one's college days, and at no other time in life is he more susceptible to fine shades of influence either from religious or irreligious sources.

As a denomination our problem is not, Shall our children be sent to our state university or to other schools? but, Shall they be sent to a Baptist school or to schools of other faiths? There are hundreds of parents throughout every commonwealth who will not send their children to a state university because they believe that, in the very nature of the case, the influences there found cannot be of that positive religious character which denominational schools afford.

To send our Baptist children to schools of other faiths is to commit denominational suicide.

With most of our young people church preference is not so much a matter of conviction as of association. They have convictions, but these were determined by the associations, sentiments and ideas of the homes, Sunday-schools, young people's societies and churches in which they were reared. By like causes their convictions are modified and changed. To put our young people into the home, into the classroom, into the literary society, into the college atmosphere, into the popular church, into close and intimate association with the young people of other churches at just that time of life when all such influences act most powerfully is to invite them to relinquish their denominational convictions or to have them modified beyond recognition by the mighty influences which surround them.

To preserve in a young person enthusiasm for his own church while attending the school of another faith is practically impossible.

It is a well known fact that where young men and women are thrown together for a period of years, as

they are in the associations of college work, many alliances are formed which result in marriage. When such alliances occur between young people of different faiths either the home must remain divided or one must sacrifice denominational preferences and convictions for the sake of unity. In such cases the Baptists usually suffer, for the cry that "the things which separate us are not vital" is generally insufficient to satisfy a heart and conscience already alienated from a church for which enthusiasm is no longer felt.

But these college associations do not cease with school life. Even though no such close bond be formed as has just been indicated, yet the associations of college days continue. Close friendships are lasting. Alumni associations are organized; occasional reunions are held. Business partnerships entered into. Each stands ready to help a fellow alumnus and, other things being equal, gives him preference over the alumnus of other institutions, even over those of his own denomination. School ties have become closer and stronger than church ties. And thus, by sending our children to other schools, we place these powerful associations in antagonism to Baptist interests, whereas when they are educated in our own schools these associations become one of the main bulwarks of our church. College men and women are the most influential citizens in every community. It is vital to the life and growth of our denomination that these remain its loyal and enthusiastic supporters.

Moreover, every college looks to its body of alumni for financial support, and every worthy alumnus feels an obligation to support with his money the alma mater which he loves. If our children are educated in the schools of other denominations the result is that when God gives them prosperity their money flows into the coffers of those schools in which they have been educated and the schools of their own faith are left to languish for lack of means to support them. To educate our children in the schools of other faiths is denominational suicide.—The Standard.

OLD TESTAMENT BELIEVERS.

For many years I have observed that there is a general opinion that the believers of Old Testament times did not possess the Holy Spirit. This opinion seems to be based on the fact that the Holy Spirit did not descend from heaven till Pentecost day; but this fact is not one on which to base such an opinion. We need to distinguish between the operation on the heart by the Holy Spirit, and his possessing the heart, in individual cases, and his coming into the world to rule God's kingdom as Christ's successor. There is a wide difference between the two things. It is a parallel to Christ's appearing to certain ones at different times during the old dispensation, as we have the best of reasons for knowing that he did do, and his advent into the world when he became a man. It is absurd to suppose that in Old Testament times anyone could have been a genuine child of God without possessing some degree of the Holy Spirit. Those believers had eternal life in them as Christians do now. It was by their faith in the coming Christ, whose advent and atonement were set forth in prophecy and holy sacrifices, that they were saved, and hence received the eternal life of God; and where eternal life dwelt, there the Holy Spirit abode. In the New Testament there are numerous allusions to the work of the Holy Spirit in the lives of Old

Testament believers. In that part of the Bible we are told that the writers of the Old Testament were possessed by the Spirit. Special mention is also made of David's being governed by the Spirit. And many times the expression, "the Spirit of God," is found in the Old Testament, showing that believers were possessed by him. There are also statements in the Old Testament which show that believers possessed a fullness of the Holy Spirit. It is, therefore, very erroneous to suppose that the Holy Spirit did not take possession of believing hearts until after Christ's death. The ancient believers, all through the old dispensation, possessed the Spirit, else they could not have had any true life, nor any true love for God. The hearts of sinners in those days were just hearts as sinners to-day have, and they needed to be changed and purified and guided by the Holy Spirit as people now do. Christians in these days are made by no different process than that by which people of the old dispensation were made. O. H. WETZELINK.

A VOCABULARY FOR CHILDREN.

BY MARION MOBLEY DUNHAM.

It is, I believe, an accepted truth among teachers that it is better for children to recite through the medium of their own language, rather than to use the language of the author of their text books. I have heard teachers utterly condemn the author's language, saying they preferred a child to use its own words. This may do very well when a child hears the best English used at home, or even when he has access to a library of desirable books. But suppose the child has illiterate parents and no library? Perhaps the parents may not be illiterate, perhaps they are simply careless of their speech, which is just as harmful to the child. Taking all this into consideration, where is the child to procure a vocabulary? From the teacher? Nearly all of our country teachers are over-worked and have very little time for the talks they would be glad to give the children. So stern is the law against the "language of the book" used in recitation that I have never had courage to do what I have often been tempted to do with some of my children—to ask them to use it as much as possible. The language of an author in his text book is his best. What child would be harmed by memorizing portions of his history? I have tried this plan—I have read to my children a story; I tell them before I begin that I desire them not only to catch the story, but also the words that tell the story. After the reading they often ask me the meaning of words they have caught and remembered. I make them reproduce the story in their own language, and I notice that they often use those words whose meaning I have explained.

When I speak of using an author's words, I do not mean a complete surrender of the child's language to that of the author by any means; I believe in a child's having its own individuality.

But if a child learns the language of the text book occasionally, he obtains a vocabulary, and a child at once begins to use the vocabulary thus acquired.

There is danger in a child's using altogether the language of an author; it makes him dependent. Should he never use it? On this subject I shall be glad to know what other teachers wish more

experience than I, have to say. A lapse of years after one has looked upon some beautiful scene, the exact arraignment that nature had given at that time to each tree, rock, stream or flower is not always recalled—so when a child learns the language of an author—the exact arrangement may pass away, but he retains the words with which in after years he may enrich his own vocabulary.

I desire what I have written to be accepted more in the spirit of questions than as a statement of facts. I do not desire the children in my room to become parrots. I simply wish them to become proficient in the use of our English tongue.

DEAR RECORDER—I write to tell you of the glorious work of the Lord performed by our zealous and much loved pastor, Bro. J. L. Sproles. The second Sunday in July eight were buried with Christ in baptism to walk in newness of life. Since Bro. Sproles took pastoral charge of our church in April, 1901, there have been fifty-one additions by experience and baptism and by letter.

At our regular business meeting in April, 1902, our church extended an arm to Old Gunpowder meeting-house and established a mission there. Now at our last meeting in July we voted to give our cordial assent for any member of our church living in the territory of Gunpowder meeting-house to take letters of dismission for the purpose of uniting in the organization of a church at that place.

Our church is prospering. Pray for us that the Lord will continue to bless us in all our efforts for good.

Yours in Christ,  
DANIEL E. LAWELL,  
Church Clerk.

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THE LACK OF THE AGE.

The great lack of this age is spiritual vision. It is the absence of ideals. It is the loss of reverence. And yet it is better to be a peasant and reverent as a king than to be a king and reverent nothing! All that has been won out of the evolution of the race from the slime of the ocean is the power to look up into the sky and down into the deeps and around on human life with reverence! When that is lost, all is lost. This is the great gift of the age—one to another. It is the lighted torch, that (like the messenger of antiquity) each generation, spent with effort, has handed to the next. Will you extinguish it? Shall it be darkened in your hands? When you pass it to the boys and girls who come after you will you give them a charred coal for a burning flame?—Rev. Frederic Goss, in the Evangelist.

They that stand high have many blasts to shake them.

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1:00 a. m.; 7:15 a. m.; 1:00 p. m.; 7:15 p. m.  
Arrive Louisville.  
1:00 a. m.; 7:15 a. m.; 1:00 p. m.; 7:15 p. m.

**TRAINS SOUTH.**  
Leave Louisville.  
9:30 a. m.; 11:45 a. m.; 1:00 p. m.; 7:15 p. m.  
Arrive Louisville.  
9:30 a. m.; 11:45 a. m.; 1:00 p. m.; 7:15 p. m.

**TRAINS, KELLING AND SOUTHWEST.**  
Leave Louisville.  
9:30 a. m. and 9:30 p. m.  
Arrive Louisville.  
9:30 a. m. and 9:30 p. m.

**TRAINS, LEXINGTON AND FRANKFORT.**  
Leave Louisville.  
7:30 a. m.; 1:00 p. m. and 9:30 p. m.  
Arrive Louisville.  
9:30 a. m.; 1:00 p. m. and 9:30 p. m.

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## THE FARM

KENTUCKY FARMING ITEMS.

Judge H. C. Smith, of Bourbon county, sold to Simon Well 70 head of export cattle, averaging 1,450 lbs., at \$8.75.

An exchange says stock men predict that cattle will pass the \$9 mark and that hogs will nearly reach it.

The Bath County World says that an unknown disease is killing cows in the northern part of that county.

A. W. Carpenter, of Hustonville, sold to B. F. Saunders forty-seven 1,500-pound cattle for October delivery at 8 1/2 c.

Dar. L. Smith has sold to W. B. Flanders, of Judy, 100 barrels of new corn for November delivery at \$3 50 per barrel.—Mt. Sterling Gazette.

A Danville man has raised tomatoes this season that are two feet in circumference. They were of the Ponderosa variety.

W. C. Terhans, of Harrodsburg, bought 100 male colts at from \$40 to \$80 per head, and 40 yearlings at an average of \$45.

Will Franklin sold a four-year-old gelding at Mt. Sterling last week for \$125. He also bought a two-year-old for \$100.

H. T. Grannis has sold to Charley Clark, of Bourbon county, 40 head of two-year-old cattle for October delivery at 50 per pound.

Mr. T. M. Hifner sold 15 head of two-year-old cattle, averaging 924 lbs., to Jonas Wall last week at 4 1/2 c for ten and 4 for three head.—Woodford Sun.

Canningham and Haley, of Bourbon county, sold to Simon Well 108 export cattle at 7 cents per pound. They brought \$108 per head.

J. M. Herndon, of Owenston, reports that from a piece of land 18 feet by 24 feet, after consuming what would be used by a family of three, he gathered 7 bushels and a hat full of onions.—Owen News.

The season's record was broken Thursday last week in this city on Jersey tobacco, a hoghead selling at \$4.70 per 100. The tobacco was packed by an Anderson county grower.

Simon Well has purchased of A. L. Tipton 51 head of 1,500-pound exporters at \$6.95, and G. G. and J. C. Hamilton, 70 head of 1,400-pound cattle at the same price.—Mt. Sterling Advocate.

J. C. Caldwell, Sr., sold to B. F. Saunders & Co., 150 head of export cattle at \$6.25. Charley Caldwell sold to the same parties 25 head at \$6.25. J. C. Caldwell, Jr., sold to Ben Sanders, of Harrodsburg 55 head of export cattle at 8 1/2 c.—Danville Advocate.

County Judge Roach sold Ben Saunders seventy 250-pound hogs at 8 1/2 c. Jailer Obatham also sold him ninety-seven 225-pounders at the same figure. H. D. Sorrell sold D. N. Cogar 1,000 bushels of wheat at 75c.—Harrodsburg Herald.

M. R. Jacoby, of Hatcherston, has bought up to this time 10,000 bushels of wheat at prices ranging from 75 to 78 cents, according to quality. The Hatcherston wheat crop averaged about 13 bushels. Corn crop looks very fine; oats all safely harvested and very good.—Paris Kentuckian.

A number of farmers in Garrard are storing their wheat, and confidently express the belief that it will eventually bring them a dollar a bushel. The yield varies considerably in different parts of the county, the Paint Lick vicinity averaging only five bushels per acre, while the lower Garrard granaries report from about fifteen to twenty bushels.

Subscribe for the Recorder.

### VALUE OF SUCCULENT FODDER.

We have said that there is no one food that comes so near to being a balanced ration for milk cows as our mixed meadow grasses, when in just the proper condition. The pastures would be as good if they were as fertile and yielded as good crops. Unfortunately many of them are badly injured by the growth of bushes, weeds and moss, until it requires more travel for the animal to gather her daily ration than she needs as exercise, and even then she fails to secure enough. But more than that, there are certain seasons when the pastures give but an inadequate ration, and the meadows would be but little better, excepting in possibly furnishing a larger supply. Early in the spring, when the grass first starts, it is succulent and tender, too much so. It is too watery to keep up the milk to its standard of fat, and to maintain the flesh of the animal. Later on when the season is dry the grass becomes woody, or contains more fiber in proportion to the protein and carbohydrates. It may be said that in the average season the grass in June, and then again later in the fall, after the fall rains have given it a good growth, is the most valuable.

Nearly every farmer now has learned the value of having green, succulent food to give to the cows if the pastures dry up or are insufficient. If the spring is very dry, there should be rye or oats for them. Later, oats and Canada peas mixed; still later, the corn fodder, sorghum, rape and cabbage, and in the late fall pumpkins and roots, with ensilage for winter use. All but the last are easily to be had by the man who has but one or less than a half-dozen cows. It is generally thought that it will not pay to erect a silo for so small a number, though we think a narrow box about 12 feet long, five or six feet wide and 10 feet deep could be so built as to keep ensilage as well as a large silo, and that would hold enough or a little more than should be fed to six cows in 150 days. It might be larger and hold a supply for the season times during the summer, obviating the having so many forage crops growing. Those who were fortunate enough to have ensilage on hand during the drought last summer are so enthusiastic as to declare that its use is more important and more valuable at such a time than in winter.

Succulent food, however, is not the only need of the cow in summer. If she is naturally a good producer of milk and butter fat, when she has plenty of grass and green feed, she will draw upon her flesh to furnish the solids in the milk. She will grow thin and lean, even more than her looks indicate. If slaughtered at such a time, the knowing butcher or would say her meat was not solid and firm. Water has taken the place of the solids that she has given out in her milk, and to let the meat hang 24 or 48 hours after killing would result in a heavy shrinkage by the evaporation of this moisture. Country butchers need to refuse to buy meat by dressed weight until it had been hung at least 24 hours, unless they were allowed about 5 per cent, shrinkage, and often more than that in the case of cow beef.

We believe it will pay to feed some grain every day, even when the pasture is good. When the grass is at its best it may be but a little bran and cornmeal. When it is too soft and green, or when

feeding green corn fodder or other green crops, increase the proportion of cornmeal. When it gets woody and coarse give more bran. By this method the solids and fat in the milk can be kept up, and it will also keep them up in flesh. There will be no more lean cows brought to the barn in the fall to need all the winter grain feeding to put them in their normal condition. We used to try to keep our milk cows in such condition in the summer that if one had broken her leg she would have made very fair cow beef at least. And we never had a case of milk fever, and but few of garget, excepting in the case of old cows that we had bought, either knowing or suspecting them to be subject to that or so other disease.

The keeping of the cow in an even condition of flesh the year through was not the only advantage of grain feeding in the summer. We found cows so treated did not begin to shrink in milk production so soon. They would give milk more nearly up to dropping the calf, and in some cases quite up to it, even though we reduced the rations six weeks before they became fresh. As we fed the grain at night there was no need of a boy and dog to drive them home. They were as punctual to their supper time as the hired man, and we could not say much more than that. They were quiet while they were being milked, and we thought the grain fed dry was thoroughly digested during the night as they chewed their cuds. When fed in the morning, before we turned them to pasture, we did not think that it was well digested. They were quiet all of the time, which a voraciously hungry animal is not.

When the flies began to be troublesome in the summer, we would keep the cows in a dark stable during the day, and give the grain about noon, then let them to pasture after milking. Luckily we were not much troubled that way, as there was usually breeze enough on our hills to keep the flies away, and we had no bobtailed cows. Sometimes the oxfly, which lays the egg for what is called the grub in the back or warbles, would be a little too plenty, but they never seemed to trouble a cow that was tolerably fat, but only lean stock. We think the egg will not hatch in a layer of fat. We have bought cows in the fall that had been poorly kept through the summer, and they would have scores of them, while the cows we had kept through the summer had none, or but few. At present prices of grain it may seem to be hard to buy it to feed while the cows are in the pasture, but at present prices of butter, cheese and beef, we think if one can convert grain into either there is as much chance for profit as if the price of all were but half as much. We have nothing to say now about selling milk to the contractors.—Mass. Ploverman.

### FROST PROTECTION.

Damp straw, old wood, prunings, manure, etc., when burned briskly furnish an effective smoke, and if the material while burning is doused with water the result is dense steamy smoke which, while trying to human lungs, serves as a screen to prevent loss of heat by radiation and as a barrier between the chilled fruit and a sudden application of heat at the time of sunrise. Wet smudging has been tried in many ways, with varying results, in California. Here, as in all other methods of protection, much will depend upon a careful study of the local conditions.

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Heiskell's Ointment accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with Heiskell's Soap use Heiskell's Ointment and it will quickly remove all Itchings, Pimples, Eruptions and Sores. Cures Tetter, Scabies, Salt Rheum, Head Itch, Ringworm, Ulcers, Piles, Itch of the Neck, Itch of the Head, Itch of the Feet, Itch of the Arms and Hands, Itch of the Back, Itch of the Face and Neck. Makes the skin soft and beautiful. Prescribed by physicians for half a century. At drug stores. Send for free book of testimonials.

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PLEASE mention this paper when answering advertisements.

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

The cholera has attacked Cairo, Egypt and is of a most virulent character. One hundred and twenty new cases were reported on July 31. Many are attacked on the streets and die in a few moments. In Mahalla, when the disease is increasing, there being 70 cases in one day, the largest number yet. Wherever this disease has appeared this year it has been almost as deadly as the plague.

Since the first earthquake at Bunder-Abbas, on the Persian Gulf, on July 8, there have been shocks daily. Other towns in the vicinity have been damaged, and the old fortress of Ormus destroyed. The loss of life is small.

England and Japan have guaranteed the independence of Corea. Russia and Japan have had a treaty giving the same guarantee for some years. England's pledge is worth little, as she has no troops in Denmark, and never interfered when Prussia seized two Danish provinces; she had received Cyprus as pay in advance to protect the Armenians, and she did not protect them. Japan, so far in the history of the world, has kept her word.

Irrigation does not solve all the difficulties in the arid region. In the Indian Valley of the Colorado desert 80 acres were irrigated by artesian wells and planted with melons. Three hundred car loads, for which \$1200 a car had been offered, were nearly ready for shipping when a sandstorm came. It lasted for two days, during which time the thermometer was 120° in the shade. When the storm was over every bit of vegetation had been destroyed.

An old German in Washington City pursues the occupation of chiropodist to annoy Mrs. Oakes in captivity. He is unable to keep their relation at the proper length. It is said that he is starting a white house. If they are not properly trimmed the bird dies, and this old German goes from house to house trimming them. It is likely many a person has lost a pet canary from this reason, without knowing what caused its death.

Capt. Latham, of the life saving station at Annapolis, Md., is reported to Superintendent Kimball, of the life saving service, that on the 5th W. B. Holmes and his five-year-old boy, Stanley, were overturned in the harbor during a squall. The boy was under the water 15 minutes before the life-boat crew started to retrieve him. Within four hours after he was removed from the water the boy recovered consciousness. Accompanying the report were affidavits of Mr. Holmes, a medical student, and a lady who assisted in the resuscitation.

Utica, N. Y., was very proud of the white mantles which grew on the north tower of a church in that city. The tree was supposed to have come from a seed dropped by a bird, and it had attained quite a height before it was noticed. It developed into a beautiful tree, and the crop of red berries added greatly to its attractiveness. Many pictures of the tree growing out from the stones of the steeple were taken. But a new tin roof cut off its supply of moisture and the tree died, greatly to the regret of Utica.

The Oxford correspondent of the London Daily News writes that paper of another cancer cure by violet leaves. He sent a copy of the News which told of Lady Marston's cure to a friend, Mr. W. Moore, of Somerset. Mr. Moore had had a cancer cut out some months before, but it was very bad again. He decided to try violet leaves in water, and, after it had stood twelve hours, warmed the water again and applied to the cancer, doing this twice a day. The growth has subsided and the lip is much better.

The automobile is fast breaking the dead-end report of events. Brooklyn today says, Ad Fridevance, E. I., in the Roger Williams park, the gasoline valve of an automobile blew out. There were six persons on it. A young lady was fatally burned and four others were burned. This was a steam machine, and these are considered safer than the auto can be electrically.

There is a perfect rash of emigrants from Norway and Sweden to this country. Every outgoing ship is crowded. The Oscar II. brings 1,000 on each trip. The cause is the hard times and a stringent conscription law in Sweden. These people are most desirable citizens, none better any where. And their coming is to be encouraged.

What will be the next bid? It surely cannot be more atrocious than this one. There is such a bid in Europe for New Guinea skulls that they have become quite an article of commerce. The natives of New Guinea ornament their dwellings with the skulls of their ancestors. And the dealers have been buying them at such prices that the Australian government has forbidden the further purchase, because the supply ran low there was danger of the native killing men to get their skulls.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge for every word in excess of 100 words. We charge for every word in excess of 100 words. We charge for every word in excess of 100 words.

**HUCKER.**  
 Mrs. Emily M. Dickens Hucker was born April 1823, and died April 11, 1902. She was married to Alfred Hucker January 1, 1848. For forty years they lived happily together. Deceased was the daughter of James Dickens, a Baptist minister, honored and useful. She united with the Baltimore church, Moore society. A. Kirtley. Miss Hucker has lived a consistent, devoted Christian life. Sister Hucker stood always ready to help in every work of her church. She died in the triumphs of a living faith.  
 J. L. SPROLEN.

**STATE OF OHIO, CITY OF TOLEDO, Lucas County.**  
 FRANK J. O'BERRY makes oath that he is the proprietor and owner of the firm of F. F. O'BERRY & CO., doing business in the City of Toledo, Ohio, and that he is the proprietor and owner of the firm of HUNDRICK DOLLARD and each and every case of Catarrh that may be cured by the use of HALL'S CATARRH CURE.  
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"As My Father hath loved me, so have I loved you," said I unto my beloved disciples; whom doubtless I sent not out to temporal joys, but to great conflicts; not to honor, but to contempt; not to idleness, but to labor; not to rest, but that they should bring forth much fruit with patience. Remember then these words, O my son!—Thomas a Kempis.

THESE are two good rules which ought to be written on every heart—never to believe anything had about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Dr. Henry Van Dyke.

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