

WESTERN RECORDER

Faith, Hope and Love, these three.

1903 YEAR.

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A MAN who does not know how to learn
his mistakes turns the best school-
master out of his life.—Henry Ward
Lodge.

Mr. S. B. MEESER sees in that "Com-
mittee of Nine," appointed in Buffalo, a
change, and what he considers a
step in advance for Baptists. Some of the
men who have spoken out have seen
the thin edge of the wedge which
is far from liking.

MEESER SAYS: "This Committee of
Nine is the first faint beginnings
of a denominational institution for the
selection and determination of things
denominational, but it is only the begin-
ning. The end will be a college of car-
ministry. It may be that the Baptist
Church has come to the point when
it will be willing to do this thing, but
I doubt it. However, we shall possess
peace in peace till there is an effort
to appoint a body to control the
Baptist churches.

We have told before, King Edward
in a carriage through Hyde Park
the demonstration, passing out of
the gate just as Dr. Clifford and the Bap-
tists marched in. The *Eastern Morning*
says that he was seriously impress-
ed and said on his return to the palace,
"I am not the people to be coerced
what they believe to be an unholy
war. They will fight, and they will
win." The *News* adds that since then he
has watched the progress of the
movement with the greatest interest, and
has asserted, with some sympathy.

London is called the "City" of London
the heart of the business portion. It
covers 650 acres, but so much is taken
up by business houses that it is not
so populous as some other parts of the
city. When the *Daily News* took the sta-
tion for the City, rain fell heavily all
day. Yet in spite of this the propor-
tion of the people attending church was
greater than in any other precinct yet
recorded. The aggregate attendance was
116 of the population, that is,
116 were at church.

The largest congregations were at Dr.
Clifford's church, now under Rev. R. J.
Clifford. The total at this church was
116 of which the great majority were
Baptists. In all the churches of all bodies
there were in the majority. There
were children, no doubt owing to the
rain. In all the other precincts
there have been large numbers of chil-
dren. St. Paul's Cathedral was second
in number of its attendance, there be-
ing 2,337 in both services. There
was a Baptist church in the City.

The New Edition of Kessler's Sabbata.

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

Students of Church-History have been
put under a lasting obligation to Professor
Emil Egli and Professor Rudolf Schock,
of the University of Zurich, and to the
Historical Union of the Canton of St.
Gall, for a new, greatly improved, and
thoroughly annotated edition of Kessler's
very important chronicle of the Reforma-
tion time, which, being the work of his
leisure hours, he designated "Sabbata."
The work remained in manuscript until
1866-68, when the first edition, edited in
two octavo volumes by Ernest Getzinger,
was published under the auspices of the
same society that has borne the expense
of the present edition. The former edi-
tion furnished a reasonably correct text,
for Kessler's chirography was by no means
obscure; but it was deficient in critical
apparatus and in explanatory notes.
Professor Egli is widely known as one of
the foremost living students of the man-
uscript and printed literature of the
Swiss Reformation and as one of the most
intelligent and fair-minded of the students
of Anabaptist history. He has evidently
spared neither time nor labor in placing
before us precisely what Kessler wrote,
and in putting us in possession of all
available materials that would contrib-
ute to the intelligibility and interest of
Kessler's narrative. He has been ably as-
sisted in this work by his colleague
Schock.

An elaborate preface gives an account
of the text and the earlier edition, and
sets forth the principles upon which the
present editors have proceeded, and what
they have aimed to accomplish. An ex-
haustive sketch of Johannes Kessler fol-
lows; a facsimile page of Kessler's man-
uscript intervening. Born about the be-
ginning of the year 1503 and brought up
in deep poverty by his widowed mother,
he was early in life designated to the Ro-
man Catholic priesthood. Shabbily and
raggedly dressed, he made his way when
about seventeen years of age to the Uni-
versity of Basel, where he was powerfully
influenced by the presence of Erasmus
and the other learned men that were mak-
ing the university famous. He had al-
ready acquired a free literary use of the
Latin language, in which he produced
creditable compositions in prose and verse.

Early in 1522 Kessler and a fellow-
student, attracted by the fame of the Uni-
versity of Wittenburg for its Biblical stud-
ies and evangelical teaching, journeyed
painfully on foot through rain and mud
from Switzerland to Saxony, in order to
prepare themselves for an evangelical min-
istry. On their way they encountered Dr.
Martin Luther, bearded, dressed, and ac-
counted as a knight, at an inn, where they
found entertainment, after they had
become almost discouraged by repeat-
ed refusals of hospitality. They were so
muddy and weather-beaten that they
shrank from coming into the presence of
the knight, whom they saw sitting at a
table reading a book. But the learned
knight insisted on their taking a seat
beside him, refreshed them with drink,
ascertained their nationality, their pur-
poses, and their destination, inquired of
them what the Swiss people thought of
Martin Luther, afterwards insisted on
paying for an abundant repast for them at
his own table, encouraged them to drink
freely with him, gave them much informa-
tion about the University of Wittenburg,
and encouraged them in their desire to

master the languages of the Bible, etc.
They found out in the course of the even-
ing that the book he was reading was
the Hebrew Psalter. They were led to
suspect that the knight was Ulrich von
Hutten, but this he positively denied.
The inn-keeper was convinced that it was
Martin Luther and so assured the young
men; but they could hardly believe that
the grave theologian who had so stirred
the world by his reformatory writings
and proceedings could be so free and
easy in his manners and so convivial.

After a year and a half of earnest
study at Wittenburg, during which young
Kessler formed the acquaintance of many
who were and were to become leading re-
formers, he returned to his native St.
Gall, where Zwingli's influence, and that
of Dr. Vadian, was already making itself
felt in a desire for evangelical teaching
and in contempt for Roman Catholic cer-
emonialism. Yet the Reformation had
not yet been formally adopted, and the
young theologian found himself utterly
disinclined to become a Romish priest.
He was encouraged by some evangelical
people to expound the Scriptures, which
he did for over a year greatly to the edifi-
cation of those that heard him; but his
services were voluntary and unremunerat-
ed and he must needs learn the saddler's
trade in order to support himself. For
more than twelve years he devoted a large
share of his time to his trade, spending his
leisure in literary work. He early con-
ceived the idea of writing a history of
his time, and the admirable chronicle be-
fore us is the chief product of his pen.

He did not confine his narrative to the
things that came under his own personal
observation, but gathered his materials
freely from contemporary writings and
oral narratives. His account of the Swiss
Reformation, and especially that of St.
Gall, is, as might have been expected,
much fuller and more valuable than his
description of the course of events in
Germany. Egli's supplementary, explanat-
ory and corrective notes constitute the
Sabbata, one of the most valuable and sat-
isfactory helps to the study of the Swiss
Reformation. As the Anabaptist move-
ment was for several years (1525 on-
ward) a matter of chief interest in Swit-
zerland, the chronicler could hardly have
failed to give it a prominent place in his
narrative. Egli is as much interested in
Anabaptist history as in any other phase
of the Swiss Reformation. The present
volume is therefore one of the best helps
to the study of the great Anabaptist
movement in Switzerland.

The work in its present edition is a
handsome quarto volume of about seven
hundred and fifty pages. Its use is fac-
ilitated by an extensive vocabulary of un-
familiar or obsolete words and forms and
a full index of names. In addition to the
Sabbata, the present volume contains the
other literary remains of Kessler, includ-
ing a life of Vadian and a considerable
number of letters.

FINISH every day and be done with it.
You have done what you could. Some
blunders and absurdities no doubt crept
in; forget them as soon as you can. To-
morrow is a new day; begin it well and
serenely, and with too high a spirit to be
embarrassed with your old nonsense. This
day is all that is good and fair. It is too
dear with its hopes and invitations, to
waste a moment for the yesterdays.—Em-
erson.

A Good Time Coming.

The Christian belongs to God. He be-
longed to God before he became a Chris-
tian, but in the way that a rebel is under
the jurisdiction of his sovereign or as the
prodigal was the son of his father. It is
impossible for any one to live in this uni-
verse and not belong to God, body, soul
and spirit, person and possessions; but
many do live without acknowledging God's
right to rule them, and without any spiri-
tual relationship or comfort. When one
becomes a Christian he gives up his re-
bellion and waywardness and assents to
the truth that he belongs to God, and that
God has a perfect right to all that he is
and all that he has.

Here the struggle ceases. Henceforth
there is peace in his heart and service in
his life. If he has made a full surrender
of his life to God, he commences here a
life that is full of satisfaction. He looks
upon himself as a steward of God. He is
not his own master, to do with himself as
he wishes, for he has put himself under
the unquestioned control of Christ, and
now Christ's wish and rule are the only
law of his life. He is at peace. His emo-
tions, thoughts, words and actions are
under the divine control. The occasional
lapse or misstep only emphasizes the fact
that he wishes Christ to be the absolute
ruler of his life.

In the service which he renders he finds
the same thing. All that he has belongs
to Christ. His time, his talents, his in-
fluence and all his property are given him
from on high to use as a sacred trust. It
is only to the occasional one that the com-
mand comes to sell and part with every-
thing as a condition of discipleship. The
most of Christ's followers are to keep
what is put in their hands and use it for
him. Some may have five talents, some
two and some one, and they are to use it
as Christ desires. The wealth of this
world has to be in the hands of certain
people. It is better to be in the hands of
Christians who will use it aright than in
the hands of worldlings, who may use it
in opposition to righteousness.

It would be a blessed thing if all the
wealth of the world were in the hands of
true Christians, who would use it all for
the glory of Christ. Wealth is not an evil
of itself or God would not have created it.
We do not believe that matter is essen-
tially sinful. If it is used properly it may
be used to glorify God. Sanctified wealth is
a power in the world to-day, made use of
wonderfully for the promotion of the spiri-
tual kingdom of God. When Christians
use aright all that they have, and when
they come to control the world, spiri-
tually and materially, this world will be
full of righteousness and peace.—Herbert
and Presbyter.

There is much in the New Testament to
show that a vicious life is not nearly so
impervious to the Gospel as one occupied
wholly in material things. In the Par-
able of the Sower, "the cares of the world
and the deceitfulness of riches" choke the
word. There is always a chance that the
prodigal son will turn his face homeward,
but the man who feels that he has much
goods laid up for many years, and all that
he has to do is to eat, drink and be merry,
plays the fool to the very last.—Watch-
man.

Be not discouraged at broken and spill-
ed resolutions; but to it and to it again!
—S. Rutherford.

Optimistic Pessimism.

BY W. W. POPE YEAMAN.

It is quite the fashion of the age for writers and speakers to jump from one verbal fad to another as the sportive squirrel jumps from limb to limb of his forest habitat. For a time "Environment" and "Evolution" appeared hand in hand to charm the eye and ear of the pedestrian. Now "Strenuous" and "Strenuousity" with egotistic complacency assert supremacy. There are two words that give promise of becoming rooted and grounded in the word-world as convenient substitutes for ideas. These are Optimism and Pessimism and their cognates. It is no uncommon thing for pencil-drivers to exercise the self-assumed prerogatives of the press to arbitrarily anathematize one who dares intimate that the days are evil, and brands as a pessimist one who sees and sets forth the logic of facts in the conditions of human society; but extols him who, notwithstanding the moral significance of facts, gives roseate hues to confronting conditions.

It is a fair question: Has the English vocabulary any practical use for either word-Optimism or Pessimism? The world of humanity is a duplex movement of good and evil. These two principles are ceaselessly active. The Optimist contends that all things exist for and continually promote the good; while the Pessimist contends that evil persistently dominates the moral forces of human activities. May not both contentions have an element of truth? If so, neither contention can be rationally accepted as fully expressive of social conditions. The true philosophy of life is in seeing and admitting the force of incontrovertible facts, and to act the part of wisdom as suggested by the conditions of the time present. It is folly to contend that all conditions are for the best; equally untrue is it that, the world is hopelessly on the downward road to ultimate ruin. There is good in the world and there is evil. These diverse forces have nothing in common. They are antagonists in a ceaseless warfare.

According to the teachings of divine revelation the human race is sold under sin. This is man's condition; all have gone astray. Sin has in it no element of good. The hearts of men, by nature, are set to do evil. God is the summation of all good, but man does not like to retain a knowledge of God in his thoughts. There is no good apart from God; yes, man is alienated from God by wicked works. The carnal mind is enmity against God, and not subject to His law; yet that law is good, its commandments are just and holy, and in keeping of them there is great reward, yet this is the law to which the carnal mind is not subject. The prevalent principles of evil array man against his own well-being.

No candid observer of current conditions can seriously insist that the highest moral principles dominate life activities in either individual or communal life taking human life the world over. With the individual the workings of self—fornication, uncleanness, wantonness, idolatry, sorcery, enmities, party spirit, jealousy, wrath, contentions, divisions, factions, envyings, murders, drunkenness, revelings, gambling, disobedience of parents, instability of the marital relation, infidelity to marriage vows, covetousness, oppression, swindling, and things like these, are the leading exhibits of the inner man. With communities, the state is an institution for feeding the ambition and avarice of place hunters. Civic corruption, political perversion, organized disorder and impudent official iniquity are chief characteristics. The nations of the earth, while ostensibly for peace, are all making ready for war the moment that aggrandizement of national power or wealth seem probable results of armed hostilities. Capital and labor seem irreconcilable; this condition, if there were no other, would put beyond question the fact that society is out of harmony with the law of righteousness.

These conditions, deplorable as they are, do not indicate hopelessness of social reform. That evil is to be overcome is the promise and prophecy of the Word of God. Christ is to see of the travail of His soul and shall be satisfied. This assured consummation of great purpose and sacrifice is to be realized in the establishment of the law of God as the rule of human conduct in the universal prevalence of truth and righteousness, when the whole earth shall be filled with a knowledge of the glory of God, even as the waters cover the face of the seas. Then all souls shall delight in the law of the Lord, and the gold and silver rule shall be the standard of social conduct, and love for one's neighbor shall suppress the

meanness of selfishness. When national life shall be ruled by the conviction that righteousness exalteth a nation, and that sin is a reproach to any people; when civic legislation and administration shall be in the interest of social morality and honest material progress; when public office shall be regarded as a public trust and not as a private opportunity; when international relations shall be regulated by humaneness and justice and not by the aims of a civilization which is no more than a veneered barbarism; when the nations shall have learned war no more, and the instruments of carnage shall have been converted into the implements of husbandry; when the strong shall not overrun and subdue the weak for gold and diamonds. When armed conquest of territory and the forceful subjugation of its unwilling people shall not be done under pretense of benevolent assimilation; when wars of conquest shall not be waged in the name of Christianity, and an oppressive people shall no longer be called a Christian nation.

God's Word being true and an impregnable rock, these things are to be. God's Word shall not return to him void of proposed results. As certain as the rains and snows moisten and fertilize the earth so that sower may have seed and the eater have bread, so sure will divine truth under the ministrations of the Spirit of the Christ of God renovate human society and bring forth the peaceful fruits of righteousness.

Sin abounds. But grace is more abounding. The two forces are at work in the world, one against the other, and he is wisest who takes no one-sided view of present conditions, but considers prevalent facts and engages the good to contravene the evil. To claim that all things are right is to disbelieve God and shut the eyes to truth and hush the intuitions of conscience. To say that the wrong is to prevail forever, is to reject Jesus Christ, the light and hope of the world. Let us, then, be neither an Optimist nor a Pessimist, but a believer in the purpose and power of God in Christ to overcome evil with good; and let us be workers together with Him in this great enterprise, then shall our creed be optimistic pessimism—overcoming evil with good.

Variations in Theological Teaching.

The present writer has had occasion, recently, to correspond with a professor of theology in a Baptist theological seminary, and he received from the said professor a letter from which the following is an extract:

"I am convinced that, in the present stage of the world, it is best for young men in their seminary period, to have more than one type of theology presented to them, and to gain some experience in judging for themselves before they enter upon their life-work. I should consider it a misfortune, in the present condition of things, if all the teachers in one of our seminaries were of my type, and equally a misfortune, if none of them were so. Of course, many think it should be all one way; but I am sure that the needs of the ministry to-day call for something else, and so I try to serve my generation."

The writer of this is no novice. He has been for many years, a teacher, as he was previously for many years a pastor. But during the past decade he has grieved not a few of his brethren by putting forth views, both in the class-room and in the press, which they could not accept, and which they have regarded as adapted to confuse, rather than establish the student. It has been remarked that students coming from his instructions to ordination were peculiarly unsettled in their views, and confused in their statements. We feel constrained, therefore, to take issue with the position of the professor, and to give some reasons for positive dissent.

Our view is, that every theological school, established for the promotion of denominational views, ought to conform in its teaching to the tenets of that denomination, and a teacher who cannot adopt and heartily teach those views ought not to continue in his place for a single term. Our theological schools were founded for the purpose of teaching the views held and propagated by Baptists. No denomination of Christians is in more thorough harmony as to what are the doctrines of the Word of God than is the Baptist denomination. In no denomination are ordaining councils more strenuous in their requirements, in none are ordaining councils in more hearty agreement than are those in which Baptist ministers have control.

It is to teach the doctrines held dear by Baptists, and which they desire to make known to the world, that theological schools have been established. If the Baptists of this country had not been jealous for the doctrines held by their dear,

they might have avoided the great expense and labor of establishing and maintaining their theological schools, encouraging their young men to resort to the schools of other denominations for their instruction in Bible learning. The establishment of Baptist theological schools signifies that Baptist doctrines are to be taught in those schools, and that nothing else will satisfy those who support them. Just now there is no little question as to what is taught in our theological schools, and pastors are encouraging their young men contemplating the ministry to avoid some and to attend certain others, because of their confidence, or lack of confidence, in the teaching of one as compared with that of another. It is not an accident that one school has many more students under its instruction than has another. It is not an accident that some are increasing in the number of their students, while others are declining.

If it is expected that a denominational school shall teach the doctrines held by its denomination to be Biblical, it cannot be permitted that one professor teach those views, while another teaches theories in their contravention. The student must not be taught one thing by this professor, and something clearly at variance with it by another professor. It cannot be a good thing for students to say to a professor, "Dr. _____ teaches thus and thus, contrary to your teaching; what are we to think?" We cannot agree with the teacher who says that he would regard it as a misfortune if all the teachers were of his type, and equally a misfortune if none of them were so. If there is any appreciable variance between the teaching of two lectures both cannot be equally correct, and one or the other of the professors must be teaching error. It cannot be good for the student to be thus taught, or trifled with.

We deem it the province of the teacher to not only teach truth, on the one hand, but to carefully point out error, on the other. One of the great disadvantages of one who has not had a theological training is, that he does not know how many vagaries and false theories have been broached by men, and does not know how they have been met. It is the business of a theological professor to bring all false notions to the attention of his pupils, and to show them wherein these vary from the truth. It is for lack of such instruction that some are unsettled in their subsequent ministry. They had never been brought face to face with the theories of the errorist. But to show a man the error of Unitarianism, or Universalism, it is not needful that his teacher be of either sect. A Baptist teacher can show what is the essence of either system, and can bring it into contrast with the truth, which he is bound to present and urge upon his pupil. Baptist Christians have not thought it wise that their preachers be kept in ignorance of the teachings of other denominations; but they have not thought it needful to support as teachers in their seminaries, Methodists and Presbyterians, and Unitarians, and Universalists, and Mormons, and Christian Scientists, and Spiritualists, in order that their young ministers may be able to "judge for themselves" which is right and which is wrong. We cannot understand the state of mind of the teacher who thinks it best for his pupil that he be taught by another things at variance with his own teaching.—Journal and Messenger.

While preaching in Manchester on Sunday last, Rev. J. H. Jowett, of Birmingham, gave a striking illustration culled from the Baptist Union meetings, held last autumn in Birmingham. Preaching on difficulties, he bade his hearers remember to always regard difficulty as a treasure-house which looks like a fort. "I remember," he said, "that last October, when the Baptist Union meetings were held in Birmingham, a Baptist brother was staying with me, and I was very much struck with a phrase he dropped. He was telling me about a place he had been spending his holidays in in Scotland, and he was inviting me to go and spend a holiday there, and perhaps in a weak moment I said to him, 'Is there any cycling?' and he turned and looked at me with contempt. 'Cycling! No, man; plenty of hands and knees work;' and then he added this phrase which struck me very much, 'Ah! but what hills you get, what views!' I was looking for cycling-rides, and he was looking for views! Do you know, I left the Baptist brother in a moment, and I went to the hill of the Spirit, and thought that I heard my Master say to me, 'Here is a bit of stiff work for thee, hand and knee work, my child, but oh! what views I will give thee!'"

Be not discouraged at broken and spilled resolutions; but to it and to it again.—S. Rutherford.

Minutemen.

of men who are ready to be called on for any service. In a certain church there is a band of men called "Minutemen." The organization is exceedingly simple, the chief aim being to have a man ready at any time. If the pastor hears of a sick family, a needy family, a family of strangers, or a family in any trouble, and needs some one to help him in this work, he can send for any member of this band, and he will at once respond. If one is ready at a moment's notice to go on a visit, to teach a class in the Sunday School, to perform any other service which the members of the church require.

Such a band of consecrated men in any church must be of great value. When we shall have a church approaching to a model church, we will not have one in which every member will be called on for any service which he can do. Are not all true Christians ministers and women? Do they need to be entreated to go a second time to do anything within their power for the glory of God and the advancement of His kingdom? It is to be feared that but few women can be found in any church. The majority are not ready to bear witness, or to pray, or ready to help in the revival of sinners, or ready to go out after the stray lambs that wandered away from the fold.

The principal correspondents on the great metropolitan daily papers in New York are required to be ready for any order of assignment. When one of these correspondents to the office he does not know what awaits him. It may be to go to Cuba or to the Philippine Islands or to China or to South Africa. Knowing the uncertainty of his appointment, he keeps constantly on hand all the cases of clothing, one for a cold climate and one for a Southern latitude. His movements are quick such dispatch that he cannot even go to bid his family farewell before going into an absence of several years. There is no preparation. His preparations are already in anticipation of any assignment which may require him to sail within two hours after he reaches him. He sometimes telegraphs to have his warm-weather case or his cold-weather case delivered on board the steamer at which he is a minuteman.

Shall not Christians be equally prompt? "The King's business requireth us the business of a great metropolitan newspaper more importance than the business of the Kingdom of God! Many years ago, when a young society selected the Rev. William C. Miller of Scotland, to go to India as a minister, he was asked on the same day of his arrival how soon he could be ready to sail. His answer was, "To-morrow." This was long ago, and has changed. The world moves faster than it did then. In all secular pursuits promptness is required. The world is rushing on at a rapid pace that if the church should keep up it must move quickly. The church should lead. It should be in every good work. The vanguard of the hosts is the Church of Christ. If this must have prompt and aggressive men—Advocate.

There is but one crack in the lantern. The wind had found it and blown out the light. How great a mischief one unguarded character may cause us! One spark the magazine and shook the whole world of miles around. One leak sank the ship and drowned all on board. One wound maimed a body, one sin destroy the soul.

It little matters how carefully the lantern is protected; the one point which is aged is quite sufficient to admit the light so that little matters how zealous the rest is in a thousand things, if he tolerates the sin. Satan will find the flaw and destroy the lamp.

The strength of the chain is measured by the stoutest, but by its weakest link. The weakest snags, what is the use of the strongest? Satan is a close observer, and knows where our weakest points are; we know very much watchfulness, and we know how to bless our merciful Lord, who prepared our faith fall not.—C. H. Spurgeon.

Why should we burden ourselves with such cares and fatigue, and weary ourselves with the multiplicity of our ways? Let us rest. God himself inviteth us to our anxiety, upon him.—Madame Guyon.

The Importance of Accepting the Bible as Supreme Authority.

Importance—Weight: consequence: a bearing on some interest: that quality of any thing by which it may affect a measure, interest or result.

Accepting—Receiving favorably: agreeing to: understanding. The Book by way of eminence in which are contained the revelations of God, the principles of Christian Doctrine, and the rules of practice.

Supreme—Highest in authority: holding the highest place in government or power.

Authority—Right to command: weight of character: respectability: dignity.

That the Bible is the great civilizer of nations and men, is seen in the fact that when its truths are accepted, and received as the oracles of God, society is of a higher order, the relation of men to each other and to God are of such a nature, as to bring out the better, purer, and more elements of dignified and manly character; and recent and old together so each becomes an intelligent and important factor for good in the general aggregation, as well as individual worth. To the extent and in proportion to the degree of adherence to, and belief in God's word as it is accepted as the fountain of all truth, as the source of all life, as the guide along all paths; in the same proportion is a nation exalted and the rules and principles governing sacredly observed; and therefore the Scriptures suggest the basal idea of all well organized and good civil government. The supreme authority for originating and enacting both organic and supplementary rules for the betterment of the masses and individuals as well; to them the beauty and glory of the words of the position when he said "blessed is the nation whose God is Jehovah (Ps. 33:12) is impressed. But it is sad to know that the trend of things among us as a nation is to put rather a minimum estimate upon the word of the Lord, and to regard it only as a convenient document, to be subordinated to the promotion of the affairs of this life only. Perhaps the underlying cause of this sad tendency is the growing idea of disregarding the obligations of the Sabbath, both as to its teachings about rest and worship. It would seem that out of this careless and reckless manner of using the first day of the week grows the fact that in many quarters effort is being made and with some success to exclude the Bible from public schools, to begin with, and to forbid the reading of it, and in many other ways the nation by its representatives seems to be drifting at sea without compass and chart in the matter of the authority of God's word. And as a result all forms of ritualism and idolatry seem to be on the increase, so that we have holidays multiplied both in state and nation and an alarming number of days on the calendar and seemingly solemnly sacred, even the Pope of Rome is being indirectly acknowledged by the nation as the Vice-Genet of God. In the degeneracy of the times along the lines above mentioned God's people may see the urgency of the acceptance of the Bible as supreme authority.

Happy is that locality which has inherited the benediction to honor the word of God, and by the wondrous influences of His Grace are led to tremble at the word of the Lord, reverently teaching it to their children by example as well as precept. And the family which accepts its instructions as supreme authority is wisely organized, where each member has an individual Bible and heavenly wisdom daily invoked and its lessons studied and practiced at least in some measure as a rule of the heavenly home. But perhaps more than all is it needful for the churches of the Lord Jesus Christ, the pillar and ground of the Truth; the called of God, saints; to be earnest, faithful, bold and persistent in contending for the faith once for all delivered to the saints, taking the Bible as the only rule of their doctrine and living: as the standard of truth, and of all truth.

The happy and contented living of people in such churches, the widening of their Christian vision, the valuable fruit they bear, the happy converse they express in God, indicates beyond a doubt the importance of taking God at his word. The preacher to be really successful, that is, to lead God's flock so that growth and success will follow and the light will shine, and the world improve for good, and sinners taught that they are already condemned, and warned to flee from the wrath to come, and that none other name under heaven is given among men wherein we must be saved than the Lord Jesus Christ; and to live in touch with God personally, to pray effectually, to receive all the counsel of God, to die having received His pardon, to receive the crown, must be led by the word of the Gospel called of God, which call was discovered by his church; and that the word of God is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and to the joints and marrow and is a discerner of thoughts and intents of the heart. Neither is there any creature that is not made and opened unto the eye of him with whom we have to do (Heb. 4:12, 13). If we would feel that he is not the author of the gospel of Christ, the wondrous manifestations of God's grace to lost men, he is not necessarily accept with all his heart the Bible as supreme authority in all its parts.

There are other books, some beautiful, and some that are Christian men, commentaries, and sermons about the Bible but often with much hesitancy, with various views of interpretation and with the idea that it may be twisted and changed to suit their own and godless theories. Here let the fact be stated that Baptists alone interpret the Bible as the word of God, and that all these parts agree among themselves and harmonize with the whole. We do value the Bible as its merits demand, cer-

tain great central truths must always be brought to the forefront. The first of which is plenary inspiration—that all parts of the Bible, each chapter, verse, sentence and word is the effect of the breathing of God by the Holy Spirit.

It is not in vain that in sudden times (for at any time) by the will of man, but holy men of God spake as they were moved by the Holy Ghost; that God who at sundry times and divers manners spake in times past unto the fathers-by the prophets hath in these last days spoken unto us by his Son.

That all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; that throughout the old covenant or testament God speaks to men, and in the New Testament His Son, Jesus Christ, by his own wonderful words or through his inspired followers speaks to us, quoting largely almost all the particular parts of the old Scriptures. Indeed, Paul, a man of surpassing genius, to settle for himself the power of the spirit in the light of fulfillment into an understanding of the Bible's scope and every stage of God's purposes, and without a moment's questioning he goes back to the covenant of God with Abraham and the revelation to Moses—the pivots of the old Scriptures. So clear is the purpose of the part of God made known in the beginning and fulfilled in Christ, animates the Scripture from end to end.

All this against the higher critics, they to the contrary notwithstanding.

The second in order of the before mentioned basal ideas is the exceeding sinfulness of sin. Baptists more than others in virtue of their faith, must always understand this doctrine, for as sin is discovered in the heart and life of men, the Bible is prized and Christ exalted. Whoever minimizes sin sets a boundary to the glory of God in salvation. It is sin as a principle, state or disposition as well as actual transgression; hereditary in its descent, universal in its effect, total in its scope, it covers every element of spiritual and physical life, the great and eternal eternal death, for in Adam all die, and the soul that sins it shall die, and the wages of sin is death.

Another fact to be always had in view is the vicarious sacrifice of our Lord Jesus Christ that he gave himself a ransom for the sinner's substitute, dying in his stead, that is, he sacrificed his life for individual sinners. All the feelings, conditions, state and disposition of the sinner were transferred in this wondrous exhibition of God's infinite grace so that he was actually filling the place of each condemned sinner, reckoned in the eternal covenant of grace, which heavenly truth is so tenderly and plainly brought to us in the 53rd of Isaiah. Surely he has borne our griefs and carried our sorrows. He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

It pleased the Lord to bruise him—He shall bear their iniquities—He hath poured out his soul unto death—He was numbered with the transgressors and bore the sins of many and made intercession for the transgressors. See also Deut. 21:1-9, and Exo. 21:23.

And yet another fundamental Bible doctrine is the quickening and enlightening work of the Holy Spirit. About this feature of God's grace too much cannot be said in the matter of exalting our views of the scriptures, for it is that exercise of the divine mind which breaks the fallow ground, and introduces the fact of sin, and begins to discover for the lost the only remedy. "You hath he quickened who were dead in trespasses and sins." God who is rich in mercy for his great love wherewith he loved us ever when we were dead in sins hath quickened us together with Christ. He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.

Gal. 2:17-20. Verily, I say unto you the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live. We also have the very prominent doctrine of repentance commanded and explained throughout the Bible as necessary to the forgiveness of sin, and that in the sense of afterthought, which produces loathing and agony of mind, resulting in the forsaking of sin and turning to God, in the consummation of which exercise and grace, the wonderful transaction of regeneration occurs. So that the heart by faith is led to embrace the Lord Jesus Christ as sinner and Saviour, then and not until then baptism by immersion follows as a command by the head of the churches.

The churches being local assemblies joined together by solemn covenant with the heavenly commission, to let their light so shine before men that they may see their good works and glorify their father which is in heaven, and in this way to make disciples of all the nations teaching them to observe all things whatsoever Jesus has commanded with the idea that each independent church of Christ's own planting, has both the authority and ability; to bring the full message of the gospel in every particular. So that whatever is to be done on earth for the development of the purposes of grace is in the wisdom of God, committed wholly to the churches. The foregoing foundation doctrines so clearly brought to view by the unprejudiced study of the word of life, prepared the heart and mind, for all substance truth, ending in unfolding at least in some degree, the bliss and glory of the everlasting home in heaven; but in estimating the Bible let us always be reminded that to the churches and to them alone has our Savior committed all the doctrines, principles and usages of his kingdom on earth and that whatever may be done outside the churches is done apart from the authority or approval of the Lord's Church on earth. It is concluding truth that all this great system of underlying truth with all that grows out

of it, is far reaching in requirement and application, having first claims, and all claims on the whole family of saints on earth, and through them on all men, and thus the system is universal. May we not in approaching the Bible from all the foregoing viewpoints and with the serious face before of that we are set for the defense of the gospel and that we count all things but lost for the excellency of the knowledge of Christ Jesus our Lord, bring into our hearts and lives more than we have, the truth, of the importance of accepting the Bible as supreme authority.

WALDOOR.

"Common Sense and Religion."

In the exceeding richness of our modern life we need certain things very much. The first of them is a sense of values, a sense of proportions. We need to know what things are worth while, and how much time and thought to give to each. It is the ritual of life. Holiness was not to be found there, and so Paul triumphed, and made the doctrine of grace conquer the doctrine of works. It was so in Luther's time, for works meant the penance, the sacraments, the service, the externalities of historic religion. Holiness did not lie there. It was very easy for Luther to win his battle that we are saved by grace, not by works.

Salvation not an "Easy Thing."

But it was Paul, the great apostle of faith and grace, who also said, "Work out your own salvation with fear and trembling." Out of this doctrine of grace that we have heard from Paul and Luther we have deduced some very bad things. We have deduced the idea that it is a very easy thing to be a Christian, that it is easy to be saved. Many tell us this morning that it is a very difficult thing to be a Christian, a high type of Christian—a very difficult and hard thing, but it is worth while.

There is a kind of otherworldliness that still lingers with the church that is very debasing, the idea that we become Christians in order to get to heaven, that if we can get saved that is all we want; that salvation is something that comes to us after death. This is an otherworldliness that is very debasing; it will lead a man to think lightly of his present task, his present opportunity, because by and by everything is going to be made right, and so any time will do to begin to be a Christian. This is a doctrine that is not only debasing, but immoral; not only immoral, but untrue. The otherworldliness that is living and valid and useful is the thought that this world is spangled in life by the other world; that Heaven is not something to be won yonder, but that the Kingdom of Heaven is within you. That is the otherworldliness that is saintly, that is Christlike, that is useful.

Let us talk about this a little. It is supposed that there is a plan of salvation; that we seek it with tears; but that once having found it we are all right after that, everything is settled. And yet the Christian, who is experienced and consistent, is always watching the young Christian, who comes into the Kingdom with a burst of joy and rapture, and perhaps the next day is fearfully assailed.

You cannot get good habits in five minutes; you cannot develop a character off-hand. You may be saved and forgiven, but you cannot run a race. You are just a babe. "The Kingdom of Heaven is like a seed thrown into the earth to grow. And if we are to develop Christian character we must work out our own salvation with fear and trembling. A saved man is the finest specimen of human culture, the most beautiful thing in the world."

You say to yourselves, "I have been waiting a good while to be made pious. If the Lord wants to make me pious I have no objection." Could you become a painter on those terms, by going to the studio and sitting about with folded hands and watching the painting? Why, the artist would tell you that you are to be a disciple of Jesus Christ; you must get to business. You must work at it! You have been waiting to patronize God; to be knocked down with a heavenly club and compelled to become a Christian!

In the first place you have to be loyal to the truth. "Oh, yes," you say, "I know what that means. I fight for my religion." It is said there is such a thing as a Nonconformist conscience in England, always ready to raise a row for its convictions—meaning its opinions. That is not what I am talking about. Being loyal to the truth is not making the truth effective for someone else's life, but being loyal to it in your own life. Do you know why you used to be impressed by sermons, and you are not impressed any more? It is because you have not been to the habit of using the truth when you found it. There is nothing so exhausting to the soul as unrealized emotion. If you want to become weak and flabby, go to emotional plays, read emotional novels, and weep over them. There are lots of people who will weep over a child on the stage, but who would not think of weeping over a real one in the street. Unrealized emotion does not lead to the soul. When you have found a truth, you must be courageous enough to use it as you find it. That is being loyal to the truth. A man

must not say he has been successful in business, because he has beaten his rivals, or is able to retire, or because he understood the markets; but only if he has used his business to make his character. And to be loyal to the doctrine of the Trinity, loyal to some creed. You are loyal to Christ if His kind of life seems to you possible and worth while.—Dr. S. G. Smith.

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

MAGAZINES. It has been found necessary to reprint "The Story of a Bird Lover" which was first issued in March by The Outlook Company. Beyond doubt many who have heard of this book know little of the author, W. E. D. Scott, who has been called "a second Audubon." He is a graduate of Harvard where he was a pupil of Agassiz. In spite of a lameness which compels him to walk, even in the house, with caution and with the aid of a cane, he has travelled all over the United States, pursuing his study of the life and character of the bird in its out-of-door, natural surroundings. Not one of the least interesting things about his achievement is the fact that a physical impediment which would be considered by many people to be an almost insuperable obstacle to success as a naturalist, has really turned out to be an advantage and aid.

To us the most interesting thing in the Cosmopolitan of July is the account of Menekle, the king of Abyssinia. He has shown himself a great warrior and won renown in his defeat of the Italians. He has shown ability as a statesman, but if he is indeed helping England against the Mullah in his brave fight for the independence of his country, he is making a sad mistake. However it is not positive that he is doing more than making a show of help. The Cosmopolitan is in the front rank of magazines and is always interesting and instructive.

NEW BOOKS. Studies in Christian Character. Work and Experience. William L. Watkinson. First Series and Second Series. \$1.00 net, each volume. Fleming H. Revell Company, Chicago, and New York.

These new volumes are just what the title states: "Studies in Christian Character, Work and Experience." But, as the title does not state, they are studies of a strong clear and devout mind. The topics discussed are practical and they are handled in a practical way, with keen insight and philosophic wisdom. Here are some of the topics: Self-examination; Unsatisfied Trial; Dry-rot in Character; Strained Piety; Value of Feeling in Christian Experience; Province of the Christian; Signs of Spiritual Declension; The Order of the Juniper Tree; Influence; Forethought in the Spiritual Life; The Besetting Sin; Petrification; Apology of the Sneak; Measured by the Shadow; A Tired Soul; Living on False Pretences; Tone Goodness; High Tides; Might of Mediocrity; Sick Pearls; Mistaken Longings; Mediocrity in Religion; Unwiring Work; Self-reproach, &c., &c.

While these books may be bought separately, the reader who gets one will want the other, and so he had better save time and trouble by buying both at first.

On The Trail of Moses. Louis Albert Banks. \$1.20 net. Funk & Wagnall, New York.

Here are thirty-one revival sermons from one of the liveliest preachers of our age. Dr. Banks is happy in his way of putting things, and he has a wonderful store of illustrations. These sermons are designed to persuade the ungodly to become Christians, and they begin under the law but end under the gospel. The sermons are addressed to the various classes to be reached in a series of revival meetings in New York City. Ministers will find them suggestive and helpful; Christians will find here stimulation and furnishing for service, while the ungodly will find the way here made plain.

The Power of God unto Salvation. Benjamin R. Warfield, D. D., LL. D. 75 cents net. Presbyterian Board of Publication, Philadelphia. Here are eight masterly sermons full of the strong meat of the gospel. Dr. Warfield is uncontaminated by the new theology and he believes in the gospel of grace with all his heart. These sermons pulsate with love to God and love to souls. The topics are: The Revelation of Man; The Saving Christ; The Argument from Experience; The Paradox of Omnipotence; The Love of the Holy Ghost; The meaning of the Spirit; Paul's Earliest Gospel, and False Religion and The True. The book is a valuable addition to our homiletical literature.

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Sunday-School Lesson

SUNDAY, JULY 26.

SAUL REJECTED AS KING.

I Sam. 15:10-23.

Motto Text—"To obey is better than sacrifice."—I Sam. 15:22.

This is one of the strongest Baptist chapters in the Bible. It teaches that God must be exactly obeyed; that he will not allow his commands to be set aside or anything substituted in their stead because men think something else is best or "allowable" in the circumstances.

Amalek had attacked Israel on the desert march, and God had sworn then that the Lord will have war with Amalek from generation to generation, and utterly put out the remembrance of Amalek from under heaven. Many years had passed, and God's time had come to execute his vengeance. Because sentence against an evil work is not executed speedily, men think God has forgotten. But the Almighty changes not. In his own time, and in his own way, his will shall be done.

Samuel had delivered the message to Saul who had now been king ten years. He was to destroy the Amalekites utterly, taking no spoils. For he went not as a conqueror, but as an executioner to perform a solemn and terrible duty. Samuel returned to his home, being now an old man over eighty.

"Then came the word of the Lord unto Samuel, saying."—This was probably the first intimation of Saul's disobedience which had reached the old man. "I repenteth me that I have set up Saul to be king."—"God's purpose will be carried out, but each special instrument, if it prove unworthy, will be laid aside. This change of administration is always described in Scriptural language as God's repentance."—Smith.

"For he is turned back from following me and hath not performed my commandments."—God demands obedience from his creatures; he will accept nothing in its stead. If they repent and cease from this sin of disobedience, trusting to the atonement, then He will accept Christ's obedience for them. And God ignored Saul's half-way obedience.

"And it grieved Samuel."—Literally Samuel was wrath. He was indignant against Saul for having so foolishly disobeyed God, thus throwing away God's promises, and setting an example to the people. But there was deep grief with his indignation, and love for Saul. To-morrow, facing the guilty king, Samuel will be only the stern prophet. Here alone with God, the old man shows his tender love. "and he cried unto the Lord all night."—Praying for Saul and Israel. God answered his prayer by giving Israel a better king, and averting those evils which a continued course of disobedience would have brought. David was God's answer to Samuel's prayer.

Early in the morning the old prophet started with his message. Saul had gone to Carmel, a city seven miles from Hebron, and set up a monument to his victory.

Scrofula

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in such extensive eruption or glandular swelling.

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Then he had gone to Gilgal. He had avoided Ramah—he had not desired to see Samuel while the spoils with his army showed how he disobeyed. But if he thought to avoid Samuel, he reckoned without his host.

"And Samuel came to Saul."—Following him to Gilgal. Saul came out to meet the prophet whom all Israel honored as their foremost man. "Blessed be thou of the Lord."—A form of salutation. "I have performed the commandment of the Lord."—Saul saw no use in literal obedience; he thought God would be satisfied with what he had done, and that he had obeyed the spirit of the command. "His feeling was that he had no wish to disown the authority of God, that it was a mere matter of detail, and that he followed the inner light which seemed just then to indicate another way of substantially carrying out the command." Those who think that something else will do as well as the immersion commanded would do well to consider this story prayerfully while time is left them for repentance.

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"—The voices of the animals are convicting Saul of falsehood. "They have brought them from the Amalekites."—That convenient "they" on whom to this day men try to lay their own guilt. There is no doubt that Saul's taking the spoils pleased his army. It was such a waste to destroy them. And this son of Adam goes on, "The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God."—Saul thought this was an excuse which would have weight with Samuel. But it was an excuse which added to his guilt. It is a high-handed insult to the Lord God of Hosts to do in His worship what He has forbidden. It adds to the sin of disobedience the awful blasphemy of claiming that we are wiser than God, and know better than He what worship should be.

"The rest we have utterly destroyed."—And God ought to be satisfied with that, is evidently Saul's thought. The carnal heart always underestimates the terrible sin of disobedience to God. But God, neither in this world, nor in the world to come, will accept man's estimate of the enormity of disobedience.

Samuel pays no attention to Saul's excuses. He has brought the self-complacent king, yet elated with his victory, a message from God. "The Almighty is no free and easy Father, as many in these days would have us believe, but a Sovereign whose commands must be accurately obeyed.

"When thou hadst little in thine own sight."—Saul was modest in those days before he became intoxicated with his own power. And his rank had been given him by God's grace, without the slightest claim upon his part to any right to kingship.

"And the Lord sent thee on a journey."—As a commander sends

a soldier. When God gives a command it is not ours to make reply, nor to ask the reason why, nor to try something else which we, in our infinite wisdom think is better. "Wherefore then didst thou not obey the voice of the Lord?"—Saul's claim to have obeyed the prophet sets aside without notice. It will be well for us, as we condemn Saul, to ask ourselves this question, and to see if our excuses are any better than those which Saul could have given.

Saul persists, "Yes, I have obeyed the voice of the Lord."—Is what he had done to go for nothing? He had gone in the directed way, and had destroyed every one of the Amalekites except their king, Agag. As a pious Pedobaptist might declare that he had obeyed every one of the commands except baptism, and he had been sprinkled, which would do as well. So far as God had been obeyed, Saul takes the credit to himself—"I" had utterly destroyed the Amalekites. But when it comes to disobedience, the people had done that, and they had done it for a pious purpose, too. It is noteworthy that Saul says, "thy God," not my God.

And Samuel answers with words which should be impressed upon the minds of all. "To obey is better than sacrifice." "For rebellion is as the sin of witchcraft and idolatry."—No excuse that god could be done by disobedience will avail. Those ladies who talk in prayer-meetings because they think their talk will do an unchanging God; that to disobey him is rebellion which is as witchcraft. "Disobedience is the good should consider that God is

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cardinal sin. It is the assertion of a wisdom over against the wisdom of the Eternal. It makes a man a worshipper of himself rather than of God. It does dishonor to him whose commandments are holy and just and good. It claims for the desires and dim light of a sinful creature a higher value in the determinations of actions than is to be attached to the purposes of the All-Perfect."—Chapman.

THAT DEAD FIELD.

BY HORACE R. GOODCHILD.

"It is the 'deadest' field I know!" So, my brother, that is why you want to leave it, is it? Do you suppose it is any more dead than that field of desolation where Ezekiel preached? He kept on doing his duty and it was soon lively enough. Try Ezekiel's plan. "Nothing going on," is the reason one gives for desiring to leave the church of which she is a member. That was exactly the condition of things in the Mesopotamian valley before Ezekiel did his duty there. Perhaps if, instead of leaving, she should do her duty, a whole lot of unusual things would happen.

A Sunday-school teacher tells me, that he must give up his class because there is no response to his teaching and his pupils do not appreciate him. I wonder if ever there was a more unresponsive, unappreciative company than those dry bones in the valley; you remember they were very dry as well as very many. No, no, my brother, don't give up the boys. When you are most disheartened, do as Ezekiel did, look away from the discouraging field to the encouraging God. You are not responsible for anything but your duty. Ezekiel did the prophesying but God gave the life.

If all restless ones would consider one question, much trouble might be saved. Did God put you where you are? If, so, why not do your appointed work? It was the "hand of the Lord" that set Ezekiel down in the discouraging field where he prophesied. Suppose, instead of doing what the Lord told him to do, he had spent all his time and strength in seeking appreciation or greater natural advantages?

Ezekiel had a peculiar field. Every field is peculiar. The trouble is, so many prophets think they are the only ones who have peculiarities to deal with. In our ignorance we imagine that the troubles we experience are exceptional. Few are wise enough to "Rather bear those ills we have Than fly to others we know not of."

The field was not a "promising" one; but Ezekiel rested on the promises of God, and so was willing to work in an unpromising field. Put the emphasis in the right place—God first—then there will be less complaint about the field.

The prophet did not work, as some men would say, scientifically. Yet he was truly scientific in obeying God. Some would first get the bones in the right relation to each other, then after proper adjustment the pleasing influence of proper association or carefully planned machinery might lead to movement, and after sufficient activity had been promoted, life might be produced. We set great store by activity. When a church is all "hustle" we call it a "live" church. Alas! that some fail to

discriminate—but there is a difference between the clatter of machinery and "the voice of the Spirit." God's plan in the reverse of that we so often try. The divine order is, first life, then the movement of the great army.

"Can this dead field be made alive?" Yes, when the Spirit does his work, and that will be when you have done yours. Son of man—prophecy.—The Standard.

SPIRITUAL KINGDOM

There is, perhaps, no expression less understood and more fully abused, than the one standing at the head of this article. In the New Scriptures we have the terms "Kingdom of God," "Kingdom of Heaven," "My Kingdom," etc. It sometimes refers to Christ's majesty or rule. Sometimes to the coming glory, but always, when reference is had to the establishment of his kingdom here on earth, it refers to a visible organization in which the churches of Jesus Christ are the executive working force. In other words the kingdom is composed of the churches of Jesus Christ, as the general government of this country is composed of the states of the union.

The simplest definition of the term kingdom is government. In government there are three essentials; first, A ruler; second, Subjects; third, Laws. In the kingdom of Christ, He is king, his children his subjects, the Bible his law. Christ came here and established his kingdom out of children—not all his children. While here he was ruler, but when he went away his churches became the ruling power, their members the subjects and the Bible their code book. But the question comes back, how can such a kingdom be a spiritual kingdom?

The trouble at this point seems to grow out of a misunderstanding of the term "spiritual." Spirit is an essence, yet immaterial, and consequently invisible while "spiritual" simply expresses a quality. Just as "God is spirit," hence immaterial and invisible, while godly describes quality and is applicable to men. Yes, the kingdom is spiritual, the churches are spiritual, the ordinances are spiritual. To this Christ sent the Holy Spirit to his church (I use church in generic sense) as an "abiding comforter." Her every act, directed by the Holy Spirit, is spiritual act. In the language of B. H. Carroll, "I tell you the Spirit of God inhabits only one organization on the face of earth, and unto no other organization has Jesus Christ given commission or his ordinance, no other organization is the people and ground of the truth." Therefore it follows that any organization or government upon earth, that is not composed of churches of Jesus Christ has the Holy Spirit as its deity and therefore is not "spiritual." In order, therefore, to have a spiritual kingdom it must be composed of the churches of Jesus Christ, where the Holy Spirit dwells.

In the future I may have something to say of the visible kingdom.

J. H. Goodchild. Cave City, Ky.

Spencer Spencer (pronounced sonnet)—"You see, I drop poetry occasionally."—The Gradingrid (grimly)—"You have dropped clear through Judge."

IS PROF. McGLOTHLIN THE DISCOVERER?

The papers and writers are making much ado over Prof. McGlothlin's new meaning of the word for church. The professor seems to have captured Pedobaptist ammunition, and is firing at the Baptist stronghold with all his power, but such missiles only fatten themselves against our Gibraltar.

I have before me "Word Studies in the New Testament," by Dr. Marvin R. Vincent, which was first issued in 1886. In giving the meaning of church and several uses he says: "Both in Hebrew and in New Testament usage ecclesia implies more than a collective or national unity; rather a community based on a special religious idea and established in a special way. In the New Testament the term is used also in the narrower sense of a single church, or a church confined to a particular place." (Vol. I. p. 83. Matt. xvi. 18).

Probably Drs. Vincent and McGlothlin have been investigating the same Pedobaptist documents which a former learned professor pulped off too soon. The gun which goes off too soon kills friends rather than foes, and sometimes the gunner himself. Did Prof. McGlothlin fire too soon or too late? Prof. Vincent seems to have pulled his trigger on "the community" first.

CHAS. A. G. THOMAS. Edenton, N. C.

[It is fair to remember that Dr. McGlothlin made no claim as a discoverer, and he tells us, in a private letter, that he did not consult Dr. Vincent's book, but simply gave the result of his own independent study. It is interesting to have this fact about Dr. Vincent's views brought out in this connection, however.—Ed.]

FLAT LICK CHURCH.

DEAR RECORDER:—Enclosed find check for \$2.00 for one year's subscription to your valuable paper. I am an admirer of the RECORDER, a Baptist and a member of Flat Lick Baptist church, one of the oldest, if not the oldest church in all this country. Flat Lick was organized on the fourth Saturday in January, 1790, with fourteen members, eight males and six females. Like other churches, Flat Lick has had its seasons of adversity as well as its seasons of prosperity, having incurred the misfortune of getting her house burned on the night of Feb. 26, 1866, together with all her records. The building being of stone, the brethren determined to repair said house.

The Somerset Baptist church was constituted on the 8th of June, 1799, and at that time was considered a part of Flat Lick. The brethren applied to Somerset church, copied their articles of faith, constitution and rules of order, and since such constitution there have been many good and instructive sermons listened to that fell from the lips of our beloved brethren, many of whom we no doubt been called up high, and are now basking in the sweet presence of an all-wise and merciful Saviour, to-wit—Rev. J. F. James, J. O. Sotherland, W. B. Richardson, Wm. Graves and those who yet survive are: Rev. Elihu Taylor, J. C. Carnical, Wright, T. M. Smith, W. R. Smith and J. L. Owens, the present incumbent.

In 1896 it became necessary to

again repair said church house, or, as some suggested, build outright. The matter was agitated quite awhile, when it was considered best to repair, and the work was begun in the year 1899; but not until 1901 was it ready for occupancy. After the burning of our church house in 1866, the brethren continued to meet regularly on the fourth Saturday and Sunday following, at some brother's house until the necessary repairing could be done. The first meeting after the burning was held at Bro. Josiah Claunch's, Rev. D. F. James, moderator and Bro. H. K. McKinney, clerk. Bro. McKinney is yet living, and resides somewhere in Georgia.

Perhaps it might be of some interest to some brother or sister to know where such an old church as Flat Lick is located. It is in the northeastern part of Pulaski county, Ky., on the Mt. Vernon and Somerset road, ten miles out from Somerset, and belongs to Cumberland River Association.

As shown by former reports to Associations, we are numerically strong; but owing to the fact that our record, as well as numerous other things has been greatly neglected, it is hard indeed to get a correct count of present membership, and, strictly speaking, the matter has no doubt been honestly exaggerated. This being a fact, we are numerically weak and financially weaker.

Our house of worship is 30x60 feet, main structure is of stone, with new roofing after the most modern style; well furnished, with seating capacity of four or five hundred; a good and well attended Sunday School and congrega-

EXPERIMENTS Learn Things of Value.

When one has never made the experiment of leaving off coffee and drinking Postum it is still easy to learn all about it by reading the experiences of others.

Drinking postum is a pleasant way to get back to health. A man of Lancaster, Pa., says: "My wife was a victim of nervousness and weak stomach and loss of appetite for years and was a physical wreck; although we resorted to numerous methods of relief one of which was a change from coffee to tea, it was all to no purpose.

"We knew coffee was causing the trouble but could not find anything to take its place and cure the disease until we tried Postum Food Coffee. In two weeks' time after we quit coffee and used Postum almost all her troubles had disappeared as if by magic. It was truly wonderful. Her nervousness was all gone, stomach trouble relieved, appetite improved and above all a night's rest was complete and refreshing.

"This sounds like an exaggeration, as it all happened so quickly, but we are prepared to prove it. Each day there is improvement for the better for the Postum is undoubtedly strengthening her and giving her rich red blood and renewed life and vitality. Every particle of this good work is due to Postum and to drinking Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks content for 735 money prizes.

tions at regular church meetings unusually large, anxious to hear Bro. J. L. Owens preach, anxious to hear the Word of God expounded to the understanding and satisfaction of those least concerned. This Bro. Owens always does, and holds his congregations simply spell-bound. We regret to lose such a worthy minister from among us, but when he accepted our last call, he did so with the understanding that the church was to accept his resignation at any time on three months' notice. At our June meeting Bro. Owens tendered his resignation, requesting that it take effect at our regular August meeting. This the church declined to do, but held that he serve us the longest possible moment until September meeting; and as an evidence of our confidence, love and respect for him, resolutions were offered, adopted and made a part of our church record, regretting the departure of the pastor and heartily commending his work.

M. B. DEBORG, Church Clerk, Elrod, Ky., July 8, 1903.

MISSOURI LETTER.

The exodus for summer rest and vacation has set in. Rev. J. Percy Stuart, Compton Heights, St. Louis, goes to University of Chicago for special work. His pulpit will be filled by Dr. J. C. Armstrong of the Central Baptist. Rev. W. J. Williamson, Third church, St. Louis, will preach at Tremont Temple, Boston, last two Sundays in this month, and will then spend a month's vacation at an Eastern resort. Rev. Louis Bowerman, of Immanuel church, will depart last of this month for a former charge at Randolph, Mass., and then proceed to Atlantic coast. Rev. E. S. Ewing, Euclid Avenue, has already been absent two weeks, and is summing near Boston.

The church at Jackson has secured a new pastor in the person of Eld. Theo. Whitfield.

Rev. F. W. Eberhart, pastor at Liberty, seat of William Jewell College, is spending his vacation at Shawhan, Ky.

Rev. Ben. V. Bolton, who recently graduated from William Jewell, is now located at Oak Ridge.

The pastor at Higginsville, Eld. Gwinn, is soon to have Evangelist H. A. Hunt with him in a meeting.

Dr. Sam Frank Taylor, the popular preacher and President of Stephens College, is visiting his aged mother in the Old Dominion.

Rev. Geo. W. Humphrey, of La Bells, is the highly esteemed pastor at Newark, Shilo and Mount Salem.

The State B. Y. P. U. Convention recently held at Nevada, was a deeply impressive and all around good meeting; would have been more so but for the unavoidable absence of some of the distinguished brethren of the ministry. Rev. H. E. Tralle, Louisville, was present and made a fine impression. It is said that Bro. Tralle will probably come to Missouri as a pastor. The Convention, in a resolution, quite heartily endorsed Hon. Jos. W. Folk for Governor.

By the way Baptists and all other Christian organizations all over the state ought to do this, and it is believed, will do it.

R. T. Jesse and H. W. Windson, two deacons of Lexington Baptist church have recently passed to their reward. A severe loss to said church.

Dr. S. H. Ford's latest work,

"Baptist Waymarks," says Central Baptist, is from press of American Publication Society. It is the fruit of his studies for 60 years. In it he goes over the entire church question, including origin, character, organization, functions and officers of church.

J. N. BARNES, Louisiana, Mo. FROM ALABAMA.

We had a gracious meeting in our church a few weeks ago in which Dr. Jno. F. Purser, of Atlanta, Ga., preached for us. There were fifteen additions, nine by experience and six by letter. We look for others who showed deep interest.

A great sorrow has just come upon our church and community, in fact upon the whole state, in the tragic death of two of our members in a railroad accident here at one of the depots. One was a bright young girl, Miss Jeannette Joiner, the daughter of one of our deacons, Maj. G. A. Joiner, the other was the talented and eloquent Joseph B. Graham, known and loved throughout the state. He was one of the most prominent laymen in Alabama, and was identified with all our Baptist interests, being a member of the State Board of Missions, a trustee of Judson, Moderator of the Coosa River Association. He was a most enthusiastic worker in the cause of education, being Field Agent in Alabama for the Southern Education Board. He was a lawyer of distinction. Besides his many other qualifications he was a model deacon and one of the most useful members our church has ever had.

The Alabama Baptist comes out this week in a Ronfroe Edition. Dr. J. J. D. Ronfroe was pastor of the First Baptist church of Talladega for twenty-nine years. The scholarly Dr. J. R. Sampey is his worthy son-in-law.

Our State Baptist Convention will meet in Troy, July 22d, the Ministers' Meeting to be held on the 21st. I hope to see a representative of the RECORDER present on that occasion.

Yours cordially, T. M. CALLAWAY, Talladega, Ala.

"COMPEL THEM TO COME IN."

Something more than a mere invitation is necessary if we would bring men to God. Strange as it may seem, those who have wandered away from God and lost their way are reluctant to return and find pardon and salvation. Not only atheists who do not believe in God and skeptics who do not believe in the Bible and prayer but thousands who believe all these things and know their need of Christ, are reluctant to give up their sins and be saved. Some hesitate because, being on bad terms with God, they are unwilling to meet Him, to enter into fellowship with Him, or have anything to do with Him. Others hesitate because they consider themselves unworthy and unfit to sit down at the table of the King. A simple invitation is not sufficient. The church must compel them to come.

Compel them by prayer. There is more power in prayer than in parks of artillery, because prayer reaches the inner life, while carnal weapons only reach the body. By her prayers a mother has reached her wandering son in a distant city and brought him home. By prayer a godly wife has reached her wicked husband, brought him

to the house of the Lord, and compelled him to bow at the altar of prayer. It is well to speak to those who are far away, but we should speak more to God than to them. The mother may not know where her son is to-day, but a fervent prayer will find him.

Compel them by preaching, invitation, and exhortation. The Gospel is the power of God unto salvation. The word of God is quick and powerful, sharper than any two-edged sword. It pleased God by the foolishness of preaching to save men. Not only ordained ministers, but laymen, may preach the word. Not only in the pulpit, but in the home, in the street, in almost every place, Christians may preach the Gospel. Let it be proclaimed with confidence. Too often we preach without the slightest expectation that the word preached will save souls. If every minister in the land should go to his pulpit next Sunday expecting that the message he carries will save some one, what a mighty work would be wrought.

There is great power in united effort. If each soldier in the field should fight the enemy independently he would never win a victory. It is the union of the army that gives it power. Every soldier in the company is under one leader, and all march together. Every company, every regiment, every brigade is in the organization. They all move in concert. The infantry supports the artillery; the cavalry is disposed in such a way as to support every other arm of the host. If we had such concert of action in the church, what hosts of wanderers would be brought in! The wicked understand the importance of united effort. When they would lead a young man away from the path of virtue they resort to concerted action. The Sabbath breaker plays into the hands of the saloon keeper; the saloon keeper and the Sabbath breaker play into the hands of the gambler. These all are supported by the Sunday newspaper and the Sunday excursion. Why may not the members of the church be as wise as the followers of the wicked one? Let the mother join her prayers and efforts with those of the Sunday school teacher. Let the Sunday school superintendent co-operate with the pastor. Let hand join in hand; let heart respond to heart. Let all march together into the good fight.

Compel them by love. Love is the chief force in the universe. God is love, and by love He proposes to bring the world into His kingdom. We can do almost anything if we have love enough. The hardest heart cannot resist the appeal of love.

There is no power like the power of love. All our sermons, all our songs, all our prayers, and our invitations, should be inspired by love. The word spoken in love goes a long way and is remembered a long time. We fail because we do not love enough. Let the heart be filled with love shed abroad by the Holy Ghost, and few can resist the appeals and invitations which it shall send forth. This is the force by which men may be compelled to come in.—Christian Advocate.

Cheerfulness, enforced at first, by and by inspires a gracious contentment and self-sacrifice at first a conscious struggle, loses itself in the self-forgetfulness of love. In such ways as these the daily crosses of duty change into the many-rayed crown of life.—Brooke Herford.

MY SIN.

My God! my God! and can it be That I should sin so lightly now, And think no more of evil thoughts Than of the wind that waves the bough?

I walk the earth with lightsome step, Smile at the sunshine, breathe the air, Do my own will, nor ever heed Gethsemane and Thy long prayer.

Shall it be always thus, O Lord! Wilt Thou not work this hour in me The grace Thy passion merited, Hatred of self and love of Thee?

And make me feel it was my sin, As though no other sin there were, That was to Him who bears the world A load that He could scarcely bear. —F. W. Faber.

Our Pulpit. THE SAINTS OF CAESAR'S HOUSEHOLD.

BY THE REV. MARK GUY PEARSE.

"All the saints salute you, chiefly they that are of Caesar's household."—Philippians iv. 22.

It is the chiefly upon which I want to lay the stress—that the warmest and most loving salutation should have come from the unlikely place.

Let us look at the man who is writing this message.

St. Paul is sending a letter to the church at Philippi. He sits in all the rude discomforts of a prison, writing amidst much difficulty, secured by a coupling chain to a soldier.

These men were commonly rough bullies and brutes, who, of all the horrors of the battlefield and many sights of cruelty, had been trained to make light of suffering. The prisoner is a man singularly sensitive, refined, and scholarly. Restlessly active, he is incapable of doing anything by halves. Like all men who succeed greatly, he sets himself to do one thing, and that the most splendid that ever a man sought to accomplish—to make known Jesus Christ and Him crucified; and he brings every thought of his mind and every energy of his life into perfect discipline for the fulfillment of this purpose. To such a man how galling, how maddening, it must be to be thus shut up day after day, chained and bound by such enforced companionship to a Roman Soldier—a man corrupt, cruel, foul, angry at every movement of the chain that bound them, ready to curse him irritably by all his gods, and finding in the sufferings of this helpless stranger a hideous sport.

And to St. Paul it must have seemed sometimes that Christianity itself was likely to be destroyed unless he could go forth to proclaim its glorious freedom. Not only were the Jews everywhere madly plotting against it in every way, but, worse than that, the Jewish converts were seeking to make the religion of Jesus Christ only another Judaism, and were compelling the Christian converts to adopt Jewish customs, to submit to Jewish ordinances, and to be encumbered with all the cruel bondage of the Jewish Law. At such a time this man is shut up in a dungeon!

What then, is this life, wasted? Look at him as he sits in his prison, the chain rattling as he moves his hand wearily, the gloom of the prison making it difficult to see. He is preaching in this prison to a greater congregation than could ever be gathered in the market place or on Mars' Hill. At that hour, when time seemed to stand still, he was preaching to all the ages. And this day this word is ours because he was in the prison.

God knows how to have us at our best if we will only let Him. "Your

Father is the Husbandman." And He puts the seed into the earth; imprisoned and dungeoned in the dark it may be, but only that it shall yield the flower and fruit. Ask John Bunyan what was the best thing that ever happened to him. How his face brightens as he tells you, "The best thing that ever happened to me was my going to Bedford Gaol, for there I got my chance to write my 'Pilgrim's Progress.'"

God sets too much store by us not to turn us to the best account. The one best gift that we can ask, or that He can give us, is to let Him have His own way with us perfectly.

Take away the books that St. Paul wrote in the prison, and how infinite our loss would be!

But of this ministry in the dungeon the fruit was not only far off in the future, it was immediate. Bound to the soldier, and waited on by the slaves of Caesar's household, Paul found a constant opportunity of telling those about him of his Saviour. And much more than talking of Jesus, he lived a life that outshone his sermons and revealed that Christ Who, as he says, was formed in him. Think of the soldier who comes in turn to guard this prisoner, cursing the fate that has withdrawn him from his pleasures, finding a wild excitement in lust and wine and the bloody scenes of the arena. Now he sits watching his prisoner; to him this man chained at his side seems to have found the secret of happiness. The soldier bends over to see what this is that he writes, and reads with wonder: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and how to abound. Everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things in Christ which strengtheneth me." And he does not only write it, anybody could do that—but he looks it, sings it, lives it. Little wonder that one and another come to ask this prisoner to tell them more of this Jesus of Nazareth Who had wrought such great things, and in Whom he lived a life of such sweet contentment and such perpetual joy.

So it was that there gathered there, right under the shadow of Caesar's palace, a little company who joined the Apostle Paul in prayer and praise, and heard from his lips the great message of the love of God to them in Jesus Christ.

To-day he tells this little company about the Christians at Philippi to whom he is writing; tells them of Lydia, the first convert to Christianity in Europe, of the girl possessed with the spirit of divination; of the tumult that arose, of his being cast into prison; and as he remembers that night, it may well be that Paul again bursts out into the song that rang within that dungeon and cheered its gloom. Then follows the story of the earthquake and the gaoler. As he finishes the story, this little company of slaves from Caesar's household look into his face and say to him, "Give our love to the brothers and sisters at Philippi. Tell them that we have been hearing of them, and that we have joined with you in prayer and praise on their behalf." And so St. Paul has to add another verse to his letter: "All the saints salute you, chiefly those that are of Caesar's household." "There," he asks, "will that do?" And their eyes flash and their hearts glow with the joy of the love that binds them to that far-off brotherhood.

What a mistake we make when we think or act as if we thought that the Gospel of the Lord Jesus Christ is not perfectly fitted for the worst and lowest of men! The Saviour ever drew unto Himself the publicans and sinners. His holiness did not repel, but attracted, the outcast and fallen; and the common people ever heard Him gladly.

Every great revival of religion that has stirred the churches and lifted the nation has begun amongst these. What becomes of our poor distinctions when

ever we have to deal with the great gifts of God, Who is no respecter of persons? The sun shines as brightly upon the cottage as upon the palace; the light falls as gently upon the plough-boy who wakes at dawn as upon the prince. The breath of heaven comes as graciously to the milkmaid who sings in the meadow as to the queen herself. Made of the same flesh and blood, theirs are the same wants, the same fears, the same sorrows, the same longings. We seem to need a new movement in every generation to teach the stiff and stereotyped churches that nowhere has the Gospel found a heartier reception or a more devoted submission than amongst the lowest and poorest and neediest. The saints of Caesar's household salute us. They send us their love, and bid us be sure to find a place in our ministry and service for their successors in all ages.

Let us turn the words round to think of those of whom St. Paul writes, the saints of Caesar's household—certainly the last place to which we should go to look for saints.

Where shall we look for them? I have seen their portraits. They are commoner than the originals. They walked the earth in robes that seem to proclaim their sanctity—for we all know how very much religion there may be in clothes. Their eyes were set on heaven in holy meditation. Their hands were clasped as if in fixed and unbroken devotion. Their feet were not the rough ways of the earth, never soiled by contact with its foulness—living away from the world, they dwelt in sacred solitude. They held communion with the host above. Within the sacred atmosphere that encompassed them there came no din of earth's disturbance; no evil presence entered to distract the ardour of their devotion; no coarse concerns of common life defiled the sweet solemnities among which they dwelt. Such was the picture. But what have we here? The saints of Caesar's household!

To begin with, Rome at that time was the most unlikely place in the world to look for a saint. No language could utter the depth of abomination to which it had sunk. "It was Rome at the epoch of her most gorgeous gluttonies and her most gilded rottenness." Historians have described the Rome of that day as a cesspool of iniquity, a filthy sewer into which flowed all the abominable dregs of the heathen world. Dean Farrar has given us a picture of Rome as corrupted by the pollutions of the stage, hardened and brutalised by the cruelties of the arena, terrorised by insolent soldiers and pauperised mobs, and overrun by the vilest slaves. It presented at this period a condition of things unparalleled for foulness and misery in the annals of the world. Its sensuality was more shameful and more shameless than has ever been heard of in history. They who shrank from its seething corruption burned with a stoical scorn that added to its anguish the gloom of despair. Think of it—saints in Rome!

And of all its people the most miserable was the lot of the slave. So many of these were there that they could only be kept in subjection by the most terrible severity. One of them, roused by unutterable wrongs, had murdered his master. To avenge that murder, no less than four hundred slaves were executed.

We read of one Roman who had 50,000 of these slaves, and it was no extraordinary thing for one household to have many hundreds, so that amongst them were slaves whose duty it was to keep the others in silence, and others whose work it was to tell the master their names. So absolutely were they in the hands of their owners that they could be abused or tortured or killed without a word of protest or a shadow of protection. The satirist tells us how that the Roman lady sat in her beauty at the banquet, the very picture of liveliness, but the slave girl who had given a curl of her hair, a wrong turn had already been branded with a hot iron. He describes the banquet as sparkling with jewellery, but if the slave should acci-

dently let fall a crystal vase, then and there, without ado, he could be flung into the master's fashpond to feed his master's lampreys. Amongst all this it is that we find these saints.

To complete it all, they were slaves in Caesar's household. This Caesar was Nero—a very monster in iniquity. There was no abomination of which this man had not been guilty. "A wholesale robber, an intriguer, a murderer, a liar, a coward, a drunkard, a glutton, unutterably depraved, he was that last, worst specimen of human wickedness—a man who, not content with every existing form of vice and sin, had become an inventor of evil things." He had poisoned the rightful heir to the throne in order himself to usurp it; he had married the sister of the murdered heir, only in turn to break her heart by his brutality, and at last had ordered her assassination. His own mother had been murdered at his bidding, and the list of his victims it would take long barely to sum up. He had reduced Rome itself to ashes, and then laid the blame of it upon the innocent Christians, and tortured them to death by hundreds in terrible martyrdom.

Here it is, then, where the example and influence of this monster had poisoned the very atmosphere—within the walls of Nero's palace—that a little company of his own slaves gather in loving fellowship around Paul the prisoner, and send their loving greeting to the church at Philippi.

To us, too, the saints of Caesar's household send their greetings.

There are those whose position seems to make Christianity a difficulty—they may think sometimes, perhaps, almost an impossibility. The claims of society, the cruel scorn of companions, the misunderstanding and ridicule to which they are exposed are sometimes too much to endure. My brother, my sister, these saints of Caesar's household salute you. What, think you, would they count these hindrances of which you make so much? There, where hosts of spies sought to gain favour by betraying those about them, where to be a Christian meant to be exposed at any moment to martyrdom!

Think of that little group gathering to-day. Look in upon it. There are gaps in the circle. Where is the youth whose face last Sunday was lit up with rapturous joy as he told of his love for his Lord? Where is the gentle maiden whose testimony to her Saviour kindled the love of all as they listened? Where is the old man who was accustomed to lead their devotions? Ah! to-day they are gone forth to be flung to the lions; and this little company has stolen together to pray for and to strengthen them. Listen! for it is not only to pray, but to praise Him Whose great love made them more than conquerors.

And is there no room to-day for any heroism for Jesus Christ? Is it only feeble ones who now are wanted in the ranks of that Saviour Who laid down His life for us? We have a goodly heritage. This holy religion has come down to us through the succession of a noble army of martyrs. And now our turn has come. Are we going to falter and fear? Shame upon our shame! Let us put on a new courage, and afresh give ourselves to the Lord, to be His utterly, wholly, always, only His.

And yet again, others shrink in fear of themselves. "I, alas, am so timid," say they, "so cowardly. I wish I had the heroism and endurance that could make me a worthy soldier and servant of Jesus Christ." Surely, again, these saints of Caesar's household salute you! "Oh, brother, sister, talk no thus. Think you that we of ourselves were so brave or so courageous? We, instead of ourselves, were timid; we shrank, afraid. But the great love of God kindled within us a love that cast out all fear."

My brothers, He Who made them strong is ours. Shall He be to us only a name Who was to them such strength as proved only, and not a conquering

might? To know Him is to be strong; to commune with Him is to have our triumph assured; to love Him is to be more than conqueror.

And yet again, does it seem to some that their sphere is so little, so narrow, so lowly, that there is no room for any service for God? Again the saints of Caesar's household salute you.

Come, then, stirred by the example of this company in Caesar's household, let us to-day surrender ourselves to Jesus Christ, pledging ourselves afresh to Him, to be His faithful witnesses, His brave disciples, followers of those who through faith and patience have inherited the promises.—The Quiver.

SLEEPING AT THE MAST-HEAD.

BY REV. THEODORE L. CUTLER, D.D.

In the twenty-third chapter of the book of Proverbs is a vivid description of a person who is utterly inaccessible to danger. "Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast-head." This reckless individual is here described as climbing up to mast-head, and while his dizzy perch is awaying back and forth in the gale, he is trying to sleep there! His hands relax their hold. The reeling mast flings him from his perilous elevation into the boiling sea, and he goes down like lead in the mighty waters. It is no easy thing for a seaman who is wide awake to hold on to a mast-head in a gale; but to fall asleep there is certain suicide.

The passage applies in the first instance to the man who has put himself under the delusive sorcery of strong drink. Many a young man has been tempted to tamper with the wine-cup under the illusion that he could stop when he chose to do so. Everybody else saw his danger, but he was blind to it. His good resolutions soon snapped like rotten cords, and he has been hurled off at last into the dark abyss of the drunkard's doom.

But this unique passage has a far wider application. It touches the case of every one who shuts his eyes to the dangers that surround him, either from his own wilful sins, or his criminal neglect of duty. Many a parent seems strangely insensible to the intrude of irregularity into his own family. His children are becoming indifferent to the sanctuary and the Sabbath School; his sons are sliding away into the company and courses, his daughters becoming as heartless as frigid fashion can make them; they are all scoffing at religion behind his back, and yet he is one that sleeps at the mast-head! Eli was a type of the average parent—an easy, well-meaning man who shut his eyes to the abnormal conduct of his own sons, and was aroused from careless apathy, by the crash of their ruin and his own. In that poor old man was a specimen of that most mischievous class of people, the class who have good intentions, good reputations, but have no backbone to face danger, or discharge duty.

But what a picture this text gives of the true condition of all unconcerned souls! Every sinner is in one of these sleeping positions. He or she is insensible to the beauty of holiness, to the glory of heaven, or the terrors of hell. More insensible they are to these tremendous realities, the more they surrender themselves to the delusions of the Tempter. They are dreaming. A dreamer has his pleasures; so have you. An impatient friend! You are making a spell. You imagine that the fleeting guilty pleasures of sin are real and involve no danger; that the pleasures for Christ here and with Him here are unreal. You may be happy in the spider's web, that God is too good to punish sin as it deserves. You may be looking at the faults of a professed Christian, and blinding yourself to your own heinous guilt.

...of repentance at some day, and of huddling up a peace with the righteous God before you die. You are thus wasting life in the love of Jesus Christ and hugging the sin that it will be "all right" with in eternity, let me tell you with a candid, that you are dreaming! It is high for you to awake out of sleep. Have read that when the boiler of a steamship once exploded in the night, one of the survivors relates that he was blown into the air while asleep. His position was that of one who was being transported swiftly and delightfully through the air. He awoke, and found himself sinking in the waves! It was not a terrible thing for you to wake away life under the illusion that you are flying towards heaven; and to wake up to find yourself sinking in the great deep of God's righteous wrath! Christ, then, awake thou that sleepest. Christ shall give thee light! To awake is not enough. You must be a light from Christ. He will tell you to renounce your favorite sins, to break with the world and your old wicked self, and to follow him. Open your heart to him; let him enlighten your mind and guide your steps, and let your heart, so that eternal things will be the real things, and your former life will be to you as a dangerous and empty dream. Begin to serve Jesus the very first thing that comes to your mind. With Christ taken into our hearts we will rejoice to labor for him, and for our fellowmen, in the sweet spirit of our new Master. You will be broad made in God's great world, with an open eye to see Jesus as your ineffable savior, and heaven as your assured inheritance. You will begin to live; and as you look back upon your guilty past of impotence, you will be ready to shout your praises to God, that he did not let you die in your sleep! Just one more application of the mirror of truth to some of our readers who may need it. There are thousands of persons within the pale of the church, who dream that because they are in the church, all is well with them. They are missing fruitless, graceless, useless. Our Lord once described a group of such professors as knocking at the door of heaven and crying out: "Lord, open unto us," and his answer will be: "Depart from me: I never knew thee." Rather than risk such an awakening when it is too late, would it not be wise to examine yourselves honestly and unflinchingly and solemnly, and discover whether you really have Jesus Christ in your hearts and lives or not? The almighty Spirit arouse every one of us that—whether within or without the church—is sleeping at the mast-head.—Evangelist.

A COMFORTABLE HOPE.

BY DAVID J. BURRELL, D.D.

Who would not have it? A man may get the Scriptures and refuse the main claims of Jesus, but it is nearly possible for him to be wholly blind or insensible to the charms of heaven. If an angel were to come and lay his hands upon the reader of these words, saying, "God hath anointed thee, and stand among his redeemed ones," would he not rejoice and shout for joy? There are infallible signs and tokens by which we may know our standing before God, as certainly as though his voice had spoken it. If a man is not accepted in the Beloved, but an alien in the commonwealth of Israel, without God and without hope, he is numbered among the lost, he may know the marks are plain. Are we living from God? Are we refusing the gift of salvation? Are we persisting in the neglect of known duty, above all of confessing the Redeemer who was provided for us? Are we putting off repentance until a more convenient season, believing that every moment increases the burden of guilt and embosoms our desire to turn? Or are we in the church liv-

ing, as mere formal professors, a life that is a constant falsehood? Are we insensible to the fervent appeals which are frequently addressed to us, for greater zeal and faithfulness in the discharge of duty? Are we cold, idle, self-righteous, impure in our imaginations, or ungently in our daily walk and conversation? If to any of these questions we sadly answer "yes," there is no ground for uncertainty. The plague spot is on our garments.

"There is no way," says Flavel, "for men to gain assurance of heaven but by reading the work of sanctification written in their own hearts. I desire no miraculous voice from above. Lord, let me but find my heart obeying Thy calls, my will obediently submitting to Thy commands, sin a burden and Christ my passionate desire, and I never will crave a surer evidence of Thine electing love to my soul! And, on the other hand, if I had an oracle from heaven to tell me that God loveth me, I should have no reason to credit such a voice while I find my heart sensual, indolent to spiritual things and averse to God."

What shall we do, then, if we find ourselves in this state? A prudent man will straightway seek to improve it. The Lord is ever waiting to be gracious. Will we be saved? The promise is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Come to Him, as a child to an earthly parent; not pleading any merit of your own, but the infinite grace, that your soul may be accepted in the Beloved; and forthwith, by the divine veracity, it shall be done. God always meets a man more than half way. He will receive us into his family by the spirit of adoption, and he will put a new song into our lips, even the song of salvation: "I love the Lord because he hath heard my voice; he hath taken my feet out of the horrible pit and planted them upon the everlasting Rock!"

But this act involves an absolute and unreserved self-surrender. He who desires a portion among the redeemed in glory must give himself, time and talents and possessions, to the Master, and must assume his lot and portion among the redeemed. This is enlistment. It begins with a "sacrament," an oath of loyalty. Whoever is willing to make this surrender may have the assurance of faith just now.

The conclusive proof of sonship is being led by the Spirit. If, as quaint Thomas Adams says, "thou but find in thyself this sanctimony, thou art sure of thy election. In Rome the *Patres conscripti* were distinguished by their robes; so thy name is enrolled in the legend of God's saints, if thy lively witness it, that thy conversation is in heaven."

If these tokens of redemption are found, it becomes us to walk circumspectly, so "making our calling and election sure." If indeed we are light in the Lord, let us walk as children of the light; for the fruit of the Spirit is in all goodness and righteousness and truth. Are our names written in heaven? Then let us put away the spirit of heaviness and take the garment of praise. "Ye are no longer children of the bondwoman, but of the free." Stand fast, therefore, in the liberty wherewith Christ hath made you free; and be not entangled again with the yoke of bondage. Walk worthily of the vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace; letting your light so shine before men that they may see your good works and glorify God.

But if, after an honest self-examination, you cannot find these evidences of eternal life, what then? In that event it certainly will not be wise or prudent for you to waste the opportunity of one blessed hour. Put no confidence in the voice that speaks persuasively of a more convenient season. "Tomorrow and to-morrow" may find you standing at the judgment bar of God.—Congregationalist.

PERSONAL REVIVAL WORK.

The minds of many persons are turning, with much desire and solicitude, toward revival work in all our churches. The committee appointed by the last General Assembly for promoting evangelistic activity is busy in stirring up ministers and churches to prayer and effort, and setting in operation movements which promise happy results.

Many pastors are arranging to hold special services for the quickening of professing Christians and for the salvation of sinners.

But if we are to have any very extensive reviving and saving experiences, God's servants will have to bestir themselves. Gracious fruitage will not come without much and continuous praying and working on the part of those who love God's Zion. It will not do to let some do all the supplicating, appealing and working, and the large body of church members remain cold and indifferent, and do nothing toward saving those about them. There must be earnest, united and persistent activity throughout the entire membership. We have seen many a promising beginning negated and smothered by those, who ought to have co-operated, standing aloof from one cause or another. The pastor and a few members of the session were anxious, and even hopeful, at first, but when they found that everything was left to them and that no general personal zeal and effort were manifested toward warning the colder portion of the membership, or for bringing sinners to the meetings, their faith began to weaken and their hopes to decline, and soon the promising services were abandoned, and very little good accomplished. What we want at the present time is a genuine and general outpouring of the Holy Spirit upon saint and sinner in our various communities, and if we are to have it, we will have to labor for it with all our might. There must be no half-hearted effort, but a cordial, steady and concentrated activity among officers and people. The heart of the church must be first stirred, and then every one must seek for the lost, and use his and her influence to induce them to attend the meetings, and at the opportune time, urge them to yield to Christ as their Saviour and to lead a Christian life, in dependence upon divine grace. When this blessed state is reached, melting experiences will follow, and converts will multiply as the conditions warrant.

God is waiting to bless his people with his reviving power whenever they call upon him earnestly and unitedly. They must do their part, and show willingness to co-operate with him in saving their neighbors and friends, and if they throw their full and undivided personality into longings and activities for salvation-blessings, he will not disappoint their expectations. Shall we not, then, individually, where God has placed us, so act, as wrestlers before his merciful and as laborers with our fellowmen, that our various churches may be richly revived, and large additions be made to them from the world.—Presbyterian.

In these days of mad rushing to and fro and careless breaking up of families for the sake of stray abroad, the pleasure of seeking strange countries or the mere desire for change, there is something wondrously simple and sweet in the answer of the Shunamite woman to the prophet who asked what reward should be given for her kindness. "I dwell among mine own people," she said. What could king or captain do for her who was living her loyal, contented life with her kindred about her? She had her home with its loves and duties, and she was glad to share its plenty and dispense its hospitality. She had her own about her, and what did she need more?

We talk of the "larger sphere," the "wider influence," our "duty to society," and hold too lightly the kinships which should claim our first loyalty. We may be mistaken in the work we choose elsewhere, but of "our own people"

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we can always be sure that God chose them to be our own for love, help and service.—Selected.

He is shaper and carpenter of the heavenly temple. He must work us into shape; our part is to be still in his hands; every vexation is a little chip; also we must not be in a hurry to go out of the quarry, for there is a certain place for each stone, and we must wait till the building is ready for that stone; it would not out the building if we were taken pell-mell.—C. G. Gordon.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

Here is a thing I once saw in the morning. A beautiful dew had fallen: It lay on the thirsty grass everywhere. I saw at one place a spider's web. It was covered with dewdrops. It was as if the fairy king had spread his jeweled mantle on five or six tall grass stalks to let the world see how beautiful it was. But underneath the web there was no dew? The grass there needed it as much as all the other grass, but it got none. The spider's web had kept it off. So may a very slight thing keep off the blessing which was on its way to you from God. A small wrong desire, a quarrel and unforgiving anger at another, a foolish wandering thought when you should be listening to the Word of God—any of these will do it. Guard carefully against those evil feelings and erring thoughts which weave their subtle hindrances—almost imperceptibly, but real—to the receiving of the gracious influences of the Holy Spirit.—Sel.

Luther, on being pressed to stay away from the Diet at Worms, where he was to be tried for heresy, said to the messenger: "Go tell your master that though there should be as many devils as there are tiles on its roof, I would enter it." And again of his mortal enemy, Duke George: "If I had business at Leipzig, I would ride into Leipzig, though it rained Duke Georges for nine days running."

Above our life we love a steadfast friend.—Marlowe.

When answering the advertisers please mention the Recorder.

Editorial

The Chicago Tribune's London correspondent tells of a recent lecture on radium (the wonderful newly discovered metal that throws off heat) by Prof. Lodge, who stands high in scientific circles. He is reported as repudiating the atomic theory of matter, and among other things as saying:

"The old theory that the atoms of elements consist of indivisible units of matter now is definitely discarded. Instead we are now told that each atom is a whole stellar system of infinitely smaller but absolutely identical units, all in a regular orbital motion. The nature or identity of each substance depends upon the number of such ions contained in each atom. Thus 11,200 ions in each atom produces what is known as oxygen, 37,000 of the same ions, if combined in a single atom, would yield what we regard as gold. The nature of these ions is, for want of a better word, electrical. In other words, electricity and matter are one and the same thing."

For some time past the investigations of Lord Kelvin and other men of science have pointed in this direction, and more and more doubt has been thrown upon the truth of the atomic theory. Indeed Prof. Stallo over thirty years ago pointed out that the atomic theory of matter as held by physicists was contradicted by the kinetic theory of gases as held by chemists. Since scientific study has become specialized and the experts have been going each along his own line, more and more have contradictions arisen between the conclusions reached. The expert along one line reaches a conclusion that cannot be made to square with the conclusion reached by an expert along another line. So there has arisen a greater and greater need for some one to come along and harmonize science with science.

If this new theory of ions shall be generally adopted it will produce the greatest revolution in science ever known, and will render all books on matter practically worthless. If there be no atoms then "atomic weights," &c., &c., and all the theories that rest on atoms, fall to the ground.

Among other results of the new theory one is that gold can be manufactured out of anything or out of electricity. The alchemists of the past centuries held that there was a base to the different metals, which they called "the philosopher's stone," and they sought in every way to secure it. The idea was that each metal was the philosopher's stone plus this or that. If then they could only get the philosopher's stone out of iron and could add the required element they would have gold, and thus the baser metals could be turned into gold at will. Many lives and many fortunes were sacrificed in the vain search for the philosopher's stone. But now, according to Prof. Lodge and those for whom he speaks, it is found, 11,200 ions to the atom make oxygen, while 37,000 make gold. All that is needed therefore is to add 25,800 ions to the oxygen and there you have gold. Or anything else could be used, just so the number 37,000 is secured. It yet remains to discover the process of making such additions, but of course the scientific

gentlemen will persevere and find it out.

We see here the vanity of arraying science against revelation. The men who "harmonize" Scripture with the current theories of science, have all their work to do over again, when those theories change. If at any time a man thinks science contradicts the Bible, he can complacently hold to his Bible and wait till the science changes. The Bible is the work of God, and science is the work of man. Nature is the work of God, and science is but man's attempt to interpret it, always imperfect and often far astray.

It was the writer's privilege to attend, for the first time, the Mississippi Baptist Convention last week at Yazoo City. The attendance was large and representative, though there were some prominent absences, Gov. Longino, Dr. Venable, Dr. Bacon, &c. The Governor was busy with his canvass for the United States Senatorship. The Hon. Mr. Noel, candidate for Governor was there, and is certainly a fine man for the position. In Mississippi they have cleaner politics than in most of the states, because they have no large city. Happy the state without a large city.

The Historical Society preceded the Convention and the writer was deeply interested in a paper by Dr. A. A. Lomax, and in one by W. H. Patten, Esq., on the old fashioned worship and on temperance in Mississippi, respectively.

The Convention was called to order by the Hon. J. F. McCool, Vice-President, and the President (Conn) and the other Vice-President (Lord) having died since the last meeting. Tender references were made to these. After several had been put in nomination for President, all of them withdrew in favor of Dr. H. F. Sproles, of Vicksburg, who is greatly loved and honored. He preached the annual sermon on "Authority in religion," a clear, masterly and sound discourse. W. T. Ratliff and A. J. Miller were chosen Vice-Presidents.

Pastor Derrick and Mr. R. L. Bennett, a banker, made neat and appropriate addresses of welcome, to which Dr. J. L. Johnson responded most happily. Yazoo City is a fine town of 6,000 people, surrounded by a very fertile country. The Baptists have been weak there, but they are gaining strength. They have a handsome brick house of worship, romantic style, and 140 members. They are aided by the Mission Board, and will need aid till the debt of \$2,300 on their house is paid. Pastor Derrick has been with them three years and he is doing a great work.

The spirit of the meeting was admirable. The report of Secretary Rowe showed the best year in the history of the Convention. In Foreign Missions there was an advance of 70 per cent, and also a noble advance on other lines and no debt. Dr. Rowe is a model state mission secretary. It was voted to raise this year \$50,000 for missions, foreign, home and state.

It is an interesting custom to present to the body all the pastors who have taken charges in the state since the last meeting. Among these was our own J. T. Watts, of this city, a consecrated railroad man whom God put into the ministry and who is doing a noble work at Aberdeen. Another was the Rev. W. A. Borum,

from Kentucky.

President W. T. Lowrey presented the report on education, showing 300 students in the College at Clinton, of whom 34 were studying for the ministry. There were 27 graduates this year, and \$32,000 has been added to the endowment. The Rev. J. L. Pettigrew spoke well on the importance of soundness of faith in our schools.

The Seminary was well represented by Dr. E. Y. Mullins, who spoke effectively on the efficient minister of Christ and took a collection of \$563 for the Students' Fund. It was an interesting incident when the Rev. and Mrs. S. G. Mullins, of Corsicana, Texas, who were present, were called to the stand and stood on either side of their son, Dr. E. Y. Mullins, while the congregation stood and sang "Blest be the tie that binds."

The Rev. S. C. Cooper's statistical report showed 55 district associations, 1,289 churches, 99,409 members among the white Baptists of the state who have \$919,185 invested in church property. There were 7,151 baptisms during the year. They contributed \$183,000 to church expenses, \$30,940 to missions and \$44,000 to other objects.

Home Mission work was urged with characteristic fervor and power by Secretary F. C. McConnell, who told his music and dog stories with telling effect. He drew a distinction between the kingdom of God and the organized work in that kingdom. This work is the whole of the kingdom.

The cause of foreign missions was urged with great power by Secretary R. J. Willingham, who was heard with intense interest.

The young people's work was vigorously presented by the Rev. J. T. Watts, who urged that this work be pushed along right lines, and that the churches select the messengers to the general meetings.

Indeed, all the objects were duly considered and all in the finest spirit. These Mississippi Baptists are a great people. Next year they meet in Hattiesburg, on motion and under the persuasive eloquence of the Hon. W. H. Hardy. Our own Dr. I. P. Trotter is pastor there, and he has a great church. They double their mission contributions this year.

The visiting brother was on hand in force, E. Y. and S. G. Mullins, R. J. Willingham, F. C. McConnell, I. J. Van Ness, Harvey Hatcher, E. E. Folk, A. J. Barton, J. A. Lee, D. P. West and others.

It was a fine body of men. Many of the ablest of them had very little to say, but everything that was said had pitch and point and purpose. Speaking of the one to be elected President, Dr. J. B. Searcy said, "No brother who needs the honor is worthy of it." Dr. Lomax said: "I have a special speech I want to make, and I'll feel bad if I don't, and you'll feel bad if I do. So I'll divide with you."

"Sisters you need not go unless you wish to, I want you to hear about missions," said Dr. Rowe when an announcement was made of a woman's meeting elsewhere.

"Let's have a song," said Vice-President Ratliff, from the chair, "unless some one has a speech that will equal in the meantime."

The Rev. J. A. Lee prefaced the singing of "Heaven will be the best of all," by a brief account of the death of Miss Camilla Henderson, of Covington, Ky., on whose last words the hymn is based.

The Rev. J. B. Farish wanted

no titles used in the meeting and urged the newspaper men present to report everything "from a Baptist standpoint."

The Convention has no money basis. Each association can send one messenger for each 200 members or fraction, and each church one for the first 100 members and another for each 50 additional, or fraction thereof. The numerical basis works well in Mississippi as in Kentucky and everywhere else where it is tried.

The hospitality of the people of Yazoo City was abounding and cordial. The writer and Dr. McConnell were handsomely cared for by a Methodist lady, Mrs. Craig, and her charming family, including her venerable father, Col. Barksdale. It was the writer's first visit to the Mississippi Baptist Convention, but he is resolved that it shall not be his last.

SIR ROBERT ANDERSON (Bible and Modern Criticism, p. 277), says:

"In no case can the term 'Church of God' be used interchangeably with 'Kingdom of Heaven.' For the one means a company of people, and the other a system of Government. The English word 'Church' has meanings which the Greek word *Ecclesia* does not possess. In the LXX, *Ecclesia* is the usual rendering for the Hebrew *Kahal* (as 'Adah is usually rendered *synagogue*). And whether in the LXX, in the New Testament, or in the classical Greek it means only and always a company of privileged or representative people." (Italics ours.)

Sir Robert is exactly right. And he agrees with Dr. Broadus who held that *Ecclesia* always and everywhere means assembly. When all the redeemed are referred to as a "church," Dr. Broadus says they are conceived as an "ideal assembly." He accepted the reading "church" for "churches" in Acts ix. 31. "Then had the church rest throughout all Judea and Galilee and Samaria, and were edified," and he explained it as the Jerusalem assembly which had been "scattered abroad" by persecution. These people were members of the local assembly at Jerusalem, for a time scattered, and ere long to assemble again. This is the passage on which chief reliance is placed by those who deny that *Ecclesia* means an assembly.

The brother who will give \$10,000 or \$5,000 to the endowment of Georgetown College has not yet reported. Dr. Gray in his work of raising this \$75,000 before January 1st needs just such an encouragement. The time is short and it is rapidly passing. Dr. Gray is doing his best, but he can not get the money unless the friends of the College give it. So far the largest subscription of which we have heard is \$1,000. If there are enough such subscriptions, of course, that will answer, but the history of such movements show that in raising such a sum, there is needed a few larger gifts. Less than five and a half months remain, and but a small part of the amount is secured. It is high time the friends of the College were waking up and taking hold with vigor.

Life is God's school, and they that will listen to the Master there will learn at God's speed.—George Macdonald.

Editorial Varieties

Dr. Harvey's report of the R. Y. P. A. Convention in Atlanta, was too late for insertion this week. It will appear next week.

Dr. A. H. Newman is at Monticello, Tenn., delivering a course of lectures. This is one of the leading attractions offered at the Monticello Assembly this season.

Dr. T. N. Compton is at Corinth Springs, resting a season after his evangelistic campaign in Tennessee, wherein his labors were wonderfully blessed. Dr. Compton is making an effective evangelist.

Harvard University, at its recent commencement, conferred the doctorate on twelve persons. Ordinarily inaugurations are content with two or three at the most. Amherst conferred the LL.D. on Chen Tung Liang-Cheng, the new Chinese Ambassador to this country.

We are glad to note progress on the part of our "Hardy" brethren. They are giving money to support Rev. G. P. Bostick in China. That should contribute to support such China is certainly an important step forward. They even have a committee on missions. They are making progress.

It is said that if the United States of Columbia refuse to ratify the Panama Canal treaty, the state in which the canal is located will secede from the republic and will set up for itself asking the protection of our Government in regard to the canal. We do not see how the United States can approve of secession.

It is incredible that order should spontaneously arise out of chaos. It is incredible that mind should spontaneously come into being. Mind must be caused the mind was in the world, some man can believe that chemical and mathematical forces can produce mind. The Bible is true.—The atheist is ruled out by science as well as by theology.

It is estimated that four times as much money will be spent on the Louisiana Purchase as was spent in making purchase. The St. Louis Exposition certainly be the best of them all. The best thing about it is that the people are to be closed on Sunday. There is no reason why good things should stay away. Many thousands of conscientious people stayed away from Chicago and the Buffalo expositions cause they were opened on Sunday; we can all go to St. Louis.

Lord Kelvin is confessedly the best scientific man of Great Britain. One of his recent utterances is: "Science is antagonistic to religion, but a help to it." Another is the following: "Ten years ago I asked Liebig [the great chemist.—Ed.] walking somewhere in a country, if he believed that the present-day man of Great Britain was a man who grew by mere mechanical forces, answered: 'Not no more than I believe that a book of botany, devoid of them, grew by mere chemical forces. Every action of a free human will is a miracle to physical and chemical and mathematical science.'"

The Pope has been supposed to be dying for some two weeks. Ten days ago he administered to himself the "unction," which is administered when the man is in articulo mortis, the surprise of the Vatican was recalled, and he lives on. We would like to see the man who is in articulo mortis when he does die. Pope Leo is a remarkable man, much superior to his predecessor, Pius. When the last Pope took place the opposing bid accepted Leo because he was an Italian and it was not believed that he would live long. But he lived on and on, until he expired at the age of 70 years. And now he lives on to-day, when according to the doctors he was expected to die. He is a useful man physically as well as an Italian. The new Pope will undoubtedly be Italian, since the overwhelming majority of the cardinals are Italian. They would not allow the honor to go to a foreigner. We hope the new Pope will be a worthy successor to Leo. Leo is at large is interested in the people and who is elevated to the papacy. Let us hope there will be no step taken. The Roman Catholicism is an immense affair and it is a good thing to have a good man as possible head of it.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton's themes were "Biblical" question—'to Job' and "Biblical preaching." Two received by letter and one baptized.

Broadway—Pastor Jones preached as usual. There will be no more preaching until the building is renovated. Prayer was offered on Sunday for the city.

Central St.—Pastor Weaver spoke on "Christ and raised with Christ." Evening meeting at night. One received by letter and two baptized.

East—Pastor Gill's topics were "The end of question" and "Jesus, the misanthropic man."

McFerran Memorial—Pastor Hummel's subjects were "Beginning at Jerusalem" and "Glimpses of glory."

Twenty-second and Walnut—Pastor Bond preached on "The witness stand" and "Is suicide ever justifiable?"

Clifton—Pastor Foster discussed "The pillars of happiness" and "Sin and its cure."

East Mead—Pastor Leonard preached. Franklin St.—Pastor Jenkins' subjects were "Our teacher" and "Forsaken by God." One received by letter and three baptized.

Highland—Bro. J. W. Chadwick spoke "Fishes in Christ." No meeting at night.

Portland—Pastor Taylor spoke on "Training for service" and on "John's witness to Christ." Four joined by letter. The stork visited the pastor's parsonage on the 4th inst. His topics next week were "Abraham rejoiced to see his day" and "Hilberto the Lord hath helped me."

Southgate St.—Pastor Clarke's topics were "Looking to Jesus" and "Temptation." One received for baptism.

Twenty-sixth and Market—Pastor Reed preached on "Being taught to pray" and "What is your life?"

Thirty-sixth and Grand—Pastor Ross preached on "Christ the only means of salvation."

Hamwood—Pastor Althoff spoke on "The fear of God."

Oakdale—Pastor Mohler spoke on "The family" and on "The fight of faith."

Helenoville, (Ind.)—Pastor McFarland has resigned.

Van Buren St.—Pastor Ray preached "Branch of trust" and "He paid the price."

Taboracle (New Albany)—Bro. G. A. W. topics were "Expectancy of the end" and "The young man's heart."

Free Valley—Bro. C. M. Thompson spoke on "Heaven" and on "Hell." Four joined for baptism and four by letter, using continues.

Marydale—Pastor May spoke on "The power of prayer."

Colburn Ave. (New Albany)—Pastor Woodward preached on "Work" and "Christ seeking admittance to the church."

Twenty Avenue—Pastor Canada spoke "Missions."

German—Pastor Jansen's subjects were "The grace of God" and "The grace of our Lord Jesus Christ."

Bro. C. M. Thompson and J. W. Chadwick were present at the Pastor's Conference during the year Pastor Thompson reports the church debt at Newport \$20,500.

THE STATE.

Pastor W. C. McCall writes from Keene: "Have just closed a meeting of several days at Clover Bottom church, one of the missions of Mt. Pleasant; church is in better condition than for a long while. M. N. McCall reports his work at Wilmore in good shape—constant additions. The Elk Horn Association meets with the Wilmore Baptist church August 12th ult., and the brethren are expecting a large attendance and a good meeting. The Methodist folks are anxious that sessions shall sit in their great Camp Ground Auditorium. The pastor and friends will be delighted to see Drs. HATKEY and Eaton present."

Pastor T. C. Edon writes: "We have just closed a gracious meeting at Monterey, Owen county, Ky. Bro. H. F. Seay, of Ghent, assisted us, preaching the Gospel with power and in demonstration of the Spirit of God. There were large crowds, good interest and all greatly enjoyed. Bro. Seay's strong Scriptural sermons. Our church was greatly revived and seven added to its membership, four by letter and three by baptism. Our prayers and best wishes follow this noble man of God."

Pastor W. A. Burns writes: "We have located in our new field, Bloomfield, Ky. The church has very cordially received us, this, too, in a tangible way. While we were straightening up, two of the brethren came with a delivery wagon laden with articles, our pantry was filled with good things—canned goods, sugar, coffee, side meat, hams and flour. For these things we are very grateful to the brethren and sisters. May the Holy Spirit enable us to minister unto them spiritual things, bringing from God's word things new and old to the spiritual increase of the church. Bloomfield is one of our old churches, having been organized in 1791. Here Bro. Wm. Vaughn labored so long, also Bro. Hall. Pray for us that a door of utterance may be given us that we may speak the mystery of Christ as we ought. Again we thank the brethren and sisters for their kindness and trust as the days range and go we shall be bound together closer in the Master's work."

Pastor H. C. McGill writes from Howell: "I am having a fine time and everything is moving along nicely. Interest increasing in both the prayer-meeting and Sunday School. We had, Eugene Sallee with us last Monday night. He gave us a fine lecture on "Missions."

Pastor Martin is being aided by Bro. J. P. Jent at Shepherdsville in a series of meetings.

Our church at Pewee Valley is in the midst of a good meeting. Pastor Bennett is being helped by Bro. C. M. Thompson.

Pastor Theobald has been aided in a meeting at Bedford by Bro. T. C. Canada. There were eleven additions.

Bro. R. A. Landsell held a good meeting at Henshaw, resulting in 48 professions of faith and 31 additions.

Pastor E. W. Coakley writes: "We had a good time at Hartford this meeting; two young ladies baptized, and besides the usual work. Bro. L. S. Stevens was observed and young Bro. C. J. Stevens was licensed to preach. Bro. Stevens is a young man of great promise, full of the Spirit of the Master, and we predict a bright future for him."

OTHER STATES.

Pastor J. W. Morgan, of Weldon, N. C., warns Baptist churches against Charles Mohammed, who is collecting money for a mission in North Africa. He is by turns a Methodist, Baptist and Presbyterian. He is very small and dark, and the chief of police at Weldon is anxious to know his whereabouts. We hope Baptists will never give money nor open their pulpits to strangers who go around taking collections.

Pastor J. S. Edmonds, of Monroe, La., warns the Baptist churches against C. C. Hogan, who was a member of the Monroe church, but was excluded from its fellowship. He holds a letter of recommendation from Bro. Edwards, also Bro. S. H. Johnson, of Johnson City, Tenn., warns the Baptist brotherhood against A. D. J. Eaton, whose right hand is off up to the thumb.

These make three men against whom we are asked to warn our churches. It has been some time since so many were abroad in the land. We ask a deacon in every church to cut out those notices and keep them. Then when a stranger comes he can look over his list and see if his name or description is there, and if so, warn him not to open their pulpits to strangers tramping through

the country. Remember that letters of recommendation are easily forged.

Bro. R. C. Pender writes from Paris, Texas: "Since my gracious meeting in Georgetown, I held a two weeks' meeting in Atoka, I. T. Eighty-one conversions, all grown men and women except two or three, several heads of families. I baptized three full blood Choctaw Indians among the twenty-one baptized. I begin a camp meeting near Round Rock, Texas (five churches co-operating) on 12th inst. The Lord is blessing my labors abundantly. To Him be all the glory."

Pastor John D. Wilkes writes from Greenwood, Fla.: "I have all the work I can do. I have four churches; I preach twice at each church a month. I have had a slow but gradual increase in membership all the year. I have had two revival meetings at my churches, one at Bonifay, a railroad village, another at Westville, Fla., also another railroad village. I closed the meeting at Bonifay after eight days' service with 42 additions to the church; 41 for baptism. I also held an eight days' meeting at Westville, which closed with 53 additions; 37 for baptism. Then we are doing something along the line of missions and hope to do more."

Bro. Earle D. Sims writes from Baker City, Ore.: "Our work is building up in Eastern Oregon. At our association which met last week, our churches had good reports, about 200 additions in the year, two new buildings erected and much work done in every way. At the association I took up a collection for mission and raised \$550.00. It was a great service. The association elected me as its Moderator. During the past five months there has been 119 people to unite with the churches in our meetings."

Pastor Alex W. Bealer writes: "Please change my paper from Atlanta, Ga., to Thomasville, Ga. I have just taken charge here as pastor, and I want to keep up with the world as the Recorder sees it."

Pastor S. H. Campbell writes from Dothan, Ala.: "My work here has opened up nicely. I have been here less than three months and without any extra service fifty-four have been added to the membership. I am baptizing some every Sunday night. The Sunday School has had nearly a hundred new names added to the roll. To God be all the glory."

Pastor J. P. Gilliam writes: "Bro. M. F. Ham, of Kentucky, recently closed a very successful meeting with the First Baptist church, Hico, Texas; 102 additions to the church, 72 baptized. Bro. Ham captured our people with his earnest zeal, deep spirituality, sound methods and gospel preaching. We have here a little squad of skeptics; their leader requested Bro. Ham to preach on differences between religion and skepticism. He did so, in a tender spiritual manner. The Spirit did his work. Two professed skeptics were converted that night and the son of their leader was baptized. One is reminded of the song, "The devil is mad and we are glad," etc."

In a private letter from Pastor H. L. Crumbly, of Sylvester, Ga., this cheering news is worthy of note: "We have just closed a glorious meeting at Sylvester. I baptized twenty-one Sunday night. We have had about sixty added to our church there in different ways this year. It is a fine field, and the prospects are very bright. May the Lord be praised for His goodness."

Bro. Geo. E. Davis, who has just graduated from Crozer Seminary, has been set apart to the full work of the Gospel ministry by the First church, Baltimore, Md.

Bro. W. S. Naff, a graduate of the Seminary at Louisville, Ky., was set apart to the full work of the Gospel ministry by the church at Altamont, Kansas.

The new meeting house of Scott's Creek church, North Carolina, has been set apart to the worship of God.

Wellford church, South Carolina, set apart Bro. C. W. Sallee to the full work of the Gospel ministry.

The special meetings held at Caroline Mission, Dallas, Texas, resulted in 14 additions.

Bro. J. W. Bailey, pastor, Terrell, Tex., rejoices in another meeting in which 25 were added to the church. One hundred

DEPRESSED AND NERVOUS FROM EXCESSIVE SMOKING AND DRINKING.

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

and twenty-five in eight months since he took charge of the church.

The church at Walnut Springs, Tex., closed their meeting, resulting in 19 received for baptism and 10 joined by letter and church greatly revived.

One of the best meetings the church at Unionville, Mo., ever had has closed resulting in 81 additions by experience and baptism and 8 by letter. The strength of the church has doubled.

The church at Hempstead, Texas, closed their meeting resulting in 17 additions, 9 by experience and baptism.

The church at Yukon, Okla., held a two weeks' meeting in which five joined the church by experience and baptism and five by letter.

The church at Doniphan, Mo., has passed through a gracious revival, 17 joined by profession of faith in Christ and five by letter. Bro. S. A. Wilkinson, pastor.

In a meeting at Atoka, I. T., 81 gave their hearts and lives to God and His service. This church, the oldest in the Indian Territory, is without a pastor. Bro. R. C. Pender did the preaching.

In a meeting with the church at Thorsby, Ala., beginning Sunday and closing Friday, eleven were added to the church by experience and baptism.

A few of the brethren met at Corbin July 8th and organized "The Pastors and Preachers' Conference of Southeastern Kentucky" by electing Bro. E. W. Barnett of Jellico, Moderator and Bro. W. L. Brock, of London, Secretary. In the forenoon Bro. H. H. Hibbs led a very interesting discussion on "How to deal with neglectful and indifferent church members," and in the afternoon we listened to Bro. C. M. Reid, of Middleboro, Va., others on "What difficulties have you encountered" and how have you met them? We hope for great things from this beginning. Bro. R. C. Kimble and his noble people received us heartily, and we had a delightful day. Our next meeting takes place on the first Tuesday in October. W. L. R.

DEAR RECORDER:

West Providence Baptist church, Ohio county, Ky., now in her semi-centennial solemnity to the beloved Bro. M. H. Utley, Salem, Ky., the only survivor of the 1800's, and assisting in the organization of this body, the others Elders and Bro. Taylor, Jas. F. Austin and Thomas Ticheaner, having long since passed to their reward. And our aged Bro. did so kindly remind in WESTERN RECORDER of July 9th, of aid given, interest felt and had not forgotten us. Therefore be it resolved:

- 1. That we sincerely thank him for service rendered, now half century gone, and very highly appreciate the loving thoughtful interest cherished in our behalf to his very great age.
2. That in looking from the long past to the present, and with fervor to him, "Hilberto hath the Lord help us," and each betake us anew with vigor to reading the Bible, WESTERN RECORDER and Christian activity till the Master calls us to celebrate His redeeming grace and dying, yet undying love forever.
3. That the above prayer and organization of Jno. T. Caseler, adopted. Moved by J. K. Maddox and seconded by T. S. Bennett, the only male survivor of the 34 in this organization, requesting this published in WESTERN RECORDER and a copy be sent to Bro. Utley was heartily adopted.

Fraternally, Jno. T. CASELER, Rockport, Ky.

Chief Justice John Marshall knew that water would tighten a tire on a wheel, and when he once found a wheel loose he drove into a little creek. This wet one part of the wheel. Then he drove out and backed up the horse. The same part of the wheel went into the water again. Again he tried it, all the time getting the same part of the wheel wet. A negro came along, and seeing the situation, told the judge to drive into the water again. Then the negro took hold of a spoke turned it around, and soon had all the wheel wet. Judge Marshall said, "Why, I never thought of doing that." The negro smilingly replied, "Well, some people nat'ly have more sense than some others, anyhow."

The stout pamphlet by the Rev. John Joseph Straton, on Key Time Religion, has met a very favorable reception. It is a vigorous protest against current sensational methods in preaching and church work. It is sane and a helpful book and it is timely, as well. Argument, satire and irony abound, and it is a fine book to circulate among those who are ready to run off with the best. The book should be in a wide circulation.

TRIBUTE TO J. L. M. CURRY.

"They are going fast now—those men of a day that will never come back. But few of them are left. We see them fall, one by one. And I stand reverently and thoughtfully about the new made graves, where gently sleeps their sacred dust. They belong to another era that coming generations will call 'The South's Golden Age.'"

Dr. Glenn, who says a deserved tribute to the memory and J. L. M. Curry, says that the old civilization gave us such men as Symmes, Yancy, Hilliard, Stephens, Jabez, Curry and out of an environment of a heritage like this came the great soul of J. L. M. Curry. He was one of the survivors of the fast receding column of illustrious men in the tramp of whose mighty marching we shall hear no more on our Southern soil.

The land that gave him birth opens her gentle bosom to hide from mortal eyes his worn out frame. As they stand by open grave that is to receive him and pronounce "earth to earth, ashes to ashes, and dust to dust," how often will women and little children, whose lives have been brightened and blessed by his touch, will look up through their tears to the land beyond the stars and thank God for the gift of his pure, beautiful, noble and inspiring life.

Not until the close of life is open at the final Judgment seat can all this great ministry of service be revealed. As student, as minister of the Gospel, as teacher, as representative of a great people in a foreign land, as friend, as brother, as father as husband, he lived the 100 years of a full and noble life of a human soul. Born to be noble, trained in the culture and refinement of an old Southern home, as fixed as the stars in an old fashioned and incorruptible integrity, he lived in that majesty, almost ideal now of the grand old Southern gentleman, almost ideal now, and he lived only to bring his fellow man. It is not marvelous that hard and scolding men will pause and reflect when such a career comes to a close. Confederate Veteran.

THE INFANT

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.

The Gospel is for all classes. The rich need it as much as the poor. It is to be preached to the occupant of the palatial residence as well as to the dweller in the humble cottage. But to-day it seems more difficult to reach the possessors of wealth than the masses of the poor. They are largely devotees of fashion, business and the world. They have all that heart can wish of earthly gifts and advantages and appear to live only for present gratification. They act as if they were the superior class, and that the preacher's concern should be mainly about the betterment of the lower order of the community. But they must perish eternally without the grace of God, and the practical and important question is, How can we best and most effectually convey the Gospel to them?

Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; he keeps his books of remembrance. He will reward every one according as his work shall be.—Dr. T. L. Cuyler.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are working so indifferently that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like neuralgia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palm to Berry Wine. It is a tonic, laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing a cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 89 Seneca Bldg., Buffalo, N. Y. All leading druggists have it for sale.

OLD MEN AND WOMEN DO BLESS HIM.

Thousands of people come or send every day to Dr. M. E. Bye for his Balmly Oil from them of cancer and other malignant diseases. Out of this number a large percentage are old men and women from seventy to one hundred years of age, and of distance and infirmities of age and for home treatment. A free trial is sent, telling them what they say of the oil. Address Dr. M. E. Bye, Co., 1000 N. W. Indiana, Ind. (If not sent, cut this out and send it to some druggist.)

Family Circle.

Stories for the Young and Old.

THE FACE OUTSIDE OF THE WINDOW.

No matter how fast the train may go, no matter how quickly a mile is sped, the face outside which I seem to know still hurries along as by magic sped. And I look and lo! it turns its head. And looks at me with its phantom eyes. And I look and stare in mad surprise; Though I knew all the time 'twas my own shadow there. I could but gaze with sorrowing stare At the face outside of the window.

There are lines in that face—how came they there? Why furrowed! and when? one may scarcely know; They are traces perchance of sin and care, Or a sweet dead joy or a living woe. O face at the window, why furrowed so? The hair on thy forehead is streaked with white, And its eyes have only a falling light. And I sigh and wipe off a tear a stray, And some one wipes another away From the face outside of the window.

Phantom of self that follow on And on and on through the black, wet night! 'Tis a weary watch for the struggling dawn, For the day with its glory of bliss and light; With my soul and myself 'tis a weary night. Have you done your best, O soul, been true? Have you done your best, O self, have you? Why traces of care—why furrows of sin? Why must regret of a night have been— On the face outside of the window? —World's Events.

JOHN REPENTED.

BY L. W. BURMAN.

CHAPTER V.—WILLIAM SHIRLEY.

William Shirley, the victim of the Short Road bar-room of the preceding chapter, was well known as Conceited Bill. His brain was made up like Daniel Webster's, and was less fine than Edward Everett's, still, he may not have thought so. He freely expressed his opinion of things he knew something, and as freely about things of which he knew nothing. Conceited Bill was self-satisfied and self-asserting. Like many other self-asserting men he out-married himself. His wife was a good natured, confident and excellent woman.

There was once a temperance rally in the town, and many took the whiskey pledge. William Shirley was a young man then; many men about his age signed the pledge not to drink, and proudly accepted the blue ribbon badge. Conceited Bill was asked to sign. With a self-important swagger he refused, exclaiming, "I am not going to pledge away my liberty. I wouldn't give a copper for a man that has to buy up his ribbon, and must take pledges and make vows to reinforce his disposition to do right. Gentlemen, I reckon I know when to drink whiskey and when to let it alone. I believe whiskey is good for a fellow some times, and I am going to be free to take a dram when I please. Do you think I haven't sense enough to keep sober. I advise you to use your logic and eloquence on weaker characters than I am. It is of no use to talk to me about pledging away my liberties in free America. It is the boast of Americans that we are free men. I am Conceited Bill, a freeman, hampered by no cowardly pledges. The man who is a man does not need them, and the weakling will break them." Conceited Bill finished his speech and seemed well pleased with himself, and no doubt pitted the blue ribbon crowd. The Mayor bowed his head, however, nor did they reconsider the course they had deliberately taken. Follow them along the various avenues of life; many of them arose to positions of honor; many were successful in business. They were as free to pledge themselves against the Mayor as Conceited Bill was to refuse. They were well advised while the pledge was honored they were safe from drunkenness, and no one keeping the manly pledge could ever be a drunkard. They rejoiced in sympathy and companionship in resisting the insidious temptation to drink. They boasted of their abstemiousness. Shirley's husband pointed. "They could not then read the sickening sequel. Yet one exclaimed after Bill had retired, "He is good but for the saloon."

The news of the Short Road saloon tragedy shocked the town. Many a thoughtful citizen shook his head and exclaimed, "I feared something dreadful would happen at that saloon. Surely this will arouse the city fathers and influence them to change their attitude toward the saloon." Bill Shirley was always getting into trouble when intoxicated. For long time he had not been entirely free from the influence of whisky, but that he should have been murdered outright by such a man as Frank Noble on so slight a provocation was a question difficult of solution. The whole affair was the oft repeated example of the degrading and maddening effect of the habitual use of whisky upon the character and mind of the devotees of the saloon. There men were not themselves. Whisky had wrecked and ruined them, had transformed them into mad men and demons. This is the unenviable and wretched mark of the saloon. It is a blight and a curse upon the land. Wherever the saloon is found the evidence of its existence are traceable by almost every kind of evil to which the race is susceptible. But no really good thing can be claimed as a result of the saloon business.

Its influence is evil and only evil and that continually. Men in the business are not often susceptible in the slightest degree to give moral impressions. They have no regard for Sunday or the house of God. Revenue is often pledged in favor of the saloon. The revenue derived is blood money. "Does it not pave your sidewalks?" may be asked. But it paints the human blood. Do you good Christian people in soft slippers walk over them to church, and learn in the sanctuary the way to heaven, but do you not elbow your neighbor on these same sidewalks on his way to the saloon, the side-chamber to hell? That a large number of the community may have the best possible facilities for earthly ruin and eternal perdition which the saloon certainly provides, shall we complacently walk on these blood painted sidewalks to our churches and congratulate ourselves that they cost us nothing? Shall we say, "Let these saloons alone, because they let us without cost go to church over their sidewalks—the sidewalks they build with the license they pay. Barroom revenue is a delusion. Multiply saloons, make the license high, and put the money in the town treasury and what have you done? Has your revenue thus obtained helped the town financially? These saloons are non-productive. The citizens of the community support them by their patronage; every dollar spent at the saloon lessons the capital of the community. The barkeeper receives the dollars, but returns the saloon to the retailer and the selfish drinker and his family would have been better off if he had burned or buried that dollar. If a young man, his money is gone and his morals have suffered, his self respect has been compromised and a ruinous appetite fostered. If the patron of the saloon is a woman, the result there is a clear loss to his family. If he has plenty of money, his estate is reduced hopelessly by whatever amount he spends at the saloon. If a poor laboring man, which is often the case, he actually loses his needy family of the comfort and necessities of life. The saloon here is the relentless and selfish foe of the legitimate business of the town. The grocer, the clothier, and every line of mercantile interests suffer as the saloon prospers. The saloonist himself is a far greater curse to society than the loafing vagrant. The miserly man as a rule is selfish and family while the saloonist produces as little good as the loafer whittling on the goods box. By day and by night his business is adding to almost every conceivable evil. The thief, the burglar and the libertine exert influences less dangerous to society, and all these do much of their dark work because of the influence of the saloon upon them.

Each individual family has a history written or unwritten. The history of this humble family is substantially that of very many families. Something has already been seen of William Shirley, the masculine head of the family. Once he was a fairly good husband. Though comparatively poor he provided at least the necessities of life for his family by the aid of a frugal and industrious wife. Love reigned and the home was happy. But Wm. Shirley's boasted freedom and strong mind proved a snare in which too many are caught. The Short Road saloon was divided the evening hours with his family, time at the saloon growing longer and his returns to his family later. The money spent upon his family was becoming perceptibly and painfully less. His good wife long brooded over this sad state of affairs. Finally, with fear, she ventured to speak to her husband tenderly and solicitously of the change in his conduct. But he was not to be admonished by a woman. "Wife,

I am the head of the family. My money bought this home. I provide a living for the family by my work. My wife is when my honest day's work is done I should have some recreation and pleasure with my friends. I don't get drunk and it is my money and not yours I spend. I know when to quit drinking. It is no use to talk to me. Do you think I am going to become a drunkard like Josiah Shanks?" "William, Josiah Shanks was not a drunkard once, and his wife told me that it was by degrees he became a miserable drunkard. It was by hanging around the saloon and spending his nights there that he came to neglect his family and lost his job. Oh! William, it seems to me you would sacrifice but little to stay away from the saloon, and then I know you would be safe. I would be happier and we would have more for our children that need more as they get larger. William, I do not wish to control you, but do be patient with me and let me reason with you, I do not think anybody intends to be a drunkard, but when people get fond of strong drink it is hard to quit, and strong minded people seem as likely to become drunkards as weak minded people. Appetite for whisky seems stronger than I am."

"Hannah, you need not think you will ever be the wife of a drunkard, and that our children will ever be put to shame on account of a drunken father." But was Conceited Bill as strong as he thought. His capacity for business was becoming less and less, and he had no regular employment was offered, and his income was small and uncertain. His family was in want of money, and the Short Road saloon held him till a late hour every night. If he found his wife setting up to await his return he abused her for not having retired, if she retired before he came he abused her for not sitting up till he came. She could not bear him. He often administered blows upon her person. Coming home late one night exceedingly intoxicated he found his wife and oldest child, Nora, a sweet girl of some summers, sitting up, he at once began to rail wildly, charging his wife with keeping Nora up that she might see him drunk and hate him, he accused her of not going to bed, and she once did. He seized Nora in his rough hands and whirling around with her he exclaimed, "I am going to kill you and your mother, too." Hannah hurried out of the room into the street, shrieking, "Murder, murder." Her faithful helpmate, who always cries, came upon the scene, entering the house they found Nora crying piteously: "Oh, my eye, my eye." Her right eye was bleeding. Wm. Shirley was on the floor in a half unconscious condition and was soon "dead drunk."

A physician was summoned who pronounced the child's eye hopelessly destroyed. The drunken father had thrown her against a chair with great violence with the sad result. This was a painful night in this once happy home. Nora continued to cry piteously of pain, the poor father lay upon the floor all unconscious of his brutal deed. Hannah wept, wrung her hands and bewailed the fate of her only child. Ourselves of the depths of her embittered soul she would exclaim: "The Short Road saloon and whisky have wrought this ruin. We can never recover from this awful night. Precious Nora is blind in one eye and maimed forever. Cursed fate; oh, God, pity, and defend the helpless, and make whisky to wreck and ruin the homes of their neighbors!"

With the dawning of day Wm. Shirley began to arouse from the spell of vile whisky. He first muttered, "Where am I, I have been dreaming!" Soon he was upon his feet and discovered his favorite child, Nora, upon the bed with her eye bandaged and asked what it meant. He told her he cursed his existence, and asked God to visit vengeance upon him. "Hannah, did I do this cruel thing, have I treated my darling Nora this way? Hannah, I was crazy, I know I was; I was not myself. Whisky has brought this upon me. Nora, Nora, I do love you, don't I? I love you better than my own life. Nora, forgive your poor wronged wife, I would not kill it if I were whisky, it was staying at the saloon. Can I reform and make some amends for all this? Nora, can't you see out of this eye—will you never see your father with that eye?" "Hannah, forgive me, I ought have taken your advice and stayed away from the cursed saloon. That is the only safe way. I would not kill it if I were whisky, but I can't go late. Oh! I wish I could get five years in my life! I could have quit drink then, but I did not want to quit. By my quitting our home could have remained happy, but now I have gone so far I am afraid I can't quit. My courage is gone, my self-respect is gone. I am more a beast than a man. I have

lost companionship with the sober and the good—there is nobody to help me quit, and that is in the Short Road saloon with its great chains about me." (To be continued.)

BOYS WHO ARE NEEDED.

"I don't know what we should do in this world without boys," said one of the members of a large business. "There are a certain number of functions which only a boy can properly perform, and if a boy—the right kind of a boy, I mean, of course—is not forthcoming, one feels at a loss how to get these things done at all. We have half a dozen first-rate boys connected with our establishment, and I don't know how we could run the business smoothly and successfully without them."

The qualities which make a boy indispensable to all departments of our modern life are not hard to distinguish or define. They are evident on the point of view of honesty, his veracity, his abundant vitality and endurance, his teachableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities the right kind of a boy is a treasure to any employer. His clean hands and clean conscience are a perpetual source of refreshment and help to a busy man.

The boy who is needed is the boy whose native moral quality has not been impaired by wrong thinking and wrong doing. He has honesty, obedience, loyalty in the grand old sense, and a noble feeling of his heart. There is something distinctly winning about his face and personality. He may be "green," inexperienced, awkward, at first, perhaps, but he is the kind of boy who is needed in the most earnest and important affairs, because he is so full of will and energy. Details and methods are something which he can learn—that every employer knows. He has no false pride. He will take hold of his simple and subordinate duties with an enthusiasm that seems to quicken the whole business with its overflows of frankness and good will. He is glad of a great business concern is very likely to be the boy who takes care of the office and does the errand-running. He is glad of a chance to serve, and, in due time, to rise.

Such is the boy who is needed everywhere in this busy and exacting world—less in the educational and social world than in industrial and commercial life. His life will be as sincere and pure as the native disposition of the human heart before it has been seduced and corrupted. A good boy is a natural joy, and that is what we are always looking for. He is the need of him and get so much personal help out of his services and sympathy.—Selected.

INFLUENCE.

The owner of the celebrated Wedgewood potteries was not only a man of remarkable mechanical genius, but a devout Christian. A distinguished man, but a disappointed athlete, Wedgewood, although a great success in business, was compassed by a lad, the son of pious parents. Lord C— sought an early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, then burst into a loud "fearing laugh." Wedgewood soon found occasion to show his good sense and force of making a fine vase, with care the delicate paste was moulded into a shape of rare beauty and fragile texture, how it was painted by skillful artists, and finally passed through the furnace, coming out perfect in form. The nobleman delighted, stretched out his hand for it, but the potter shattered it upon the floor.

"That was unpardonable carelessness," said Lord C—, angrily. "I wished to take that home. Nothing can restore it again." Wedgewood replied, "No; but you forget, my lord, that the soul of that lad who has just left us has been moulded by pious friends and all good influences for years, making him a vessel fit for the Master's use; that you with your tongue have undone all the work of years. No human hand can bind together again what you have broken." Lord C— unaccustomed to rebukes from social inferiors, started at him in silence, then holding out his hand, said, "You are an honest man; I never thought of the effect of my words."

Every time we keep silent under insult and loving and sweet under irritation and provocation, we have made it easier for all about us to do the same.—J. R. Miller.

"I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.—George Washington.

A TRUE HUSBAND. The wife of a wealthy Chicago citizen lost her mind. Being pronounced insane by a commission, the officers came to take her to an asylum. Her husband said they could take her away over his dead body. He sold his business and gave all his time to care for her. It was an awful task, but he did not shrink. Finally he took the insane wife to Kentucky, where she was reared and where he had courted her. There, amid the scenes of her childhood, she began living her life over again, and in time was restored. This man was a true husband.

THE BEST LIEK.—The complete liek is the best. The strongest man in the world can enjoy to the full and without harm or hurt every true pleasure and use to the utmost every opening opportunity. The Master spoke some straight words about cutting off the right hand and plucking out the right eye, but such such expedients were horrible and were to be resorted to except in life's extremity. He took no pleasure in the maiming of life and His desire was that men should enter into the full enjoyment of life's best things with two hands and two eyes. His hands were not made to be cut off, His eyes to be plucked out, but every faculty was intended for its own exercise, and to its pleasure and opportunities were made to match. But life is an experiment for us all. Our business is to make the most of it, both in enjoyment and service.—The Presbyterian.

Kola Plant CURES HAY-FEVER AND ASTHMA.

Free. The African Kola Plant is Nature's Positive Cure for Hay-fever and Asthma. This wonderful botanical product has come into natural use in the hospitals of Europe and America as an unusual and powerful specific for Hay-fever and Asthma in every form. Its cure is really marvellous. Dr. A. B. Brown, the oldest physician of Cleveland, Ohio, writes Jan. 20th, 1903: "I feel it my duty to state that I have used your Kola Plant in many cases of Hay-fever and Asthma, and have found it to be a most reliable and powerful remedy. It has cured many cases of Hay-fever and Asthma, and has been recommended by me to my patients. It is a most valuable remedy for Hay-fever and Asthma, and I feel it my duty to state that I have used your Kola Plant in many cases of Hay-fever and Asthma, and have found it to be a most reliable and powerful remedy. It has cured many cases of Hay-fever and Asthma, and has been recommended by me to my patients. 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Little Ones.

HOW MUCH?

BY KALLIE CAMPBELL.

...was my mother's birth-
... Billy Stone, as he
... by the side of Miss Fow-
... Sunday School teacher. "We
... presents."
...! I suppose you love her
... don't you?"

"Billy, my man," said Miss Fow-
... a minute at the corner
... was to turn off. "don't forget
... last Sunday. You know what
... tells us about how true love
... is."
... Billy knew. He walked on, think-
... and presently his round face
... very sober.

... we told mother we gave
... presents with our love. To-day
... a day off, and I wouldn't get
... for breakfast, I was late at
... I made the twins mad, and I
... out of the back door so as not
... to go for the mail. I can't see
... why, by looking at the way I've
... could tell that I liked my mother

... beginning to rain when Billy
... home. He and the twins, who
... were playing in the yard, all went
... shelter of the kitchen together.
... Stone, at work in the next room,
... out of the window with a sigh,
... so much to do, and there was
... to be trouble when the chil-
... stay indoors.

... thought of this, too.
... were hanging their caps up
... on the wall.
... "Robin," asked Billy, abruptly,
... do you love mother this after-

... turned round and stared at him.
... a queer question! It was not a
... a boy.

... he giggled. "Do you want to
... getty about it?"
... "I want to
... just plain how much
... your poetry, is it?"

... "arithmetic," said Dora.
... was the oldest of them all. She
... dressed up in a big chair by the
... had been ill for a fortnight.
... "much," repeated Robin. "How
... tell how much you love a per-

... of ways," said Billy, wise-
... tell you one right now. I love
... a handful."

... had he picked up the kindling,
... scrubbed out into the shed.
... broke upon the twins.
... "said Harry, "that's what you
... at! Well, I love her a palful,"
... the water bucket and starting for

... her a scuttful," said Robin;
... plunged down the cellar after
... looked at the clock. She had
... at five minutes before, and said
... "I do believe that my darling
... is going to forget the medicine
... I shall not remind her, that
... being certain sure!"

... "I guess," she said now, reaching
... down with a wry face, "I guess
... I can love her a spoonful."
... was a shout of laughter.

... heard, and glanced anxious-
... the door. "I hope that there
... on foot. I'm in such a
... to get this sewing done."
... had roused herself from
... in the old-fashioned window-
... to Billy and the rest. She
... said nothing. But, when
... box was full, and the pail
... gentle, and the medicine bot-
... a little less full, the covers of
... went together with a snap
... you think," she said, "that all

of us together, if we hurried, could love
mother this room full before she came
in and caught us? "I'll clean the stove
out and blacken it."

They worked like leavers. The last
tin was hung on its nail and the last
chair set back to the wall when Mrs.
Stone's step was heard coming rapidly
down the hall.

"Dora, child, your medicine!" she
said.

"Yes'm," said Dora, demurely, "I took
it for pure love—to you, not to it."

Her mother looked round the tidy room;
and when she saw how spick and span it
was, and when she saw the ring of smil-
ing faces, she kissed them every one,
and her own was just as bright as the
brightest.

"There's no other mother in the coun-
try," said Mrs. Stone, "that has such
children as mine!"

"There now, do you see?" said Billy
to Robin. "Can't you tell how much
you love a person? It feels nice, doesn't
it?"—Exchange.

KEEPING UP APPEARANCES.

BY E. M. D.

Have you heard the news? I thought
perhaps you hadn't. Isn't it dreadful?
Poor Mrs. Murray! I have just come
from there. She is broken down com-
pletely, and has to be sent to a sanita-
rium for a year at least. Indeed, she
may never recover—and just after mov-
ing into their new house! And her hus-
band doing so well! Nervous prostra-
tion they call it. Truly the ways of
Providence are inscrutable!" Here kind
hearted Mrs. Meigs overcame by emotion
sank into the nearest chair and buried
her face in her embroidered pocket hand-
kerchief.

"It is sad enough," replied her friend,
"and I am greatly shocked to hear it,
and yet I can hardly say I am surprised,
for I have been expecting something of
the kind for a long time."

"Not surprised!" Down came the
handkerchief indignantly. "Well, I am
sure everyone else is—expecting some-
thing of the kind? Do you suppose she
broke down on purpose? I am sure she
kept up as long as she could. Think
how she has worked to keep up appear-
ances ever since her husband failed! She
has done without a nurse for the chil-
dren, sewed from morning till night,
kept up her music and frequently gone
into society with him and entertained
his friends, and now when all need of
worry is over her health is gone and she
may never be able to enjoy her beautiful
new home; but of course," added Mrs.
Meigs significantly, "people who have
never known reverses can scarcely be
supposed to be sympathetic."

"Perhaps not," answered Mrs. Fair-
child, pleasantly, "but not belonging to
that fortunate class, I am not able to
say. If you have a moment to spare,
and will pardon my speaking of personal
affairs, I will tell you why I am not
surprised, and also how I once escaped
a similar fate. When we were first mar-
ried my husband was wealthy and we be-
gan life at the top instead of the bot-
tom of the ladder. After eight years of
uninterrupted prosperity, came heavy
losses through a bank failure. Poor Tom
looked dreadfully worried when he told
me about it. 'We shall have to live
very differently,' Kate," he said, "and
practice the strictest economy! I was
completely overwhelmed by the news,
and, never having known the value of
money, at a loss to know where to begin
to economize, and a hundred wild
schemes passed through my head. In
despair I ordered the carriage and drove
down town to consult my mother. 'Why,
Kate!' she exclaimed, as soon as she
saw my grave face, 'what is the matter?
Has anything happened to Tom or the
children?'"

"No," I answered, 'they're all right,
fortunately, but something dreadful has
happened; Tom has lost a great deal of
money, and everything is as bad as it
can be.' And here I childishly burst out

crying. A smile of relief came over
mother's countenance as she remarked
encouragingly, 'I am glad it is no worse.
I do not regard the loss of fortune as by
any means the worst of evils. Sorrow,
disgrace, and death are the real trials,
and you have been mercifully spared
these. You and Tom are still young
enough to begin again, and the loss of
a few luxuries will not hurt you, and
with plenty of common sense and pluck
you will be able to weather the gale. I
suppose you will at once move into a
smaller house!'"

"Oh, no!" I replied, 'I hope to retrench
in some other way. It's such a "come
down" from a big house to a little.'

'Your carriage and horses, then! You
will dispense with them?'"

'Sell the horses! No indeed. Poor
Tom would be lost without his drive
in the park, and we must manage to keep
up appearances.'

"This is my plan," I continued. 'In
the first place, we shall give up our
summer trip. It costs a fortune to go
to these watering places. Of course I
mean for the children and myself only.
Tom must have his fortnight's shooting.
It would look so badly for him not to
go. I shall also dismiss my nurse and
take care of the children myself and do
the sewing at home. We shall have to
entertain less, and really dinners are
very expensive when one counts up the
flowers, wines, etc. No more opera
boxes, nor theater suppers. Of course
Tom will go out occasionally. A man
must keep up with these things, but I
shall be too busy at home to miss so-
ciety, and by going out less I shall save
a great deal on dress. And now, you
have heard my plan, mother. Don't you
think it the very best?'"

'No,' she answered promptly, 'I think
it the very worst, and I must speak my
mind plainly. This keeping up appear-
ances is all wrong and is generally fatal
to happiness. It has wrecked many a
home and life. Its object is always
the same—to deceive the public. Be-
lieve me, the public is seldom deceived.
My advice would be to move into a
small house in the suburbs—which would
require less care and expense and where
you would have plenty of fresh air and
more ground for the children to play.
In this way you could avoid the neces-
sity of a summer trip and enjoy the
luxury of a garden. I would by no
means dismiss your faithful nurse—as
nothing is more wearing than the care of
little children. Rather part with your
housemaid and get a good general ser-
vant. If I may suggest further—no
horse will surely be sufficient to convey
Tom to and from his office, as well as to
afford him many delightful drives with
his wife—who by adopting this simple
mode of life will always find time to be
his cheerful companion. Unless I am
mistaken in this same Tom—he is not
the man to take summer trips and enjoy
the theater among his gay friends while
his worn-out wife at home enacts the
dual part of nurse and seamstress.

'I think by following my plan and liv-
ing simply you will also have a small
margin to gratify your love of music and
books. I am not afraid to venture the
prediction that in a few years your hus-
band will retrieve his losses. Resolve
to live in such a way that when the
time comes it may find you young and
fresh enough to enjoy life and friends.
And I firmly believe you can do this if
you do not strive to keep up appear-
ances.'

When I reached home, Tom met me at
the door and marveled much at my
cheerful countenance.

'Have you inherited a fortune, Kate?'
he queried.

'Yes,' I explained, triumphantly, 'a
fortune of good, common sense, next in
value, at the present time, to money,'
and I proceeded to lay mother's sug-
gestions before him.

Of course we followed them, and in
time things turned out as she predicted.
But for her wisdom, I should have been
what our poor friend Mrs. Murray is to-
day, a prematurely broken down woman.

PAPER CORKS.

The most remarkable invention of the past century has just been perfected and patented by us in this country and in all foreign countries. A machine the size of a sewing machine which makes CORKS out of old newspaper scraps and other waste paper. All kinds of waste paper and paper pulp can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade mark can be stamped in the top of each cork as made. Our corks can be sold at one-tenth the price of regular corks, which are rapidly advancing in price owing to the scarcity of cork bark, but we can get even higher prices, as OUR CORKS ARE BETTER. We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this company to those having a little money to invest, at \$1.00 PER SHARE. On July 20th the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth \$50.00 per share, as by our patents we absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company through its patents will control the cork trade of the world. We can have no competition, as we own all the patents. Only a limited amount of this stock is offered, and over thirty thousand dollars worth was subscribed for in our own city the first day it was offered. Not over \$50000 will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once and we take this method of doing it, preferring to let one person in each town and city investigate us, instead of spending vast sums in advertising. Send for our booklet and bank references, also sample of the corks, stating how much of the stock you wish to subscribe for, and we will reserve the stock until you can see for us, then if you do not want it you need not take it. You can subscribe for as few or as many shares as you please up to \$5000. This is the opportunity of a lifetime.

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There are at Present exceptional opportunities for homeseekers in the Great Southwest and California.

Low-rate round-trip homeseekers' and one-way settlers' tickets; first and third Tuesdays each month, over the Santa Fe to Kansas, Colorado, New Mexico, Arizona, Oklahoma and Texas.

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Write and tell us where you think of going. We will send you land literature and information about good farm lands at low prices. Values in certain portions of the Southwest sure to advance. Let us tell you about it.

Santa Fe

Atchison, Topeka & Santa Fe Railway. General Passenger Office, Chicago.

"Indeed, I thank you sincerely," answered Mrs. Meigs, "and I ask your pardon for thinking you unsympathetic. If there were only more wise mothers like yours, we would learn to live simpler and more sensible lives."—Interior.

"SHE WILL COME."

An exchange tells the story of a lady who went out one afternoon, leaving her little boy at his grandma's and saying she would call for him when she returned home, which she expected would be by six o'clock.

The time passed till it was nearly six, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came, and grandma said, "Well, I guess your mother will not come for you to-night."

"I know she will," said the boy, con-

... and he watched patiently for her.

It was getting towards his bed-time, and grandma was pretty sure his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by six o'clock she should certainly come, and my mother never told me a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child. And what a lesson for doubting Christians to whom the Lord seems "slack concerning his promises." "He will come again." Our Saviour never told a lie.

BAPTISMAL REGENERATION.

H. O. WHITE.

English Baptists whose memories run back some forty years, can recall the tornado of abuse meted out to Charles Haddon Spurgeon, of London, by the Pedo-baptists of Great Britain for his plain speaking on the subject of Baptismal Regeneration. At the present moment, when American Pedo-baptists are so bitter in speech against Dr. McArthur, of New York, for his plain speaking on the same subject, it will be interesting to read Spurgeon's memorable words. In a sermon upon the text Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," he said:

"Wherever the Apostles went, they met with obstacles to the preaching of the gospel, and the more open and effectual was the door of utterance, the more numerous were the adversaries. The brave men so wielded the sword of the Spirit as to put to flight all their foes; and this they did not by craft and guile, but by making a direct cut at the error which impeded them. Never did they dream for a moment of adapting the gospel to the unhallowed tastes or prejudices of the people, but at once directly and boldly they brought down with both their hands the mighty sword of the Spirit upon the crown of the opposing error. And now, in the name of the Lord of Hosts, my Helper and Defence, I shall attempt to do the same; and if I should provoke some hostility—if I should, through speaking what I believe to be truth, lose the friendship of some and stir up the enmity of more I cannot help it. The burden of the Lord is upon me, and I must deliver my soul. I have been loth enough to undertake the work, but I am forced to it by a awful and overwhelming sense of solemn duty. As I am soon to appear before my Master's bar, I will this day, if ever in my life, bear my testimony for truth, and run all risks. The Lord knoweth I have nothing in my heart but the purest love to the souls of those whom I feel imperatively called to rebuke sternly in the Lord's name.

If I forfeit men's love for truth's sake, I am grieved, but I cannot, I dare not, do otherwise. This day standing in the immediate presence of God, I shall speak honestly what I feel as the Holy Spirit shall enable me; and I shall leave the matter with you to judge concerning it, as you will answer for that judgment at the last great day.

I find the great error which we have to contend with throughout England is one in direct opposition to Scripture, well known to us as the doctrine of Baptismal Regeneration. We will confront this dogma with the assertion, that baptism without faith saves no one. The Word says, "He that believeth and is baptized shall be saved;" but whether a man be baptized or no, it asserts that "He that believeth not shall be damned;" so that baptism does not save the unbeliever, nay it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism, but if he believeth not, he shall be in any case most surely damned. Let him be baptized, by immersion or sprinkling, in his infancy or in his adult age, if he be not led to put his trust in Jesus Christ—if he remaineth an unbeliever, then this

terrible doom is pronounced upon him—"He that believeth not shall be damned."

"We ourselves are not dubious on this point, we protest that persons are not saved by being baptized. We hold that persons are not saved by baptism, for we think first of all, that it seems out of character with the spiritual religion which Christ came to teach, that he should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony by way of type into her ordinances essential to eternal life; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process, but Jesus Christ claims for his faith that it is purely spiritual, and how could he connect regeneration with a peculiar application of aqueous fluid.

The velvet has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken and nothing but the truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious—that in a Protestant church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a Dissenter, or a Churchman, that is nothing to me—if he says that baptism saves the soul out upon him, out upon him, he states what God never taught, what the Bible never laid down, and what ought never to be mentioned by men who profess that the Bible and the whole Bible, is the religion of Protestants."

It must be confessed that these are plain unvarnished words. Spurgeon intended them to go home. He was not disappointed. The Pedo-baptists fairly raged with fury. Press and platform denounced it infamous. However the great preacher of London survived the storm, and no doubt the great preacher of New York will survive this latter storm also.

THE MITIGATING SIDE OF TRIAL.

Mishaps belong to life. Few escape reverses. Trials, sharp and numerous, arise at some period of existence.

When they come, the gloomy aspect tinges the vision and feeling. We can see no mitigation. Others have comforts; our case is hopeless. But rightly viewed, there is a silver lining to every cloud. The boy of hope gilds every dark horizon. Sweetness can be extracted out of every bitter experience. The honey can be drawn from every lion of care, temptation and difficulty. Whatever the situation, there is a compensation at hand.

Nehemiah was taken from his native land—became an alien and a slave. His situation seemed miserable in the extreme. Yet his lowly and distressing condition, God overruled for his good, opening the way to his preferment. He obtained the favor of Artaxerxes, receiving every liberty and blessing enjoyed by the king's household. As his cupbearer, he had a much right and authority as the native-born. What a satisfaction to the Hebrew youth! What a relief to the exile!

Great are the evils of personal absolutism, where one man has sole dominion, where his will is law, where he has complete control over the life and death of his subjects—over their prosperity and their adversity. History, both an-

cred and profane, pictures the calamities which belong to a monarchical government. Yet, even if there are gleams of cheer. Perhaps no despotism was more entire than the Persian; still under it, there was a chance for a man to rise to eminence. If the most of its influential stations were filled by the nobility, yet the peasantry was not without its representative. If Persians claimed the right of priority to the exalted posts, the despised and oppressed Jew had a chance. A Nehemiah of humble parentage, or despised origin and of degraded race attained a dignity and rank equal to those of noble birth, aristocratic descent and honored blood. He had merit, and made himself a power. His worth in royal eyes secured him the honor. Fitness as well as favor counted in his case. As with Nehemiah, so all along the line of Scriptural history, we see character getting the better of surroundings and principle triumphing in the battle of life.

The fact is, the sun lightens the sky at times, if we would only look for its gleams from out of the darkness. The most wretched hovels might be worse. Sickness involves pain and trouble, but it gives time for thought and penitence, opportunity for patience and submission, and occasion to test the value of love, friendship and sympathy. Obscurity seems a dull, common and hard lot, but it possesses a "freedom from the glare and hatred of public life." Manual labor has its hardships, weariness and perplexity, but it experiences the sweetness and repose of restful sleep which luxury and indolence cannot know. The cloudiest days are rarely without some glimpse of blue sky. Few are the lives into which no joy enters. Winter has its benefits as well as summer. All seasons have their advantages as well as their disadvantages.

Infinite wisdom regulates all spheres. Love allotts what is best. It is ours to get good out of every situation. Life is sweetened by contentment and grace. He is the true, the Christian philosopher, who murmurs not, but resignedly takes what is sent, or what occurs, and sees and enjoys with hope's vision, faith's penetration and love's comprehension what ever is excellent and worthy in every dispensation.—Exchange.

DEAR RECORDER:—

"The Practice of Alien Immersion is subversive of Baptist Principles, as Taught by the New Testament" is the subject which will be discussed by Rev. J. J. Porter, D. D., of Joplin, Mo., and Rev. G. C. Brown, D. D., of Sumter, S. C., in the First Baptist Church in Sumter, S. C., July 15th to 17th.

This debate will be taken in shorthand and published in book form, provided enough orders are received for the book to justify the publication.

If you think the subject one of importance, we shall be pleased to have you present to hear the discussion, and to have you call the attention of the brethren to it, so that those who wish to hear it, can arrange to be present. Yours sincerely, D. W. ALDENMAN.

ALCOHOL, S. C.

A FREE KIDNEY REMEDY.

Dr. D. A. Williams, East Hampton, Conn., says in any sufferer from Kidney and Bladder Diseases will send him their address he will send him free of cost, some of the remedy they are looking for. THE ONE that will cure them.

ARE YOU LOSING WEIGHT



If so then your system is out of balance, and there is a flaw somewhere in your constitution, and a possibility that you are losing health, too. The falling off in weight may be slight, but it makes a wonderful change in one's looks and feelings, and unless the building up process is begun in time vitality and strength are soon gone and health quickly follows. If you are losing weight there is a cause for it. Your blood is deteriorating and becoming too poor to properly nourish the body, and it must be enriched before lost weight is regained. It requires something more than an ordinary tonic to build up a feeble constitution, for unless the germs that are lurking in the blood are destroyed, they will impoverish the blood and weaken the system, and you continue to lose weight.

In S. S. S. will be found purifying and tonic properties combined, not only builds up weak constitutions, but searches out and destroys germs and poisons of every description and cleanses the system of all impurities, thus laying the foundation for a healthy, steady increase in weight and future good health.

Food may be bountiful and the appetite good, but still the system weakens and we remain poor in flesh unless what we eat is properly digested and turned into rich, pure blood. S. S. S. re-inforces the Stomach and aids the digestion and assimilation of food, and there is a rapid up-building of health and strength. S. S. S. acts promptly and beneficially upon the nervous system, strengthening and it up, and relieves the strain by producing sound, refreshing sleep. S. S. S. is so invigorating as S. S. S., and being composed entirely of roots and herbs its use is attended with no bad effects. Old people find that it braces them up, improves the circulation of the blood, stimulates all the bodily organs, and takes S. S. S. with safety, as it does not derange the Stomach like the mineral remedies, but acts gently without any shock to the system. (whose feelings tell them they are strong or well, and who are growing thinner and falling below their weight, should take a course of S. S. S., and build up again. S. S. S. is recognized everywhere as the leading blood purifier and the safest of all tonics. We cheerfully furnish medical advice, without charge, who will write us. THE SWIFT SPECIFIC CO., ATLANTA, GA.



DEAR RECORDER:—

Seeing an article in RECORDER answering a brother who has misgivings as to the resurrection of Christ, because it could not be impressed on him as a mathematical problem, etc. Thomas was one who doubted the truth of the resurrection, although these other disciples told him plainly he was risen for they had seen and talked with him. Thomas said I will not believe unless I see the prints of the nails in his hands and thrust my hand into his side, etc. Thomas was a genuine Baptist, he would base his belief on nothing but the very heart-felt evidence, of which his requirement was a type, and was as fully demonstrated as any mathematical problem could be. Our brother in the absence of the feeling of the heart has good grounds to doubt, but, like Thomas, when he experienced the feeling of the heart, coupled with the evidences of the rest, all doubts fled forever. The evidence to him was even clearer than any mathematical demonstration could possibly make it. Christ even invites this unmistakable evidence.

Brother go close to Christ and avail yourself of heart-felt evidence and doubt no longer. Thomas' example is more worthy of imitation than any of the rest. He required the evidence of which there was no possibility of having misgivings.

A JEFFRIES.

PROGRAMME.

Programme of the Ministers and Members Meeting, to be held with the church at Drakesboro, August 28, 29, 30, 1903. Sermon for Criticism. J. P. Taylor; alternate, R. S. Stewart. What is the Scriptural act of Christian Baptism. W. W. Williams, G. W. Fowdley.

What are the Scriptural indications required before should partake of the Lord's per. J. W. Johnson, A. R. ner.

What is the Scriptural church government. H. C. nall, R. W. Danks.

The Necessity of the Scriptural birth. J. R. J. The operation of the Holy it in the Salvation of Soul P. Taylor.

The Scriptural Evidence New Birth. J. W. Gill.

The Bible Doctrine of the cation. P. M. Knight, J. R. ner.

What Should be the of one Baptist Church to other. J. J. Pogg, A. J. Church letters, their when should they be given T. Garrett, G. W. Milan.

The State of the Soul death and the resurrection. Goodman, B. S. Stewart.

The duty and importance Mission work. J. H. Row L. Howerton.

The Bible on the use of drink. Bro. Piggott, W. dy.

What is door into a church. O. L. Weir, R. G. Sermon—Preservation of Saints or Salvation by Works, Which? J. R. J. Now boys show what are and what Baptists are us have a good and meeting with every subject his subject well prepared hand. F. G. Jones, A. R. Galloway, J. W. Gills.

Certain thoughts are There are moments when ever the attitude of the be, the soul is on its tor Hugo.

DOES THE CHURCH NEED?

In the last century were of every name more ac- now. Never were their to serve men so diversified... Never were they... organized. Never... ministers as a whole so... educated. And never... results been more meager... growth in numbers is con-

the Father's house are vague and shadowy. We look at the things which are seen with keener ju- sight, with greater sympathy for mankind, with clearer foresight; of the movements of human gov- ernments and the possibilities of hu- man achievements than ever be- fore. The church is straining it- self to improve the things which are seen, which are temporal. It looks not at the things not seen, which are eternal, and its faith in the existence of those things is weak.

The church has all the build- ings of the ancient temple, with far better equipment than they ever had. But its Holy of Holies has the veil drawn aside, and to many it appears to be empty. Christian work is busily done all around the circumference. The waiting before the veiled central shrine is wanting. The church needs to send its workers out from that shrine, and to realize the height and depth of its mys- tery. The supreme need is the gift of the Holy Spirit.

Can the need of the church be met? Christ said, "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Congregationalist.

Editor—"You wish a position as proof-reader?" Applicant—"Yes, sir." "Do you understand the requirements of that respon- sible position?" "Perfectly, sir. Whenever you make any mistakes in the paper, just blame 'em on me, and I'll never say a word."—New York Weekly.

Next to the sunlight of heaven is the cheerful face.—Lutheran Observer.

DISTRICT ASSOCIATIONS.

Place and time.—1903.

JULY.

Simpson—Mt. Vernon church, July 28. Blackford—Fordsville, July 29.

AUGUST.

Bethel—Guthrie, August 4. Bracken—Sharpsburg, August 5. Liberty—Lanoka church, August 5. Clear Fork—Green Ridge church, August 11. Elkhorn—Wilmore, August 11. South Kentucky—Fishing Creek church, August 11. Shelby County—Buck Creek church, August 13. Green River—Pleasant Union church, August 15. Gasper River—Nelson Creek church, August 18. South District—Danville, August 18. Barren River—Sand Lick, Monroe coun- ty, August 19. Campbell County—Grant's Lick church, August 19. Franklin—Pleasant Ridge church, Au- gust 19. Ohio River—Fishingville, August 19. Ohio County—Independence church, August 25. Tate's Creek—Tate's Creek church, Au- gust 25. Baptist—Salvina, August 27.

SEPTEMBER.

Cumberland River—Flat Lick church, September 1. Long Run—Long Run Church, Septem- ber 2. Ten Mile—Macedonia church, Sparta, September 3. East Concord—Old Yellow Creek church, September 3. Central—Hardin's Creek church, Sep- tember 4. Landmark—Pilot Knob church, Septem- ber 5. Rockcastle—Humel Grove church, Sep- tember 6. Boy's Fork—Boy's Fork church, Sep- tember 6. Green River—Guthrie, September 6. Lynn—South Fork church, Septem- ber 6.

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- Owen—Lusby, September 9. Sulphur Fork—Sulphur Church, Sep- tember 9. Booneville—Bethel church, Septem- ber 11. Greenville—Shiloh church, Menafee Co., September 11. Stockton's Valley—Wolf River church, Tenn., September 12. Boone's Creek—Ephesus church, Sep- tember 15. Crittenden—Crittenden church, Sep- tember 15. Nelson—Little Union church, Septem- ber 16. Russell's Creek—Macedonia church, Sep- tember 16. Warren—Rocky Hill church, Septem- ber 16. Lynn Camp—Lynn Camp church, Sep- tember 17. Irving—Chinquapin Rough church, Sep- tember 18. Second North Concord—Clear Spring church, September 18. Concord—Drennon's Ridge church, Sep- tember 23. East Lynn—Corinth church, Septem- ber 23. Edmundson—Mammoth Cave church, September 23. Salem—Fork of Otter Creek church, September 23. Freedom—Stony Point church, Septem- ber 25. Goose Creek—Rock Spring church, Sep- tember 25. South Union—Bethel church, Septem- ber 25. Three Forks—Dwarf, Perry county, Sep- tember 25. East Union—Rock Spring church, Sep- tember 29. Goheen—Garfield church, September 30. Severn's Valley—Mt. Zion church, Sep- tember 30.

OCTOBER.

- Laurel River—New Hope church, Octo- ber 2. South Concord—Canada Creek church, October 2. Davison County—Sugar Grove church, October 4. North Concord—Big Branch Creek ch., October 8. White's Run—Carrollton, October 8. Little Bethel—Harmony church, Octo- ber 7. Little River—Kuttawa, October 7. North Bend—Ballava, October 7. Union—Cynthiana, October 7. West Kentucky—Zoar church, Oct. 7. Enterprise—Fairview church, Johnson county, October 9. Mt. Zion—Williamsburg, October 9. Upper Cumberland—Slater's Fork, Oc- tober 9. West Union—Bandana church, Oct. 14. Ohio Valley—Grave Creek church, Oc- tober 20. South Concord, South Cumberland and South Union did not elect at all. Blood River—Pleasant Valley church, October 21. Graves County—Oak Grove church, Oc- tober 25. If changes are desirable, please write to the papers.

J. K. NUNNALLY, Sec. Georgetown, Ky.

The Southern Baptist Convention meets 1904 in Nashville, and consequently there will be a demand for min- isters in the Kentucky territory. The el- ection of the Associations should be drawn to their privileges of sending such a representative, but this repre- sentative must be elected at the annual meetings which are about to be held. Fifty-seven Associations elected rep- resentatives to the Southern Convention last year, and thirty-two of these did not attend, nor their alternates either. Booneville, Clover Bottom, Cumberland River, Enterprise, Goose Creek, Green- ville, Laurel River, Lynn Camp, North Concord, North Concord No. 2, Rockcastle,

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Ointment

The Farm
 and Household

T. C. Robinson, of Clark county, recently sold a Shorthorn cow at Chicago for \$615.

D. N. Prewitt bought of W. W. Wallace a lot of hay at 5 cents.—Danville Advocate.

Mr. R. A. Dodd last week bought from two parties 10,000 bushels of new wheat at 75 cents.—Jessamine Journal.

At a sale of Poland China hogs at Macy, Ind., last week Ideal Sunrise, a boar, was knocked off at \$17.927.

Mr. Sam Tuggle bought of Lynn & Lillard a lot of fat hogs at 5 1-2 cents and also bought several fancy butcher steers at 3 3-4 cents.—Danville Advocate.

In Fleming C. A. Peters weighed up to Blair & Hood, 98 hogs weighing 21,750 pounds, an average of about 222 pounds, at 6c. They were engaged some time ago.—Paris Kentuckian.

Isaac Hubbard sold to George Riffe 77 75-pound lambs at 6c. T. W. Jones is over from Key West to take up a car load of hogs he bought some time ago at 1 1-2c. Lutes & Co. shipped a car load of lambs they bought at 5 to 5 1-2c.—Interior Journal.

Anthrax has broken out among the Rice Bros' herd of fine Shorthorn cattle at Petersburg, Ky., and from three to five die every day. The veterinary says there is no known remedy for the disease and it is expected that the entire herd of 150 will die.

One advantage in feeding, but little corn to the growing pigs during the summer is that they will do much better on a corn diet when the time comes to fatten them in the fall, as the bulky food has developed large stomach capacity and they have made bone and muscle rather than fat.

The farmer who refuses to join the tobacco association puts himself in the attitude of a helper of the trusts that have tied him, and a stumbling block in the path of his brother, who is working unselfishly for the oppressed tobacco growers as a whole. Jine in brother, jine in. A balky horse sometimes spoils a mighty good team.—Dover News.

Kentucky's tobacco crop for 1902, according to statistics prepared by Agricultural Commissioner Nall, amounted to 190,716,386 pounds. The acreage was 243,702. Graves county led in production with 12,707,700 pounds. Davies coming next with 11,730,750. The smallest crop was in Bell county—540 pounds. Boyle county ranked ninth with 208,050 pounds on 300 acres.

The wheat crop in this section will be the shortest ever known. Very few crops in Boyle county will average over eighteen bushels to the acre. The farmers say that the stalks have no grains on them and the seed looks undeveloped. "Mr. Dave Prewitt's crop of 35 acres near town was one of the best looking fields early in the season that we have seen," said a Boyle county man the other day, "but it only turned out 13 bushels to the acre, and very poor at that.—Danville Advocate.

Many farmers know that cut hay or even straw, wet and sprinkled with meal, is a better food for working horses than whole grain and hay. In this shape the nutriment is fed to easily eaten and digested. Horses do not need water when eating, except as it is put on the chopped hay to make the meal stick to it. The meal being fine, digests perfectly, while much of the nutriment in whole grain is lost. Again, the wasted effort made in digesting the latter is so much detracted from the strength which should go to the work.

A BETTER ACQUAINTANCE WITH RHUBARB.

An English housewife once said to me: "Why do Americans eat so little rhubarb? Few people buy it after strawberries come in, and yet it is so delicious, so cheap, so wholesome! In the old country, from Spring to Autumn, we use it in all sorts of ways. We also put up plenty for winter use; it is one of the least expensive of preserves," writes Isabel Gordon in The Delicatore.

Rhubarb is rich in oxalic acid, which does much to tone the system for summer's heat. The greatest use to which we put rhubarb is for pies. Yet it is impossible to bake it between crusts without having the tender crust soggy and indigestible.

If rhubarb pie is desired, make it like an English tart. Lay the inch-long, unpeeled bits of rhubarb in a deep granite or earthen pie plate and sprinkle liberally with sugar. Over the top lay strips of baste in cross-bar fashion and bake in a rather quick oven. An attractive and hygienic pie may be made by stewing the rhubarb and nearly filling a pie plate with it. Over the fruit put a generous meringue; set it in a cool oven for a minute or two, then chill. Serve this with crisp wafers.

Stewed Rhubarb.—Cut up one pound of rhubarb and cook in an earthen or granite saucepan. Do not stew it in a tin vessel; the acid will eat off the tin, and the fruit will be a dirty purple in color, beside having a strong metallic taste. There is no better way to cook rhubarb than to set it in a moderate oven in a small covered bean-pot without water. Let it bake until dissolved; then sweeten. If rhubarb cooks a minute too long, which means after it has gone to pieces—it will lose its delicious flavor. Stir it as little as possible and with a wooden spoon. Do not add sugar to it, when baked or stewed, until after cooking. Sweeten to taste at once on taking it from the fire.

Jellied Rhubarb.—Cut up one pound of rhubarb, and put it in a bean-pot with a thin slice of lemon, a small bit of ginger root and one cupful of sugar. When cooked, add two tablespoonfuls of granulated gelatine dissolved in half a cupful of cold water, and stir until it melts in the hot rhubarb. If not pink enough, color with a touch of fruit red. Wet a mould with ice-water and pour in the jelly. Turn out on a platter when firm, and garnish with whipped cream from a bag.

Rhubarb Charlotte.—Butter a baking dish and toss stale breadcrumbs in it until the sides are coated; then put in a layer of buttered crumbs, next a layer of rhubarb cut in pieces with a generous sprinkling of sugar, a dash of salt and a grating of nutmeg. Cover with the buttered crumbs, then more rhubarb and crumbs on top. Bake for half an hour in a moderate oven; serve warm with a cranberry hard sauce.

Rhubarb Shortcake.—Make a rich shortcake: split it open, butter and spread with sweetened rhubarb stewed in a double boiler without a drop of water added. Garnish with whipped cream and serve warm.

Stewed rhubarb served with plain boiled rice makes a palatable and healthful dessert for children.

Use rhubarb sauce, if possible, the day it is cooked; it loses its delicious acidity after standing for twenty-four hours. An excellent jelly is made by adding to six pounds of apples, the rinds and juice of six lemons and four pounds of rhubarb. Cook to a pulp, strain, boil the juice, add one pound of sugar to one pint of juice, and cook until it jellies.

Rhubarb needs no seasoning; still, if a varied flavor is desired, add a tablespoonful of orange juice and the peel-rind of an orange to one pint of the stewed fruit. A grating of nutmeg gives it an odd, rather pleasant taste.

A delicious hot weather drink is made by preparing a quart of lemonade and adding a cupful of stewed rhubarb. Simmer for ten minutes; then strain and im-

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SCALES

Items of Interest

News from the World Over.

The first week in July there was a varied assortment of weather in this country. Here it was very warm, as it was in the East, where there were many prostrations from heat.

The prospect of the passage of the Irish land bill, even with the amendment which John Redmond insisted upon, has not yet removed the antagonism of the Irish.

A negro in Evansville was trying to kill a white man, and Policeman Massey interfered and attempted to arrest the negro, who then killed Massey.

The crowd gathered around the jail determined to hang the murderer, and refusing to believe that he was gone. They pressed upon the soldiers, throwing stones, using opprobrious epithets, &c.

The Arbitration Court system in New Zealand is not working smoothly. In several recent instances the affected workmen have openly rebelled.

The people of the New England States are learning by hard experience that they should no longer postpone the practice of scientific forestry.

Something worth remembering. A handkerchief dipped in water and tied around the head over the mouth and nostrils renders one able to walk through the densest smoke you can meet.

Seek to cultivate a buoyant, joyous sentiment of the crowded kindness of God to your daily life.

DEATHS.

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

RAY.

Whereas it has pleased Almighty God in His divine providence to remove from our midst our beloved sister Miss Sallie B. Ray, resolved:

1. That this church and Sunday School has sustained an irreparable loss. The church has lost a faithful, earnest and godly member; and the Sunday School a bright example of Christian womanhood, and a devoted worker.

Resolved, second, That this church and Sunday School express their heartfelt sympathy to the family, praying that the comfort of Him whose smile can impart joy and happiness may rest upon the hearts of those who have sustained this unpeakable loss.

Resolved, third, That a copy of these resolutions be sent to the WETSEAN RECORDER, and also a copy be sent the family of our departed sister.

Respectfully submitted, MIMIE GULLEY, IRENE SIMPSON, FRANCES MILES.

Buckeye, Ky.

WYLLIE.

Mrs. Sarah L. Wyllie died June 22, 1903, in Princeton, Ky. She was 68 years old the 29th of last March. Her father, Hon. Wilson Pollard, represented Caldwell county in the Legislature one term.

And flowers to wither at the north wind's breath, And stars to set—but all— Thou hast all seasons as thine own, oh, Death.

R. W. MORHEAD.

June, 1903.

McKINSEY.

Mrs. Lily D. McKinsey, wife of Martin McKinsey, passed out of this life 1 p. m., typhoid fever being the cause of her death, age 42 years.

(Additional Obituaries on 10th page.)

To put up the heavens and the earth in one chapter, was a miracle in authorship.—Joseph Parker.

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3 Blithedale Romance. Hawthorne.
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Advertisement for Illinois Central Railroad, featuring 'The Greatest Offer Ever Made' and 'Delightful Place to Spend the Summer'.

Advertisement for 'Items of Interest' section, providing news from the world over.

Advertisement for 'DEATHS' section, including obituaries for RAY, WYLLIE, and McKINSEY.

Advertisement for 'Low Prices Handy Volume Classics' and 'Baptist Book Concern'.

Items of Interest

News from the World Over.

Queen Alexandra gave to the London Hospital the expensive apparatus for the Finzen light, which cures small-pox, typhus, and probably cancer and leprosy. Niel Finzen is a man of whom this generation has reason to be proud. He is poor and air invalid, able to work only an hour or two a day. When he made his marvelous discovery which surpassed that of the X rays, he spent a night in debate with himself as to whether he should make money out of it or give it to the world. He chose poverty, when he might have made a great fortune. Thank God all men are not worshipping money.

The governments of Europe, except England, have either sent their ambassadors to Belgrade, or have sent congratulations to King Peter. If ever regicide or lynch law was justifiable— which we are far from saying—it was in Persia. The young king was a tool of his wife, a woman sixteen years older than himself, whose relations with his father were well known before he married her. In order to have her brother declared heir King Alexander had suppressed Parliamentary and municipal liberty and had put in as many men of evil repute, ignorant, unscrupulous, brutal. He had plotted for a coup d'etat when he was to kill 200 leading men in Servia, 150 of the best army officers and the others leading civilians. The list of these was found in his papers.

Aesculapius, the medical correspondent of the London Daily News, recommends extract of the supra renal gland as the best known remedy for hay fever. It is applied in the form of an insufflation to the nostrils, a small pinch being used every two or three hours. No other treatment is necessary except two grains of quinine, three times a day, as a tonic.

Dr. Jonathan Hutchinson, writing to the London Times, says that wherever the Roman Catholic missions are successful in India there has been a great increase in leprosy. He attributes this to the fact that the Catholics encourage the eating of fish. And while all sound fish, fresh cured, is perfectly wholesome, the eating of that which is not perfectly sound tends to leprosy and the poorer classes eat such fish because of the cheapness.

A British Surgeon successfully stitched a wound in the heart of a man who was stabbed. At first the doctor thought the heart itself would have to be removed to locate the wound, but after temporarily displacing the breast cartilage, the ribs and the lungs, the little puncture was found, when with artery forceps he gripped the damaged part and first with catgut then with silk, sewed up the small wound. Immediately there was an improvement of the pulse and the man lived. His life was saved in the same place by the blood becoming congealed and clogging the wound so that he did not bleed to death.

A mysterious disease known as sleeping sickness is making tremendous ravages through South Kayrindo, and along the shores of the Victoria Nyazira. Dr. C. Christy, of the Liverpool School of Tropical Science was sent to Uganda to prove or disprove the theory that the disease was connected with filaria or small worms in the blood stream. After travelling three months he found a large district where sleeping sickness raged, but in which were no filaria. Dr. Castellani, the bacteriologist of the commission thinks it is due to a certain minute bacillus, apparently unknown to science, though this is not absolutely certain. Meanwhile the disease is raging but shows no tendency to spread from the shores of Victoria Nyazira.

The Christian Advocate gives the following facts in regard to the state of affairs in Vermont since the repeal of the prohibitory law: In Middlebury, the first day of license, there were twenty-eight arrests for drunkenness; at Burlington, the first day which has been partly empty, is now crowded; at Montpelier, a "high license" paper asks the question, "are there more inside or outside of the jail?" In Barre there were more arrests for drunkenness and other crimes in May than in any previous month in the city's history. At Ferrisburgh, the city has cost \$1,350 for license, and paid \$1,300 for extra police. Does prohibition prohibit?

The vessel discovered in the shores of Mexico Bay covered in is said to be the frigate Arcton, one of Nelson's fleet which foundered 85 years ago with a loss of 50 lives. Much interesting salvage is being recovered, and the articles brought to the surface in a gun boat, long, thickly encrusted with obolite.

DEATHS.

For actual obituaries we insert an obituary card of 100 words free. We charge no word for an ad over 100 words, invariably in advance. 'Tis not the words that count, but the ones that will be read. Unless the money accompanies the notice, it will be brought down to the words.

(Continued from 16th page.)

L. LEWIS.

After several months of illness Bro. Samuel P. Lewis passed away at his home near Garrettsville, Ky., on Saturday, June 6, 1903. In his death Otter Creek church has lost one of her most faithful and beloved members. Bro. Lewis was in the 80th year of his age, and from his early manhood had, in a quiet, unassuming manner, been a power for good in his church and community. A devoted husband, a kind and loving father and a noble Christian he entered into that peaceful rest that remaineth "for the people of God." May the Lord comfort and sustain the bereaved family in this, their time of sorrow.

EDWARD T. POOLSON, Pastor, Louisville, Ky., July 3, 1903.

REID.

Whereas it pleased God to take from us Bro. Wm. H. Reid, June 24, 1903, resolved by Valley Creek Baptist church assembled:

1. That in the death of Bro. Reid we feel our loss as friend, brother, helper and officer of Valley Creek church.

2. That in our sorrow we bow in humble submission to the will of an all wise Providence, praying His blessings upon the sorrow stricken family and all who mourn.

3. That these resolutions be spread up on our church record and a copy be sent to the WESTERN RECORDER.

4. Bro. Wm. H. Reid has been a reader of the WESTERN RECORDER for twenty-five years or more.

LLOYD.

Mr. S. T. Lloyd, one of the best known citizens of this community, died at his home, Smithville, Ky., June 24, 1903. Born March 20, 1828. His parents, Mr. and Mrs. Joseph Lloyd, were of Virginia. He professed faith in Christ in 1840, at Cox's Creek Baptist church, working fifty-seven years for Christ. In 1898 joined River View church. He gave the ground for church and parsonage. Married Miss Martha Hedges March 10, 1853.

A simple record: How full of meaning! Severely five years of joys and sorrows; hopes and disappointments, of active usefulness. Mr. Lloyd was favorably known throughout the state, had many relatives and friends in various states, who sincerely regret his death. He was one of the most valued helpers in the professor's faith. His life is worthy of imitation. His work on earth is finished, his transient dream ended, he has crossed Death's river and entered his eternal home, where farewells and adieus are unknown. The last sad service was conducted in the presence of large numbers of sorrowing friends, by pastor, Rev. Gordon, assisted by Rev. Booth and Rev. Porter, at River View church. Oh! it is so hard to give him up, yet "Not our will, oh, Lord, but Thine be done." Loving wife, children and sister, we know you miss him, and our hearts ache for you, yet try and bow meekly under the chastening rod and uplift your eyes toward Heaven, wherein he dwells.

A dear one from our home is gone, A voice we loved is stilled; A place is vacant in our hearts, That never can be filled.

A niece, LULIE SWEARINGEN.

Has not the world within the last thirty years learned from the church man's point of piety is a matter of small consequence alongside of his external benevolent activities? Has not the church come to teach, consciously, or unconsciously, that external activities, outward benevolence, are not only the fruit—for that they are, Christian life, but the life itself? That life, be the things that are the sufficient living before God? Is not the judgment of the world expressed in the words of indifferent contempt for the man who is trying to save his own soul? And yet what is a man's soul? It is the one thing that is inseparably dear to God, for which, if there had been but one, He was content to give His Son, and this He has extended to man as his own particular charge.—Sci.

Your life journey leads by a way you know not. It is best you should not know. When you come to the turning place, enjoy the beautiful landscape as you pass them. And rest assured that at the end of your journey every good thing that has entered into your aspiration, plan, and purpose will greet you in that world

where hope is changed into fruition, and the longing for perfection shall find its realization. Your highest dreams of spiritual purity, exaltation, and brightness shall be yours, and the joy of what you shall be then. What you put into your dream here, God will put into your destiny there.—Bishop O. F. Fitzgerald.

General Havelock was a man of much prayer; and he found time to pray not only by himself, but with his men. The largest tent in the camp baggage was a prayer tent. This was pitched at the stations, and in it he conducted a prayer service and read the Bible to the soldiers. During the most hurried marches he arose two hours before his men, in order to have time to pray. If they were to begin their march at 6 o'clock in the morning he was up at 4. If the camp were to break up at 4, he was up at 2. He believed there was time for the business of religion.—And they tell us that he was a soldier so prompt and faithful in duty, so reliable in these dreadful times of the Indian mutiny, as General Havelock and his praying regiments.

SECRET SINS.

BY T. E. RICHIEY.

Solomon said: "Stolen waters are sweet and bread eaten in secret is pleasant." Prov. 9:17.

There is a strange and overpowering fascination in secret sins, and Solomon is here but expressing his experience with such. This fascination makes such sins all the more subtle and dangerous. For this reason I have thought it might be well to quote the leading Scriptures touching the subject that the reader may have them readily before him and thus be the more directly and impressively warned concerning them.

I note the following important facts concerning secret sins:

1. The Scriptures indicate God looking closely after such sins to bring them to judgment as being specially heinous. Note the following proofs: Jer. 11:20, "O Lord of hosts, that judgest righteously, that triest the reins and hearts." Ps. 44:21, "Shall not God search this out? for he knoweth the secrets of the heart." Rom. 8:27, "He that searcheth the hearts knoweth what is the mind of the spirit." Rev. 2:23, "I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

Of course, these expressions, "trying the reins and hearts" and "searching" out secret sins are to be taken figuratively as designed to impress the fact that not a vestige of sin shall be left out and go unpunished.

2. All our most secret sins are open and visible to the all-seeing eye, the omniscient Judge. Acts 1:24, "Thou, Lord, which knowest the hearts of all men."

Jer. 32:18-19, "The Great, the Mighty God, the Lord of hosts, is his name. Great in counsel and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." Note here the fearful thought that man's accountability will not cease with actual deeds committed but will reach out and embrace the results that will follow—"the fruit of his doings."

Ps. 90:8, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Jer. 16:17, "Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes." And first I will recompense their iniquity and their sin double."

Dan. 2:22, "He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him."

Matt. 10:26, "There is nothing covered that shall not be revealed; and hid, that shall not be known."

Mark 4:22, "There is nothing hid, which shall not be manifested; neither was anything kept secret, but that it shall come abroad."

1 Cor. 4:5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

Heb. 4:12-13, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

Rom. 2:12 and 16, "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."

3. All secret sins, however trivial they may appear to us, will be brought into judgment—and we shall be held strictly accountable for each and every one without exception. Note what Solomon himself says about it:

Ecl. 12:14, "God shall bring every work into judgment with every secret thing whether it be good or whether it be evil." That word "every" shuts off all quibbling in the matter. God meant what he said and that ends it. Even for "every word that men shall speak they shall give account thereof in the day of judgment."

Matt. 12:36, How truly then, do we all need earnestly to join in David's sincere plea to God: "Cleanse thou me from secret faults." Ps. 19:12.

Princeton, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending July 11.

CATTLE.

Choice to prime ship. steers	4 50s	4 75
Medium to good ship. steers	4 35s	4 50
Choice butcher steers	4 25s	4 40
Medium to good butchers	3 75s	4 25
Com. to medium butchers	3 25s	3 75
Canners	1 25s	2 00
Good to choice feeders	4 35s	4 50
Common to medium feeders	3 00s	3 40
Good to extra stock steers	3 75s	4 25
Common to med. stock steers	3 00s	3 40
Plain light mixed stockers	2 90s	3 75
Good to choice bologna bulls	3 50s	3 75
Med. to good bulls	3 00s	3 40
Choice veal calves	5 25	

SOMETHING WRONG WITH YOUR WATCH

Trains never leave on time, no one can be sure of the time of your watch, unless you have a watch that is accurate. It is worth the money to have a watch that is accurate. It is worth the money to have a watch that is accurate.

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C. P. BARNES & CO.

Watchmakers and Jewellers

100 W. Market St. Louisville, Ky.

Common to med. calves... 2 00s
 Choice to fancy milk cows... 25 00s
 Med. to good milk cows... 25 00s
 Plain to com. milk cows... 18 00s

HOGS.

Choice packing and shippers... 4 50s
 Medium packers... 4 25s
 Choice light shippers... 4 25s
 Choice pigs... 4 25s
 Good pigs... 4 25s
 Roughs... 4 25s

SHEEP AND LAMBS.

Good to extra ship. sheep... 2 00s
 Fair to good... 2 00s
 Common to medium... 2 00s
 Bucks... 1 75s
 Extra shipping lambs... 2 00s
 Best butcher lambs... 2 00s
 Common tail-end lambs... 2 00s

LEAF TOBACCO.

Following is report of sales for and year ending July 11, 1903:

Year 1902 to date	1,410
Year 1902	3,368
Year 1901	2,070
Year 1900	3,130

COMPARISONS WITH PREVIOUS YEARS' SALES.

Total sales of new crop to date: 76,490; 1902, 95,109; 1901, 121,261. Sales of new crop to date, original specimen: 1903, 63,851; 1902, 70,101, 100,816.

RECEIPTS.

Receipts this week: 1903, 2,007; 3,750; 1901, 2,552. Receipts Jan. 1 to date, 1903, 1102, 80,233; 1901, 88,853.

BURLLEY—1902 CROP.

Trash, or m.	63 50s	4 25	64 75
Trash, sound.	4 25s	4 75	5 00
Com. lugs	4 75s	5 25	7 00
Good lugs	5 50s	8 00	9 00
Com. lf sh'ts.	5 50s	6 75	6 75
Com. leaf	5 75s	7 00	7 50
Med. leaf	5 00s	10 00	10 00
Good leaf	10 00s	12 00	11 00
Flue & Sel.	15 00s	16 00	15 00

DARK—1902 CROP.

Good lugs	64 75
Common leaf, short	4 50
Common leaf	4 50
Medium leaf	6 00
Good leaf	7 00
Fine and selections	9 00

W. H. McKnight, Sons & Co., Incorporated 4th and Walnut.

Lace Curtains, Muslin Curtains, Portieres and Draperies.

Awnings, Vudor Porch Shades and Moodj Porch Mats,

JAPAN AND CHINA MATTINGS FROM 5c UP TO THE FINEST.

New Colors Hammocks VERY REASONABLE IN PRICE.

Our Special Sale of Lace Curtains is the most we have ever held. Prices the lowest this week on Dining Room & Side Boards, Extension Tables and Chairs. Late shipments of summer furniture have arrived, and our assortment complete. Do not fail to see these goods.