

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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BLESSED BY CANADA. The government has issued orders to all custom house officers to prevent the landing of Sunday excursion parties from the United States. Alas for this country that our neighbor finds it necessary to guard her Sabbaths from our citizens.

THE Bishop of Liverpool belongs to the evangelical, or low church, party in the Church of England. He wrote a letter to Rev. Joseph Jackson, who has charge of the Liverpool Methodist Mission, in which he said, "I am glad you are not working on what are called 'undenominational' lines."

THIS, which we find in the *Watchman* of Boston, shows a terrible state of affairs: "In the regular drug stores, and in 160 of the 172 general stores in Vermont, they sell every month 3,800,000 doses of opium, besides what they dispense in patent medicine, and besides what the doctors dispense." In Vermont! That state will soon equal China if something is not done.

In answer to the opinion expressed by some one that Dr. A. H. Newman, formerly of Canada, and now in Baylor University is an alien immersionist, the *Canadian Baptist* says: "We trust the Doctor has not gone astray since he left us."—Which shows unmistakably what our Canadian brethren think of alien immersion. The charge against Dr. Newman was promptly denied in Texas.

As is well known, our Lord spoke in Aramaic and not Greek. Prof. Dalman has made a study of that language, using the knowledge of it learned from investigation of the Egyptian records. And he says that the correct meaning of the idea of our Lord expressed in the words translated the "kingdom of God," is "the sovereignty of God." Nothing could please Calvinists more, for they greatly delight in the sovereignty of God.

THE *Watchman*, the great Baptist paper of New England, has been faithful to religious liberty and separation of church and state from the beginning. It opposed the treaty with Spain because of the advantage it gave to Catholicism, when other papers were indifferent. It is still warning our people. In the last issue it says: "In the United States the results of the war with Spain have been to the enormous advantage of Romanism. The government is brought into official relations with the Roman Catholic hierarchy in ways that would have been deemed incredible a decade ago. There never has been a time in our history when Roman Catholic prelates exerted greater influence at Washington than now."

Jesus Christ Satisfied.

BY J. M. WEAVER, D.D.

The toils and sufferings of the Redeemer in his sublime work of redemption were intense, humiliating and without a parallel in the universe. This fact arose from several causes. It was partly from deprivation. He who was the treasure of heaven, loved and worshipped by adoring angels, surrounded by the matchless beauties of the Heavenly Home, emptied himself of all his heavenly glories and came to earth leaving all heaven's magnificent environments.

Again, it was partly from humiliation. He who shown in all the unequalled splendors of that holy residence, descended to this sin-cursed world and became incarnate, taking upon himself human nature, "born of a woman." He mingled with sinful men.

Again, it arose partly, and to a great extent, from sensitiveness. He was the most perfect human being ever on earth. Among all the human family there was none who could enter into sympathy with him. Even his disciples failed in their sympathy, sleeping even amid the sobbings of Gethsemane! The loneliness of his thirty-three years of earth life must have been sad and depressing indeed. Now all this he saw before he volunteered to become the Saviour of the world. But he also looked beyond the dark clouds of suffering and ignominy to the glories to follow as a result of his work. Jehovah, his Father, had promised that he should "see the travail of his soul and be satisfied." The writer to the Hebrews says: "Who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." Surely that which would satisfy such a Being for such humiliation and suffering, must have been sublime indeed!

In this paper I propose to set forth some of those wonderful results of the "travail of his soul." I am sure we will find them wonderful indeed, and will intensify our love and gratitude to a Saviour bringing about such results at such a cost. One of these results was the glory of God manifested in the making honorable the violated law. Adam and his posterity, the creatures of God, had violated his holy law so that it was dishonored in the sight of all the inhabitants of the universe. This was seen, doubtless, with amazement by the heavenly inhabitants. Jesus Christ, by his perfect obedience in human nature to its preceptive part, and suffering its penal consequences, magnified and made it honorable in the sight of all beings. In the atoning work of Jesus all of God's attributes shine forth in splendor. His infinite wisdom is seen in the magnificent plan of redemption whereby guilty men are saved from the ruin of sin. His mighty power is manifested in the uplifting and saving of the fallen creature. His inflexible justice is displayed in the smiting of sin even in the person of his Son when he assumed it in the place of man. His wondrous love streams in dazzling radiance from the cross. God's veracity in it is upheld while the salvation of sinning men is secured. Thus Jesus, the beloved Son, is satisfied as he holds the glory of his Father shining in matchless splendor before all the intelligences of the universe.

Another result giving satisfaction to the Redeemer is the universal resurrection of all mankind from death. Through Adam sin entered the world, and through sin the horrid monster, death, has come and ravaged the world. "Death passed upon all men." Hence death was the inevitable doom of every man. Through

the "travail" of Jesus all men will be raised from the grave: "As in Adam all die, so in Christ shall all be made alive." Thus death is robbed of his sceptre and all his subjects rescued from his grasp.

"The strife is o'er, the battle done;
The victory of life is won;
O let the song of praise be sung.
Alleluia.

"The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst.
Alleluia."

Seeing this universal resurrection resulting from the "travail of his soul," Jesus shall be satisfied.

Another result will be the eternal salvation and glorification of a vast host which "no man can number." The number saved through the atoning work of Jesus will be innumerable. About half of mankind die in infancy, hence are saved. Millions in the centuries past have been rescued from sin's destruction. During the age to come vastly greater numbers shall be rescued than in the ages past: "A nation shall be born in a day."

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Through the steeples of light.

" 'Tis finished, all 'tis finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in."

John, on the isle of Patmos, in vision saw a mighty host: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. * * * Amen—blessing, and glory, and wisdom and thanksgiving, and honor, and power, and might be unto our God forever and ever, amen."

This unnumbered host of redeemed ones filling the camps and courts of heaven will fill the heart of the Redeemer with perfect satisfaction.

Another glorious result will be the renovation and restoration of the earth to its pristine glory and beauty. By the entrance of sin the earth itself was laid under a curse. Satan, the usurper, entered, and through his machination earth was covered with a pall of gloom. The dark clouds of ignorance and evil spread over all and dimmed its glory, which it had when it came from the creative hand of God. Then its beauty called forth the admiration of angels, and "the sons of God shouted for joy." God himself looking upon it, pronounced it "very good." But through the "travail" of Jesus it shall again glow in its former loveliness. Paul writes: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature (or creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only that, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Thus the earth at the resurrection shall share in the great redemption. The usurper, Satan, shall be cast out and earth be brought back to its former allegiance to its Creator. Thus as Jesus

came to "destroy the works of the devil," He shall be satisfied by seeing a renovated earth, peopled with a regenerated race, basking beneath the sunlight of the smiles of a reconciled God.

"Hallelujah! hark! the sound,
From the centre to the skies,
Wakes above, beneath, around,
All creation's harmonies:
See Jehovah's banners furled:
Sheathed his sword; he speaks—'tis done,
And the kingdoms of this world
Are, the kingdoms of his Son.

"He shall reign from pole to pole
With illimitable sway;
He shall reign, when, like a scroll,
Yonder heavens have passed away:
Then the end; beneath his rod,
Man's last enemy shall fall;
Hallelujah! Christ is God,
Woke in Christ is all in all."

As the blessed Redeemer shall behold this vast host of redeemed spirits "standing upon the sea of glass mingled with fire, having the harps of God," singing as the sound of many waters the "song of Moses, the servant of God, and the song of the Lamb." His heart shall be satisfied with the results of the "travail of his soul." Reader, shall you rejoice with Him, sharing His glory?

Cheerful Living.

The happiness of which children dream, bright with the morning sunlight and fresh with its dew, is out of reach for most of us. It is the sad secret of the bliss earth gives that it can never wholly satisfy the heart. The overflow of joy is for occasions, as the stream pours its flood tide down the valley after rain. But the witness of good cheer is the opportunity of every day. Christ gives us peace of heart, and out of peace springs the serenity of cheerful living.

Men want deliverance from trouble, but they begin at the wrong end and with the wrong ambition. It is not the outside world that matters. No man can be wholly master of his environment, wholly secure against sorrow, pain and loss. When a man's heart is not set on any gift, possession, strength, or hope of earth, he is secure against the grief-bringing forces of the earth. But here, too, many stay their steps, as in the old rhyme the miller sings:

"I have set my heart upon nothing, you see,
And so the world goes well with me."

or as in the old Stoic thought men armed against despair by courage to endure.

The Christian message brings a higher thought. We are not called to mere endurance, but to cheerful life. We resign, but we obtain. If we deny ourselves, it is that we may share life with our heavenly Friend. Our attitude toward gifts that other men desire is not indifference, but independence. The faithful Christian neither despises comforts and enjoyments nor depends upon them. He lives with Christ and has the glad serenity of those whom Christ makes free. His peace is rest of confidence wedded to joy of service. The world did not give it; the world cannot take it away. The world possesses the self-seeking man; but the Christ-seeking man is master of the world.

This cheerful living is a matter for every day's experience. It is not a series of lightning flashes, each succeeded by a gloom of dark; it is a steady glow such as the lamp continually fed and tended makes because it is a lamp.—Congregationalist.

This man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—Alexander Smith.

A Baptist Plea for Liberty.

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

We are enabled to give the earnest plea of the English Baptists of 1618 to the House of Commons for religious liberty. It is an important document and throws much light on Baptist affairs of the period. The original petition, from which we copy is preserved among the manuscripts of the House of Lords, Westminster, and as far as we know has not been before known to exist. I am under obligation to Mr. H. P. St. John, of the Judicial Office of the House of Lords, for access to this paper and for other courtesies. The paper follows in full:

"To the right Honorable, assemble of the Commons house of Parliament.

"A most humble supplication of divers poore prisoners, and many others the kings maties loyall subjects ready to testify it by ye oath of allegiance in all sinceritie, whose Grievances are lamentable, onely for cause of conscience.

"Most humbly shewing That whereas in ye Parlia. holden in the 7th yere of the kings maties Kaigne that now is, it was enacted that all peons whatsoever above the age of 18 yeres, not coming to Church &c. should take the oath of allegiance; and for the refusal thereof, should be committed to prison without baile &c. By wch Statute the Popish Recusants vpon taking the oath, are daely delivered from imprisonments: and divers of vs also are set at libertie when we fall vnder the hands of ye Reverend Judges and Justices. But when we fall vnder the hands of the Bishops we can have no benefitt by the said oath, for they say it belongeth onely to Popish recusants and not to others; but kept have we bene by them many yeres in lingering imprisonments, deprived from wives, children, servants and callings, not for any other cause but onely for conscience towards God to the vttir vndoing of vs, or wives and children.

"Our most humble Supplication therefore to this high and Honable assemble is, that in consideration of the distressed estate of vs or poore wives and children it may be enacted in expresse words that other the kings maties faithfull subjects, as well as Popish Recusants may be freed from imprisonments vpon taking the said oath.

"And wee shall still (as wee do day and night) pray that the God of heaven May be in ye Honorable assemble, for by him do Princes decree Justice.

"By his maties faithfull subjects

"Most faldly called

"Anabaptists

"reiectd by the

"Committee."

"On the back of the petition the clerk wrote: "The petition of some supposed ans: Read and reiectd."

We have, therefore, in this petition a most pathetic appeal for liberty of conscience by these Baptists. There was no other charge save that of conscience against them. They were perfectly willing to swear obedience to their sovereigns as they did pray for him continually. For long years they had been separated from their families, and some of them must have been in affluent circumstances, for their "servants" are mentioned. In 1618 the numbers of the Baptists in England were great, since there were "divers" of them in prison and "divers" who were not in prison joined in this petition. They were not a new people in England, since some of them had been in prison "long yeres." This confirms the statement of Crosby that the John Smith affair in Holland was only an incident and formed no real part in the history of the English Baptists. These Baptists, as did the Baptists of 1644, in their Confession of Faith, declared that they were "most falsely called Anabaptists." We have already demonstrated that at least one of these Baptist prisoners, who died the year before, 1618, was an immersionist, and we have every reason to suppose that the others were the same. We are happy to be able to lay this important paper before the readers of the WESTERN RECORDER.

Edinburgh Castle, Rhodeswell Road, London, E.

A Remarkable Conversion.

BY BOSTON W. SMITH.

Chapel car missionary Jacob, in charge of "Messenger of Peace," writes: "Last Tuesday night after the service a man accented me and said: 'May I have a few words with you?' I assured him he might; he came into the chapel car, sat down by the door, and began telling me of his life. He said:

"My father was a Methodist preacher and tried to raise me right, but he was that strict with me that he unintentionally drove me away from home. I ran away when I was seventeen years old, and in a cheap theatre I began to drink and go astray. I never saw my father any more, but went home to see him buried. I was that wicked then, that I was glad he was dead when I got there, so he could not make me promise to do better when he was on his death-bed. After the funeral I had an experience with a Methodist preacher that made me think there was nothing good in any preacher. I swore then that I would tear down more churches than any other man could build. I got Tom Paine's and Voltaire's works and became a disciple of Bob Ingersoll. I read the Bible to disprove it, and pronounced all preachers liars and hypocrites.

"For seventeen years I had not put my foot inside of a church, and had not heard a sermon until I went to the chapel car last Wednesday night. I have not missed a meeting since, and if I have made a mistake I want to know it. I believe you are in earnest, and I want to ask you to help me to the light if it is possible. Do you think I can be saved? I assured him he could, and urged him to trust Christ; but every passage of Scripture I quoted, he would quote one that seemed to offset and disprove it. I said: 'I will not argue with you, let us pray.' He did not want to pray, but I insisted, and while he sat I knelt and if ever the Holy Spirit gave me power to pray, it was then. I arose from my knees with tears streaming from my eyes.

"He went away, but was at meeting the following night. The next day he came to the car and asked: 'Can you take a walk with me?' I left the car about eleven o'clock, and walked and talked with him until three in the afternoon. He had his Bible, with chapter after chapter marked to prove that I was wrong. I did not argue, but prayed; he talked and I prayed while I listened. I won his confidence and he unbosomed to me the secrets of his life; at times my blood would be chilled to hear him tell how he had sinned; he must have been guilty of every sin known to man. He started to the saloon when he left me, but I asked him not to go and he did not. He was at meeting last night and was very serious.

"This morning as I started to build a fire to get breakfast, I heard some one at the door, saying: 'Oh Jacobs, oh Jacobs, open the door! be quick! be quick! The Devil is after me—O my God! I have run all the way from the mines here; look the door! Satan is after my soul!' There stood my friend in his mining clothes, cap and lamp just as he had come up from the mine. I saw the trouble and said: 'Believe in Christ.' 'I do! I do!' he said, and then began to praise God. He danced, he shouted, he clapped his hands, he fell upon the floor, he sang, he laughed, and said: 'I am saved! I am saved!' in real Methodist fashion.

"Then he told us how he had lain awake all night and read the Bible, and how some of the penitential Psalms had led him to the light; how that morning he had gone down into the shaft to dig coal; how he got off into one corner of the mine and began to pray. While praying the Spirit said, 'Go to the chapel car, Andy.' Up he jumped, ran to the cage with two or three miners after him, saying he was crazy; up in the cage he went and he came running to the car. After a good time in praising God and reading the Bible together, we had breakfast on the chapel car. I then went home with him to tell the good news to his family. On the way we met some of his old companions, and as soon as they looked into his face they read the story

of his conversion. Surely the day of miracles is not over.

A later letter just received from the missionary says: "The whole town is stirred over Andy's conversion as nothing has stirred it in its existence. Andy prays and talks in meeting, and is one of the finest workers you ever saw. He is preaching to his old chums, and it looks as if we should see a real landslide on the part of sinners to the Lord."—Examiner.

Preach the Cross.

BY REV. THEODORE L. CUYLER.

In these days no preacher can improve on Paul. To his converts in Corinth, he wrote, "I determined to know nothing among you save Jesus Christ and Him crucified." He also declared, "first of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for he had sounded the Gospel trumpet elsewhere before he struck its keynote among the corrupt idolaters of Corinth. It means that as the principal thing he preached the Cross, and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the Gospel.

The atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its Divine Founder. All its paths converge on Calvary. The Gospel does not underrate ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Christ Jesus died for our sins." This is the truth that has lain closest and warmest to the Christian heart in every age of the church. This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Jesus Christ on the Cross of Calvary. It is the duty of every minister to thunder against injustice and intemperance, and fraud and selfishness and hypocrisy and covetousness and every form of wickedness; but the true vantage ground from which to assail them is beside that cross where Jesus died to condemn all sin, and to save the sinner.

Sometimes a theory of the atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The one theory of the atonement which meets the tremendous necessities of a world lying in wickedness is this plain short simple line, "Christ died for our sins." The three great and glorious ideas compressed into this line are—Substitution, Sacrifices, Salvation! Christ became our substitute and suffered for us. Christ became our sacrifice, and laid down His life to take away our guilt; the "Lord laid on Him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth and in defiance of Caesar's liars at Rome, has been the secret of converting power everywhere. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizeings and defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kindwood, and the swarthy miners of Cornwall. Moody's bells all chimed to the keynote of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's church has in all ages held to this as the heart of

all Christian theology—"Christ Jesus died for our sins." This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every young brother who is about entering the ministry I would point the example of the mightiest of all preachers—and would say to him—follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him!—Watchman.

Afterward.

Paul says: "No chastisement, for the present, seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." The contrast here is between "for the present" and "afterward." It matters not how the affliction comes, it is not joyous for the present. It may be a visitation from our enemies. It may be persecution from the wicked. It may be from our Father. Still it is grievous. Pain is always unwelcome. A large part of the present life is disagreeable. It is well that it is not all according to our mind.

"Nevertheless afterward." Let these words be repeated over and over until the impression they make is deep and lasting. After the pain and the sorrow and the disappointment, there is joy. It is not merely respite from pain that we anticipate. That we shall have, and more. Each pain is a seed which shall spring up and bear fruit. The fruit is good. "It yieldeth the peaceable fruit of righteousness." Already the Christian begins to reap the harvest. He does not wait till death to find some good fruit of affliction. Even in this life the peaceable fruits of righteousness begin to appear. Thousands of men and women can testify that their sorrows have been the best part of their lives. They have grown in grace more in one week of severe affliction than they did in many years of prosperity. Sympathy, tenderness of heart, kindness, charity, goodness, flourish in the valley of sorrow. Many have had occasion to thank God, and will have occasion to thank him forever, for their afflictions.

There is another "afterward" in the Bible. The psalmist says: "Thou shalt guide me with thy counsel, and afterward receive me to glory." It requires a struggle to submit fully to the guidance of the Almighty. Most men fight against it for years. They prefer their own way. It is not always the most pleasant way. To flesh and blood it is often undesirable. It is rough and steep and thorny. Other ways are more attractive to men of the world. But there is something beyond. There may be crosses here, but "afterward" there shall be glory. Those who will have their glory here cannot have it hereafter. Those who will have their own way here shall eat the fruit of their doings hereafter. Those who are willing to take whatever lot the Heavenly Father may appoint here shall have what He shall appoint afterward. We cannot have our own way here and His way there. We must choose His way here if we will have His way hereafter.

Most men are too much concerned about the present. They seek their good things now. They are in haste to enjoy life. They eat the fruit while it is yet green. They will not wait. The future is nothing to them. They will have pleasure now, whatever may come afterward. They are not wise. The wise man looks forward. He lays up a good foundation against the time to come.—N. Y. Christian Advocate.

DISAPPOINTMENT is like a sieve. Through its coarse meshes the small ambitions and hopes of endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through are not in the least affected by it. It is only a test, not a finality.—Wallspring.

WHEREAS Christ brings his cross, he brings his presence, and where he is, none is desolate, and there is no room for despair.—Mrs. Browning.

Questions Answered.

BY BENEX.

"How do you reconcile the awful destruction of St. Pierre, 30,000 persons swept to instant death, with the goodness of God?"

"In this instance there is no question of the goodness of God, but only of the folly of man. Volcanoes appear to be necessary to keep the whole earth from being blown to pieces."

"Whether one accepts the theory that their eruptions are caused by the contraction of the earth's crust, or by water coming in contact with an interior molten mass."

"Volcanoes occupy a very small part of the earth's surface. Their position is known, and their habit of terrible explosions after long periods of quiescence. The sensible thing for men to do is not to attempt to live on the slope and under the shadow of volcanoes, certainly not until all the remainder of the earth is so thickly crowded, they are forced into the dangerous places."

"As one writer forcibly expressed it, St. Pierre was built in the track of Mt. Pelee to the ocean, and a spider might as well complain which were her web across a railroad track. God does not work miracles for the sake of the consequences of his own rashness and folly."

"When the time comes for relief to the earth through the vent of volcanoes, that relief will come according to established laws. All those islands in the Lesser Antilles are merely volcanoes with their feet and arms outstretched. They are the peaks, it would appear, of a sunken range of mountains. But money was to be made there. Martinique was famous for its sugar and rum, and men ran the risk of their lives. I cannot see how the question of God's goodness is involved in the least degree. We must not charge God with it."

"Besides knowing that Mount Pelee was a volcano, although it had been quiet for fifty years, the inhabitants of St. Pierre had warning. They would have made their escape after the volcano began to be active, but they would not heed the warnings. One man, Mr. Clero, a wealthy planter in St. Pierre, noted the strange behavior of the barometer as he was sitting down to breakfast, took his wife and children and escaped. But he went alone, as Lot did. His friends would not heed his warning, and he had to return. If man will defy volcano after the other, he will have no days of warning, they have only themselves to blame."

"But as was learned when the world's attention was called to St. Pierre, that city was the most wicked and the most wicked of the earth, so trustworthy men report who were there. According to the statistics, five-sixths of the children were born out of wedlock. And debauchery of all kinds was the rule. St. Pierre deserved to be destroyed by the justice of a holy God, as truly as did Sodom and Gomorrah. It is the old story of the cities of the plains repeated in this twentieth century."

"Other cities are wicked beyond doubt. But even if they were as wicked as St. Pierre, and escape its sudden punishment, God is not unjust in sparing them and destroying that. I am so sure of this, that I would rather see an idea out of even good men's minds, than God in under obligations to treat all of his creatures alike. He is not. Let no such thought lurk in your mind and influence your judgment. God is just; He will treat no creature unjustly. No man and no city will receive a greater punishment than is deserved. But God has an infinite right to show mercy to whom He will show mercy, and to treat others with a strict justice. Every creature has a right to demand that he shall not be treated unjustly, and so long as he is not as he has no right to find fault. No man in St. Pierre received a greater punishment than he deserved."

"But there were good men in the city, no doubt, and certainly innocent children. There is no shadow of reason, however, to question the goodness of God because of their deaths. For death comes to all at God's appointed time. And death came to them quickly without long-continued suffering. Were there any injustice, nay, was there any lack of mercy in that? In two minutes they were in Heaven. That so many died at once was appalling to us, but we must not forget that death was no new thing to such one of them because others were dying at the same time. God calls His children home to the many mansions whenever He sees best. Is there any injustice or lack of goodness in that?"

"So my questioner will see that, there is not the slightest need of reconciling God's goodness with the destruction of St. Pierre. No sinner perished whose day of grace had not ended; and not one of his children who went to Heaven in that chariot of fire but thanks Him there that he has reached his home in glory."

"as gross tyranny a father's chastisement of his child—a tyranny that would not be indulged in but for the fact that the little fellow was in his father's hand, and the father knew he could not help himself. In the same discourse he related a circumstance of a father's taking a child to a common prostitute, the mother of the mother, as an example of 'bringing sunshine' into the home. In reply to a private criticism he said that he knew his discourse was unorthodox as a sermon, but his positions were permissible in a popular lecture. Can a God-called preacher pervert the word of God to flout the public ear? What notice should a pastor give such lecture and lecturer?"

"How did such a man succeed in getting into the ministry? How was a presbytery ever persuaded to recommend his ordination? I take it for granted no Baptist church to-day has him as a pastor. The Holy Spirit says: 'If ye endure chastening, God dealeth with you as with sons; for what son is he, whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Evidently this man is wiser in his own conceit than any man who can render a reason. The inspired writer of the Hebrews says, in regard to earthly fathers, 'We have had fathers of our flesh' corrected us, and we gave thanks; but this our Father would have children detest their fathers as worthy for correcting them. And he talked thus contrary to the Scriptures and to all human wise men in all the generations and among all nations, to a large crowd of children!"

"I cannot say with any show of courtesy what I think of saying that the scenes and words heard in a circus bring sunshine into a home. I was never at a circus in my life, but from what I have seen of indecent dressing in the pictures, and heard of the jokes of the clown, the only thing the circus can carry into the home is familiarity with evil. And the idea of a preacher in a public speech advocating going to the circus!"

"Of course, there are things, secular things, humorous things, &c., to be said in a lecture on a platform, which are not proper in a sermon. A man may, right or wrong, as a speaker, or George Washington on a platform, and such a lecture would not be suitable for a sermon, when a man stands as an ambassador for God to persuade dying men to be saved. But such a lecture would not be unorthodox. No ought the speaker to use a word in it which is not truthful. Positions which contradict the word of God are not permissible in any circumstances, on any day of the week. Nor is it allowable for any man to say to children in a lecture or in any way one word which will tend to cause them not to reverence their Father."

"A pastor should take no notice of such a lecturer. He should not allow him to preach nor to lecture in his house of worship, nor encourage his coming into the town to lecture elsewhere, if he has made such utterances where a pastor might be present. Let him correct these utterances in private, but make no answer in public. The probability is that the lecturer's object was to get notoriety in a cheap way, and nothing would please him more than to be answered. Without referring to him in any way, the pastor might let him correct upon the Bible and the obedience and reverence due to God when He speaks."

Prayer.

BY REV. O. P. GIFFORD, D.D.

"The Bible is an art gallery whose walls are hung with pictures of men at prayer. Men in prayer are the most beautiful things created. The body is bound to the earth by the force of gravity, mind goes out to mind in thought, heart goes out to heart in love, the soul goes up to God in prayer. There would be no civilization without gravitation, there would be no life without exchange of thought, there would be no spiritual prayer. Prayer is the soul's gravitation towards God, prayer is the soul's exchange of thought and life with God."

"Men doubting the force of gravity would not build but burrow; man shrinking from exchange of thought soon ceases to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul. In prayer we do not so much seek to yoke God's will to the chariot of our purpose, as to find what God's will is concerning us and get strength to do it. We do not merely seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring our needs to him that he may satisfy them or show us how needless they are; we bring ourselves to him that he may fill us with himself."

"When the sun rises even the foolish virgins need no oil. When the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us to be forgotten. With sufficient grace the light in the flesh becomes a nail driven into sure place on which to hang the wreath of victory. Holding the golden chains that bind the round earth about the feet of God, our hands are empty of our own needs, but so full of God that we know not our own needs with which we came to pray.—Ex.

"We are not satisfied to do simply the things that we can do. We must draw something too hard for us; sing songs that have notes too high for us.—William M. Hunt.

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.

In the cable press reports which reached American readers after the destruction of St. Pierre, it will be remembered that considerable emphasis was placed on the fears entertained in Martinique that the well-known author and magazine writer, Mr. George Kennan, had perished in an attempt to scale Mount Pelee. Happily, the rumors proved groundless, although if the ascent by Mr. Kennan in company with Professor Hellprin had been delayed one day, they would undoubtedly have been destroyed by the greatest volcanic eruption of those which followed the fatality of May 28th. Mr. Kennan's account has been running in serial form in The Outlook, and will be published in book form under the title 'The Tragedy of Pelee,' by The Outlook Company. The book will be fully illustrated with photographs taken by Mr. Kennan and others."

MAGAZINES.

Following upon the "human documents" concerning the West Indian eruptions which were printed in The Century for August, the September number presents the results of the scientific investigations made by Professors Robert T. Hill and Israel C. Russell, who, it will be remembered, were on the "Dixie" relief expedition which visited the islands in the latter part of May. The personal impressions and conclusions of these geologists are supplemented by maps and a large number of photographs taken by themselves. It is a story from Martinique to the scene of Mr. James D. Hagne's article, which is the leading one in the number and is entitled "Our Equatorial Islands." It is largely occupied with the Guano Islands in the Pacific, which once belonged to the United States, and the ownership of which is now open to the state in dispute with Great Britain, chiefly Jarvis and Baker's. The leading artistic feature is Mr. Cole's wood engraving in the Old Spanish Masters series, the subject chosen being the central portion of the famous picture "The Last Supper of the Brethren of Bruges," by Velasquez, in the Prado Museum, Madrid. Sylvester Baxter contributes a paper on "Civic Improvement in Street and Highway," with pictures by Guerin; J. B. Bishop gives his "Personal Recollections of F. L. Godkin," with whom he was associated on the editorial staff of the New York Evening Post. The remainder of the body of the magazine is chiefly humorous, and includes four stories in various keys. The editorial subjects are "Annexation," "The Whole World in the Geography Class," and "A New Use of Beauty" (on the tendency of the newspaper to make every woman he speaks of interestingly pretty). The Editor gives special prominence to a denial of the allegation that Jefferson Davis was a killer of bloodhounds."

"The reappearance of the author of 'The Workers' marks the September number of Scribner's Magazine. When Walter A. Wyckoff began that narrative every newspaper of importance in the country commented on his remarkable experiment. Last summer Mr. Wyckoff transferred the field of his investigations to England. At the same time that Mr. Vanderlip was investigating the financial and commercial conditions for the magazine, Mr. Wyckoff was studying the social effects of the American Invasion upon British workmen. Having been a workman himself, and, moreover having the training of a scientific student of social questions, he was able to gather and, in his first article, to present with vigor the London Wage-Earner's present conditions and prospects. This introductory article will be a revelation to those who look on East London as a vast slum. Mr. Wyckoff found there a clean, orderly, self-respecting and progressive body of wage-earners, ready to compete intelligently with the American workman. More than Wyckoff's remarkable deductions will be published in coming numbers."

Ralph Connor's new Glasgow stories—two delightful sketches of boy life in a field which has already made famous—form one of the most attractive features of the September number of Leslie's Monthly. Then there is an interesting account of the Humbert Brindle in Paris, perhaps the most daring and successful fraud of modern times; an instance where a game of bluff was carried on with a skill that has rarely, if ever, been equalled, even in this country; a suggestive and fully illustrated article on the historical development of the race of American negroes, and a sketch of that most familiar and least understood of natural

phenomena, lightning, with a number of remarkable photographs. Among this month's fiction the "Pleasant Dream," a story of some little darkies with dramatic ambitions, most cleverly and amusingly illustrated, is one of the best pieces of work of its kind that has appeared."

Lippincott's Magazine for September has the following contents: A Bit of Human Nature, Ellen O. Kirk; In Memoriam, L. H.; Fall Work in the Garden, Eben E. Rexford; Home-stick, Alice E. Allen; The 'Inn's' go Home, Leslie Firsiroti; So Strong in Love, Mary A. Bacon; The Fifth Wheel, Iva B. Roberts; 'Who Knocks?' Florence E. Coates; The Hidden Man, Karl E. Harriman; The Midnight Mail, William H. Lillyer; A Judgment on Them, Jennette Lee; Home Singers, Philip B. Coates; The Undoing of Apostles Jones, Lily Munroe; Canute, George B. Seymour; The Rose, Marie Van Vorst; Where Are You, Dear? Marie Van Vorst; A Park Row Galahad, Albert P. Terhune; The Echo, Aloysius Coll; Concerning Some Books."

One of the most striking features of the September Era Magazine is the excellent poetry. Theodore Garrison, Nathan Haskell Pyle, Norman H. Pittman, B. Scott Stinson, Rupert S. Holland and Charles Morris are represented. Charles McIlvaine, who is a recognized authority on the subject, writes in an interesting manner of "Some Antislavery Toddlers." The complete short stories include "A Literary Character," translated by Albert G. Lawrence; "Rain," translated from the Chinese by Helen G. Smith; "Moogwa, the Three Thieves and the Man-Squaw," by J. Oliver Curwood; and "In the Sierras," by Mahlon Stacy."

The Sweet Will of God.

Some one has said that if the first verse of Genesis be perfectly and heartily believed, everything after it comes easy. The personality, omnipotence and sovereignty of God are thus asserted so distinctly that they must be unquestionably admitted by every one who believes the statement of that verse. The one who is willing to accord to God the possession of these attributes will accept and believe everything that is contained in the whole of his word."

"The sum and substance of the difficulty with a great many people is that they are not willing for God to be God. They do not acknowledge his sovereignty. They fret and rebel against his right to reign over and control them. They do not submit to his authority with any easy grace. They are forever raising as an unassailable question the right of God to do as seems right and best and wisest to himself to do. They have never submitted themselves intellectually to the truth of God as revealed in his word, nor morally and spiritually to his personal authority over their hearts and lives. God is sovereign in the material universe, for he made it, giving it the laws by which its changes are to be made and its developments are to occur. 'The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.' In the kingdom of power he reigns. Man is but weakness before the might of God as manifested in the sunshine and the rain, the wind and the tide, the heat and the cold, the changes of the seasons, and the certainty of death. He may adapt himself to some of these conditions, but change them he cannot. He may as well submit himself to God with simple faith and equal mind and humble resignation to the divine will. Anything else is folly."

"The evidences of God's unseen power are all about us in the physical world. And they are clearly manifest in the spiritual realm to all those who open ear and eye and heart to see and apprehend. There is a power that is working righteousness and that is in opposition to iniquity. Only he who accepts the law of God as to life and salvation knows what it is to have rest and peace of heart. He who condemns himself to God in the obedience of faith and the faith of obedience, knows what it is to feel the quiet security which every human soul should experience. He who comes to Jesus Christ as his Lord and Master, and yields himself to his control in simple trust, leaves the rest of gear for which God made us and which he long to get rid of. God is sovereign. He is infinite in wisdom and he can gain no wisdom by consulting his creatures, and so, in order that his plans may be perfect, he must be guided by his own judgment alone. He is infinite in goodness and holiness, and so, in order that his plans may be most beneficent, he must and does set-aside the counsels of his own good pleasure. He is infinite in power, and so, as in the physical kingdom, so also in the kingdom of grace, his purposes are resistless and his will must stand unobscured and unopposed."

"Why should we not submit ourselves to God in all things? If only we love righteousness, and wish it to be done, we shall be glad to put ourselves entirely at his disposal. If we hate righteousness, we shall hate God and oppose him. There lies the secret of all the opposition to God and to his holy religion. Of all the unbelief and infidelity in the world, as sin is repeated of and banished from our hearts in the grace of God, we find it sweet and delightful to let his will as ours, write his laws upon our loving hearts and practice them in our obedient lives.—Herald and Presbyter."

ALL one's life is music, if one touches the notes rightly and in time.—Buskin.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 14.

LOVING AND OBEYING GOD.

Deuteronomy 80:11-20.

Morro Text—"For this is the love of God, that we keep his commandments."—1 John 5:3.

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off."—Moses is closing his great sermon to his people, his farewell address as it were. It is a sermon to all of us upon the great subjects of obedience and faithfulness.

In the first verses of the chapter Moses had prophesied of their sinning in disobedience to God and of their being carried into exile on account of that sin. But the exile would not be forever, they would repent and return to their God. For God's commandment would go with them. It was not a hard command, nor one difficult to obey. They could obey God if they would. His commandments were plain and easily understood. Dr. Orr's comment is the best I have seen: "Israel is saved at last, not by any lowering of the standard of holiness, or by any change in God's requirements, or by any new and easier way of life being discovered than that originally provided, but by Israel's coming round to God's way of thinking, and doing in the end what God plead with it to do at first. After all their sorrowful experiences the people are brought to this: that they must submit to do what they were told in the beginning that they ought to do.

"It is so always. There can be no change on God's part. If the sinner is to be saved, it is he who must forsake his thoughts and his ways. He must do at last what he now feels he has not the least inclination to do. Will he do it?"

The Revised Version translates "it is not too hard for thee." It was neither too hard for them to understand, and it required nothing they could not do. Moses goes on to emphasize this truth that they had no excuse for refusing obedience.

"It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it?"—God had revealed his law clearly unto them. There were mysteries beyond doubt, but none as regards their duties. Hidden things belong to God, but those he had revealed to them and their children. They could not reply against God that they could not learn his will, for they had no one to send to heaven to inquire into it.

"Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"—The Greeks all over the world went long journeys to the oracles at Delphi and other places that they might learn the will of their gods. But Israel needed no such journeys.

"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—God had revealed it to them through Moses, and most clearly in these discourses recorded in Deuteronomy. "Thou canst talk of it familiarly with thy lips and meditate upon it in thy heart."

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion and are sometimes inherited.

How do they manifest themselves? In many forms of cutaneous eruption, such as rheum or eczema, pimples and boils, and in weakness, languor, general debility.

How are they expelled? By Hood's Sarsaparilla

which also builds up the system that has suffered from them. It is the best medicine for all humors.

But in order to such talk and such meditation, they must have the word in their memory, must have learned it "by heart," as we call it. I greatly fear Moses could say no such thing to this generation of men. Alas! when will parents wake up to their duty of having their children memorize the Scriptures?

"See, I have set before thee this day life and good, and death and evil."—There was no possible compromise, no third choice. The Bible knows but two classes of men, the saved and the unsaved, and but two classes are known in the day of Judgment—those on the right hand and those on the left. No good thing does God withhold from them that walk uprightly.

Moses had been faithful, he had not shunned to declare unto them the whole counsel of God. He had pointed out plainly the straight and narrow road of life and the broad way of destruction. And he was free from the blood of all men if they persisted in choosing death and evil.

Verse 16—The first and greatest commandment is emphasized by Moses through the entire book of Deuteronomy—to love God. Loving God, it will be a delight to keep his commandments. And if they loved and obeyed God they should be blessed in the promised land. Under the Old Dispensations material blessings, such as long life, wealth, health, many children were promised to those who loved and obeyed God. Under the New Dispensation we have a promise which far exceeds all these things, "Lo! I am with you always."

"But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them."—Alas! that notwithstanding all God's goodness the hearts of his people, Israel, were continually going astray from him. Moses had had sad experience with their proneness to turn away and to worship idols. But we cannot throw the first stone at these old Hebrews. How often do our hearts turn away and we serve the world, or self, instead of God! Sin comes from the heart ever. Men could not be drawn away from the service of God were their hearts right.

"I denounce unto you this day, that ye shall surely perish."—One would think that selfishness, if they had no love of God and no gratitude for him would have kept the Israelites from idolatry. It shows the total depravity of the human heart that men will sin, even if it leads them to suffering in the world. Men will drink, although they know the woes of the drunkard in this life. And hell follows after!

Again and again did Israel worship idols; again and again did thousands of them perish for this sin, till at last the awful destruction and the captivity at Babylon so waned the Jews from idol worship in a material sense they have never been guilty of it since. But their devotion and care to money, to self, to pleasure, to ambition, is as offensive in God's

sight as bending the knee to Baal.

"And that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it."—Length of days was one of the blessings promised to obedience under the Old Dispensation.

"I call heaven and earth to record this day against you."—So solemn and earnest is the adjuration of their aged leader.

"I have set before you life and death, blessing and cursing."—He had been faithful to God and to them, this great type of the Mediator between God and man. He had told them the whole truth plainly. Their blood would not be found on his hands.

"Therefore choose life, that both thou and thy seed may live!"—The power of choice was with them. Satan could not compel them to sin if their hearts did not consent. Fathers were to hand down to their children the law of God, and teach them to walk in his commandments.

To love God, to obey him, to cleave to him—this is the duty of all men. But it is impossible for fallen and corrupt nature to do this thing. The carnal heart is enemy against God, and only by regeneration can that enmity be turned to love.

THE LORD LOVETH THE GATES OF ZION.

In the old temple there was a gate called Beautiful. Its leaves were gold; its pillars were exquisite with carving; its floors were mosaic of precious stones. Over its entrance was hung a golden grape-vine whence depended jewels for clusters of grapes. It was the crown of the temple worship; it was the joy of the temple architecture.

Every Christian Church ought to have a Gate Beautiful—not a Gate Beautiful of gold and bronze and precious stones, but a gate built of something costlier far—a gate built of warm and loving hearts going out in brotherhood and sisterhood to those who do not know the Lord, seeking to win them to Him and so to win them to His Church.—Wayland Hoyt, D. D.

PREACHER'S CHILDREN

The wife of a prominent divine tried the food cure with her little daughter. She says, "I feel sure that our experience with Grape-Nuts food would be useful to many mothers. Our little daughter, eight years old, was subject to bowel trouble which we did not then understand and which the doctor's prescriptions failed to cure.

We had been using different cereals for breakfast and finally becoming discouraged I said, 'I will try an experiment, I will discard all other cereals and use only Grape-Nuts for breakfast.' The three children all like it better than anything else and are so fond of it that I hardly let them have all they want. In a short time I could see an improvement in the bowel trouble.

We began using Grape-Nuts five months ago and now not only has the bowel trouble disappeared but the child has grown so plump and well—in fact was never so fleshy before—that all our friends notice and remark about it. We think we have an ideal breakfast which consists of whole wheat bread with butter, Postum Cereal Coffee and Grape-Nuts. This is all we care for and I think it would be hard to find many families so invariably healthy as is ours." Name given by the Postum Co., Battle Creek, Mich.

PUBLIC SENTIMENT IS MOVING.

The enthusiasm started at London, in the General Association of the Baptists, is increasing rather than diminishing. This is indicated by the attitude of the District Associations in all parts of the state. Temperance is one of the leading questions before all these bodies. The term temperance-to-day is not limited to the social habits in the use of intoxicating drink, but it has to do with citizenship, the proper use of the ballot in election of the framers and the excoecutors of law. It is forcing Christian men to consider their duty to the state as well as to the church. They are beginning to realize that they cannot serve God and the church on Sunday and then the devil, by corruption in politics, on Monday.

We do not discourage good men going into politics. On the contrary, we urge all good men to go into politics. Pure politics as defined by Webster:

"The science of government; that part of ethics that has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity, the defense of its existence and rights against foreign control and conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals."

The local optionist in Kentucky to-day touches politics at but one point, the election of a Legislature that will enact into law our county unit bill that has been rejected by the last three Legislatures. We divide up on all other questions, local, state and national, but on this question we stand a unit.

Let every Baptist voter in the state keep before his mind the deliverance of the General Association at its last session:

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

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

One of the favorite arguments of the enemy against local option is that it does no good. They claim that men sell, buy and drink more whisky in local option territory than where the licensed saloon exists. That statement is false, and has always been false. We all admit that local option laws have been abused in the past, because of the unfaithfulness of city, county and state officers, but since the Farris "Anti-Blind Tiger" bill has become a law the blind tiger man is having a hard time. See the following clippings:

—EVANS, Ky., Aug. 7.—It is said that local option laws have been abused in the past, because of the unfaithfulness of city, county and state officers, but since the Farris "Anti-Blind Tiger" bill has become a law the blind tiger man is having a hard time. See the following clippings: Hawkins was found guilty under the new Farris act, and was fined \$50 and ten days in jail. Hawkins procured for others a keg of beer. He will appeal the case to the Circuit Court, and if necessary from there to the Court of Appeals."

—LANCASTER, Ky., Aug. 22.—Orin Evans was to-day fined \$400 for operating a blind tiger in this place."

The report comes to me this week that a few days since a gentleman, who runs a hack between Harrodsburg and Burgin was approached and asked

whether he would bring him a bottle of whisky, for a certain purpose, from Harrodsburg to Burgin? His prompt reply was: "No, that means to me a fine of \$100 and ten days in jail. I am not looking after that kind of a job." No community need be disturbed by the ravages of the "blind tiger" any longer if the people will avail themselves of the rights they now have before the law. J. J. RUCKER, Georgetown, Ky.

One gets rather tired of the religious ballad in the choir. Why soloists should go on month after month singing little or nothing but the sentimental disguised waltz-songs about the dreams they have been having and the tears they have been shedding, is more than the ordinary mind can grasp. As literature these combinations are beneath criticism; as music they depend for their effect on a bunch of consecutive sixths or a tinkling bit of arpeggio—unless, indeed, the composer launches out boldly into the operatic style and leaves ecclesiastical proprieties far behind in the race for fame. It is on record that one soprano—and a good singer, too—had these "dreams" of the other world every Saturday night for two months—so, at least, she tunelessly declared on Sundays, and it seemed to some in the congregation that she should see a doctor about it; she was a robust woman, too, and fairly well anchored on this earth. Really, these "Holy City" songs, with their caramel poetry and their chocolate cream music, have about as little to do with spirituality and worship as the ragtime with which they share the favor of the multitude. That the sort of sentimental thrill which they arouse in some minds has next to nothing in common with the genuine religious emotions is evident from the fact that the most famous song of this class is popular (so it is said) in the vaudeville theaters, roof gardens, and music halls. Never before was there available for church choirs of all grades of skill so much church music of dignity and musical worth—settings by great modern composers of psalms and sentences and famous hymns. Why, then, descend to the shallow prettiness of serenade melodies and triple time?—Standard.

The Christian ought diligently to study the Word of God, and square his ways by it; not to walk at random, but to apply that rule to every step at home and abroad, and to be as careful to keep the beauty of his ways unspotted as those women are of their faces and attire who are most studious of comeliness.—Archbishop Lightfoot.

Every promise is built upon four pillars; God's justice and holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth which will not suffer him to change; his power, which makes him able to accomplish.—H. G. Saltzer.

CATARH CAN NOT BE CURED

WITH LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is sold by all druggists. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is the best medicine known, and is combined with the best blood purifier, acting directly on the mucous surfaces. The only cure for the two ingredients is what produces such wonderful results in curing CATARRH A. C. PROPRIETOR, Toledo, O. Sold by druggists, price 25c. Hall's Family Pills are the best.

THE CENTRAL CONFERENCE

Of German Baptist churches in North America held its annual session with the First German Baptist church at Peoria, Ill., from the 30th to the 25th of August, 1902. Delegates and visitors from Illinois, Indiana, Michigan, Ohio and even Kentucky flocked to the elegant house of worship in the metropolis of Central Illinois during the 30th of August to greet one another in hearty Christian love, and to hear the opening sermon of Rev. J. H. Merkel, of Cleveland, O., on the "Indwelling Christ" (Eph. 3:17). After this Rev. D. Haemel, the pastor here, extended a hearty welcome to the Conference, and last year's moderator, Rev. J. Meier, of Chicago, responded thereto in behalf of the guests.

Next morning, the 21st, after an hour of prayer, conducted by Rev. D. Zwick, of Minard, Mich., on "divine keeping," the Conference organized for the session and business. To the roll-call nearly all of the churches responded by their delegates with the exception of a few small congregations in remote parts of the confessional district. Confidence in the old officers manifested itself by the re-election of Bro. J. Meier as moderator, with Bro. J. H. Maehlan, assistant, and Bro. H. V. Berge and F. Buermann, both pastors in Cleveland, O., as first and second secretaries.

Next in order were the reports of the churches. As they were read one after another a feeling of encouragement grew stronger and stronger in the listeners' hearts. From the time the writer has been with the Conference he cannot remember a session to be compared with the last one in this respect. Besides the spirit of enthusiasm, almost every church reported a net gain in membership. It appears that during the year the Lord's command has been: "Advance all along the line." Additions by baptism were 269; and the statistics also show a fluctuation of German members from English churches back to the old work, and to reunite with their own people. New fields are opened up and churches were organized and new houses of worship built. Two new churches received the right hand of fellowship.

The financial statistics may speak for themselves. This Conference contributed to local and missionary purposes \$19 71 per capita during the last Conference year, which, by early gathering, was even shorter than any other. The net gain of membership is 267, and the present number is 4,975.

Bro. A. O. Mensching, the clerk of the Second German church of Chicago, found the chord when he closed his report to the Conference with these lines:

All well, O Lord, we heartily say,
He led us through unto this day,
To him give all the glory.

After this, his last work, he went home to receive his reward with his dear Lord in eternal glory.

Bro. G. A. Schulte, superintendent of German missions in America, gave a report of the work at large, which was actually an inspiration to the assembly. There are now 300 churches with 23,289 members, of which 1,373 were added by baptism during the year. In the Sunday-schools are 2,958 teachers and 21,873 scholars. Their expenses during the year were \$17,241.03. Total contributions of the churches, with all their branches, were

\$294,627.04, or \$12,288.60 above the former year. Nine new churches were organized and 18 new houses built. An old saying is that "facts are stubborn things." In this case such things were really welcome. Richly blessed and exceedingly hopeful is also the mission of the German Baptist Young People's Union in Brazil. One of the first fruits of that field is a young man who just now landed on our shores to be educated for the ministry in the German Department of the Theological Seminary at Rochester, N. Y. In behalf of this, our educational work, Prof. L. Kaiser addressed the Conference, and said this, with many other things: "The importance and influence of our department in the extension of our work is signified in the class which graduated last May. One of them went to the British territory of the Northwest, three to Texas, two to Oklahoma, one to Cameron, West Africa, two to New York, one to Illinois and one to Minnesota. In comparison to the expansion of our work, the number of students with us at present is deplorably small. The Lord's exhortation comes to us with greater force than ever. Pray ye, therefore, the Lord of the harvest, 'that he will send forth laborers into his harvest.' That double 'M,' ever so important in our work, seems to turn from 'means and men,' to 'men and means.' Now train young men in your congregations to work in the Lord's vineyard at home and he will call them to education for the ministry. 'Only out of home work he will call his servants to more important places.'"

The publication house at Cleveland also reported a very prosperous year. The invested capital is at present \$71,983. Weekly wages are paid out in the sum of \$300. Altogether we can say that the Lord has been and is with us. Glory to his name.

A number of essays were delivered speaking for themselves and their authors. We therefore will not take the space in this paper to speak or sing their praise.

Fountains of blessings were the sermons preached by Bro. G. Fitzer, J. G. Drexel, G. Klippel, O. Schroeder, and the jubilee sermon by Prof. L. Kaiser for the church of Peoria at their half century jubilee on the 25th of August. Connected with the sessions and services of the Conference, the beautiful songs of Zion given in various forms, were flowing fountains of spiritual refreshment.

With an evangelistic meeting, conducted by Rev. H. Schreder, of St. Joseph, Mich., the Conference came to adjournment in the evening of the 25th of August, expecting to meet with the First German church at Cleveland, O., in 1903.

God be with you 'till we meet again.
A. JANZEN.

The treasures of the Bank of France are said to be better guarded than those of any other bank in the world. At the close of business hours every day, when the money is put into the vaults in the cellar, masons at once wall up the doors with hydraulic mortar. Water is then turned on and kept running until the cellar is flooded. A burglar would have to work in a diving suit and break down a cement wall before he could even attempt to loot the vaults. When the officers arrive the next morning, the water is drawn off, the masonry is torn down, and the vaults opened.—Standard.

A TRYING SITUATION AND A GREAT OPPORTUNITY.

Southern Baptists have a very important question now before them in connection with their Foreign Mission work. Let us carefully consider some of the factors in the case. For four years past we have been making a very decided advance. At the Convention in Norfolk in 1898, the Board reported 76 missionaries and 117 native assistants, or in all 193 workers as our force in foreign lands. This year the Board reported 116 missionaries and 171 native assistants, an entire force of 286. Since the Convention, others have been added, so that now we have about 300 workers.

Last year we had 1,439 baptisms. This year a very large number of additions are being reported, and the work is developing so rapidly that our missionaries plead with us for new workers.

In 1899 our contributions were \$109,267.43; in 1900 \$140,102.30; in 1901 \$156,088.33; in 1902 \$178,489.49. This Convention year we have been hoping that we would get \$200,000.00. But now here comes the troublesome question. The missionaries sent out are human beings and need to be cared for. Many of them are pleading with us for houses in which to live. Their families must be cared for. To live in the native houses means not only great inconvenience and hence inefficient work, but very often it means to court disease and death. After selecting many of our most consecrated, best-equipped young men and women for this work, it is the part of reason and common sense as well as good religion that we take care of their health and strength. We want them to be strong and vigorous and live long so that they can do much effective work for the Master. To secure six or eight of these needed homes in the larger cities where our missionaries live will cost us many thousands. Even then some of our missionaries will still have to make out as best they can in the native houses; knowing that when they are enabled to awaken a deep interest they are liable to be turned out by the unfriendly landlords. The Board feels that we must furnish in certain localities homes for the missionaries.

In addition to this heavy expense, our missionaries have

DON'T TRY PRESSURE.

Translated by Miss M. J. ...

You cannot by process of law prevent anyone from dragging themselves to death. We must meet the evil by appeal to the intelligence.

One of the drugs that does the most harm to Americans, because of its wide spread use and its apparent innocence, is Coffee. Ask any regular coffee drinker if he or she is perfectly well. At least one-half are not. Only those with extra vigor can keep well against the daily attack of caffeine (in the coffee). The heart and pulse gradually lose strength; dyspepsia, kidney troubles and nervous diseases of some sort set in and the clearly marked effects of coffee poisoning are shown. These are facts and worth anyone's thought. The reasonable and sensible thing, is to leave it off and shift to Postum Food Coffee. The poison that has been secretly killing is thus withdrawn and a powerful rebuilding agent put to work. The good effects will begin to show inside of 10 days. If health and comfort are worth anything to you, try it.

opened a number of Theological Training Schools to train the native preachers and thus better prepare them for the important work of taking charge of the rapidly developing interests in connection with the struggling native churches. It requires money to gather forty to fifty young preachers and train them, yet what a very important work that is. It must be done, though at great cost.

Besides this, we have sent out several medical missionaries. It has been found by experience that the Christian physician healing the body, gains access to homes and overcomes barriers which otherwise seem insurmountable. The physicians now on the field need dispensaries and hospitals so that they can minister to the thousands afflicted in body and soul who come to them and beg for help. Shall we not furnish the facilities to these laborers so that they can do effective work?

In addition to the above, some of the weak churches are begging for help to aid them in erecting chapels in which to worship God. They do not ask for great edifices. They beg simply for the crumbs which fall from the tables of their more favored brethren who live in Christian lands so that they can have a place in which to worship God. In some cases they build without aid; in others, being very weak, they ask help. Shall we not grant it?

To supply all of the above needs will require liberal gifts. But, then, when we remember that in addition to all these, others of our choicest young men and women are begging to be sent to the fields white to the harvest, what are we to do? As Secretary of the Board, I have made an estimate of what our missionaries are asking to be granted to the various fields for another year, and, not allowing for any more missionaries to be appointed, it would take about \$230,000.00 to \$240,000.00 to supply their requests. The Board tries to work with faith in God and faith in the brethren, but to lay out our work on such a basis as this would look like presumption. Some of our missionaries, we fear, will have to be disappointed. We cannot well grant all that they ask. Earnestly and faithfully, successfully as they are working, we will have to say to them, the brethren at home will not go so fast; we cannot supply all your needs, although they are so urgent. Still, brethren in the homeland, shall we not grant a part of their requests and help them to go forward?

Kind friends have sent \$2,500 to build a hospital in South China as a memorial to Rev. John S. Out, formerly of South Carolina. This hospital will be a great blessing. Several brethren and sisters have sent their checks for \$500 or \$600 and thus provided the salary of certain missionaries. Churches have done the same. Other individuals and churches give \$100, and thus pay the expenses of a native preacher on the foreign field. Can we depend on a general advance? Can we not get other large gifts? If any brother or sister would like to correspond on the subject, I would be glad to answer any letters. We are confronted with a trying situation and at the same time with a great opportunity. What shall we do? Will not all who love the Lord's work pray to God to whom the brethren have entrusted the direction of this work; and also pray God to

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I ran down in weight from one hundred and ninety five to a hundred and forty five pounds. I tried different kinds of medicine, but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles and they completely cured me. I have got back to my original weight, one hundred and ninety five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very Truly,
Wm. M. PARTLOW.

Feb. 17, 1902.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. 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.

open the hearts of our people that they may see their God-given opportunities and give for the work as never before.

One word in conclusion. God has given us a nobler set of brethren and sisters who are faithfully representing us at the front. He has blessed and is still greatly blessing their efforts. Let us praise and render thanksgiving to him for His mercies and blessings. Surely He will be better pleased with us if we praise and thank Him as well as pray to Him "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and amen."

R. J. WILLINGHAM,
Gen. Secretary,
Richmond, Va., Sept. 1, 1902.

How anxious we are to leave behind us when we depart from the earth something of an enduring nature. We look around and vainly try to find in the ordinary affairs of life that which will satisfy our desires, but everywhere we are met with the same inexorable and indisputable fact that everything is transitory, and, like ourselves, is fast passing away. What shall we do? Worldly fame is a fantastic dream that loses all its enchantment at the approach of death. "Riches make to themselves wings and fly away," and are often a curse than a blessing to those who inherit them. Social and political distinctions are as ephemeral as the morning mist. There is but one thing that remains and withstands the ravages of time; and that is the ordinals of eternity, and that is character. If in this life we have cultivated a well rounded Christian character it will continue to live on and become more and more attractive throughout the annals of eternity. There we will cease from our labors, "but our works will follow us."—Baptist News.

THE GIVETH SONGS IN THE NIGHT.
(Job 35:10).

BY EMMA THAYER HALE.

When darkness and danger surround us,
And we see not the morning light,
God's dear love is ever around us—
He giveth songs in the night.
When sorrow and grief and sadness
Cast their shadows over the heart,
The thought of His love brings gladness,
And bids the darkness depart.
For 'tis then His love is nearer,
And closer He holds our hands,
And we feel our Saviour is dearer,
As close to our side He stands.
O cheer up, despairing one, ever,
Let not your faithfulness fail;
His love will forsake you never,
He will still the threatening gale.
Oh walk in the way He guides you!
By faith as well as by sight,
And no matter whatever besides you—
He giveth songs in the night.
Tempe, Fla., Aug. 18, 1902.

OUR PULPIT.

JESUS CALLING.

BY O. H. SPURGEON.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. 11:28.

I am not going to look at our text, as we usually do, and as we most properly do, from man's point of view; but, rather, from Christ's. I shall speak, at this time, of the longing desire which was deep down in his soul, and which made him give to sinners these frequent and urgent invitations to come unto him. What was it that made him so anxious that men should come to him? They were, many of them, most unwilling to accept his invitations; nay, worse than that, they often derided him; but still he cried, not merely once or twice, but his whole life-cry was, "Come unto me;" and so long as mercy's gate stands open, Christ's continuous cry, until he comes again, will be, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This sacred passion of our Saviour's soul moved him to entreat sinners to come unto him almost as if they would thereby, confer some favor upon him by coming; whereas it was only that they might receive of his mercy, and "grace for grace." Whom does he call, and why? Whom does he call? I could almost have understood it if he had said, "Come unto me, ye kings and princes." He is King of kings, and he might well invite them to come to him, but he does not invite them any more than others. I might have understood it if he had chosen to gather about him the wisest men in the world, and the choicest spirits in each generation, and had said to them, "Come to me, ye Solomons, ye philosophers, ye great thinkers." But he did not talk so.

It seems strange that he should choose such company as he did, and be so anxious to bring to himself, first, those that labor—ye hard-working men ye sons of toil; and especially you who are laboring hard to obtain salvation, but who will never gain it in that way—he invites you to come unto him. You who are heavy laden, too—you who, in your laboring for salvation, have been burdened with ceremonies—burdened by the work-mongers, who tell you to do this and to do that in order that you may be saved—you, whose poor,

heavy hearts have been made heavier than they were before because you have had a false gospel preached to you—it is you whom Jesus calls to come unto him. You who are sad, sick and sorry—you who would fain be delivered from sin and all its consequences—you are poor company for any one. Your friends think you melancholy, and they shun your society as much as possible; your serious conversation has no attractions for them. You get away alone, and keep silence, and the tears oftentimes steal unbidden down your cheeks; yet Jesus calls you, and he says to you, "Come unto me; come unto me; come unto me, all ye that labor and are heavy laden." He is himself pure, yet he is anxious to call to himself the impure. He never sinned, yet he spent most of his time on earth with publicans and sinners, and still he seeks the sinful. Even harlots were never spurned by him; but they drew near to him, and were delighted to hear him speak of piety and mercy and grace for the very chief of sinners. "That was a strange taste," you say. But, as the magnet seeks the steel, so does my Master, in his magnetic and magnificent mercy, search out those who most need him. Not you whole ones does the great Physician seek; but it is the sick whom he invites to come unto him. Not you good people, who hope to enter heaven by your own works, does he call; but you sinful ones. "In due time Christ died for the ungodly." It is sinners whom he calls to come unto him; ay, and those sinners who fail in all their attempts at improvement; those who labor to get better, yet are not better, but are burdened more and more with the despairing fear that they must ultimately be lost;—it is such as these whom Jesus invites to come unto him. Ob, hear this, ye laboring ones, and ye who are heavy laden! The Lord of glory cries to sinful worms of the dust, and beseeches them to come unto him that he may give them rest.

It is the ignorant whom he invites to come unto him, that he may teach them. It is those who have need of a Lord and Master whom he bids to come unto him—the rebellious and the self-willed, that he may put his easy yoke upon their shoulders. It is the weary and the restless whom he calls to come unto him, that he may give them rest. Are any of you troubled? Then come to Jesus, and so end your trouble. Are you sick or sad? Come to Christ, and so lose your sadness. It is for this very purpose that my Master bids me stand here, and, in his name, as though he spake the words himself, cry to you, "Come unto me; come unto me; come unto me, all ye that labor and are heavy laden, and I will give you rest."

Now, let us enquire—What causes this desire of Christ after such persons?

I hope I am speaking very personally to a great many people who are here; I should like to feel as if I had a firm yet tender grip of the hand of every unconverted person present, or that I were able to "button-hole" every one here who has not yet, by faith, laid hold on Christ. Well, dear friend, possibly you think that you do not want Christ, but he wants you. Now, why can he want you? It cannot be because he will get anything out of you. What are you worth to him at your best? What necessity can he have for you? If he were hungry, he would not tell you, for the cattle on a thousand hills are his; the earth is the Lord's,

and the fulness thereof.

He wants you, for your own sake, to do you good—not to get anything good out of you. He does not want you because he sees some excellence in you. If you really know yourself, you know that you have none. All that is naturally good about you is marred in many ways, and you know that it is so. Jesus does not love you because he sees anything lovable in you, but out of pure pity. Nor does he want you because of anything you ever will be or do; for, could your zeal no respite know, could your labor on for him throughout a life as long as that of Methuselah, yet would you still be to him an unprofitable servant, doing no more than you ought to have done. I do confess, concerning myself, that my blessed Master took me into his service of his own free sovereign grace, and he has helped me to do my best for him; but I make this frank confession to him and to you, that I never was worth him to keep to him. I have cost him infinitely more than I have ever been able to bring to him. Even when I have done my best, I have often been to him such a servant as a man might be glad to see the back of, because he was no profit to his master whatsoever. So it is not with any view of getting anything out of us that Jesus is so hungry after the souls of men.

Why, then, does he want us? He wants us, first, because he loves our race. He has a special affection for men; for, verily, he took not up angels when they fell. He left the fallen spirits in their ruined state, and it is eternal; but he took up the seed of Abraham. He was found in fashion as a man, and he came to seek and to save lost men. I know not if there are any other fallen beings in yonder rolling worlds that we call stars; but this I know, that Christ's "delights were with the sons of men." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Another reason why he cries to men to come unto him is (wonder of wonders, and mystery of mysteries!) because he is himself a man, the Son of Mary as truly as he was the Son of God. He is the great model Man, the pattern of what mankind ought to be; and, therefore, standing in the midst of those whom he is not ashamed to call his brethren, he looks out of his Church, and he cries to other men outside as yet, and he says to them also, "Come unto me; come unto me. I also am a man, and I know your struggles, and infirmities, and griefs;—yes, I have even tasted of the gall and wormwood that you deserved to drink as a punishment for your sins. Come unto me; come unto me; for I will lead you upward to perfection, and to everlasting life and glory." It is a man's voice that speaketh, albeit that it is also divine.

Why, further, does Jesus say, "Come unto me?" It is, because he has done so much for men, that he loves them for what he has done for them. I heard a story, only this last week, of a captain on board a vessel, who had a cabin boy whom he treated very roughly, and to whom he scarcely spoke without an oath. But, one day, the boy fell overboard, and the captain who had a kind heart beneath a rough exterior, sprang into the sea, and rescued him from drowning. The next time a gentleman, who had noticed his ill conduct to the lad, was on board the vessel, he observed him speak to the boy

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very gently, and almost affectionately; and he could not help saying to him, "Captain, you seem to speak to that boy very differently from what you used to do." "Look here, sir," he replied, "that boy fell over-board, and I saved his life; and I took to him wonderfully afterwards, and I have loved him almost as if he were my own son ever since." "Oh, yes! if you do a good turn to a person, you are sure to love him afterwards. Now, one reason why our Lord Jesus Christ loves sinners so much is because he died to save them; and, therefore he still stands, and cries, "Come unto me; come unto me; come unto me. Have not I loved you? Have not I proved my love upon the accursed tree? Do you wonder, therefore, that he still says, "Come unto me!"

He who thus stands and pleads with men delights to do yet more and more for them. It is Christ's nature to scatter blessings wherever he goes. When a man can act according to his nature he is sure to be pleased. A large-hearted man is never so happy as when he is doing good to others. When a man of a tender spirit is looking after the poor, and needy, and the sorrowing, and the suffering, he cannot help being happy because he is doing good to them. So is it with my Master and his blessed service on your account. You are nothing in yourselves; and you cannot do him any good—he is too great to need anything from you—yet he cries after you, because he wants to do you good. He is a physician, so he wants to heal you. He is the friend that sticketh closer than a brother, so he wants to befriend you. He is the one and only Saviour, so he delights to save unto the uttermost all that come unto God by him. Heaven itself could not continue to hold him when men were lost, and needed him to come to earth, to save them. It would not have been heaven to him, had he been always shut up there. No; he must seek and save the lost; his great heart could not be happy until that glorious work was accomplished. We know some generous men, of whom it is said that they are never so happy as when they are giving their money away. If you know where they live I advise you to go and take it; everybody thinks that it is common sense to do so. And when Jesus is so happy in distributing the riches of his mercy and his love, I pray you to go and take from him all that he is willing to give. You will be happy in receiving, but he will be happier still in giving, for even to him "it is more blessed to give than to receive;" and he still rejoices more over those who come unto him than the coming ones themselves rejoice.

is because he knows what must become of you if you do not come. No man in this world knows what the wrath of God is, nor how terrible are the flames of hell; but Jesus knew all about them, for he was the Creator even of the dreadful-place of torment. He also knew something of the agony of the lost when he cried, "My God, my God, why hast thou forsaken me?" And though now he is reigning in his glory, he remembers well when his soul drank the wormwood and the gall, and suffered, on behalf of guilty sinners, the fierceness of the wrath of God. He would not have you feel that unquenchable fire, or that undying worm, or cry in vain for a drop of water to cool your burning tongue, for he is very pitiful and therefore he warns you to flee from the wrath to come.

Have you not, sometimes, when a wreck was just outside the harbor, and the waves were washing over it, known men ready to give all they had to any one who could save the poor sailors who could be seen clinging to the masts? "Go, my brave fellows," some one has cried, "take my purse; all that is in it is yours if you will but risk your lives to save those perishing men out yonder." Why! I have known a crowd gather on the beach when a wreck has been driven ashore and the seamen were in imminent peril, and all the onlookers seemed frantic together. Men and women would all have given all they had if it should be the means of saving the lives of their fellow-creatures. And our Lord Jesus, as he sees some of you drifting away on the wreckage that will soon all go down, and be engulfed in the fiery sea, cries to you—for he knows there is no other hope for you—"Come unto me; come unto me; come unto me." You may think that it is a trifling thing for your soul to be damned, but Jesus knows better. You may scoff over the very brink of the pit, but Jesus knows what an awful doom that pit contains. Oh, how I wish that every unrepenting one here would listen to those tender tones, so oft repeated, "Come unto me; come unto me." I wish my face could shine like the face of Jesus did; I wish I could have as sweet and silvery a voice as he had, that my tones could be as persuasive as were his when he said, "Come unto me; come unto me; come unto me, all ye that labor and are heavy laden, and I will give you rest."

I think, too, I may give you one other reason why Jesus invites sinners to come to him, and that is, he knows what our bliss will be if we do come to him. Our Lord Jesus Christ has ever before his eyes the sight of heaven; his throne of glory, the gates of pearl, the streets of gold, and the walls and foundations of all manner of precious stones. His

EDITORIAL.

Harper's Weekly congratulates President Schurman on being an optimist, and says: "The number of college presidents and professors who cannot conscientiously take any other than a gloomy view is so great, and their influence on their students is so peculiarly blighting, that the whole country has reason to rejoice in the presence of an abounding and very logical sort of an optimist at the head of one great university."

It is a dark picture that Harper's Weekly draws—only one college president who does not take a gloomy view of the future. There is no doubt that the number of pessimists has of recent years greatly increased; and they are educated people, too. But they are the very ones who have been swept along by the "new views" of evolution, higher criticism, new theology, &c., &c. Just as these wrong views prevail will pessimism increase, and their pessimism will become more and more intense. Faith and hope and love—these three go together. What ever undermines faith, destroys hope as well, and when hope is gone, love cannot last. It is time these faith destroyers, who call themselves progressives, were aroused to see the work they have been doing.

They are waking up in England. For example, Frederick Harrison who has been a special apostle of "advanced thought," recently wrote: "I must profess my conviction—and I hear the same confessed by the best men and women day by day—that our immediate generation has been sinking of late to meaner ideals, to coarser ways of life, to more vulgar types of literature and art, to more open craving after wealth, and a more insistent assertion of pride and force."

And as I compare one decade with another, I note how to-day we have lost much of the higher spirit which inspired our public and private life not more than thirty years ago; how to-day we make idols of things which were then the objects of loathing and shame. What I mean is a gradual lowering of moral tone in these recent years—an abandonment of the higher standard of public opinion, a deliberate acceptance of what is evil and base. Nor is it only that our national sympathies and enthusiasms have grown colder and coarser, but there has come over as a positive turn for vulgarity of thought, manners and taste. The philosophy of Evolution and of Demonstration promised, but it did not perform. It raised hopes, but it led to disappointment. It claimed to explain the world, and to direct man, but it left a great blank. That blank was the whole field of religion, of morality, of the sanctions of duty. The result was a wide and general discredit to the entire general philosophy of Evolution, and the entire theology of Neo-Christi-

anity. We commend this remarkable utterance of Frederick Harrison to the *Independents* and the *Out-look*. He was for a generation been a leader of "advanced thought," and here he confesses that the philosophy of evolution and the new theology are failures.

That is exactly what orthodox people have been saying all the time, but the "advanced" folk ran ahead crying, "great is ev-

olution, and the new theology is its prophet," until now the most discerning of them are coming to see that the new fads are failures, and the old-fashioned orthodox people were right.

To take away faith is to destroy hope and to demolish love. The only hope of the world is in faith in Christ.

"My hope is built on nothing less Than Jesus' blood and righteousness."

And there is no other basis on which hope can rest. Pessimism is the logical and necessary result of denying "the faith once for all delivered to the saints." The real issue to-day is between orthodoxy and pessimism. For a while the "advanced thinkers" may talk of "the fatherhood of God," and may try to be hopeful, but they are simply whistling to keep their courage up. More and more they are becoming pessimists.

Good Deacon E. G. Shouse asks us about Acts 24:20, 21, and whether Paul is not here confessing that he had done wrong. In the American revision the passage reads: "Or else let these men themselves say what wrong doing they found when I stood before the council, except it be for this one voice, that I cried standing among them. Touching the resurrection of the dead, as I called in question before you this day."

The occasion was when Paul was arraigned before the council in Jerusalem (Acts 23:1-10), and perceiving that some of them were Pharisees and some Sadducees, he proceeded to stir up party spirit between them by declaring himself a Pharisee and the son of a Pharisee, avowing his belief in the resurrection. This caused a great stir and broke up the meeting, for the chief captain came and took Paul away, "lest he should be torn in pieces by them." The Pharisees were for releasing him, crying, "we find no evil in this man"; while the Sadducees were all the madder at him, and they must now compass his destruction as a party matter.

This was a very shrewd turn on the part of Paul, and it prevented his being condemned by the council, as most certainly would otherwise have been the result. But did Paul do right? The Bible simply tells what happened, but it is not written that Paul did right. Paul was infallibly inspired to write his epistles, and Luke was infallibly inspired to write the Acts, but neither was infallible in his conduct. One proof of the inspiration of Scripture is that it tells right out the faults of the characters it describes. The contrast between the Bible and other ancient literature in this respect is most striking, and it can be explained only on the ground of the divine inspiration of Scripture.

While Paul's action was shrewd, we cannot justify it. He should have met the issue squarely, and have made his appeal to Caesar as a Roman citizen, as he did afterward. The incident shows what a master of assemblies Paul was, and what a wonderful politician he might have made, but it also shows that even Paul, under temptation, can do wrong. And we agree with Deacon Shouse that here Paul confesses that he cannot defend that point in his record, while he challenges his accusers on all other points.

God never wrought miracles to convince atheism, because His ordinary works convince it.

The religious census of India has been issued, and it contains facts of special interest. It shows that Christianity has made most gratifying progress. The curious thing about it is, that in every denomination the men outnumber the women. Perhaps this is on account of the seduction of the women and the difficulty of reaching them. The figures give 230,868 Baptists, of whom 112,255 are males and 108,608 females. The Methodists have 78,869, of whom 41,299 are males and 35,570 females. The Presbyterians have 58,829, divided thus, 29,752 males and 29,077 females. The Lutheran figures are 155,455, divided, 79,210-77,249, and the Congregationalists, 28,876, divided, 19,891-18,485. In every instance the men outnumber the women.

Carey went to India, and, under God, laid the foundation of Baptist missionary work there. And from his day till now the work has gone gloriously forward. Judson's work was in Burmah, and was also glorious. The Baptist mission work in all that region is under the care of Northern and British Baptists. The missions of the Southern Baptist Convention are much younger, and are in China, Japan, Italy, Brazil, Mexico and Africa. We ought to have missions in Palestine Persia and the Argentine Republic. There is a promising Baptist mission in Palestine, i. e., Bayrut, where Mr. and Mrs. Juraidini are laboring, supported (meagerly) by friends in this country. Dr. George B. Eger recently visited this mission, and he speaks of it most highly. It is independent of our Board, not because it chooses to be so, but because the Board do not see their way clear to take hold of it.

Then here are Mr. and Mrs. Yohannon anxious to open work in Persia, their native country. The Board, however, do not feel that they can take hold of this work. Mr. Yohannon has been in this country a number of years, and is so in touch with our spirit and ways, that sending him is a very different thing from taking hold of an ordinary Persian. The General Association of Kentucky have unanimously approved of sending him, and have requested the Foreign Mission Board to send him.

In view of the difficulty of getting an appointment by the Board, Mr. Yohannon has taken a course in medicine, and is now prepared to practice his profession. Physicians in Persia are very poorly equipped, and he believes that he can easily support himself and his family by practicing medicine in Persia, and at the same time do missionary work. Indeed, he wishes to be both a preaching and a medical missionary. He is ready to go so soon as he can be provided with money to pay for his transportation and to get a start when in Persia. He calculates that \$600 will pay for the transportation of himself and family, and friends think he ought to have at least \$400 more. So it is suggested that \$1,000 be raised for him. We should be glad to see this done as an extra contribution, without in the least interfering with the regular contributions. And we hope that Mr. Yohannon will not be in Persia long before the Board will see their way clear to take hold of the work there.

There was great rejoicing at the First church in Covington last Wednesday night when the acceptance of the call to Dr. O. W. Daniel was announced. Dr.

Daniel will prove a great addition to our ministry in the state. He will be our youngest doctor of divinity. He leaves Fine Bluff, Ark., in grief at his departure, for he has there done, under God, a noble work. He will begin work the 1st of October. We give him a most cordial welcome. He is a fit successor to the loved and lamented Dr. C. G. Jones, whose untimely death sent sorrow to many thousands of hearts.

It was the writer's privilege to attend part of the session of the Ohio County Association last week. Dr. J. S. Coleman, despite his physical infirmities, was able to serve as Moderator. Indeed, being in the chair rejoiced him. His better half says if he were about to die, electing him to preside over a Baptist body would bring him back to life. The Rev. E. W. Coakley is pastor, and is doing a fine work. The Rev. J. T. Casabier kindly furnishes our readers an account of the meeting. This body is only two years old, and it is strong and aggressive.

We refer the reader to Dr. Frost's article in this issue. There is some confusion about this baby picture business. Dr. Frost sends us a copy of the slip issued by the Sunday School Board, and certainly there is no baby in the picture on that slip. It is *The Primary Leaf* for the lesson of June 15-a. That baby has made a good deal of disturbance. We think it is time it was quieting down.

Secretary Bow is reaching some associations this year he has not reached before. Already he has visited 13, and he is reaching two a week, and sometimes three. He has planned to visit 23 this season. That will go beyond the record. The state mission work was never in better condition than it is now, and the needs were never more urgent or the opportunities greater.

The Baptist Banner says the list of preachers before the University of Chicago the coming year shows "a wide range of liberality," and includes the names of Unitarians and Roman Catholics. Does it include the names of any sound and stalwart Baptists?

Dr. W. F. HARVEY has been deeply touched by the many kind expressions of sympathy he has received from brethren and friends from all parts of the country since his recent bereavement. He greatly appreciates these letters, and will preserve them among his choicest treasures.

Dr. EAGER says: "I return in perfect health, not having had a day's sickness in the seven months of travel. I really rejoice at the prospect of being at my work—with some sense of complete equipment for it." We heartily welcome Dr. Eager home.

THOMAS WHITWORTH HIGGINSON says: "Our grandmothers may have been rich or poor, well or ill educated; if they were the typical grandmothers I describe, they were of the stuff which holds worlds together."

Lex Kentucky come up on Foreign Missions. According to the last Journal, Virginia, Georgia and South Carolina were ahead of us.

Yea plea of ignorance will never take away our responsibility.—Raskin.

Editorial Varieties

A nod may mean approval, or it may mean disapproval.

Many a man's failure in life may be traced to over-confidence in himself.

It is said that a lady once managed her husband by letting him have her way about everything.

It is said that the world's greatest crop is poison. The statement is also made that in St. Louis, Missouri, thirty stands exist to the number of families.

During the summer, the New York Humane Society kills an average of 200 cats a day. These cats are left unprovided for in houses whose occupants have gone off for the summer.

Some of the knowing ones are saying that getting sick sometimes helps the mind. It was the case of a paralytic that Parrot made his chief discoverer. Shall we do not advise our readers to get sick.

The average size of the farms in the United States is 162 acres. The value of these farms, including implements and live stock, is over \$20,000,000. Farming, therefore, is still the biggest thing in the nation.

Wa Tsing-Pang, the Chinese Minister at Washington, who has given much study to this country, recently said: "You can't understand why America has reached her present position in the world until you know the American woman; and then you wonder why the country is not even greater than it is."

In China a man is required to mourn three years for the death of his father, one hundred days for the death of his mother and so on all for the death of his wife. Indeed a Chinaman would feel degraded if he showed any sorrow on account of the death of his wife. This tells its own story of life in a heathen country with a civilization several thousand years old.

The Shah of Persia is visiting King Edward VII. and England. The former Shah, who visited England many ago, did not seem to be much benefited thereby. He was there at the time of Gladstone's golden wedding, and when told that the premier had lived fifty years with one wife, his polygamism (nearly) replied that he thought it the great best thing to live one year with fifty wives. We hope the present Shah will derive more benefit from his visit than did his predecessor.

Prof. E. G. Drexler has been studying modern success and has reached interesting conclusions. Taking the names in "Who's Who" as the standard, he finds that of the 426 names, 237 are of college graduates. This is one out of two and eight of the living college graduates in the country and so one college graduate out of 100 becomes eminent enough to be considered successful. The average ratio of successful men is put down as one in six hundred. Hence a course at college increases a man's chances of success 6 times. This certainly is a powerful argument for attending college.

Dr. E. D. Gray writes: "I have just returned from a trip to the Eastern portion of the state, Brantford, Morgan, Wolfe, Rowan and other counties. I secured a good number of pupils and opened the way for a great patronage in the future." At the meeting of an association up there, the committee on worship reported that there would be no change in the ceremony, and so one college graduate out of 100 becomes eminent enough to be considered successful. The average ratio of successful men is put down as one in six hundred. Hence a course at college increases a man's chances of success 6 times. This certainly is a powerful argument for attending college.

Dr. McClinton has returned home with the substance of a trip to the Eastern portion of the state, Brantford, Morgan, Wolfe, Rowan and other counties. I secured a good number of pupils and opened the way for a great patronage in the future." At the meeting of an association up there, the committee on worship reported that there would be no change in the ceremony, and so one college graduate out of 100 becomes eminent enough to be considered successful. The average ratio of successful men is put down as one in six hundred. Hence a course at college increases a man's chances of success 6 times. This certainly is a powerful argument for attending college.

A good sample of the false bias of the conclusions of the "higher critics" is the statement of George Adam Smith that Paul quotes "some words of Hezekiah in an appropriate sense from that in which the prophet employed." He refers to 1 Cor. 12:26: "O death, where is thy sting? O grave, where is thy victory?" Hezekiah says: "O death, I will be thy sting; O grave, I will be thy victory." And Dr. Smith claims that these two passages contrast each other—ahem! Moreover Paul does not quote Hezekiah. He simply makes use of a form of expression similar to that used by the prophet and there is not the slightest shadow of the sting of the ghost of a conflict between the two passages. Like the men of his class, Dr. Smith does not attempt to point out any contradictions, for in that case his readers would see the emptiness of his claim. He simply affirms the conflict and makes the reference, which he knows few readers will take the trouble to hunt up.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catharines)—Pastor Eaton preached on "Throwing down Babel's altar," and Bro. T. B. Thames, of Virginia, preached a clear, strong and impressive sermon on "Stretch forth thy hand." One received by letter and one for baptism. Deacon and Mrs. Geo. E. Hays lost their twins last week. We tender our condolences.

Broadway—Brother T. B. Thames' sermon in the morning was "No more sea." No meeting at night.

Chestnut-street—Pastor Weaver spoke on "Created unto good works," and on "Following Christ afar off." One received for baptism.

East—Brother McFroy preached about "Human instincts," and about "Man's needs." Bro. McClary left Monday for Virginia. Pastor Felix is expected back.

McFerran Memorial—Bro. W. H. Williams supplied.

Twenty-second and Walnut—Bro. W. O. Henderson spoke on "Perseverance," and Bro. J. A. Scott spoke on "Christ's drawing men to him." Bro. S. is pastor at Oklahoma City, where he has been greatly blessed.

Clifton—Pastor Foster discussed the themes, "What can a man give in exchange for his soul?" and "Man's condition by nature and grace." One added by letter.

East Meade—Pastor Johnson's themes were "The Holy Spirit," and "Being the children of God by faith."

Franklin-street.—"Anxiety for temporal affairs," and "God's remedy for sin," were Pastor Jenkins' themes. Two received for baptism.

German—Pastor Jansen preached on "The power of faith," and on "Be also ready."

Highlands—Bro. George B. Eager preached on "No more sea." Pastor Daves preached on "The right use of the members."

Logan-st.—Pastor Tralle spoke on "Living the Christ life," and on "Quitting yourselves like men." One received for baptism, one restored and three baptized.

Parkland—Pastor Taylor preached on "Labor not for the meat that perisheth." And Bro. Yarbrough spoke on "Heavenly citizenship." Bro. Yarbrough returned to his work in Mississippi. Two received by letter. Scouting-street—Bro. C. M. G. subjects were "Fishers of men," and "Ambassadors for Christ."

Third-ave.—Pastor Allen's topics were "Christ our hiding place," and "Personal testimony."

Highland Park.—Bro. W. H. Tipton preached on "Worship."

Jacob's Addition and Hazelwood.—Bro. Althoff preached at these points.

Culbertson-avenue (New Albany, Ind.)—Bro. T. E. Kennedy spoke on "Heeding the call of the Master," and on "The unsearchable riches of Christ."

Pewee Valley—Pastor Bennett spoke on "Equipment for God's work." Four joined by letter since last report.

Lebanon Junction—Pastor Cates preached on "Bearing one another's burdens," and on "Standing fast in the liberty of Christ." One joined by letter.

Bro. B. F. Thompson addressed the Pastors' Conference on work in the mountains. He thinks there are 40, 000 unaffiliated Baptists in the mountains. Bro. J. A. Scott spoke of the work in Oklahoma. Bro. W. E. Powers was present, and made an interesting talk.

On motion of Bro. Eaton, Bro. Weaver was appointed to express to Bro. Taylor, who is newly married, our congratulations, and to give him, in behalf of the Conference, counsel and advice as Bro. Weaver, in the exercise of his best judgment, may deem wise. The motion was passed unanimously and with enthusiasm.

Bro. W. W. Hamilton was elected President of the Conference for the ensuing year. Bro. J. A. Bennett, Vice-President, and Bro. J. D. Allen, Secretary.

Rev. GARRETT REED preached the introductory sermon of Baptist Association to the Conference for the ensuing year. He served the following churches as pastor—Bethel, Mercer county; Mt. Pleasant, Anderson Co.; Friendship and Bethelton in Spencer county.

THE STATE.

Pastor J. E. Gardner writes: "We have just closed a tent meeting near Brooklyns, Ky., for the Gasper River Association, where we constituted a church about 200 members. I had the assistance of Bro. J. R. Jenkins who did valuable service. This part of the country has but few churches, and we have been striving for two years to build up the Master's cause at this place. The meeting was a grand success, considering all the surroundings. We had about 10 professions, 7 baptisms and 18 additions to the church. Among the number received was a young minister who has a good influence, and bids fair to be very useful. To the Lord be all the praise."

Bro. H. B. Taylor, clerk, writes: "Please announce that Olive church is four miles from Hardin, Ky. Those coming to Blood River Association camp-site at Paducah, and then over to C. & S. R. R. to Hardin, where they will be met by brethren from Olive. We hope to have a Reorganized man and many other visitors to see us this year."

Pastor W. D. Turnley writes from Fulton: "The corner stone of our church will be laid Tuesday, September 2, with appropriate ceremony. Bro. J. N. Hall will deliver the address."

Pastor P. E. Burroughs writes from New Liberty: "I have noted with much interest announcement of the fact that Bro. T. N. Compton is to do some of his preaching during the next few months. This amiable and gifted brother has held four successful meetings with our people, and is greatly beloved both here and at Harrisburg."

Bro. W. H. Bruner writes: "I became a member with my church at Pitts' a meeting with my church at Pitts' with the assistance of Elder A. N. Whittinghill, who has recently moved to Elizabethtown. Bro. W. did most of the preaching. He is a sound, earnest, eloquent, practical, and appropriate preacher."

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ble meeting, and hope to have the pleasure of your presence. Visitors will come from Bowling Green."

Pastor U. B. Thomas writes: "Shelby county is moving on nicely. We closed a great meeting August 18. We were assisted by Bro. W. J. Bollen, of Mt. Sterling. His preaching was the 'old, old story.' He is a faithful man of God, and was a great blessing to all. We had 50 additions to our church."

Bro. W. M. Nuykendall writes: "I closed a meeting of 12 days with Drake's Creek church last Thursday. There were 11 additions, 8 by experience and baptism. The membership was greatly revived. Others will come in soon as the result of the meeting."

Pastor B. F. Hagan writes from Hodgenville: "We closed, on Aug. 29, a meeting of some interest. There were seven additions, six baptisms and the church very much strengthened. We had Bro. J. B. Hunt with us, who brought the old Gospel, and did us most excellent service over much discouragement from sickness and other things. I go to Taylor county to-day to aid Bro. Short at Good Hope."

OTHER STATES.

Pastor Findlay F. Gibson writes from Horatio, Ark.: "I have been called to and accepted the pastorate of the First Baptist church of Fort Smith, Ark. This is one of the strongest and best churches in the state. There is no greater field for work anywhere than at this place. The church is united, and we expect to accomplish a great work for the Master. After Sept. 1st please send my paper to Fort Smith. Should the editor ever come to Arkansas, come to see us, and we will give you a hearty welcome."

Bro. Geo. W. Riley writes from Wood County, Tex.: "I have just closed a camp-meeting at Olney, Texas, in which about 50 souls were saved and a great revival among the Christians. Many times during the meeting a 'free for all' shout was indulged in. Many fathers and mothers, who hadn't been so happy since leaving the old states, gave vent to their feelings as they saw their children give their hearts to God. About 100 families were camped on the ground, and it was one of the most successful meetings I ever held. It was a 120-mile drive through the country."

THE OLD WAY

Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One.

We say the old way, but really it is the common and usual one at the present time, and is based on medicine and physiology as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food. It is to starve the stomach.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation diet for stomach trouble has been proved time and again, and still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

What is needed is abundant nutrition, not less, and this means plenty of good, wholesome, well-cooked food and some natural digestive to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and this is the way they cure the worst cases of stomach trouble.

The patient eats plenty of wholesome food, and Stuart's Dyspepsia Tablets digest it for him.

And this is in accordance with the common sense notion of a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

Any druggist will tell you that Stuart's Dyspepsia Tablets is a remedy of extraordinary value and probably is the purest and safest remedy for stomach troubles. Four out of five living were present at the reunion over forty years ago. Out of 257 members, about 100 were present. This church was organized in 1843 or '44 and has always been one of the strongest county churches in West-

SUNDAY SCHOOL BOARD SOUTHERN BAPTIST CONVENTION

Table with 2 columns: Item and Price. Includes Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Young People's Leaf, and Picture Lesson Cards.

Table with 2 columns: Item and Price. Includes Infant Class Question Book, Rev. L. H. Stubbins, Little Lessons No. 1 & 2, Rev. B. Manly, D. D., The Child's Question Book, Part 1 & 2, Rev. H. Manly, D. D., The Sunday School Primer, For Little ones, 24 pages, Class Books, Class Collection Knowledge, Convention Sunday School Record, Peabody's Notes, Church, each, Reward Cards, Price 4, 10, 12, 15, 20, 25, 30 and 35 cents per pack of ten cards each, Reward Tickets, Ornamented with verse on each.

B. Y. P. U. Quarterly for Young People's Prayer Meetings. Per quarter, 10c, single copy; ten or more to same address, 6c, each.

BAPTIST SUNDAY SCHOOL BOARD 167 N. Cherry Street, Nashville, Tenn

try from Jacksonboro, but I would go twice that distance to hold a like meeting. I had just been in a tabernacle meeting at Mount before you came to Olney. I will return to that part of the country the 14th for another meeting. I ask the brethren to pray for me that I may be used of the Master."

Bro. J. H. Dew writes: "Your Missionary correspondent, usually so accurate, was informed as to his statement that the four state evangelists had resigned, W. A. Evans, Montgomery has been called to take his place. Two months ago came to Missouri to inaugurate this work. The Lord has abundantly blessed my labors, and the work has grown until the State Board has had to give me three co-laborers. We need four more evangelists in Missouri: viz. J. H. Dew, H. A. Hunt, D. P. Montgomery and E. B. Pratt. In a recent meeting at Unionville I had over 100 additions and a new church organized. Good wishes to the Reorganized and all my old Kentucky friends."

Pastor A. A. Keith writes: "Will you please change my address from Trilby, Fla., to Owensboro, Fla? Allow me to say thanks for the way the Reorganized is carrying on its holy warfare against shame, heresy, high criticism and Bible destruction in general, who are calling under disguise, as followers of the meek and lowly Saviour, but really are abetting the enemy of God and man."

Brother R. W. Merrill, of Sulphur Springs, Texas, has been called and accepted the pastorate of the Long View church, same state.

Bro. A. J. Fawcett enters most hopefully into the second year of his pastorate of the Farmersville church, Texas.

We were glad to see Bro. L. S. Sanders in our office last week. He has been called to the church at Alton, Ind., and has moved there from his old place at New Hope, Ga. S. S. Andy, Mt. Carmel and Ebon churches.

Perry County (Ind.) Association meets with Pleasant Ridge church, near Alton, Ind., Friday, September 12, and continues over Sunday. Arrangements have been made with Louisville and Evansville boats for one and one-third fare.

Pastor J. D. Allen writes: "Our church at Commerce, Texas, has just closed a good meeting. Bro. J. H. Taylor, of Clarksville, Texas, doing the preaching. The church was strengthened spiritually, and 10 were added, 5 by experience and 4 by letter."

We would like to lay on the "dog-days" two sins, one of commission and the other of omission in last week's issue. How else can we account for taking up and putting in an item in regard to the ordination of Bro. J. H. Hunt which was published some time ago, and forgetting to apologize to the Baptist Commonwealth for failing to give it due credit for Dr. O. P. Koehn's article?

DEAR BRETHREN: New Harmony church near Wheelersburg, Ky., entertained the Circle Meeting of the Ohio Valley Association last Saturday and Sunday, Aug. 30th and 31st, a large crowd being present from sister churches. There was progress and increase in missions reported from nearly all the churches represented.

The missionary sermon was preached by Rev. U. H. Gregston, of Morganfield, Ky. Part of Saturday afternoon was devoted to the annual reunion services of the church. Four out of five living were present at the reunion over forty years ago. Out of 257 members, about 100 were present. This church was organized in 1843 or '44 and has always been one of the strongest county churches in West-

ern Kentucky. Seventeen preachers have been licensed and ordained during the 50 years of its history. Last August 24th Pastor Conover called for a free will offering above what had been paid and subscribed for missions. The result was \$25.50.

On Saturday night, August 30, a concert consisting of Elds. C. H. Gregston, moderator, M. E. Stiehm, clerk, and J. C. Eagle, Deacons J. W. Collins and J. T. McGill, recommended that the following appointed brethren be ordained as deacons, viz. C. C. Hammock, J. H. Ham, James J. T. Williams, and Dr. D. M. Dodds. Eld. J. C. Eagle preached the ordination sermon, and M. E. Stiehm conducted the examination, and C. H. Gregston offered prayer. At the close of the services several sinners bowed for prayer.

H. C. M. NOTES FROM THE FIELD.

Pastor W. H. Vaughn is being assisted by Dr. Weston Bruner, of Baltimore, in a meeting with Olive church.

Elder C. L. Roberts recently held a good meeting with Bethel church, Lyon county, which resulted in 21 accessions by experience and baptism and the church much revived. The church called Bro. Roberts to the pastorate.

Pastor I. N. Strother has engaged Bro. J. W. T. Gibbs to assist him in a meeting with Union church, beginning Sept. 20th.

Elder C. L. Roberts has closed a meeting with Shady Grove church, Trigg county, resulting in 4 professions of faith. He is now engaged in a meeting with Belmont church in the same county. Shady Grove and Belmont have both called him to the pastorate, which calls he has accepted. Bro. A. C. Dorris, now of Jackson, Ky., has had charge of these churches for a considerable time, and he is a strong man. This means that Bro. Roberts will have to be a little wiser and active to succeed. Still, it is hoped he will be equal to the emergency.

Pastor W. H. Moore had the assistance of Elder Chas. Gregston in a meeting recently closed with Donaldson church. There were 12 professions of faith and a genuine revival interest. There were 7 accessions by experience and baptism. Bro. Gregston is now assisting Pastor F. W. Whittenbraker in a good meeting with West Mt. Zog church.

Bro. J. U. Sprulin is engaged in a series of meetings with Pleasant Grove church.

I occupied the pulpit for Pastor W. R. Gibbs at Liberty church last Saturday and Sunday week, preaching to good congregations. It is a benediction to minister to a people united to their pastor, as in this case. And then, it makes one feel that his labors are appreciated when he is remembered in a substantial way to provide for his temporal needs, as was this scribe on this occasion.

T. E. RICHVEY, Princeton, Ky.

Why Meddle Milk

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect one of milk from herds of active breeds, the perfection of infant food? Use it for tea and coffee.

WANTED—Position as "Assistant Government" by an experienced teacher, willing to leave the city. References. 1128 Morton Ave., Louisville, Ky.

I Can Sell Your Farm

W. M. Gieseler, 112 N. E. Bldg., Philadelphia

FAMILY CIRCLE.

STORIES FOR THEM AND HER.

BY ANNIE B. WHITE.

One day there came into your silent home, From out a lead by an unseen—unknown, A tiny baby form, so fair and sweet, For heaven it seemed it was more fit—more meet:

A white-robed angel passed into your room, Leaving this tiny flower within your heart to bloom.

And the baby hands upon the altar of your soul it placed, Leaving a finger-print which time has not effaced.

And, now, another day—a sad, a dreary day— Again an angel came, bearing your flower away, The great All-Father whispered to you alone,

"I come to claim once more, my little flower—my own."

"Twas then your heart cried out in accents wild, "Leave her to me; oh! Father, spare my child!"

Again the voice so sweet, so soft and low—"Art thou not willing that thy little one should go?"

No, no, no, frail, like seems, I cannot let her stray From my own heart's garden far away."

"Leave her to me" still ring your voice did bleed; The Father answered, "No, 't is now I have most need."

A STORY OF THE SIXTEENTH CENTURY.

BY OORA K. WHEELER.

I was a very young girl the first time I ever came into the presence of the great Queen Catherine, and though that is hardly a year ago, I am a woman now. I followed my uncle, the Great Duke of Guise, with a sighing heart that day. The queen was very gracious to me, but her piercing black eyes seemed to look me through and through, and I was very glad when she released me and I could slip behind the great hanging curtain into the deep window seat. I suppose that the blood in my veins is almost royal, and that, now I was fourteen, it was fully time I should put away childish ideas and act as befits a niece of the great duke.

Ever since I was taken an orphan child of eight to my uncle's country home I had known that sooner or later I was to enter Catherine's household. I had always had a governess selected by my mother, and it was owing to her entreaties that uncle allowed me to forget my age, and that I had been left two whole years longer than most girls in quiet study.

I was gazing from between the curtains at the gay uniforms of the officers and the court dress of the ladies when some one put a soft, white hand over my eyes and one of the sweetest of voices said: "Little cousin, don't look so frightened, we are not going to eat you." And as the hand was withdrawn I looked up into one of the most fascinating of faces, not many years older than my own. Her face has been painted so many times since that day that it is familiar to every one now. No two persons ever agreed as to where the charm lay, but all agreed that it had an attraction for most who fell under its influence. Mary Stewart (Stuart) was not Queen of Scots in those days, she was still the wife of the heir of the French throne, the merriest, gayest creature in all that great palace. I can never forget her kindness to me. We were related through her mother, Mary of Lorraine, and from the first she took me under her patronage. She said I must have had a very strange governess to have been allowed to speak so plainly. She said, she would only bring me to the window upon myself if I did not change some of my thoughts about the way to serve God. They are very different here at court from what we were at home. My mother thought as I do, I am sure, and I never had a governess until I came to court. Mary said I must be careful not to let my confessor read my thoughts until I had been better taught. I did not, but not for the reason she gave me, but, I confess, only because I am obliged to obey my mother and my mother had taught me that we have a right to tell our sins only to the

dear Lord himself, and that it is not God who has a heart religion of one's own who can be said to forgive us as to be under authority. I wonder if Mary, who was so devoted to the church, told her confessor just what she thought of Francis, her husband? Strange that such a bright, strong woman as Catherine could have such weak, effeminate sons.

One of my experiences in those first months made an impression on me that could never be effaced and crystallized my belief forever. One day Francis told me in my presence that four persons were to suffer death by fire in front of Notre Dame because they would not acknowledge the authority of the church. Mary said that her confessor had shown her that such dreadful lessons are sometimes needed by the people to eradicate heresy and keep the church intact, but I could never punish my children (if I had any) by burning them, and my governess said that the church was always a tender mother.

Isabelle, the youngest daughter of Catherine, is just my age, and felt just as I did about the terrible torture, even though she thought it almost wicked for girls like us to dare to think anything cruel or wrong that the church sanctioned.

Isabelle was my dearest friend at court. We had our studies together and she was very sweet and good. She thought I was very wrong to have some thoughts I expressed. What would she have thought if she could have known that I had found out I was a heretic myself, though I did not dream it until I came to court? It quite made me faint that night to hear Francis tell of the trial of the confessor. She was a girl of eighteen, her name Lucy Penroy, and she had been racked twice to make her give up her belief and acknowledge the authority of the church. She refused also to confess. I heard my own confessor who was so very lenient with me, to go to her. It seemed to me no one could resist Father Antoine, but he told me almost sternly that such things were quite beyond the comprehension of a young girl, and forbade me to think about them. Vexily, it is a strange world where one is forbidden even to think of things that mean life and death to others—perhaps even to ourselves.

Cousin Mary believed Father Antoine told me everything he was thinking about them. Vexily, it is a strange world where one is forbidden even to think of things that mean life and death to others—perhaps even to ourselves.

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I had found out that she had no regard for the truth, and when I doubt a person's sincerity, they are never quite the same to me again. Only a year ago to-day I came to court, and now the wedding is over and I am on the way to Spain. I intend to keep these pages I have written of my life at the French court, and to add to them from time to time what happens to me in Spain. The wedding was a grand affair. Our own never have thought that the French and Spanish had been such deadly enemies even in Phillip's and Henry's own time. The duke of Alva personated his master, and if Phillip is so stern and reserved as his predecessor, he will be a strange bridegroom for a girl of fifteen. He followed our French customs enough to salute the bridesmaids, but would not allow himself, even when Phillip's representative, to treat this familiarly his future queen, fell to the charge of Roy Gomez, Prince of Eboli, and as he has great life and animation, and withal as good manners as a Frenchman, I considered myself very fortunate. He is Phillip's greatest friend

when I first declared to myself that I too had the same faith. I would be true to it, even if it should cost me what it had that dear, sweet girl. She persuaded me that it was not my duty to become a martyr until I had no alternative between denying the faith or declaring my faith. It was called, but that the Lord had still seven thousand who bowed the knee in secret. "Help those who are called," she said. "You can surely count many important men in your court who are true in heart, and we shall meet." And then, as the gray dawn was breaking I left her, for I was powerless to do otherwise.

The princess Isabelle and I spent the next few days in sorrow and mourning. We had no family attendant, and that only in part, but no notice was taken of our looks. I felt we owed that to the kindness of heart of my cousin Mary, who represented the shock we had received from her husband's death. It was a matter that it was decided we were too young to have religious discipline mentioned before us.

Isabelle had been betrothed to Don Carlo of Spain, son of Phillip by his first wife, Mary of Portugal. He was a great deal about Don Carlo, and so we were still at the dock. One of the officers struck one of his iron, struck him again. In a moment the countess bawled out the guard and the appraised arm and he had held the prisoner to his feet. The officer was angry, but the count called his attention to us ladies on the dock and seemed to pacify him. I believe he held him, we could not raise a sight. Some of the gentlemen laughed, and said the count was still a boy, but I was not the only one who admired the boy's deed, I could see that. When I said something of what I felt to the count, however, he laughed and said it was nothing and then he lowered his voice and added, "One never knows what the poor fellow's offense may have been, perhaps only daring to think for himself," which confirmed what I had always thought, that some of these Flemish gentlemen dare to think for themselves also.

When we parted with the Prince of Orange and his suite (they had escorted us one day's journey inland), Isabelle seemed much as though being pained and said it was nothing and I was not, but I could not forget a few words the Count of Branswick whispered at farewell, and I knew he carried next his heart the little curl that he had begged. Since the day of the incident we had been much together, and I have found that he belongs to the sect which in his country they call Lutheran, which is the same faith I carry in secret, but which in our land we call the Huguenot faith. He says we are both Protestants, as protesting against the Pope as Christ's representative on earth, and he said it would be a new bond between us, and he prayed the day would come when we should both be free to declare our faith, but of course I could not tell him that, and to-morrow we shall be in Madrid.—Interior.

(To be Continued.)

In the course of her career, says a writer in "Current Literature," Mammy Mary had met many distinguished persons, but her importance as nurse for three generations in the family of Gen. John B. Gordon, of Georgia, kept her from being overwhelmed by the honor. When Mrs. Cleveland, during the second term of her husband's Presidency, visited the home of the governor's mansion in Atlanta, she expressed a desire to see a genuine old Negro mammy. So the carriage was hitched up and Mammy Mary was sent for at Sutherland, the Gordon country, passed with the reference to the note and statement of official life. When the coachman drew up he found her smoking her evening pipe. Not a step would she stir.

"She does say," said the unaccustomed envoy, on his return to the "dat she don't" want to see no Presidents; she done see 'nough Presidents."

Mrs. Cleveland laughed heartily when she heard this. Then she proposed to go to the mountain, since she could not get to Sutherland, and the next day she drove out to Sutherland.

"I am surprised, Mammy Mary," said Mrs. Gordon, before introducing the distinguished guest, "that you sent such a message, as you have never been to the mountains."

"An' dat nigra, done tell what I

and has told me many interesting things about the king during, on his journey. — He himself is a native of Castile, and was a page at the court of Charles V. He told me that once, when still a page, he and Phillip had said it about Phillip's conscientiousness and sense of justice. I did not tell him that I did not see how Phillip could have done otherwise. There seems to be a sort of rivalry between the Duke of Alva and Gomez. Each desires to be first with his royal master. I have been told. There is another gentleman besides Gomez, who has sold me this and much more of the doings of the Spanish court. He is Count Albert of Brunswick, one of the gentlemen in the suite of the Prince of Orange, who represented Phillip's Flemish subjects at the wedding, and who form part of our escort to Spain.

I like the Count of Branswick, because he has such honest blue eyes and seems to me to be a good man. I complimented him as the other gentlemen do, but you have a feeling he believes what he says. He is young, not much over twenty, and it is his first trip to Spain. I saw him do one thing that I did not like. There were some poor prisoners whom we saw landed from a ship just as we were still at the dock. One of the officers struck one of his iron, struck him again. In a moment the countess bawled out the guard and the appraised arm and he had held the prisoner to his feet. The officer was angry, but the count called his attention to us ladies on the dock and seemed to pacify him. I believe he held him, we could not raise a sight. Some of the gentlemen laughed, and said the count was still a boy, but I was not the only one who admired the boy's deed, I could see that. When I said something of what I felt to the count, however, he laughed and said it was nothing and then he lowered his voice and added, "One never knows what the poor fellow's offense may have been, perhaps only daring to think for himself," which confirmed what I had always thought, that some of these Flemish gentlemen dare to think for themselves also.

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Stomachs on Silms.

The man who puts on silms does not increase his actual stature by the breadth of a hair. He feels taller while he's on the silms, and when he's off them he feels shorter than he ever felt. Stimulants are the silms of the stomach. They make a man feel better for the time being, but he feels a great deal worse for them afterward.

The need of the man whose stomach is "weak" is not stimulation but strength. Dr. Pierce's Golden Medical Discovery perfectly answers that need. It cures the diseases of the digestive and nutritive system which make the stomach "weak." It enables the digestion and assimilation of food, so that the body receives the nutrition on which depends its strength.

"I took two bottles of Dr. Pierce's Golden Medical Discovery for stomach trouble," writes Clarence Carney, Esq., Taylorstown, Louisiana Co., "and it did me so much good that I didn't take any more. I am now well pleased with the result. I had had a lot of things before I wrote to you. A gentleman told me of your medicine and I bought a bottle. I thought I would try a bottle of it. Am now glad that I did, for I do not know what I should have done had it not been for Dr. Pierce's Golden Medical Discovery."

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Children's Corner.

HE WAS ONLY A NEWSBOY.

It was a very small funeral procession that wended its way slowly from the Kings County Hospital to the Holy Cross Cemetery at Flatbush early one morning. There were no handsome carriages, no long string of hacks, only the hearse containing a small, plain coffin, followed by a solitary coach. But the mourning was just as sincere as at the largest and most imposing funeral. And it was not confined to the four boys who accompanied the body of their dearest friend to its last resting place. A hundred hearts were touched by grief; a hundred faces were wet with tears.

"It's only a newsboy," said a policeman. True, only a newsboy, a waif from the streets of a great city. But no philanthropist was ever kinder, no friend truer, no soldier braver than little Joe Flanigan. Every newsboy about the offices of New York's great journals knew and loved him. All owed him a debt of gratitude for the many good deeds he had done in his humble way.

Little Joe first appeared on the streets of New York two years ago. He was small and slight, with great brown eyes and pinched lips that always wore a smile. Where he came from nobody knew or cared. His parents, he said, were dead, and he had no friends. It was a hard life. Up at four o'clock in the morning after sleeping in a dry goods box or an alley, he worked steadily late at night. He was misused at first. Big boys stole his papers or crowded him out of a warm place at night, but he never complained. The tears would well up in his eyes, but were quickly brushed away and a new start made. Such conduct won him friends, and after a little no other dared play tricks upon Joe. His friends he remembered, and his enemies he forgave. Some days he had especially good luck. Kind-hearted people pitied the little fellow and bought papers whether they wanted them or not. But he was too generous to save money enough even for a night's lodging. Every boy who "got stuck" knew he was sure to get enough to buy supper as long as Joe had a penny.

But the hard work and exposure began to tell on his weak constitution. He kept growing thinner and thinner, till there was scarcely an ounce of flesh on his little body. The skin of his face was drawn closer and closer, but the pleasant look never faded away. He was complaining to the very last. Two weeks ago he awoke one morning after working hard selling "extras" to find himself too weak to move. He tried his best to get upon his feet, but it was a vain attempt.

The vital force was gone. "Where is little Joe?" was the universal inquiry. "Nobody had seen him since the previous night. Finally he was found in a secluded corner and a good-natured hackman took him to the hospital at Flatbush, where he said he once lived. Every day one of the boys went to see him. On Saturday, a newsboy, who had abused him at first and learned to love him afterwards, found him sitting up in his cot, his little blue-veined hand stretched out upon the coverlet.

"I was afraid you wasn't coming, Jerry," he said with some difficulty, "and I wanted to see you once more so much. I guess it will be the last time, Jerry, for I feel awful weak to-day. Now, Jerry, when I die, I want you to be good for my sake. Tell the boys"—but the message never was completed. Little Joe was dead. His sleep was calm and beautiful. The trouble and anxiety on his wan face had disappeared. But the expression was still there. Even in death he smiled.

It was sad news that Jerry bore back to his friends that day. They feared the end was near and were waiting for him with anxious hearts. When they saw his tear-stained face, they knew that little Joe was dead. Not a word was said. They felt as if they were in the presence of death itself. Their hearts were too full to speak.

That night a hundred boys met in front of the City Hall. They felt that they must express their sense of loss in some way, but how, they did not know. Finally, in accordance with the suggestion of one of the older boys, they passed a resolution which read as follows:

"Resolved, That we all liked Little Joe, who was the best newsboy in New York. Everybody is sorry he is dead."

A collection was taken up to send delegates to the funeral, and the same hackman who bore little Joe to the Hospital, again kindly offered the use of his carriage. On the coffin was a plate purchased by the boys, whose language was expressive from its very simplicity. This was the inscription:

Little Joe,
Aged 14,
The Best Newsboy in New York.
We all Liked Him.
—Presbyterian.

MALTA AND TOM.

More than thirty years ago, when I was boarding with the family of Friend Joseph Carpenter, a Quaker farmer in New Rochelle, N. Y., I witnessed a scene in animal life which touched my feelings deeply, and by its singularity impressed itself indelibly on my memory. There were two cats in the family. One was a slender, genteelly-shaped Maltese, very active in her temperament, and exceedingly nimble in her motions. It was a pretty sight to see her gambolling with her kittens or leaping up in the air to snap at a

passing fly. On such occasions I often used to wish that her portrait could be taken by the famous Swiss artist, whose wonderfully natural feline pictures gained for him the name of "The Cat Raphael."

The other cat was old and infirm. He was called "Grizzly Tom," on account of the color of his fur. Whether rheumatic pains and aches made him irritable, I know not; but for some reason or other, he was the crossiest beast that one sees in a lifetime. His ill temper was particularly manifested toward the kittens, of which Pussy Malta had several broods a year. Woe to them if, while chasing their own tails, they tumbled on him as he lay stretched out in the sunshine. All agreed that Grizzly Tom was a nuisance; but he had lived in the family from kittenhood, and they had not the heart to order his execution. So he lived on, spitting and growling, clawing and scratching, whenever he was not asleep. He and Pussy Malta did not come to blows, for she was too busy to attend to fighting; but she never sought his company, and while they were lapping milk from the same little trough, she would keep one eye on the lookout to see what he was likely to do next.

One day Pussy Malta came in from the barn uttering the most piteous cries. Whether she had been kicked by the horses or had eaten something poisonous, we never knew; but her sufferings were most painful. Notwithstanding the application of a warm bath and warm blankets, the swelling continued to increase, and her limbs twitched convulsively. Grizzly Tom, who was sleeping on the "stoop," was aroused by her first cry, and came looking in at the kitchen door to see what was the matter. I never saw any dumb creature express sympathy so humanly as he did. He walked slowly round and round Pussy Malta, looking at her wistfully, and now and then laying his paw gently on her fur, as if he wanted to say, "I wish I could help thee." But nothing availed. In less than an hour she was lifeless. Her hunting days were over, and she would never again frisk with her kittens.

She left three little orphans, so young that their eyes were not yet opened. When their mother breathed her last, they lay curled up together in a little furry heap on a bit of carpet in a corner of the "stoop," all unconscious of their loss. Grizzly Tom had watched all that was done for Pussy Malta, ever and anon touching her gently with his paw. When she lay stretched out cold and stiff, he looked at her a minute, and licked her fur. Then he walked off to the "stoop," and lay down by the blind kittens, putting his paw over them protectively. From that moment he never deserted them till they were old enough to take care of themselves; and though they often teased him by pulling his

SCROFULA



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

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

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

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W. Pope Yeaman.

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A. H. Newman.

I have found your booklet, "The Lord's Supper," both sound and strong. It sets forth in a marvelous way the fundamental principles of our denomination, reaching by successive steps to a practical demonstration of our motives for excommunicating apart, thus giving the evidence of our loyalty to Christ. May God bless you for it—
T. Cons.

I read with much pleasure "The Lord's Supper," by W. P. Harvey, D.D. It will be a campaign document of great power, and should be scattered by thousands. It would be an excellent idea if a fund was available so that free copies could be judiciously circulated. The book is clear, vigorous, candid and weighty with authority—
John T. Christian.

"The Lord's Supper," by W. P. Harvey, D.D., is a pamphlet giving in a clear and scholarly way the Baptist position on this ordinance. If anyone, Baptist or Pedobaptist, is desiring to be set right on this important matter, much consultative evidence will be found in this well written treatise on "The Lord's Supper."—
Christian Herald.

MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are widely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good—
Henry M. King.

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 conclusively. The condemnation of Baptists for their communistic practice comes either from ignorance or a perverse determination to damage our standing before the world—
J. H. Kilpatrick.

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LITERARY DEPT.—E. J. Greenwell, Pres.

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E. Y. MULLINS, President.

UNION for the Recorder.

TENNESSEE HAPPENINGS.

Rev. J. E. Butler has resigned at Trenton, Tenn., to take effect Nov. 24th. The church has been materially strengthened during his pastorate.

Rev. J. E. Skinner, of Murray, Ky., was assisted in a revival at Treasvant, Tenn., by Rev. H. Boyce Taylor, of Murray. Nineteen were baptised.

Rev. J. W. Dickens, of Bolivar, Tenn., has resigned four strong country churches to enter the Seminary. He is a recent graduate of the S. W. B. University at Jackson.

Rev. W. E. Hunter, of Jackson, Tenn., accepts the care of the church at Lake City, Ark., giving up four of the best country churches in West Tennessee to take up his new work. He is a well-equipped man.

Rev. Martin Ball has resigned at Paris, Tenn., after a service of nine years with that church. His resignation takes effect Nov. 8th. At present he is assisting Rev. D. I. Smythe in a revival at Grandview, Tex.

Rev. L. G. Murray gives up the pastorate of the Ball-avenue church, Knoxville. The church at Palaski has its eye upon him.

Rev. Raleigh Wright, of Illinois, has entered hopefully upon the work at Tallahoma, Tenn. He is most cordially welcomed to the state.

Rev. Selous E. Tall has given up the pastorate at Bells and three other strong points to enter the Seminary at Louisville. He is a man of rare and excellent gifts.

Dr. J. M. Phillips has begun the work as pastor of the Howell Memorial church, Nashville. He and his excellent family seem to be an exact fit in this pleasant field.

Rev. Ross Moore, who has been doing such phenomenal work as pastor of Highland Avenue church, Jackson, is just recovering from a severe attack of typhoid fever. There are but few more brilliant young men in the South.

The Third church, Knoxville, under the leadership of the irrepressible R. M. Murrell, will begin the construction of a new house of worship at once. Lightning destroyed their handsome building and there was only \$3,500 insurance.

The State Convention meets Oct. 15th at Humboldt, Tenn., with the splendid church of which Rev. Lloyd T. Wilson is pastor. A movement is on foot to secure the attendance of 1,000 instead of 250 or 300 as heretofore. Prof. J. T. Henderson, of Jefferson City, is the much-esteemed president of this body.

Rev. A. J. Castellow, the efficient pastor at Lexington, Tenn., has been placed in a sanitarium at Jackson on account of a severe attack of fever. His recovery was for a time very doubtful.

The RECORDER circulates largely throughout this section and its readers are thoroughly devoted to it.

FLINTWOOD BALL.
Paris, Tenn.

Mr. WHISTLER once painted the portrait of a distinguished novelist. When the portrait was finished, the artist did not appear satisfied. "You don't seem to like it," Whistler said. The artist said, in self-justification, "You must admit that it's a bad work of art." "Yes," Whistler replied; "but I think you must admit that you are a bad work of nature."

MISSOURI LETTER.

I found the following in a Missouri daily paper concerning Dr. Henson, taken from the *Philadelphia Times*: "The Rev. Dr. Henson, the well-known Baptist clergyman, several years ago, engaged a new cook. He told her the size of his family, and also that he was a preacher. Several days after the new cook arrived she noticed Dr. Henson amusing his children by tarring some snails on the lawn. Full of indignation, she hurried to Mrs. Henson, 'I'll have to be after livin'!" she said. I have always lived with the finest people, and that man told me a lie. He said he was a minister, and he's nothing but one of them circus men."

Rev. J. Percy Stuart has entered on his pastorate duties at Compton Heights mission, St. Louis. He was the successful pastor at Fulton, and the same is predicted of his work in St. Louis.

The death, on August 17, at his elegant home in Columbia, of Hon. James I. Stephens has cast a gloom over the entire brotherhood. Bro. Stephens was three months less than 87 years of age. He was a Kentuckian by birth, but came to Missouri in an early day, and almost all of his long and useful life was spent in Boone county. He immortalized himself when he gave \$30,000 towards the endowment of Stephens' College, which afterwards took his name. He was a thorough business man, and was a thorough going Baptist, and passionately loved of his church. His son, Hon. E. W. Stephens is moderator of the Missouri Baptist General Association, and editor of the *Columbia (Mo.) Herald*; and conducts a large printing establishment. Rev. W. Pope Yeaman preached the funeral, assisted by Drs. Hatcher and Taylor, his old pastor.

The *Central Baptist* is responsible for the following, in addition to quite a good deal of the matter I forward to you, which is generally interesting: "Rev. W. D. Gay, who founded the Gay Lecture Course in the Seminary at Louisville, has followed a wandering path. He has had three Baptist pastorates, one of them New Orleans, and has won the reputation of regarding their progress. He has now joined Dowie, and seems headed for some unknown station further out in the desert."

Some time ago the town of Bismarck was destroyed by fire, and, along with the town, the Baptist church house. The fire was the result of a spark from an Iron Mountain railroad engine, and that company contributed a sufficient amount to enable the Baptist church to replace the original structure with a handsome brick.

Good Hope church, Saline county, has just enjoyed a 12-days' meeting conducted by Eld. W. A. Simmons, of Slater.

Rev. W. M. Lipton, who has for years resided at Bowling Green, has sold out and located in Columbia. Bowling Green's loss is Columbia's gain.

So far as your correspondent knows Columbia is still pestilential. It is now well nigh on to a year since Dr. Green W. Hatcher resigned. "One of the suppliers (for one Sunday) was Brother Adams, of Frankfort, Ky.

I have recently had a written discussion with Rev. J. E. Patton, Presbyterian, who claimed that sprinkle and pour occurred so many times in the Scriptures, and immerse never. I deduced him to show or cite one, just one, in-

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B. F. GILES, President, Tuscaloosa, Ala.

You noticed this!

—And there are others that did likewise.
—Perhaps I see others did the same thing.
—What if this same space contained your school ad?
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Is yours one of the prosperous?

stance or case in all the Bible where sprinkle or pour occur, or are used in the Scriptures in connection with the administration of the ordinance of baptism. Up to date (August 29) he has ignorantly failed, and goes down in shameful defeat. Neither he nor any other Pedobaptist can show it.

Fraternally,
JOS. N. BARNES.
Louisiana, Mo.

THE TEMPLE COLLEGE,
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Respectfully M. Carroll, President.

Full Theological Course by correspondence. Free-Will Contribution. Send for Catalogue.

PLEASE mention this paper when writing advertisements.

If you say "I am hedged about, I can do nothing, and faith will help, but cannot," your very longing is help. It is never true that we are not helpers; where the fervent heart is, there is the servant of God, and unto him comes over, with the work, the reward.—Collyer.

A truth fits every other truth in the world, but a lie fits nothing but some other lie made especially for it.—From "A Summer Hymnal."

Blank Letters

To the association from the church on the per cent.; 2 for the; 10 single ones.

BAPTIST BOOK CONCERN, Louisville.

THE PICTURE OF LYDIA'S FAMILY.

In answering a letter that has come to my office, I have thought that possibly the answer might be of interest to a wider circle of readers, and so offer it herewith for publication:

Your letter of inquiry came to hand in due time. Am glad you wrote, and assure you of my full appreciation of the spirit and purpose of your letter, and take pleasure in giving the facts about the "Lydia picture," for, as you will see, it needs no further explanation, so far as the Sunday-school Board is concerned, than a simple statement of facts.

1. The Lydia picture, about which you inquire, and of which so much complaint has been made, does not appear anywhere in any of the literature published by the Sunday-school Board. This fact has been announced editorially in the Western Recorder, the Baptist and Reflector, and in the Baptist Argus. Nothing from me will add to the strength of the statement made in these papers. Our literature had a picture of Paul preaching to Lydia—the picture being used in the Lesson Card, the Primary Quarterly, the Primary Leaf and the Child's Gem—precisely the same picture in each instance. But this picture, as you will see from the enclosed copy, shows no infant in the group, and is entirely different in every particular from the "Lydia picture" of which complaint is made.

2. The two pictures are not only unlike, but were made by two separate houses, in two different cities, and have no sort of connection. Our picture was made in Boston—the proof being first submitted for our approval—and is a good picture, true to the Scripture narrative. This is the only picture used in our literature, and the only one for which we are responsible. The "Lydia picture," with an infant in the group, was made in Providence, R. I. We have no control over the pictures made there, and use them only when they are specially ordered in preference to our own.

3. This Providence picture showing this infant in the group, is used in the literature of the American Baptist Publication Society, appearing in the Society's Lesson Card and periodicals, just as we use the Boston picture in the literature of the Board. But the two pictures are not the same, and should not be confused, and each should bear its own responsibility. This is mentioned not to involve the Society, but simply to give all the facts, and because no public statement would be complete with this left out. Especially is this so since in some instances the picture with an infant has been used against the Board, and in an effort to advance the interests of the Society. This is manifestly unjust, as it is not the Board's picture, but rather the Society's picture, both having its approval in the making and being used in its literature.

4. Now a word as to the Bible Lesson Picture, sometimes called the Bible roll, and designated in your letter as the Lithographic Chart. This roll is also made by the Providence house, and has the same picture that appeared on their lesson card (but not on ours). Indeed, their lesson card (but not ours) is simply a reproduction in small size of the picture on the roll. The two pictures, of course, are only duplicated, being precisely alike in every particular except

in size. Our only connection with this picture is our buying the Lesson Roll from the Providence house. This kind of roll is not made elsewhere except in Chicago, and we prefer to deal with the Providence people. The picture does not bear the imprint of the Board, and is handled simply as merchandise in filling such orders as come to us for it.

The Publication Society has the privilege of placing its imprint upon the Bible Roll, and also, we understand, the high and more responsible privilege of determining the character of the picture. This double privilege is allowed the Society because it uses the Lesson Cards which are made from the picture in the roll. The same privilege would be accorded us if we would also use their card. But we have not seen the way clear to do that, because in this difficult part of our work we seem more likely to get what we want from the Boston people. And yet, fair dealing requires me to say that the Providence house make a sincere effort to keep their pictures free from objections as viewed by Baptists.

They furnish these picture cards to more than twenty different houses, representing all denominations—the Baptists being represented by the American Baptist Publication Society. These houses, several of them at least, have a voice in determining the character of the picture, both for the card and the roll, and the Providence people seem to make an honest effort to satisfy all of them, and, for the most part, succeed. A mistake like that of having an infant in a picture of Lydia's family is exceptional, and should have been avoided. But the blame for the mistake, wherever it may rest, surely does not rest with the Sunday-school Board.

One other word seems to be necessary: Some brethren in writing up this matter have laid the blame on Dr. Van Ness, the Editorial Secretary of the Board, but his responsibility in conducting the work does not in any sense extend to this case. The matter applies only to the Bible Lesson Roll, and is simply an affair of merchandise, and belongs to the business department. Dr. Van Ness is careful and painstaking, and is conducting his work with faithful ability. He is jealous of the denominational interests, and regardful at all times of their wishes. I am more than willing to assume all responsibility for this picture affair, but am sure when the brethren know all the facts there will be no blame for me or the Sunday-school Board. J. M. FROST, Nashville, Tenn.

DEAR RECORDER—Last Sunday closed a fine meeting with the First Baptist church at Savannah, Mo. Pastor J. N. Hartley preached 22 days, twice each day. There were 25 additions to the church, 5 by letter and 20 by baptism—three converted who have not gone into any church yet. To-night was our first prayer-meeting since the meeting. Bro. Hartley preached and there were 3 additions, 2 by letter and 1 by baptism, so the good work goes on. The church is greatly built up.

I stated a few weeks ago that we organized with 45 members. I should have said 45. Bro. Hartley has been with us just two months, and we now have a membership of 84.

Three of our brethren have paid for a lot for our church—W. H. Lander, J. L. Bennett and J. J. Hickerson—the most desirable location in our town. The

Lord is surely with his people. We love our pastor more and more, and thank the Lord for sending him to us.

LOIS E. BENNETT Savannah, Mo., Aug. 28.

THE OHIO COUNTY ASSOCIATION

Met in annual session with the historic Beaver Dam church, in her 105th year, Ohio county, Ky., August 26, 1902. This church and pastor give indications of youthful strength and vigor.

The association was called to order by their first moderator, Dr. J. S. Coleman, who was selected, with E. D. John T. Cassier and Judge J. P. Miller to assist G. T. Tinsley and S. T. Stevens secretaries.

The introductory sermon by G. H. Lawrence followed to good speeches by Bro. Watts and John Lake.

Discussions on the interests the body fosters were spirited. Especially missions, education, literature, Ministers' Aid Society and temperance. Had the helpful presence and speeches of many visitors—Ministers T. T. Raton, I. M. Wise, R. T. Bruner, A. B. Gardner, W. D. Turnley, J. E. Martin, J. N. Prestridge, E. H. Maddox, B. F. Jenkins, Hibbits, H. C. Truman and others. Laymen J. H. Fuqua, G. H. Cox, J. O. Turco, W. H. Harrison, J. D. Render and others.

This body is composed of 37 churches in Ohio county, Ky. Their contributions did fairly well last year, but not fully to their ability. It has pressing opportunities to be useful at home as well as in all the world. Are we prepared for and equal to them?

The association was stimulated much by the speeches of Secretary J. G. Bow and others on missions.

The adjournment of the body witnessed a very touching scene. The venerable moderator, Dr. Coleman, arose with gavel—in trembling hands, tearful eyes, emaciated body, faltering speech, presented said gavel to the association, bidding farewell to its use in such deliberative bodies of God's people, after having used it so often, so long and with such ability, all the way up from the Southern Baptist Convention to a Baptist church of Jesus Christ. Reviewing life, he said, "Here lived and are buried many of my ancestors and family for generations. Here I was born, converted, baptized, ordained to preach and served this church a great many years as her pastor. Have gone the round in denominational honor and service, and have come back home to die and go to heaven from this place." Expressed confidence that he will soon be in heaven with a Father's tender blessing expressed, the scene closed.

JOHN T. CASBIER, Rockport, Ky.

SUCCESS IN FRIENDSHIP.

BY HUGH BLACK, M. A.

Some men have a genius for friendship. That is because they are open and responsive and unselfish. They truly make the most of life; for apart from their special joys, even intellect is sharpened by the development of the affections. No material success in life is comparable to success in friendship. There is an old Latin proverb, expressing the worldly view which says that it is not possible for a man to love and at the same time be wise. This is only true when wisdom is made equal to prudence and selfishness, and when love is made the same. It is never given to

BAPTIST PERIODICALS in FIBER and FORM interpret TRUTH. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents. QUARTERLIES: Advanced 4 cents, Intermediate 2 cents, Primary 2 cents. LESSON LEAFLETS: Bible Intermediate 1 cent each, Bible Primary 1 cent each. PICTURE LAMENAS: 24 cents per quarter. BIBLICAL STUDIES: 7 cents each per quarter, 25 cents each per year. HOME DEPARTMENT SUPPLIES OF ALL KINDS: Senior Home Department Quarterly 4 cents, Advanced Home Department Quarterly 4 cents. ILLUSTRATED PAPERS: Young People (weekly) 13 cents per quarter, Boys and Girls (weekly) 5 cents per quarter, Our Little Ones (weekly) 5 cents per quarter, Young Reader (semi-monthly) 34 cents per quarter, Young Reader (monthly) 7 cents per quarter. American Baptist Publication Society, WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

a man to be wise, in the true and noble sense, until he is carried out of himself in the purifying passion of love or the generosity of friendship. The self centered being cannot keep friends, even when he makes them; his selfish sensitiveness is always in the way, like a diseased nerve ready to be irritated.

There is nothing so important as the choice of friendship; for it both reflects character and affects it. A man is known by the company he keeps. This is an infallible test; for his thoughts and desires and ambitions and loves are revealed here. He gravitates naturally to his congenial sphere. And it affects character; for it is the atmosphere he breathes. It enters his blood and makes the circuit of his veins. "All love assimilates to what it loves." A man is moulded into the likeness of the lives that come nearest to him. It is at the point of the emotions that he is most impressionable. The material surroundings, the outside lot of a man, affects him, but, after all, that is most on the outside; for the higher functions of life may be served in almost any external circumstances. But the environment of other lives, the communion of other souls, are far more potent facts. The nearer people are to each other, and the less disguise there is in their friendship, the more invariably will the law of spiritual environment act.

Trust is the first requisite for making a friend. How can we be anything but alone if our attitude to men is one of armed neutrality; if we are suspicious and assertive and querulous and over-cautious in our advances? Suspicion kills friendship. There must be some magnanimity and openness of mind before a friendship can be formed. We must be willing to give ourselves freely and unreservedly.

The more we know of Christ's spirit and the more we think of the meaning of God's fathomless grace, the more will we be convinced that the way to please the Father and to follow the Son is to cultivate the graces of kindness and gentleness and tenderness, to give ourselves to the culture of the heart.—Selected.

THE MARKETS. LIVE STOCK: Report for week ending Aug. 30. CATTLE: Extra good export steers, 1,200 lbs and up 4 1/2 @ 5 1/2, Light shipping, 1,000 to 1,200 lbs. 4 1/2 @ 5 1/2, Good butchers 4 1/2 @ 5 1/2, Fair to good butchers 4 1/2 @ 5 1/2.

Common to medium butchers 4 1/2 @ 5 1/2, Fair, rich steers, poor cows and feeders 4 1/2 @ 5 1/2, Good to extra cow 4 1/2 @ 5 1/2, Common to medium cow 4 1/2 @ 5 1/2, Feeders 4 1/2 @ 5 1/2, Steers 4 1/2 @ 5 1/2, Bulls 4 1/2 @ 5 1/2, Veal calves 4 1/2 @ 5 1/2, Milk cows—Choice 4 1/2 @ 5 1/2, Fair to good 4 1/2 @ 5 1/2. SHEEP AND LAMBS: Good to extra shipping sheep 4 1/2 @ 5 1/2, Fair to good 4 1/2 @ 5 1/2, Common to medium 4 1/2 @ 5 1/2, Poor 4 1/2 @ 5 1/2, Wags and wethers, per head 4 1/2 @ 5 1/2, Best butcher lambs 4 1/2 @ 5 1/2, Fair to good butcher lambs 4 1/2 @ 5 1/2, Tail ends 4 1/2 @ 5 1/2.

LEAF TOLLING.

Report for week ending Aug. 30.

SALES WITH COMPARISONS.

Following were the sales for the week and year to August 31, with comparisons:

Table with columns: Year, Week, Year. Year 1902: 2,000, 120,000. Year 1901: 1,850, 120,000. Year 1900: 2,000, 100,000. Year 1899: 1,800, 120,000.

SALES.

Table with columns: Total sales of new crop to date, Sales new crop to date, original inspection. Total sales of new crop to date: 110,000, 104,000, 112,000. Sales new crop to date: 62,000, 110,000, 62,000.

REJECTIONS.

Table with columns: Rejections this week, Percentage of rejections to amount sales, Rejections Jan 1 to date. Rejections this week: 200, 200, 200. Percentage of rejections to amount sales: 10, 10, 10. Rejections Jan 1 to date: 20,000, 20,000, 20,000.

REMARKS.

Receipts this week - 1,170, 1,170, 1,177. Receipts, Jan. 1 to date - 12,100, 10,417, 12,467.

WHEAT—NEW CROP.

Table with columns: Wheat, green or mixed, Wheat, mixed, Common logs, Medium logs, Good logs, Common leaf, short, Medium leaf, Good leaf, Fine and selections. Wheat, green or mixed: 4 1/2 @ 5 1/2. Wheat, mixed: 4 1/2 @ 5 1/2. Common logs: 4 1/2 @ 5 1/2. Medium logs: 4 1/2 @ 5 1/2. Good logs: 4 1/2 @ 5 1/2. Common leaf, short: 4 1/2 @ 5 1/2. Medium leaf: 4 1/2 @ 5 1/2. Good leaf: 4 1/2 @ 5 1/2. Fine and selections: 4 1/2 @ 5 1/2.

BARLEY—NEW CROP.

Table with columns: Barley, green mixed, Barley, mixed, Common logs, Medium logs, Common leaf, short, Medium leaf, Good leaf, Fine and selections. Barley, green mixed: 4 1/2 @ 5 1/2. Barley, mixed: 4 1/2 @ 5 1/2. Common logs: 4 1/2 @ 5 1/2. Medium logs: 4 1/2 @ 5 1/2. Common leaf, short: 4 1/2 @ 5 1/2. Medium leaf: 4 1/2 @ 5 1/2. Good leaf: 4 1/2 @ 5 1/2. Fine and selections: 4 1/2 @ 5 1/2.

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BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville. 7:00 a. m.; 1:25 p. m.; 5:25 p. m.
Arrive Louisville. 1:00 a. m.; 7:00 a. m.; 11:00 p. m.; 7:15 p. m.

TRAINS NORTH.

Leave Louisville. 9 a. m.; 11:30 a. m.; 1:30 p. m.
Arrive Louisville. 1:45 a. m.; 11:25 a. m.; 1:10 p. m.; 3 p. m.

TRAINS, KENTUCKY AND SOUTHWEST.

Leave Louisville. 7:25 a. m. and 9:25 p. m.
Arrive Louisville. 6:40 a. m. and 5:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville. 7:30 a. m. 1:30 p. m. and 1:30 p. m. 4 p. m.
Arrive Louisville. 1:10 p. m.; 1:20 p. m.; 1:30 p. m.; 1:40 p. m.

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THE FARM

Henry Miller, of St. Mary, purchased last week 17 mules at prices ranging from \$65 to \$140.

Ten hogheads of Boyle county tobacco were sold on the Louisville market at \$6.80 to \$4.65.

Leek Kimberlain bought eight head of 100-pound hogs at Shelby City last week for \$40.

W. L. McCarty sold to J. S. Goode, of Hustonville, five yearling mules at \$60. He also sold to Frank Hann a mare mule for \$115.

H. K. Alexander, of Burkesville, has sold 688 head of sheep in Boyle county during the past week at prices ranging from \$3.50 to \$3.50 per head.

Sullivan, for the S. B. & Co., has bought and shipped from Bourbon, Nicholas and Clark counties about 15,000 lambs, prices from 5 to 5 1/2.—Paris Kentuckian.

Harris, Howard, Morgan & Co., sold to Josh Owens and sons, 65 feeders, tops about \$25 to \$50, at 5c, which will be a pick lot next season.—Mt. Sterling Advocate.

Henry Garlin, of Bradfordsville, has purchased the past week 14 head of mules from different parties at prices ranging from \$80 to \$150.

W. C. Terhune, of Harrodsburg, bought two car loads of mule colts at Cynthiana last week at \$30 a head and a car of yearlings at \$80 each. They were shipped to York, Pa.

Messrs. A. L. Hall and H. A. Campbell shipped last week 1,233 choice lambs to the Louisville market. They paid an average of 6 cents per pound for the lot, which was undoubtedly the finest shipment that ever left Shelby.—Shelby Sentinel.

T. S. Elkin, of Garrard, bought 30 hogs of Dr. Orwley at 6 1/2c, 16 of G. D. Boon at 6 1/2c; 10 of Wm. Boone at 6 1/2c; a number of helters of James Clark at 3 1/2c, and some fat hogs of Mr. Gooch at 6 1/2c.—Danville News.

Georgetown Court: Auctioneer Ben B. Peak reports 300 cattle on the market, best feeders bringing \$4.25 to \$4.50 per cwt.; yearling steers, \$4.25 to \$4.50; helters, \$3.25 to \$3.75; horses, \$75 to \$100 per head; mule colts, \$35 to \$50; sheep, \$2.50 to \$2.75.—Times.

Mt. Sterling Court: The Advocate says: About 4,000 cattle on the market. The quality was common. We did not see a set of first-class feeders for sale. Prices were good considering the cattle offered. Some sales of 800-lb. steers at 5c; bulk of sales at 4 1/2c or less; yearlings at 4 to 4 1/2c for the best; common at 4 to 4 1/2c; helters at 3 to 4c; cows at 2 1/2c to 3c; bulls at 5c.

About 400 cattle on the market court day. The quality was common. We did not see a first-class set of feeders for sale. Prices were good considering the cattle offered. Trade was a little slow in the morning, but some better in the afternoon. About 2,000 sheep for sale. Steer ewes sold at \$2.25 to \$3.50 per head; wethers at \$3; mule lambs at \$3 to \$3 1/2, 50 to 60 pounds in weight.—Danville Advocate.

A few weeks ago Harry Martin and M. D. Martin, of Peledexter, sold a fancy horse to Lexington parties for \$700. Friday week the Lexington parties sold the horse for \$1,150. Mr. G. F. Hughes, of Raywick, recently sold a pair of nice mare mules, age five years, to Mr. Ben H. Lancaster, of Lebanon, for \$385. Mr. Hughes last week bought nine mules from Mr. R. G. Taylor, of Gleanings, for which he paid \$110 each.—Danville Advocate.

THE SUNFLOWER AS A SOIL RENOVATOR.

That continued cropping with one or two special crops "wears out" any given soil, or in other words, so exhausts one or two of the most important plant foods in the surface soil that such crops no longer thrive, is a well known fact. Soil exhaustion, due to this practice, is in the main responsible for the steadily declining average yields of our corn, wheat, cotton, potatoes and other staple crops throughout the country. No matter how well the farmer may plan, plow, sow or cultivate, if the most important plant foods—potash, phosphoric acid and nitrogen—in the surface soil have been exhausted, or almost so, by injudicious crop rotation, crop production continually becomes more disappointing with the passage of years. Therefore, the most important question to consider is soil restoration, and thereafter a parallel maintenance of soil fertility, with maximum crop production.

A soil may be termed fertile only when it contains at least the three most important elements above named, in the surface soil, in soluble form, in a well balanced proportion, for the vigorous and fruitful growth of crops which follow. No crop can be very profitably grown when there is a deficient quantity in an unbalanced proportion for the particular needs of any particular crop.

Most grain, hay and tuber-bearing plants are gross feeders of potassium, which is the soluble form of potash. In the Mississippi and Ohio Valleys in particular (this includes the corn and cotton states) the supply of potash near the surface of the ground has been so generally absorbed by successive grain, potato, cotton or tobacco cropping, in which a judicious system of crop rotation has heretofore had but little place, that these crops, which are all gross feeders on the potash in the surface soil, have during the past decade or more, been steadily declining in average yield.

The legumes—red clover being one of the best for the Northern States, and cow peas about the best for the Southern States—supply the needed nitrogen and humus. The question then is what crops to grow in a rotation with grain and the legumes, for furnishing the surface with the all-important potash and phosphoric acid, for without these important mineral plant foods in sufficient and well-balanced quantities, in the surface soil, neither the legumes, grain or tuber-bearing crops can thrive.

According to the writer's experience as a seed-grower, covering many years, during which time a great variety of crops have been grown in rotation, it is the deeply rooting crops which send their roots deep down into the clay subsoil, far out of the reach of the roots of the shallow rooting grain crops, and bring to the surface soil, and liberate, through decay of their foliage and stalks, potash and phosphoric acid, from the inexhaustible supply of these elements which lie deeply hidden, to be secured for the use of domestic crops through judicious crop rotation.

The sunflower crop is one of the very best deeply-rooting crops that can be grown for this purpose. Information has recently reached me from an extensive manufacturer of prepared potash, in Maryland, to the effect that the ashes from burned sunflower leaves and stalks contain about 75 per cent. pure potash, and a considerable per cent. of

phosphoric acid. Clearly then this crop, through its decayed roots and tops, fills the surface soil very full of much-needed plant food. From my window, as I write this, I look out upon a field of growing corn on land which grew a crop of sunflowers last year. This field of growing corn is a sight to behold. In truth, I never saw as vigorous and thrifty corn before.

There is a great variety of profitable, deeply-rooting crops which can be made to participate in systematic and judicious crop rotation, such as broom corn, sorghum cane, alfalfa, vetches, Essex rape, rutabagas, mangels, cowhara turnips and other crops which might be mentioned.

I firmly believe that what the soil produces, provided judicious crop rotation is practiced (wild nature continually practices it), will fully maintain soil fertility parallel with maximum crop production, without the aid of expensive commercial fertilizers.—J. C. SUFFERIN, in Country Gentleman.

PLANT A FEW NUTS.

It is just the season to plant nuts, as the winter is coming on. They should always be planted while fresh. Nature rarely allows nuts to get very dry or they will not sprout, at least not readily. They are dropped on the ground and covered with leaves by Mother Nature, and some are carried off and buried by squirrels. This keeps them moist and the kernels fresh and in a natural condition. They are ready to start early the next spring, and most kinds of nuts do begin to grow early. They should never be planted deep. Nature does not do it, and the closer we follow the principles of Nature the more successful will be.

We know how difficult it is to transplant nut trees, because of their deep roots and few side branches. Therefore it is advisable to plant the nuts where the trees are to grow, if possible. They should have the soil well prepared, and enriched, especially with leaf mould and old manure. Press the nuts into the mellow soil with the foot and lay a brick or stone over each one. Drive a few stakes about each place to hold the bricks in place and let them absolutely alone. Put two or three in each place, to make sure of the growth of one. If more than one grows the extra ones can easily be pulled out. When spring comes take off the bricks or stones and the sprout will soon appear.

Select places where each nut can develop into large trees. We have always heard that "Fall oak" from little acorns grow," and the same is true of walnuts, chestnuts, hickorynuts and most other kinds.

At this season of the year, when the sweet potatoes to be had in the New York markets are not at their best, to use them in croquettes will be found satisfactory. To four sweet potatoes of good size, boiled, skinned and mashed, add a teaspoonful sugar, one of salt, tablespoonful butter, saltspoonful pepper. Mix thoroughly, mould into croquettes, dip in egg, then in bread crumbs and fry in smoking hot fat.

At a recent meeting of arboriculturists in France, the question was debated whether spiders should be suffered to spin their webs on fruit walls. The general opinion seemed to be that the webs were more useful than objectionable. It was remarked that they prevent the incursions of earwigs and similar insects.

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Items of Interest.

NEWS THE WORLD OVER.

An exchange urges the Catholics to spend the millions they receive for their lands in the Philippines in those islands, and another exchange talks as if, in some way, they could be forced to spend the money there.

Heih Low was to do wondrous things by the way of reforming things when he became Mayor of New York City. But he has proved a greater failure than any Mayor before him.

There was a sharp fight made by the Filipinos near Calocoon, only four miles north of Manila. Reinforcements came up and they were driven off, leaving their dead on the field.

The Poles were angered by the imprisonment of Polish women who encouraged their children to refuse to say their prayers in German.

Mr. W. Abraham, M. P. from Wales, made an address to the South Wales miners' federation in which he urged them to send contributions to help the striking miners in Germany.

Mr. John Henry, the millionaire steel maker, was crushed by a locomotive at the Pan Handle railroad station near Pittsburgh on Friday night.

In 1899 Gorham and Arbach discovered the Cabin gold mine in Wyoming. Soon after, they were murdered by the Indians, and no one knew where the mine was.

The Springfield Republican has the noblest of records for fairness and justice. An illustration of the fairness is seen in a recent editorial.

William Johnston, Conservative member of Parliament from Ulster, died on July 11. In the election for his successor the Conservative candidate was defeated by a majority of 58.

The National Educational Association, a body of teachers, in its meeting in Minneapolis, said in a resolution: "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the people in our schools."

This would be a matter of no moment if it coincided with the Bible's God's Word, selling us of Him, and what He wishes us to be, to believe and to do, was on the increase. But, alas! for this generation! It is not.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We also charge a word for all over 100 words, invariably in advance.

SHOCKENGY. Mrs. Martha Bird Shockenzy died August 31, 1902. This noble Christian woman was born August 1, 1827, near Shelbyville, and united with the Park's Branch church when quite young.

THE little "fresh-air" girl of fiction, who said "You put it in," when the country boy milked the cow, has many prototypes in real life.

"What's the matter, children," she asked; "why are you disappointed with the country?" "Why, there's no grass here," said one, pulling a blade and biting the end of it.

"What's your idea of grass?" she asked at last. Little by little she managed to bring it out. Grass was about the height of a man, to begin with.

"If this were larger, would it be like grass?" was the next question, and prompt. "Oh, no!" showed that there was still more to be explained.

WHAT IS HOME.

Recently a London magazine sent out 1,000 inquiries on the question, "What is home?" In selecting the answers to respond to the question it was particularly to see that every one was represented.

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great and the great are small.

Home—The father's kingdom, the mother's world and the child's paradise.

Home—The place where we grumble the most and are treated the best.

Home—The place where our stomachs get three meals daily and our hearts a thousand.

Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

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