

WESTERN RECORDER

Faith, Hope and Love, these three.

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ADVERTISEMENTS.—We print each week a limited num-
ber of advertisements, which may be had for the asking.

Arabs have a saying that "all sun-
shades the desert." It is true. Clouds
this would bring fertility. Let those
be afflicted remember this.

WILLIS, K. C., of Norfolk, Eng.,
is famous for his piety as well as
great ability as a jurist. He is
and at the meeting of the Nor-
folk Association declared that he would
pay the tax for the schools under the
Act. Amid great enthusiasm
that the Church of England taught
moral regeneration, and that this
was taught in the schools. How
he assist in any way in teaching
which in his conscience he be-
lieve to be false? He dared not; he
was guilty if he did of an act of
immorality."

WILLIS said there was nothing
personal contrary to sound morality.
The argument said to him, "You can dis-
charge the obligation by payment, or by
your goods and sell them and
repay." Well, he had to tell the
court that he preferred the latter.
He should then endure but not
die, and he should preserve his fi-
nancial conscience and to God.

Birth day of C. H. Spurgeon is cel-
brated every year in his Orphanage, with
dinner on the grounds. This year he
was 69 years old. The report
is encouraging. Four hundred and
thirty children are now in the Home,
and during the year. The income was
\$10,855. Only half of this was
for current expenses, and the re-
maining was added to the endowment.

those who opposed the change
of the Protestant Episcopal
upon which the Apists were in-
vested Bishop Burgess of Long Is-
land said: "Let the church refuse
the gifts which come from men
whose life has been notoriously cor-
rupt from fortune won by child labor
and the faces of the poor in
the mines or amid the clat-
tering mills; let it speak with no un-
derstanding when men of proved diacon-
y are placed in positions of public
trust. Let it do all this and we shall
take more care about nomenclature."

Spurgeon having declared he
would pay the tax for the schools un-
der the Education bill, was asked if it
was the duty of Christians to render
to the things that be Caesar's.
"Yes, but we are not to render
to the things that are God's, and
to God's. I dare not render it

The "Church Year" and the Holy Spirit

BY A. L. VAIL.

The doctrine of the Holy Spirit is fun-
damental in the Baptist mind. It may
be regarded as central in our system of
belief, the pivot on which the whole move-
ment of our life revolves. And this doc-
trine is clearly defined; in the main, we
believe alike about the Holy Spirit, and we
know what we believe. We believe that
the Holy Spirit is a Divine Person, that
He holds the most intimate and essential
relations with the Christian life in its
origin and processes, and with the King-
dom of God on earth in all its movements,
that He is the authoritative and potential
Administrator of the Kingdom (and that
in these relations He embodies the sensi-
tiveness of God, so that He may be
grieved by the Christian; and that the
grieving of Him involves the loss of His
co-operation with us, His operation with
through us; for His sensitiveness is in His
sovereignty, and His operation, co-opera-
tion, is hindered by anything in us that
denies or ignores that sovereignty. He
will not work so long as we practically
subordinate Him to us, so long as we pre-
sent a programme for Him to make effec-
tive instead of proposing to make His pro-
gramme effective. The climax of this con-
sideration relates to prayer. In so far as
our plans for prayer subordinate the Holy
Spirit to any human device, any schedule
interfering with His absolute authority
in our praying, subordinating Him in the
slightest degree to the will of man, singly
or in combinations, so far our plans for-
feit the aid of the Spirit. That "prayer
is the breath of God in man, returning
whence it came," is not a fragment of
poor poetry, appropriate only to be sung;
it is the working basis of all effective
praying; "prayers" that defy it, deny it,
ignore it, are blasphemy sentimentally
and impotency practically.

This statement of our belief concern-
ing the Holy Spirit is made in order that
it may be used as a test of what is com-
monly called the "Christian" or "Church"
Year. And it is equally available as a test
of any system, plan, schedule, circle,
union, involving the same principles as
the Church Year of set days and pro-
grammes. The name is nothing, the thing
is all. Now what is the "Christian Year"
in its underlying conception, in its vital-
izing principle? It is that people, all
people, a whole denomination, the whole
Christian country, is to worship in the
use of a uniform process to pray for the
same things at the same time, and in the
use of the same forms usually, though
this last is not essential to the damage
involved, because in all this field God looks
deeper than the form. This is the popular
idea of worship in all ages, in the great
national religions, and throughout the
world to this day. It brings a powerful
appeal to the natural man on his relig-
ious side. To those who fail to grasp
the essence of Christianity, to live in the
consciousness of personal communion with
God, this system brings an appeal of im-
mense effectiveness. The union of a mul-
titude, the rhythm of a ritual, the relig-
ion of works, the assurance of effective
prayer without spiritual stress—these
and kindred things render that conception
of worship most readily recognized by us
under the title "Church Year" exceedingly
attractive to the natural man. It will not
do for us to "pooh-pooh" this view of it,
because it is this view that in feeling
(however little it may be formulated) lies

at the foundation of its great prevalence,
mastery over men and assault everywhere
and always on spiritual religion and gen-
uine worship. There is essential and ever-
lasting antagonism between the prayer-
book and the prayer-meeting. The church-
es that have the one do not have the other.
Do they? The churches that try to com-
bine them, that compromise on this line,
dry up and die out. There is no accident
about that. It results from the operation
of a law of life so fundamental and as-
sertive that no system can resist it. The
people who can not pray, in the New Tes-
tament sense, but who feel that they must
have some sort of religion, something
called religion to make them respectable
now and keep them out of hell hereafter,
fall back on the prayer-book, or some
other formulation of the same conception;
but the people who can pray, have no use
for a prayer-book. The prayer-meetings
of evangelical Christians are very open
to criticism, are very imperfect; but
this is true of them, that they embody
the Christian conception of worship, its
unity and freedom in the Holy Spirit.

But what has all this to do with us
Baptists? We don't have a prayer-book!
No, not exactly, but some of us may want
it; at least a good many of us have want-
ed it badly enough to go where it is, and
cease to be Baptists, and the fair presump-
tion is that more of us are feeling the
same way. But that is not the worst of
it. The worst is that this "Christian
Year" idea, its conception of worship, is
creeping in all around. It is as clear as
day that the drift in the denomination is
that way. What has caused it? Have
you ever observed the multitude of pro-
grammes, essentially the prayer-book idea,
that have sprung up among us in recent
years? The "Week of Prayer," what has
become of it? Died out and dead. But in
its place, more or less, have come a whole
brood of such things. You can't count
on your fingers the "circles of prayer"
operating among Baptists? That is, we
are pledging ourselves to pray for certain
things at certain times, or if not formally
pledging, entering into fellowship involv-
ing it, putting our worship under the
direction of a human authority. Until
one carefully considers it he cannot real-
ize how our worship is honeycombed by
that system. What is the effect? The
Holy Spirit is ignored as the leader of
worship. His place is being taken by
some sort of human scheme. We are
turning so kindly as we are to the "Church
Year" because we have been educated to-
ward it by our own little devices of the
same nature, and others not originating
with us possibly, but with other "evan-
gelical Christians," that did not look to
us like the prayer-book because they had
another name, but which were essentially
the same. Most of these things have been
started with the best motives. They have
been conceived of as uniting the prayers
of Christians on certain important points,
and are not the promises to united prayer.
But we are not thinking about motives;
we are thinking about effects. We may
drop a match into a powder magazine or
explode a box of dynamite with the best
motives; but we are blown up just the
same; our mistake is in applying a good
thing in a wrong way. Now, a company
of people cannot agree to pray for a given
thing on a given date in the future with-
out taking great risk of finding themselves
obliged to choose between breaking their
pledge in order to follow the Spirit and
insulting the Spirit in order to keep their
pledge because when the time comes the

Spirit may repudiate the programme. I
favor unity and freedom in prayer, but
let it be the unity and freedom of the Holy
Spirit, not that of a book made some cen-
turies since or of a programme made last
year. Either one dethrones the Divine
Spirit as Master in worship; essentially
one of them does it as much as the other;
and whatever does that destroys true
prayer, as well as true service of every
kind.

Philadelphian, Pa. The Glorious Hope.

The Word of God impresses upon our
minds the fact that the present order of
things in our world is not to endure for-
ever. There is to be a better condition in
the future. Sin and evil are to disappear.
Pain and suffering are to give place to joy
and gladness as holiness and righteousness
come to rule in the hearts of men.

This is to come to pass not because there
is any inherent tendency in human nature
to right itself, nor in the natural world
to come to perfection. The fact is that
the natural tendencies of men and things
is in another direction. Left to them-
selves weeds take possession of the soil,
briers and thistles flourish, and men and
women deteriorate. There is no doubt
about this. The fact is impressed upon
us whatever direction we turn. Just as
surely as a stone falls clear to the ground,
or rolls down the entire hillside if it gets
loose, just so surely do human beings
sink down low in the moral scale unless
they are held up by some sufficiently
strong restraining influence.

The help and the hope are in Jesus
Christ. This world is to be a new world,
some time, in which dwelleth righteous-
ness, and it is to be so because the Gos-
pel of the grace of God is to triumph
over Satan and sin and selfishness. We
believe that the final outcome for this
world and for every believing soul is to
be glorious. We believe this on the
strength of the divine promises and assur-
ances that are found in the Word of God.
It is not mere exuberance of fancy, nor
unfounded expectation, but an assured
certainty, resting on the foundation of
the promises of God.

We believe that God has set in opera-
tion a combination of mighty forces that
are to be successful in making over this
world in which we dwell. The Gospel of
Jesus Christ, preached and practiced by
men and enforced by the Holy Spirit, can
break down every evil thing and bring
about a condition which is like unto
heaven itself. We believe in a Gospel
of mighty power and of glorious hope.
We see no place for pessimism or despair.
There are evil things and evil tendencies,
but God is mightier than them all, and
the Gospel is sent into the world not to
be crushed out, but to conquer sin and
to save men.

It is well to remember, too, that all that
is needed in this world is for men to love
God and their fellowmen, in order to all
that is desirable. The physical world
needs no changing. If men were all right,
at peace with one another and kind to the
whole animal creation, this world would
soon become all that we believe heav-
en to be. God would reign in every heart.
War and bloodshed, strife, intemperance,
falsehood, deceit, extortion, injustice and
fraud would all cease. There would be
peace and purity, harmony and happiness
everywhere, and the whole creation
around would live in the sunshine of God.
—Herald and Presbyter.

The Great Cry.

BY THOR. A. T. HANNA.

It is written, that when the final and crowning moment of our Savior's sufferings had come, He accomplished his mysterious transit from this world into the other world, in connection with a great cry. Let us listen to the reverberation of that sound; we shall find in it sweeter tones than any music of mankind:

"O never harp nor horn,
Nor might we blow with breath, or touch with hand,
Was like that music as it came."

That is a magnificent burst of rhetoric in which one of the prophets of God foretells the crash of the ruin of Tyre, and challenges the proud metropolis of the sea: "Shall not the isles shake at the sound of thy fall?" And in a like divine eloquence another prophet says of Babylon: "At the sound of the taking of Babylon the earth is shaken, and the cry is heard among the natives." This surely is a noise like the voice of God, that can pass like a tidal wave over ocean and island and prostrate the hearts of men, by the terrific sound of an unseen far-off ruin.

And now, in the gospel, across many lands and down through many ages, God has shaken the hearts of men, not by the resounding ruin of an empire, but by the sound of the cry from a breaking human heart.

It may appear, from careful reading of the various items in the four gospels, that our Lord, at the end of the three hours of darkness on the cross, had gathered up all his strength that remained, and "burst his mighty heart" in one great cry—"and cry that shivered to the tingling stars,"—and beyond them. With a great cry he had summoned Lazarus out of the tomb. With a greater cry he himself was now to descend into death.

The marvelous tale of Roland and his battle-born at the "dolorous rout" of Roncevaux was one that made a profound impression upon the poets of the middle ages. It was by treason that the vast Moorish army was let loose upon the great Paladin and his army corps, who formed the rear-guard of Charlemagne, as he returned to France over the Pyrenees. The proud Roland saw his paladins falling around him, but he would not send to Charlemagne for help. At last, when the sorrowful rout was almost complete, his high heart yielded; then (in the words of the old chant), "Roland put the trumpet to his lips; he fills it well, and sounds it with a mighty breath. It is a lofty land, so that the sound reaches far away, its echo going thirty leagues afar; King Charles and all the army heard it; and the King said: Our men give battle!" Count Roland, with great and painful effort, still sounds his horn; from his mouth spurted the red blood. At the side of his forehead, his temples burst, but O, the sound of his horn, how far it reached!" No wonder that this magnificent story has sounded on, for many ages, from one poet to another, as the echoes of the incomparable trumpet dashed from rock to rock down the long trench of the Pyrenees, or as "from peak to peak the rattling crags among, leaps the live thunder."

"Down the long passes of the Pyreneas
The blast of Roland, like the voice of seas,
Told Roncevaux rout to Charlemain,
A trumpet mourning o'er a field of slain."

The landing of the pilgrim-fathers of New England was an event whose grandeur and far-reaching meaning could, of course, be faintly realized at the time. A sweet Christian poet, however, has indicated the greatness of that meaning, in the simple, noble lines:

"Amid the storm they sang,
And the stars heard—and the sea."

The meaning of Christ's dying cry was not understood by those that surrounded the cross, whether friends or foes; but far above the stars, and far beneath the sea, it was heard, and it was understood. Neither heaven nor hell failed to hear, to heed, and to comprehend, that strange cry; "destruction and death say, we have heard the fame thereof with our ears." Nor was it like the yell of the greedy multitude in the Coliseum, reaching the ears of the dying gladiator; "he heard it, but he heeded not"—for all the powers of the world, to come, whether power beneath, or powers above, not only hear, but are interested unpeakingly in the death of him whom they knew to be the Son of God.

And the dead themselves, although they are not yet permitted to arise, even they are made to be conscious of the advent of Immanuel among their solemn shades:

"The dead have all heard,
And the depths of the stone-covered charnel are stirred,"

for, at that dying cry the graves of the holy dead about Jerusalem are opened.

There were many tones in that dying cry. A tone of horror—the Prince of life was now entering the horrent shade of banishment from God. A lonely soul was entering a forest, at midnight, where on every tree, blasted and thunder-smitten, brooded a covenant of woe.

A tone of challenge: Death, I defy thee; where is thy sting, and where is thy victory?

A tone of appeal. It was a transference of his cause from the earthly to the heavenly court. "He committed himself to him that judgeth righteously."
Shelton, Conn.

Shining in Darkness.

Men and women of the world seek for the best places in which they may display their glory. A lady of wealth and culture considers it a great hardship if she is compelled by circumstances to live in some inland village on the frontier. She is unhappy because her neighbors are ignorant and poor, and cannot appreciate her gifts. She has no field for her talents. Many a wife has persuaded her husband to leave the country and take up his abode in the city after he has become wealthy, in order that she and her children may enjoy the advantages of the best society and have an opportunity to shine. Some Christians think they have no chance to use their gifts unless they have an inviting field. If their lot happens to be cast in dark places where the people are ignorant and wicked, they cannot see that they have an opportunity to do good. Some young ministers who have spent large sums of money on their education and who possess shining talents, think it a great waste of time and talent to accept a field of labor among the poor and ignorant. They consider themselves entitled to great churches in great cities. They see no chance to let their great light shine in what they call uninviting and unpromising and circumscribed fields.

But it is the glory of a true Christian that his light, like the light of his Master, shines in dark places. The early Christians lived in dark places. The world did not know much about the truth. The world was full of superstition, ignorance and wickedness. But they shed a bright light in every place. In Corinth, in Ephesus, in Thessalonica, in Rome, they did shine as lights. Paul had a hard field. He traveled through regions which were wrapped in darkness. But wherever he went he left a blaze of light behind. Joseph lived in dark times and dark places. What chance had he to let the light of his brilliant genius and godly life shine amid the shadows of Egypt? That proved the very place for such a light. What could Daniel do in such a city as Babylon? He could let his light shine so that its rays have not been eclipsed by the passing centuries. Why did Dr. Livingstone go to Africa? Why did he stay there? Why did he return to that Dark Continent when he was an old man? He saw a demand for the light that was in him. He saw a field for the splendid talents he possessed. Men thought he had buried himself in the darkness. A good man cannot be buried. His light cannot be quenched by the darkness. In Africa Livingstone kindled a light which has penetrated to the remotest corners of the world and will continue to shine while the world stands.

Let no one be discouraged because he has a hard field. Let no one fear that his talents are being wasted because the people among whom he lives cannot appreciate his genius, his gifts or his character. Light will do more good in darkness than any where else. The great mes of God have all lived in dark places. It has not been in vain for them to live. The more one is elevated above his neighbors the better opportunity he has to do them good. He can give them what they do not possess. They may not appreciate it. They may reject his kind offices. Let him not be discouraged. They did not appreciate Jesus. But they did not extinguish the light which he brought into the world. In their effort to destroy the light they aided in its dissemination. Let no Christian fear or dread darkness. His light is within.—N. Y. Christian Advocate.

Life's simple gladnesses often make the veil between Heaven and earth seem wonderfully thin.—Exchange.

Pain is the deepest thing we have in our nature, and union through pain has always seemed more real and more holy than any other.—A. H. Hallen.

The Other Shore.

BY REV. THOMAS CHALMERS MARSHALL.

One of the surprises of the Gospels is the reticence of Jesus upon the subject of Heaven. There are so many things that we would like to know about heaven; at the very mention of the name questions come crowding our minds: Where will heaven be? Shall we know each other there? What will be our occupations in heaven? Will there be physical and mental growth in the other world? It would be a satisfaction to know these questions, and Jesus so easily could have told us. Yet he did not tell us about the character of the future life except to give us the assurance that it will be a companionship with himself in the Father's house. For whatever we would know beyond that we go not to him, but to the poets, orators, dreamers and mystics.

Reserved as he habitually was on the subject of heaven, he spoke freely enough about the Kingdom of Heaven. It was the text of his sermons, the theme of his parables and the burden of his conversations; the disciples were to pray for the coming of the Kingdom, even as they prayed for their daily bread and the forgiveness of their sin. The instruction of Jesus is a well-wrought fabric, the teaching about the Kingdom is the golden thread that runs throughout.

The reason that Jesus has placed the emphasis on the Kingdom of Heaven rather than on heaven is that the Kingdom of Heaven, and not heaven, is our present concern. The Kingdom of Heaven is now "among us," and our aim as disciples is to be the bringing in of the Kingdom in greater fullness, to the revolutionizing of the home, the community, the nation and the world. It is not necessary for the fulfillment of any work we have on hand now, that we should be informed in detail as to the life we are to live hereafter. Indeed, anything like an adequate description of the surpassing glories of heaven would be so engaging that we would have no minds left for the barren tasks of earth.

This world is a great ship in distress on a storm-swept sea, Jesus is the captain; we are the crew, and the better world is the safe and beckoning shore. But it is not the wish of the Captain that the crew should save themselves at the cost of the ship, but that they should save the ship itself, and in so doing, effect their own salvation. Therefore, he points, not to the shore, but to the ship, and orders the men to the pumps, and not to the boats.

We may remember for our consolation and inspiration that there is a shore sheltered and sun-kissed, a shore patrolled by the watchful love of the King of the Land. But until the summons comes to us to lower the boat, and try for the shore, let us busy ourselves with the needs of the ship. To do each day's work faithfully, and cheerfully to bear our burdens so patiently that those about us do not even know the weight of sorrow or care that rests upon us, to lend a hand to others in their struggle against sin and adversity, to seek to make some little corner of the world in some degree better and brighter; that is both to pass the time most peacefully here and best to prepare for the service of the life to come.—Presbyterian.

The Sin of Not Believing.

A great many people who have not yet accepted Christ as their personal Savior, believing on him unto salvation, do not seem to realize that there is anything especially wrong or sinful in their attitude. It seems to them that they are taking simply a negative attitude. Delay does not seem to them to be disobedience. A failure to follow the divine directions does not seem to them to be treason against the divine government.

And yet, after all, it is difficult to define lack of faith by any other or softer words than these. So long as one does not believe he does not believe. So long as one does not repent he does not repent. So long as one is not obedient he is disobedient. He who is disobedient, unrepentant and unbelieving may make himself comfortable in the thought that he is not a criminal and that he is going to be a Christian at some time or other, but the fact is that just so long as he delays he is remaining in a disobedient, and consequently, in a rebellious attitude against God. And this is the condition of every unconverted person who has come to years of maturity.

The imperative mood is in the present tense. When a command is given it is intended that it shall be immediately obeyed. In home or school, in army or navy, this is the universal understanding. Suppose a squad of soldiers are being drilled,

and the order is given: "Present, arms." One of obeying we hear one soldier ask: "What makes no response but beams patronizingly amiably on the drill sergeant. What discipline would tolerate that for a moment? pose the order is to march, and they do they please? Suppose the order is to halt, they halt when they are individually ready to laugh at the idea of such soldiering. Yet the spectacle presented by multitudes in response to the directions issued to them from the of God. God calls, and is not regarded. He for faith in His Son, and is not regarded. He convenient season. He commands men to and they take their own time to comply. He demands in the strenuousness of his industry that men shall love him with heart and soul and strength, and instead of that they love the world and the things of it, yet, while a soldier guilty of such conduct know himself to be grossly insubordinate, who disregard God's plain directions, see no harm in the course they pursue.

Some justify themselves in their delay by saying their present inability to comply in that direction, but say that they will believe as soon as they find the proper inclination. pose a child is bidden to do some simple such as bringing a book from the shelf, not obey. "Why do you not obey?" "I feel like it. I may feel like it in a few days few years, and if I do I will most certainly obey." Such conduct would be promptly sternly rebuked. There is nothing lovely or ing in many persons who think themselves admirable because they admit that it is thing to be a Christian, and that they will ably become Christians themselves if they made perfectly plain and clear before them.

What strikes us as wonderfully strange there should be thought to be anything to one from swift and ready obedience to it. Why should one think that while he is repentant and unbelieving and disobedient anything else than a rebel against the good and gracious government of God and Presbyter.

Sunday Sickness.

A good lady, and one of the most liberal and faithful members of St. Paul's following to The Chimes. Its heading is Dr. —, among other valuable papers years ago published one describing this able disease, which has not yet been in books of Pathology.

1. This disease is of the intermitting tacking the patient by violent paroxysms return every seventh day. These paroxysms return only on the "Lord's Day," and are called Sunday sickness—but by the name known by no other name than *Dies Domini*.

2. It partakes somewhat of the nature especially as it is attended with a depression. This coldness is first apparent on the morning of the Lord's day; in many cases the patient before he has left his bed, begins in the region of the heart, and is with dullness of the head, followed by

3. The patient is sometimes deprived of his limbs, especially the legs, and he is indisposed to walk to the house of

4. In some cases, this attack has been them after they have gone to the house and has been attended with yawning

5. In other cases there has been groans in the house of God, and a disposition plain of the length of the sermons, have been known to sit contented in several hours at a time.

6. Persons affected with this disease mourn on account of their confinement in worship as many afflicted with other

7. These persons often surprise themselves their great activity and health on never unfavorable the weather may be

8. Most of the faculty agree that the feverish heat, technically *febris critica* of the world, which may be detected in during the intervening days of the

9. There also seems to be a loss of the savory food, and a want of relish for the bread of life, which in this case is the able remedy for the disease.

10. Persons afflicted with this disease have a disinclination for private religious the closet and the reading of the

11. This disease is also contagious; receive it from neighbors, and

Sunday-School Lesson

SUNDAY, AUGUST 2.
SAMUEL ANOINTS DAVID.
1 Sam. 16:4-13.

Motto Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

Samuel had returned from Gilgal to his home in Ramah, 4 miles north of Jerusalem. How long a time had elapsed, can not be said but from the Lord's question it would seem to be some time. Samuel had conceived a personal affection for Saul which was not destroyed by Saul's course, which had grieved the old prophet. His grief was natural, yet is there reproof from his Lord. For God must be first with his creatures and Samuel's long continued mourning was out of sympathy with God's decrees. "God demands in the souls he sets apart for himself and for the guidance of others such a dying to all things that he does not allow them to regard any other interest than his, whatever reason may be alleged. Samuel had to subject himself to God's will and with his whole mind and heart send himself forward in God's way."

Grief for our friends is natural and, up to a certain point, praiseworthy. The cure of our excessive grief is the same as of Samuel's, greater faith in God's wisdom and greater joy in his sovereignty, and in going resolutely to work in his cause.

Jesse was the grandson of Boaz and Ruth, was a wealthy and pious man. Samuel had an acquaintance with Jesse's family. God was the real king of Israel, a fact he is not willing they should forget. "Above and beyond the choices and purposes of men, God, unseen, gave direction to events." "Is no man free from cowardice at times? Elijah ran from Jezebel, Peter quailed before a servant maid, and here is old Samuel more than eighty years old afraid of being killed! Saul was still king though sentence of rejection had been passed against him and the anointing of another would have been considered an act of treason.

"And Samuel did that which the Lord spake, and came to Bethlehem."—In mercy to his old prophet's faith God gives Samuel another errand to Bethlehem. There is not a shadow of deception here, he did go to sacrifice at the command of the Lord. David's anointing was God's secret, a thing he had an infinite and unquestionable right to conceal from all his creatures. "The concealing of the truth when there is no design to deceive, when its utterance is required by no duty, and when the interests of the moral order of the world and of the kingdom of God are in no wise injured, is far from being untruthfulness; it is rather duty and obedience to the divine will."—(Erdman).

If we obey exactly God's commands so far as we know them, he will show us what to do next. We need not fear he will not tell us in time for our action. He does not disclose all his plans in advance. Light for one step is sufficient. The distance from Ramah to Bethlehem was about

Difficult Digestion

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

Hood's Sarsaparilla
HOOD'S PILLS are the best cathartics.

ten miles. The elders of the town trembled at his coming which shows that though Samuel had ceased to be judge, he as prophet, was accustomed to keep an eye upon the conduct of the people and reprove sin fearlessly. No doubt they felt guilty in God's sight. Men are given to trembling before the Lord and his messengers—the sight of an angel always makes them "sore afraid." After reassuring their fears Samuel bids them prepare for the sacrifice by the usual ceremonial purification ordered by the law, which included washing themselves and their clothes.

"And he sanctified Jesse and his sons, and called them to the sacrifice."—The Hebrew shows that he gave Jesse no special invitation as might appear from the translation. But their sanctification is mentioned to introduce what follows.

V. 6. The sacrifice was followed with sacrificial feasts, and Samuel was probably in Jesse's house. We can imagine the keen scrutiny with which he regarded the tall and handsome Eliab, Jesse's eldest son. "Eliab, by his height and his countenance, seemed the natural counterpart of Saul, whose successor the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest."—(Standley). "Look not on his countenance." David was a very handsome man, probably equal to his eldest brother in looks. But it was not for his countenance he was chosen.

"The Lord looketh on the heart."—And after all the most important thing is how we appear in his eyes. Why struggle and weary ourselves for outside advantages when he cares for none of these things? He is not opposed to outside advantages, observe, when they do not become snares. Joseph and David and Moses were remarkable for manly beauty, and Paul was destitute of all good looks. But God saw the heart in all of his servants without reference to their appearance. The only hint in regard to our Lord's body which is given to us in Scripture, tells us he hath no form nor comeliness and when we shall see him there is no beauty that we should desire him.

V. 8-11. For what Samuel was choosing one of his sons, Jesse probably did not know. The natural supposition would be, that it was to be a prophet to succeed Samuel at his death. Seven of his sons Jesse brought to the prophet and when they were refused he stopped.

"The Lord hath not chosen these."—He chooses whom he will, according to the counsels of his own will and gives not account of his reasons to any. "Are these all thy children?"—Samuel asked when Jesse ceased to bring his sons before him. There must be another for God had said he had chosen one of the sons of Jesse and yet he had distinctly refused

all so far. "There remaineth yet the youngest, and, behold, he keepeth his sheep."—Which explained his absence from the house. It was no dishonour to David that he kept the sheep. No doubt all of Jesse's sons had their part to do in caring for his cattle and fields, for Jesse was a man of wealth. "We will not sit down till he come hither."—Sit down to the feast. Samuel did with his might what the Lord gave him to do, and as speedily as possible. His energy even in his old age is worthy of all imitation. God's commands must be first—even Samuel's eating when hungry must wait for the Lord's work. It probably took some little time to find David and bring him to the house.

"Now he was ruddy, and withal of a beautiful countenance, and goodly to look to."—David's beauty was remarkable and struck Samuel's admiration. The word translated countenance means eyes—David had beautiful eyes, a clear red and white complexion, red hair, which was considered a great beauty in those days, and was generally a model of manly beauty. But his good looks may have been a snare to him in his after life.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren."—It is not at all probable the brethren knew the purpose of the anointing, nor that David himself knew the reason at that time. "And the Spirit of the Lord came upon David from that day forward."—He was especially endowed "with gifts and powers for the theocratic royal calling, to which David was chosen and consecrated by this anointing according to the divine decree and will."

"SUMMER FOOD"
Has Other Advantages.

Many people have tried the food Grape-Nuts simply with the idea of avoiding the trouble of cooking food in the hot months.

All of these have found something beside the ready cooked food idea, for Grape-Nuts is a scientific food that tones up and restores a sick stomach as well as repairs the waste tissue in brain and nerve centres.

"For two years I had been a sufferer from catarrh of the stomach due to improper food and to relieve this condition I had tried nearly every prepared food on the market without any success until 6 months ago my wife purchased a box of Grape-Nuts thinking it would be a desirable cereal for the summer months."

"We soon made a discovery, we were enchanted with the delightful flavor of the food and to my surprise I began to get well. My breakfast now consists of a little fruit; 4 teaspoonfuls of Grape-Nuts; a cup of Postum, which I prefer to coffee; graham bread or toast and two boiled eggs. I never suffer the least distress after eating this and my stomach is perfect and general health fine. Grape-Nuts is a wonderful preparation. It was only a little time after starting on it that wife and I both felt younger, more vigorous, and in all ways stronger. This has been our experience."

"P. S. The addition of a little salt in place of sugar seems to me to improve the food." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500,000 cooks contest for 735 money prizes.

BAPTIST YOUNG PEOPLE'S UNION.

Baptist Young People's Union held their 13th annual meeting in Atlanta, Ga. The Convention was held in the large auditorium of Exposition Park. As we expected we found a whole soul South-erner welcome.

The city has had a phenomenal growth, from a village, in 38 years it has grown to about 100,000 population. It is a great commercial and educational center already. The elegant hotels, the magnificent office buildings and fine stores, great church buildings and the many beautiful homes make a profound impression on the stranger, and often did the writer exclaim, "We did not expect to see such a fine city as this in the South." Atlanta spent \$5,000 in decorating the Convention Hall and in drilling the 600 voices that mainly furnished the music. Atlanta prepared to entertain 6,000, and less than one-third came, but it may have been better for those who did attend.

It was the privilege of the writer to attend the first B. Y. P. U. meeting in Chicago, thirteen years ago. I notice some changes. Evidently the enthusiasm is not as great as the inauguration promised, but this is not a surprise, it is so with many new movements. Canada and the British provinces were well represented. The attendance from the North and West in point of numbers was a disappointment, and if the South is really in sympathy with the movement they did not prove it by the number of attendants. In the genesis of the movement and for some years after, those in the Southern States who seemed most charged with enthusiasm have become a general rule lukewarm. It is not that they do not believe in the main the aims of the B. Y. P. U. are good, and deserving, but courage and success, but such criticism the scribe heard as this, for example, "Too much machinery," "An average of \$40.00 spent by each delegate is too much," "Once a year is too often to meet." It is said with considerable truth that the Southern man likes to hold office, and one of the delegates ventured the expression when he heard the names of officers for the ensuing year announced, "There is not a Southern man in the number of paid officials."

In regard to what is known as "The Ceremony of the Flag," and the reference to it as a Baptist ceremony in one if not all of the Atlanta papers, gratified some old-fashioned Baptists whose fathers suffered imprisonment for their opposition to ceremonies in early days in New England and Virginia. Then some said "What does this responsive reading mean?" A by stander said, "Aping Pedobaptists, and training for Episcopacy and Romanism."

COMMITTEES APPOINTED.

Nominations—J. M. Shelburne, D.D., Alabama; J. W. Weddell, D. D., Ohio; A. W. Bourne, D. D., New York; John M. Greens, Georgia; Rev. J. W. Hoyt, Ontario; T. C. Johnson, D. D., West Virginia; E. E. Lee, Indian Territory; Rev. Eldridge B. Hatcher, Maryland; Rev. G. P. Hairrich, South Carolina; Herbert T. Billings, Rhode Island; George H. Shorney, Illinois; Rev. J. W. Road, Missouri; Rev. Jas. Grant,

Massachusetts. Important Topics—J. W. Conley, D. D., Nebraska; Rev. R. Van Doren, Illinois; Rev. R. Price, Wisconsin; Ralph Bohannon, Iowa; George W. Macon, Georgia; Rev. M. D. Colman, Ontario; D. Crumley, West Virginia; J. H. Scott, Indian Territory; Rev. J. K. Gow, Massachusetts; Rev. B. Pruitt, Maryland; Rev. Charles F. Ralston, Ohio; Rev. J. J. Brown, South Carolina; Rev. J. Wilde, Rhode Island; Rev. J. W. Stubblefield, Missouri; Rev. J. Oates, Florida; Rev. C. A. Feltus, D. D., New York.

Resolutions—Rev. F. P. Haggard, Massachusetts; Rev. W. Wood, Rhode Island; J. H. Maryland; R. C. Norman, Georgia; A. L. McCrimmon, Ontario; E. V. Carter, West Virginia; G. Baldwin, Ohio; Rev. M. C. Finn, Illinois; Roy Palmer, T. Missouri; Ezra H. Stevens, New York; D. C. Blocker, Florida.

Decorations there were in profusion draped artistically about the great amphitheater. But was in the earnest, thoughtful happy faces of these Christian workers that there was given to the auditorium a characteristic significance that will ever mark the great convention as an epoch in the history of this building which so many meetings have been sacred and secular.

Unquestionably the feature of the services has been the choir of six hundred voices. The singing of these young people ever inspiring, always harmonious and the vibrations of the building last evening and carried far beyond the audience to where street car conductors waited on empty cars to carry these enthusiastic Christian young and old, homeward at the close of the evening services. The first address of the evening was that of E. M. Potest, D. pastor of the Memorial Baptist church, Philadelphia. Dr. Potest chose as his subject "Development of Character" and made an address both oratorically eloquent and practically helpful. He urged obedience to duty and higher things that belong to Christian as the great essential to the development of character all the best that the term affords.

In the beautiful metaphors timely stories he made a appeal to all of those present work for the highest and good in the matter of character molding. He left as his chief thought for consideration, day at a time and only one please."

The singing of the hymn, "Jesus, Savior, Pilot" was sympathetically rendered.

CHARLES W. NEEDHAM, President Charles W. Needham of the Columbian University, Washington, when introduced, faced his remarks with a private story. His subject "Acquirement of Knowledge" "Faith is the great main of life," he said, "it is the great forces of nature. It is the elementable, uncomprehended force. It is given preponderance for use that it may multiply be a help to the world. It with an unguessed mass of a scoff upon the face of the So it is with the man of faith and does not use it; it is a stumbling block to his men."

RESIDENT CHAPMAN

The closing address of the

... by President John H. ... of Chicago, Ill. He ... his text "And the morn- ... the evening were the first ... from the first chapter of ... "Man is prone to be ... of the hours in the early ... for the day is all before ... "But in the even- ... looking back upon morning ... we can see how much we ... have accomplished in the ... that were partly wasted. ... I want to impress upon you ... the fact that the morning will ... overhadow the evening ... It is in the morning hours ... with fresh vigor that we can best ... in the work to which we ... been called.—It is life's fruit- ... that is gathered in the evening. ... that we so sow our best efforts that ... the evening harvest may be in ... sowing with the will and inten- ... of the Master.

... There are plenty of flowers for ... the pleasure seeker, but the real ... lie far below the surface. ... that they are the things that en- ... through the evening. No ... ever sold his morning hours ... the pleasures of Satan, that he ... did not suffer the terrible conse- ... of such a harvest in the ... evening hours. Nothing can save ... his morning loss. I beseech you ... make these morning hours such ... will bring a twilight of beauti- ... quiet. God-given rest in the ... of the evening.

... The world owes everything ... that is best in this world to the ... of your martyred fathers. ... We owe them your allegiance. ... the liberty of conscience to-day is ... monument to your fathers. ... surely their morning hours have ... been spent in the way that brings ... in the evening.

... "I am glad that the red, white ... and blue of the union jack of Eng- ... and the red, white and blue ... of our own flag are entwined in ... the work of the kingdom of God. ... And it is right that it should be ... that we stand together as ... Christian nations and not the ... suspicion of Germany and the in- ... icility of France.

... "We have a great inheritance ... and a great responsibility to make ... the evening of our country worthy ... of the holy early morning.

... DR. GRANT, OF MASS., ADDRESS.

... Rev. James Grant, pastor of the ... Watertown Baptist church, Wa- ... town, Mass., was introduced ... and spoke on "Christian Young ... and Evangelism."

... "Everyone of us is left in this ... world to save not himself but ... others. Until the judgment day ... the salvation of the righteous ... must come through the righteous. ... We must be in ceaseless touch ... with the world's souls.

... "Winning converts is not only ... the work of the minister but of ... every Christian worker. The suc- ... cess of modern evangelists is not ... due to preaching but to the after- ... meetings where personal work is ... done. The general impression of ... the sermon must be followed by ... personal persuasion and appeal. ... This personal work is a duty of all ... and we cannot explain it away.

... "When a child you did not know ... how to walk, you had no natural ... means for walking but learned it ... by trying. You who have learned ... to ride a bicycle, you had no nat- ... ural genius for riding, but you ... learned to learn. So it is with per- ... sonal work. You have the oppor- ... tunity but it must be trained and ... directed by use.

... "Every genuine saving faith is ... established with two hands, one to ... bring to our own faith, the other ... to bring others into the fold. On ... bringing a soul to come to God

you must never debate, never as-
sume an attitude of antagonism.
We should not be discouraged by
apparent failures. The pathway
to every shining success is paved
with failure. All earnest efforts
continue to the final victory.
Though it is the last ballot that
elects the candidate the preceding
ballots made the election possi-
ble.

Do not be too fastidious about
your opportunities. Risk some-
thing for your faith. Do not too
easily conclude that the moment
is inopportune. Be very sparing
in making your experience the ba-
sis of your appeal. We cannot
judge another man's conversion
by our own. Be sure to stick to
the main line and don't allow
yourself to be sidetracked.

The reward of doing personal
work means a clear and quiet con-
science. Personal work for Jesus
multiplies the influence of our
lives a thousandfold. Our little
lives haven't much power in them-
selves but thank God, they have
power to complete the circuit of
another life and bring it to God.
The match is but a feeble flame,
but it lights the gases that light
thousands of lives.

DR. CARVER SPEAKS.

W. O. Carver, Th. D., professor
of missions and comparative reli-
gion, Southern Baptist Theologi-

COFFEE SENT HER

Back to the Country.

A young woman of Bradford,
Vt., made her way to a good posi-
tion in a big Boston store and
gave it up because of sickness at
home, but it all came out right
at last and she tells the story this
way: "Two years ago I had to
leave a position as bookkeeper in
a Boston department store to go
back home to take charge of the
old place as Mother's health seem-
ed shattered, and what do you sup-
pose proved to be the cause that
forced me to return?"

"I found her very weak, unable
to sit up all day and with dizzy
feeling if she tried to move about.
She had been advised to stop cof-
fee drinking but as she had used it
from childhood it seemed as
though nothing could take its
place. I had settled down to stay
at the farm when one day I got to
thinking over the situation and
concluded to try an experiment.
I got a package of Postum Coffee.
It was not cooked right the next
morning and we were all disap-
pointed. That was because we
had tried to make it like coffee.
Next morning I had Postum made
according to directions and we
were all delighted. In a few days
you should have seen the change
in Mother. Since that time we
have never drunk coffee and now
we all drink Postum twice a day
and sometimes three times and
think it superior to coffee.

"The change in Mother's health
since she quit coffee and took up
Postum has been wonderful. She
is once more able to take the
work again, quite well in fact, no
more weakness and nervousness,
no more sour stomach, no more
trouble of any kind. To cut a long
story short she is now entirely well
and I am gong back to Boston in
a few weeks, thanks to Postum."
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 contest for 735 money
prizes.

cal Seminary, Louisville, spoke
next on "Christian Young People
and Missions."

Young people, he said, have al-
ways had time and opportunities.
Formerly they discovered the time
and opportunity go in search of
the young people.

The ranks of the missionaries
must be constantly recruited from
the young. The leadership of
young men in missionary work is
natural. Missionary work is es-
sentially pioneer work. The pi-
oneer must break with the fixed-
ness of things. The man who can
do this is the young man. The
virgin mind, personally untram-
meled, is the field for God's spirit
to work. The young are better
prepared to accept the responsibil-
ities.

Missionary work calls for a
bright optimism. Young people
have it. The theology of activity
finds always its most ardent fol-
lowers in the young people. The
natural curiosity in finding out
things is another element in the
young that fits them for mission-
ary work.

A tremendous field for our
young people is in organization.
All our churches need to organize
their young people. The old peo-
ple are not antagonistic to organi-
zation, but the initiative must be
taken by the young. There are
large possibilities in giving. The
young people are going to learn
that our money can be made so as
to aid in the fulfillment of the
promise of our Savior. We are
going to learn that we are co-
workers with God.

In conclusion, I call your atten-
tion to the power of prayer in mi-
sionary work. We can all lend
our prayers though we cannot go
to China or other foreign coun-
tries."

Some announcements were then
made and the meeting adjourned
with prayer by Dr. Lansing Bur-
rows.

A great sea of faces was up-
turned toward the platform of the
artistically decorated auditorium
last night when the opening hymn
was sung, shaking the great build-
ing with its vibrations and stir-
ring the vast throng with pro-
found emotion. The chorus of 600
voices was in splendid voice and
the volume and harmony and mu-
sic of the songs last night were
inspiring to the utmost.

Dr. E. M. Potat, pastor of
Memorial Baptist church, Phila-
delphia, initiated the speaking
last night with an address on "De-
velopment of Character." His ad-
dress was one strong in ideas and
eloquent in words and delivery
and held the great audience en-
thrilled during the entire time he
was on the platform.

Charles W. Needham, president
of the Columbian university at
Washington, D. C., spoke on the
"Acquirement of Knowledge." His
address was an equally notable
one. President John H. Chap-
man, of the international conven-
tion closed the addresses with a
well-worded, sharply pointed
deliverance on the text, "And the
morning and the evening were the
first day."

At the conclusion of President
Chapman's address Secretary
Walter Calley awarded the ban-
ners. For the second time in its
history Roseman, Mont., received
the first banner. The society of
Duffy street church, Savannah,
came second.

The Delevan, Wis., society won
the banner for conquest for the
fourth time and the banner now
goes to the society permanently.

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman's Remedy, with full instructions, description of my past sufferings and how I permanently cured myself. You See How Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everything, young or old.

... feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it to you at once.

MRS. M. SUMMERS, BOX 31, NOTRE DAME, IND., U. S. A.

... Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves money and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles resulting to their sex, strengthens the whole system and makes healthy and strong women. Write to-day as this offer may not be made again.

First avenue church, of Toronto, get it on time. won the banners for sacred litera- ture.

... Rev. Rufus Vandever, pastor of the Dubuff Street Baptist church Savannah, Ga., was introduced and began the normal lesson. He announced the selection of "Life's Pleasure" as the lesson for the morning. He began by asking a series of questions as to what was intended by God as life's pleasure. The idea was brought out that God did intend man to enjoy life, but to so enjoy it as not to sap the health and energies of youth. Some of the proofs that God meant man to enjoy life were asked for. A number of quotations from the Scriptures were given, among them the 23d Psalm; Proverbs 3:17; James 1:2; Isaiah 26:3.

The report of the committee on nominations was adopted without a dissenting vote. President John H. Chapman was re-elected presi- dent for the thirteenth time, hav- ing been at the head of the organi- zation since its inception. Rev. W. W. Gaines, of Atlanta, was elected third vice president.

... The following is a full list of the officers and board of managers and executive committee elected: President—John H. Chapman, of Chicago, Ill. First Vice President—George Miller, Baltimore, Md. Second Vice President—Princi- pal A. L. McCrimmon, of Ontario. Third Vice President—W. W. Gaines, of Atlanta.

Recording Secretary—Rev. H. W. Reed, Ph. D., Rock Island, Ill. Treasurer—H. B. Osgood, Chi- cago, Ill.

... Board of managers whose terms expire 1906: Rev. R. M. Hinisicker, of Penn- sylvania; O. W. Van Osdel, D. D., Washington; Hamilton H. West, Illinois; Rev. C. H. Dodd, of New Jersey; James R. Vaughan, Iowa; O. P. Coshaw, Oregon; Rev. J. E. Oates, Florida; Rev. G. P. Ray- mond, P. E. I.; L. Halsey, D. D., Arizona; Orrin R. Judd, New York; Rev. A. D. Berry, of Indi- ana; Rev. Herbert J. White, Mas- sachusetts; Rev. J. B. Vickert, B. C.; Henry Van Engelen, Idaho; J. D. Chapman, South Carolina; J. W. Connally, D. D., Nebraska; Charles M. Ness, Maryland; T. W. O'Kelly, of Arkansas.

Executive Committee: Prof. Ira M. Price, Ph. D., Illinois; Rev. H. W. Reed, Ph. D., Illinois; John H. Chapman, Illinois; John W. Low, Illinois; Charles S. Burton, Illinois; H. F. Perry, D. D., Illinois; W. H. Geistisic, D. D., Illinois; L. J. Yager, Illinois; C. A. Hobbs, D. D., Wisconsin; L. L. Henson, D. D., Rhode Island; Carey Emmerson, Minnesota; Rev. George T. Webb, Ontario; Prof. M. L. Brittain, Georgia.

... The privileges of life were then taken up. First, domestic privi- leges or the home, a divine insti- tution endorsed by Jesus. The fact is brought out that Jesus en- couraged young men and women to provide homes for themselves. Social life is given as another privilege of life. The very essence of social life is friendship. Friend- ship is altruistic, not to get, but to give. Jesus sought help from his friends only once and then they failed him. We should also have intellectual friends.

The meeting in the auditorium was opened this morning at 9:30 o'clock by Rev. Dr. William H. Smith, of Columbus, Ga., with prayer. He begged the blessing upon the opening of the service, praying that everything that might be said and done might be done in God's name. He prayed for power from on high for every speaker of the morning.

... Recreation is another source of pleasure in life. But there are perils of life; the divorce law, the boarding house are two perils. The boarding house is a peril be- cause it takes people away from church and destroys home life. Social drinking is another peril; tobacco is another; games of chance are another evil, because they give the young the idea of attaining success without work. In relation to business, games of chance are at variance with all Christian principles. Theatre go- ing is another evil of social life. The tendency of the theatre has al- ways been downward; as an insti- tution it is evil; as an educa- tional institution it educates the wrong side.

President Chapman announced that the meeting unfortunately started behind time, but he ex- pressed the hope that all would co-operate by close attention to

... Another evil of social life is dancing, because it begets con- tempt for womanhood and woman- ly modesty; it undermines the safeguards of virtue. Our vacations are sources of

fatigue when spent in (1) idlen- ness; (2) excess of living; (3) sacrifice of Christian convictions; (4) sacrifice of our devotional

Our vacations are sources of

"GOD SO NIGH."

Deut. iv. 7.

How can I joyless be, Or in despondence sigh? How can I wear a brow of gloom, When I have "God so nigh?"

How can I anxious be? He guides me with His eye, And though the mists may veil my path, I'm happy with Him "nigh!"

How can I fearful be? Though conflict may wage high, I'm "more than conqueror" through my Lord, Who always is "so nigh!"

For, though I weakness be, His strength He doth supply! All power and fulness dwell in Him, And He is always "nigh!"

And, though I sinful be, His blood He doth apply! O matchless grace! that He, to one So wayward, can be "nigh!"

How can I lonely be? His love doth satisfy! I feel His loving, throbbing heart Most intimately "nigh."

How can I hurried be, When duties multiply? My mind, kept in His perfect peace, Is restful, with Him "nigh!"

So let me always, Lord, Just on Thyself rely, And let me hear Thee whisper oft, "My child, thy God is nigh!"

ROTH M. GILES.

Our Pulpit. GOOD CHEER FOR MANY THAT FEAR.

BY C. H. STURGEON.

"Say to them that are of a fearful heart, Be strong, fear not."—Isaiah 35:4.

Let me observe that, in the original, the word for "fearful" is "hasty." Now, a hasty man is never a wise man; and equally true is it that a "fearful" man is never prudent. Fearful men are always hasty; they jump at conclusions. They say, with Jacob, "All those things are against me," because they cannot see to the end of the Lord's dispensations. They forget that he is very pitiful, and full of compassion. Circumstance or expediency is their guiding star. They seek to follow the track of the meteors, which fly hither and thither across the midnight sky; they forget the pole-star of God's truth and faithfulness. They go to sea without chart or compass, and they are driven backwards and forwards by contrary winds; and even when there is no wind, they know not how to steer their ship. As you know, even in this world's affairs, a hasty man is constantly getting himself into trouble. He speculates in certain stocks and shares because some sharper has told him that he can gain by doing so; and soon he hears quite a different story, some great disaster is about to come; he hastily believes the lie, and is again deceived.

So is it with fearful souls; they are always doing this or that on the hasty impulse of an ill-drawn conclusion. Thus they are constantly misjudging their God, misapprehending their own steps, bringing a world of trouble upon themselves, and dishonour upon the name of their God. Fearful souls are hasty souls. They judge the Lord by feeble sense, by the bitterness of the bud, and not by the sweetness of the flower. They judge by the clouds of the morning, forgetting that the clouds may soon be scattered, and that the sun

may shine out brightly again. To them, then, that are of a hasty heart; to those who condemn themselves unjustly, who think that all things are against them, and so become exceedingly fearful, say, "Be strong, fear not."

1. First, then, I am to mention some of the great truths concerning which the people of God are often fearful.

How many there are, babes in grace, who are troubled about election! "Are we among the Lord's chosen ones?" is a question that they often ask. They would be glad enough if an angel could fly down from heaven, and make a solemn affirmation that he had read their names written in the golden page of the Lamb's book of life; but, since they can not have this assurance, they question and question, and question yet again. "Suppose I have not been chosen unto eternal life? What if my name was never engraven upon the hands or upon the heart of Christ? When the muster-roll of the redeemed is read at the last great day, if my name should not be found on it, how can I bear that piercing thought? The dread surmise fills me with dismay."

Now, to you who are trusting in Jesus, yet who have fears about your election, let me say, in God's name, "Be strong, fear not." That very doctrine of election, which now appears to you to be like a lion in your way, shall prove, by-and-by, to be indeed a lion upon which you shall ride in glorious triumph. It is no enemy; come and look it in the face, and you shall find it to be your richest, dearest friend. If thou believed in the Lord Jesus Christ, thou art as certainly elected as ever Peter and Paul were. If, as an empty sinner, Christ is all thy fulness;—if, as a naked soul, Christ's righteousness is thy glorious dress;—then be thou assured of this, thou wouldst never have had the stream if thou hadst not had an interest in the fountain, thou couldst never have had the fruit if thou hadst not had a part in the root. Inasmuch as thou hast the blessing of God's elect, and the faith which is the common mark of them all, do not any longer question your election; but be bold to enter into this solemn mystery, venture now to the heart of Christ, trace the stream of divine love up to the eternal fountain from which they spring, and say, with John Kent—

"A monument of grace, A sinner saved by blood; The streams of love I trace Up to the Fountain, God; And in his sacred bosom see Eternal thoughts of love to me."

Again, there are many of God's people who are disquieted concerning their redemption. They want to know whether they were specially redeemed with the precious blood of Christ. According to some theories, nobody need ever be perplexed about this matter. The Arminian says, "Christ died for all men." Some go so far as to say, "He died for all alike." According to them, he died as much for Judas as he did for Peter, and as much for those who were damned in hell before he laid down his life as for those who were saved in heaven before he came into the world. Now, I do not hesitate to say that such a redemption as that—a redemption that does not redeem—is not worth the expense of paper and ink to write about it; it is not worth while to open one's mouth to speak of it. A redemption which pays a price, but does not ensure that which is purchased—a redemption which calls Christ a Substitute for the sinner, but yet which allows the person for whom he was substituted to suffer in his own person—is altogether unworthy of our apprehensions of Almighty God, it offers no homage to his wisdom, and does no justice to his covenant faithfulness. We could not, and we would not, receive such a travesty of divine truth as that would be; there is no ground for any comfort whatever in it.

We believe that, by his atoning sacrifice, Christ bought some good things for all men, and all good things for some

men; and that, when he died, he had a definite purpose in dying, and that his purpose will certainly be effected. Those who are saved owe their security to that his redemption has accomplished, and we fully believe that the accomplishment will be just as great as was the intent and purpose. Not, my brethren, that Christ's blood was less than infinite in its value—less than infinite it could never be. The question is not concerning the value of it, but the purpose of it. If God had willed it, there was enough efficacy in the blood of Christ to have redeemed ten thousand worlds. We have, however, not to speak of the efficacy that might have been in it, but of the efficacy that is in it according to the good pleasure which God hath purposed in himself. This doctrine of a special and particular intention in the atonement of Christ has often troubled believers in Jesus; but it never ought to do so. Dost thou believe in him? Is he all thy salvation, and all thy desire? Has his precious blood been applied by the Spirit to thy heart and conscience? Has he purged thee with hyssop? Then, thou art clean, and that hyssop cannot have been applied to thee in a wrong way. Being pardoned, thou hast the fruit of redemption, so redemption is certainly thine, too. Jesus came into the world to redeem thee unto himself. Thou art his, and in the efficacy of his blood and the power of his atonement thou hast a clear and proper right to share. Therefore, I say unto you who, on this account, are of a fearful heart, "Be strong, fear not."

—There are many, also, who are troubled about their effectual calling. "Oh!" says one, "if I had heard the Master say to me, as he said to Zacchaeus, 'Zacchaeus, haste, and come down, for to-day I must abide at thy house,' then I should know that I was called by him. Or if he had said to me, 'Mary,' or I had said, 'Rabboni,' I should know that he had called me. But, oh, sir! I have come to Christ, yet I sometimes fear that he has never called me. He knows that he is my All-in-all;—only refuge have I none; but I am half-afraid that I have got into this refuge without any right, that I crept up to the foot of the cross without being called, and that I have taken to myself a confidence which has no sure ground." O child of God, dismiss all those fears! Thou couldst not have come to Christ unless he had first come to thee. If thou hast but come behind him in the press, and only touched the hem of his garment, thou art cured, and thou shalt never again suffer from that disease. That poor woman was not called by Christ's voice; yet I will venture to say that there was a secret call, within her heart, that moved her to touch the hem of his garment. You may never know exactly how you were first convinced of sin, nor how you were quickened by the Holy Spirit; but if you have really come to Christ, that is enough, for you would never have come to him unless he had drawn you. He has put the words of his love secretly about your heart, and you have turned to him as the needle turns to the magnet. The proof that you have been called by Christ is that you have come to him.

Another fear arising from the great and precious doctrine of final perseverance, has troubled many a true believer in the Lord Jesus Christ. "How shall I hold on, and persevere unto the end?" is a question that often causes great anxiety even to a genuine child of God. The best of things, when corrupted, become the most corrupt. The sweetest of comforts, when not believed in, become the bitterest of discomforts. I think that the doctrine of the final perseverance of the saints is one of those that are most plainly taught in the Scriptures. If I found any difficulty, at any time, in defending against its assailants the doctrine of particular redemption, I should certainly never find any difficulty in defending the doctrine of final perseverance. Those who oppose it have an irresistible array of passages of Scripture to contend with; they have, indeed, when

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they attack this truth, to leap into a lion's den. It is strange that so many of the Lord's people should have been troubled concerning this precious doctrine, which is so clearly revealed in the Word of God. "How shall I endure unto the end? How shall I stand fast in the hour of trial? If my temptations are multiplied if my pains are increased, if my bereavements should follow one upon another, if I should be called to a position of great responsibility, or if I should be cast down into the depths of adversity, how shall I endure it? How shall I be kept steadfast, year after year, and be brought safely home at last? Amid so many rocks and quicksands, storms and hurricanes, how shall my poor water-logged vessel ever enter the port?" O believer, if thou art really called by grace, thou shalt certainly persevere! He who set thy feet a-running in his ways will never let thee stop till thou hast come to thy journey's end. Christ's promise to all his people is, "Because I live, ye shall live also." Your perseverance does not rest with you; else you were indeed a wretch undone; but it rests with your Lord and Saviour, and he will preserve you even unto the end. "As your days, so shall your strength be." With the temptation, he will make a way of escape that you shall be able to bear it. So again I say to you, who are troubled about your ultimate salvation, "Be strong, fear not." He who has begun the good work in you will carry it on, and finish it in righteousness; he will not leave you, for his promise to every one who believes in him is, "I will never leave thee, nor forsake thee."

II. If I have thus dealt with some fears from without; now I am going, for a few minutes only, to speak upon some of the fears which come from within. Multitudes of believers are of a fearful heart because they have not the joys and comforts with which some Christians are favored. God hath some of his people who live very near to himself, and who, therefore, partake of the richest things upon his banqueting table. These privileged saints tell out their joys; but certain desponding Christians, who have backslidden from God, and who, therefore, have not of late tasted of these dainties, cry out, "We cannot be the Lord's people, for we have no such joys as these." As well might the plant in the corner say that it was not planted at all, because it did not stand in the front row of the bed. As well might some small tree in the forest say that it did not live, because it did not tower aloft, like some mighty cedar of Lebanon. Because I am not the fairest rose, but only a humble violet, hidden among the green leaves, am I to conclude that I am not a flower at all? Oh, no, no! We are not saved by our comforts; they are given to us after we are saved, but we are saved without them. Many a soul has gone to hell singing, while others have gone to heaven sighing. It is not right that God's people should hang their harps upon the willows; but better far is

it for us to hang our harps upon the willows than, like Haman, to be hanged upon the gallows that, in his pride he had erected for his own Mordecai." Because we have not all the comforts which some Christians have let us not be fretful and repine; that is the way to prevent ourselves from having them. I would say of the comforts of religion as Christ said of the comforts of this world, "Seek ye the kingdom of God, and his righteousness, and all these things shall be added unto you." Seek Christ first; have his faith in him; and then the raptures, the enjoyments, the blessings, which some of his people have, will be added unto you if the Lord sees that it is well for you to have them. Do you seek those things first, you will neither have them nor any other comfort whatsoever.

Full many there are, also, who are greatly cast down because of the evil within. As soon as there are war-fightings between the two men—the man and the new man—they conclude one that it is all over with them. In such a conclusion, indeed! since, if there was no war, it would be a proof that there was no life. If there were no evil, it would be an evidence that there was but one power within, and that power the evil one.—Draw not, in your internal commotions, from the temptation which assails you, and the law with which it acts against your principles—draw not the inference that therefore you are a castaway if this is rather a reason why you cry, "Who shall deliver me from the body of this death?" and by faith shout, "I thank God through Jesus Christ our Lord."

Very many have come across my too, who are of a fearful heart because they have such little faith, and they think that their little faith will not be sufficient. Ah, believer! your true riches do not depend upon the amount of spending money. The Lord keeps his children rather short of money; but, still, the whole of his wealth belongs to them all the while. The searchable riches of Christ are the treasure of our true wealth; not that which we can manage to lay hold of with the hand of faith. If I have but a hand, but one farthing of faith's wealth, that is a proof that all the riches of Christ belong to me. If I have but as a grain of mustard seed—that it looks as though the first bud of the air, that came my way, might it away—yet, inasmuch as there is hidden within that, tiny mustard seed, a life which only needs the ground to expand and develop it—I am, though my faith be but small, I have met with some, too, who are of a fearful heart, and they would be lost, because they felt that that is a proof of their being elected Christian duty. This is the temptation, that Satan often has a way of godly people. You remember John Bunyan represents Agrippa

Editorial

In discussing the question: "Will the tide of infidelity engulf American Colleges?" Dr. Wm. R. Harper, of the University of Chicago, takes the position that if only the student has been well grounded in the faith before entering college, he will not become an infidel. He says: "If he has been rightly grounded in the fundamental principles, the fire of doubt will only transmute him into a firmer belief. If he has not been properly prepared his ideals will fall, probably never to rise again."

This is an admission that the influence of the universities is to make infidels, only if a student has been well grounded in the faith before entering the university, he may be strong enough to resist the infidel influences and so avoid becoming an infidel.

Dr. Harper certainly is qualified to speak for the University of Chicago, of which he is the President, and it is fair to apply his remarks to that institution. The public are thus put on notice as to what they are to expect. A young man who goes to the University of Chicago will return an infidel, "his ideals will fall probably never to rise again," unless he has first been so thoroughly grounded in the faith as to resist the influence of the University. Since the only hope for the student to avoid becoming an infidel is his previous training, according to Dr. Harper, the whole influence of the University is to make infidels. The idea of a Christian institution, whose teaching will make infidels of all students except those who have been especially trained and guarded against such teaching! Picture it! Think of it!

A Christian institution is supposed to be one whose teaching is such as tends to cure the student of his infidelity, if he enters as an infidel. Christian institution is one whose atmosphere and influence are supposed to be distinctly Christian, and whose teaching will cure any infidelity the student may have. But here is Dr. Harper telling us that these Christian (?) institutions make infidels of all the students possible, and fail to make infidels of those only who have been so thoroughly grounded in their faith, that the infidel influence of the university cannot overcome that faith. He says: "This is an age of skepticism. The university training tends to make the student doubt the lessons which he blindly received in his childhood."

Better that a university, buildings, grounds, endowment, faculty and all should be thrown into the depths of the sea, rather than that it should make infidels out of any of its students. Yes, infinitely better. Does the reader think this is too strong language? Listen: "And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him through whom they come! It were well for him that a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble" (Luke 17:1, 2, Rev. Ver.)

Dr. Harper's remarks apply to the University of Chicago, of course, and to other like institutions in the North. In the South

the case is different. Our Christian institutions in the South are not pervaded with an infidel atmosphere, nor are they centers of infidel teaching. A young man does not need to be specially guarded against infidel influences in order to safely enter one of our Southern institutions. God grant that it may ever be so!

There are many earnest and true Christians in the North, and the wonder is that they sit calmly down and allow infidel influences to take possession of their universities. It cannot be because they are ignorant of the facts. It was May 17th when Dr Harper made this deliverance in the Chicago Inter-Ocean, and we have watched in vain for a single protest from the North. It is high time the orthodox Christians in the North were asserting themselves. If they keep still, there will be no orthodox Christians in the North in the next generation.

Nor long since we quoted from our Disciple neighbor, the Christian Companion, the editorial statement: "We do not conceal, but openly preach the fact that immersion is necessary to salvation." We further quoted its claim that the Disciple ministers generally preached the same thing. We asked whether the editor had met the Revs. E. L. Powell, of Louisville, and B. B. Tyler, of Denver, and offered a handsome chromo to the editor if he would "produce a statement from either of these eminent Disciple preachers that 'immersion is necessary to salvation.'"

Now the Companion comes back at us, calling on us to produce statements from these ministers to the effect that they do not believe immersion is necessary to salvation. If we were to go through their published utterances we might do so, but there is no occasion for that. The Companion claimed that the Disciple knew, "from the Atlantic to the Pacific, and from the Lakes to the Gulf," were of like mind. We suggested the most prominent Disciple minister in Louisville, Dr. Powell, and the leading Disciple minister west of the Mississippi, Dr. Tyler, as good examples, and offered a handsome chromo for a statement from either of them that "immersion is necessary to salvation." The editor's calling on us to produce statements to the contrary, is a confession that these ministers do not teach as he claimed. If they do teach that "immersion is necessary to salvation," what possible reason could there be for concealing the fact? That the editor is unable to get from these leading ministers of his own faith such a statement, proves that they do not teach any such thing. We renew our proposition to give a very handsome chromo for such a statement from either of these eminent ministers. Let the editor either produce such a statement, or else retract his claim as regards these ministers. They live in the territory between "the Atlantic and the Pacific," and from the Lakes to the Gulf," and the editor has "mixed and mingled" with them.

The Companion goes on with a recklessness that is amazing to say: "The 'be dipped or be damned doctrine' is taught by the Baptist church, by the editor of the Recorder, and by all Baptist preachers we have ever met." Italics his.

Now here are three distinct

statements, viz.: 1st The "be dipped or be damned" doctrine is "taught by the Baptist church;" 2nd It is taught by the editor of the Recorder, and 3d It is taught by all Baptist preachers the editor of the Companion ever met. Now we most squarely and most emphatically deny each of these three statements, and we call upon the editor of the Companion, as an honorable man, to make good these charges with proof, or else to retract the charges with ample apology for making them.

DR. GRAY is arranging to have the alumni of Georgetown College appealed to in behalf of the \$75,000 he is raising for the endowment. An agent in each class is being secured, who will appeal to each surviving member of his class, and who will thus raise a class contribution. It is hoped that a goodly sum will thus be realized. Dr. Gray expects that these class contributions will average \$1,000 each. If this be fully carried out, it will nearly make up the required amount; but we cannot count on that. Some of the classes are very thin, and we take it, some have entirely passed away. We do not suppose that the earliest classes have now a single representative on earth. We hope, however, that their descendants will interest themselves in this matter and will make up a class contribution, so that each year of the College may be represented in this movement. The time is short, for unless the \$75,000 is secured by Dec. 30th next, the offer of Mr. Rockefeller to give \$25,000 lapses.

DR. LORIMER well says: "The time has come for press and pulpit to speak out, ring clear, the inspired exhortation: 'Abstain from every form of evil.' I am aware that to do this exposes the preacher to the criticisms of those, who like Lord Melbourne resent the application of religion to every day life. But a dumb church in an evil age is itself the worst of evils. It lends the sanction of its non-committal silence to the iniquities and oppressions of the times, and so facilitate their progress."

Dr. Lorimer is no believer in the Gamaliel doctrine that things are to be let alone. Wrong is to be resisted, error is to be antagonized and the advocates of lies are to be opposed. The most alarming feature of this age is the readiness with which those who should be valiant for the truth allow error to pass unchallenged, and to do its deadly work unhindered. Let Dr. Lorimer's stirring words be heeded, and let us bestir ourselves in behalf of truth and righteousness. "This world is not a friend to grace to help us on to God." We are to be good soldiers of Jesus Christ if we would witness the triumph of His kingdom.

The Baptist (London England) says: "Mr. Summers is a man who loves digging in records and old papers. Last year he was the guest of the Baptist minister at Tewkesbury, and they discovered some old church records going back to the sixteenth century. Part of it was written in a simple cypher, which they managed to solve, and found that it threw much light on the events of time, and especially of the sturdy independence of our Baptist forefathers." We are anxious to learn more about these records. On August 1st, 1641 the Court of High Commission (which punished religious

offenses, as the Court of Star Chamber punished such as were political), went out of existence, by act of Parliament (a copy of which we have in our possession) signed by the King, July 5th, 1641. Before that time Baptists had to conceal themselves and they could not safely keep records because they would thus furnish clues to their enemies. This is why records for those times are so scarce. The old church records, above mentioned, were in cypher so as thus to baffle the officials, should those records fall into their hands.

MR. BALFOUR, the British Premier, has made a fulmination against the Baptists and other Dissenters in England who are refusing to pay the infamous education tax to support ritualistic schools, recently levied. Dr. John Clifford has replied to the Premier in masterly articles in the London papers. Intellectually the Established Church in Great Britain is no match for Dissent. Among other things, Dr. Clifford says: "Like Admiral Duncan at the battle of Slugs in 1340, we have taken the depth of the water, and when the ship Venerable goes down, our flag will still fly." We know what is at stake. We know our duty. We shall not flinch. We will not, we cannot submit. Amen and amen!

It is sometimes objected to the doctrine of endless suffering that it is inconsistent with the mercy of God. But why so? The existence of endless suffering is no more inconsistent with God's mercy, than is the existence of suffering at all. If suffering can exist at all, under the mercy of God, it may exist forever. No one who denies endless suffering has ever attempted to answer the question—For how long a time may suffering exist consistent with the mercy of God? Suffering must exist so long as sin exists. Since sin is eternal, suffering must be eternal also. Mercy does not prevent suffering for a while; and hence mercy does not prevent suffering forever. Not till sin ceases can suffering cease. Given sin and immortality, and endless suffering necessarily follows.

THE Journal and Messenger objects to Dr. Christian's speaking of Anabaptists of the 16th century as Baptists since, the J. and M. thinks, those Anabaptists held "many views which Baptists have always rejected." But Dr. Christian always gives chapter and verse in proof of all he says. So far no one, to our knowledge, has disputed the accuracy of any of his quotations. It was charged by their enemies that those Anabaptists held many horrid doctrines; just as the same thing today is charged by Roman Catholics and others on Baptists, but those charges are by no means to be taken at their face value. A Louisville religious paper only last week charged that Baptists hold that a man must "be dipped or be damned." According to that, the editor of the Journal and Messenger in A. D. 2203 might claim that there are no Baptists on earth today.

Dr. LORIMER claims that he has proved by experiments that rays projected from the newly discovered metal radium enable blind persons to see partially. Radium must be a wonderful thing. Its possibilities are just beginning to be disclosed.

Editorial Varieties

The Rev. M. Baxter, an Englishman, has set the year 1929 for the end of the world.

We heard recently of a man bequeathed all he had to a son, five sons and three grandsons.

Certainly Pope Leo took a very class disease—"southern" advanced pneumonia. A pontiff should not contract an ordinary ailment.

Dr. Alexander McLaren, retired pastor of his church in Chester, England, and became emeritus. Mr. Roberts, who years been associate pastor, became pastor.

Prof. J. A. Baker has resigned Bowling Green, Ky., to teach where he becomes head of the department of the Southwestern Baptist University. We congratulate him.

The Turkish censor refused to let the Bibles of the American Bible to be circulated in the Turkish because the word "Macedonia" in 1 Thess. 1:7 and 8. He had the words "the vilayets of Salonica" substituted.

A few years ago the Unitarian in Boston, where Dr. M. had preached, gave up the ghost, the Unitary church, of like faith, where Dr. Robert Collyer has disbanded. There is no Unitarian faith (?) if we can faith.

A new church edifice was built a leading doctor of divinity went to examine it. After going he said: "It is a beautiful building only three faults. You cannot see you cannot hear in it, you cannot in it." Let building committees special care to these points.

A Methodist preacher in the Christian Advocate (July 10) tried to prove sprinkling is among other things, says: "The silt, a learned Baptist said through investigation, immersion was not practiced back of 1611." There it is again with this sort of thing stop!

We are pained to hear of the death of Dr. Walter Vager of ville. He was a son of B. Vager, long a leading physician and state and a zealous Baptist, was a brother of Dr. Arthur Georgetown College. Dr. Vager was the youngest of the family was a young man of bright

It was a little startling to sentence as coming from one who is a Christian as well as an avid living man of science, "the afraid of being free thinkers." next sentence shows in what sense used the term—"If you think enough you will be forced to believe in God, which is the foundation of all religion."

We deeply sympathize with and honored brother, Dr. A. C. in his sore bereavement. An illness in their home in Lebanon, Graves passed away. For she had been a true, devoted, faithful servant of God; and serves on without her loving ship. The editor of the Western Messenger went to Lebanon to conduct the funeral. The whole city were deeply moved. Dr. Graves have long had a heart's hearts in all parts of the land to him now in his great

When the editor of the Western Messenger declined to serve on the committee of the Home Bureau Diaz matter, the Hon. E. W. of Missouri, also declined. The editor's declination as the Dr. B. H. Marsh felt that was no meeting of this committee in Atlanta at the time the matter is allowed to rest for the present, and it is something more will be done till the matter takes hold. But a break-neck hurry about the good committee as the editor has the declared purpose of "making an full publication" can be faithfully expected.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine) - Pastor Eaton discussed "Liberalism" and "Prosperity." One received for baptism.
Broadway - House closed for repairs.
Chestnut St. - Pastor Weaver's topics were "Devotion to Christ" and "Evangelism." One baptized.
East - Pastor Gill spoke on "Forgiving our enemies" and on "Jesus the Deliverer."
Mc Ferran Memorial - Bro. J. N. Prestidge preached.
Twenty-second and Walnut - Pastor Downey's themes were "Who art thou?" and "Capital punishment." One received for baptism.
Clifton - Pastor Foster's themes were "Satan, an angel of light" and Jesus Christ despised and rejected.
East Mead - Pastor Leonard spoke on "Leaving out Heaven," and Bro. E. N. Johnson on "The one Mediator." Five received for baptism.
Franklin St. - Pastor Jenkins spoke on "Faith plus," and Bro. W. M. Bruce on "Repentance." One received for baptism and one profession.
German - Pastor Janzen's topics were "Heavenly sounds on earth" and "Sowing in tears, reaping in joy."
Highland - Pastor Davis' subject was "Jesus and the common people." No meeting at night.
Logan St. - Pastor Tralle spoke on "Personal work" and on "Weighed and wanting." Two joined by letter. Bro. Everett Gill is preaching in the lot with good prospects.
Parkland - Pastor Taylor's themes were "Regeneration" and "The feeding of the 5,000." One baptized.
Seaside St. - Pastor Clarke preached "Pilgrims" and had a young people's meeting at night. Two joined by letter.
Third Ave. - Pastor Allen's subjects were "Cheerfulness" and "Prosperity of Christ's kingdom." One baptized.
Twenty-sixth and Market - Pastor Hild's topics were "Thy kingdom come" and "We are true men."
Thirty-sixth and Grand - Pastor Mohr spoke on "No compromise in religion" and on "Soul-winning." One received for baptism.
Pine Valley - Pastor Bennett preached on "The meaning of baptism." Five baptized. Meeting closed Friday night with twelve additions. Pastor Bennett says he never heard a clearer, stronger and more helpful series of sermons than his. Calvin M. Thompson preached in his meeting.
Liberty - Pastor Powers' topic was "The love of God."
Litchfield - Bro. A. Finch preached "Watchfulness" and "The atonement."
Van Buren St. - Pastor Ray preached "Doing nothing without Christ" and "Christ seeking and saving."
Glenview - Bro. J. S. Dunlap spoke on "Neglecting duty."
Maryland - Pastor May rejoices in the baptism of his wife. He preached on "Faith."
Cohlerston Avenue, (New Albany) - Pastor Woodward preached on "The Samaritan" and on "The lost sheep." Tent meeting in progress with good prospects. One received for baptism. Bro. J. G. Dobbins is preaching.
Eight Mile - Pastor Gobbs spoke on "Satan hiding from God." Two received for baptism.
Hazelwood - Pastor Althoff's subject was "New creation." New church to be organized.
TEA AND COFFEE DRINKERS
The Horsford's Acid Phosphate. It cures the nervousness and disordered digestion caused by excessive use of Tea, Coffee or Alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

organized at 3 p. m. next Sunday.
Hope Mission - Pastor Bruce reports a good week.
Pastor Eaton presented a paper showing the objections to the Revised Version of the Scriptures, leaving the others to present the favorable points.

THE STATE.

Pastor Martin is being aided in a meeting at Shepherdville by Bro. J. P. Jenkins with good prospects amid great difficulties.
Pastor English, late of Garfield, Ky., but now of Gas City, Ind., is visiting relatives at Stephensport, Ky. He paid us a pleasant call as he passed through the city. He is a man of force for truth and righteousness.
Bro. W. B. Cave writes: "Please announce through your columns that South Cumberland River Association meets with Oak Grove church, Pulaski county, on Wednesday, Sept. 10th, ten miles southwest of Somerset. This I have of Eld. Jacob Mayfield, a member of that body."
Bro. E. B. Caldwell, clerk, writes from Waysburg: "Seeing in your columns that Cumberland River Association meets at Flat Lick church, that is a mistake - it meets at Rock Lick church on the first day of September, about eight miles east of Somerset."
Pastor J. S. Dill, of Virginia, has been called to the pastorate of the Bowling Green church, and has accepted it. We welcome him to Kentucky and congratulate him on assuming the pastorate of one of the best among our noble Kentucky churches.
OTHER STATES.
The charge was made against Bro. C. D. Daniel, our missionary in Havana, that on one occasion he administered the communion to every one who was present, and that four Catholics communed, that a woman had been allowed to preach in the church, and that Bro. Daniel baptized ungenerous persons. Bro. Daniel denies all the charges with emphasis. He says that at the communion he announced the Baptist position, and that the two deacons passed the elements. If any Pedobaptist communed it was unadvised and without his knowledge or that of the deacons. He is far from being an open communionist, nor from believing that women ought to speak in public worship, and he believes with all his heart in a regenerated church membership. Bro. C. D. Daniel is an able and godly man, a thoroughgoing Baptist and is doing good work for the Master.
Pastor W. M. Nevin, of Washington, has welcomed 100 new members into his church during the past year. We are glad to hear of his good work. Pastor Nevin will spend August in Kentucky.
Pastor A. M. Croxton writes from Heath Springs, S. C.: "You will please change my address from Heath Springs, S. C. to Norman, Okla. I have accepted call to the pastorate of the church at that place."
Pastor W. T. Scott writes from McLeod, Okla.: "I am a Kentucky boy. I left 'Old Kentucky' last August. Baptists are doing a great work in Oklahoma. The largest and most important pastorates are held by Kentucky men. Success to the Reconvexa and the Baptist Book Concern."
The church at Claude, Texas, held a good meeting resulting in 24 additions, 13 by letter and 11 by experience and baptism.
Pastor J. M. Saffley, Atlanta City, Ala., has had a good meeting. Twelve additions, 9 by experience and baptism. This church has a bright future.
The church at Georgetown, La., has been graciously blessed, their meeting resulted in 30 additions to the membership and church wonderfully revived.
The meetings at Naples, Texas, closed with 25 additions in all, 12 baptisms.
The new meeting house at Providence, Ala., has been set apart to the worship of God. Bro. C. T. Culpepper preached the sermon. A Sunday School has been organized. Prof. J. J. Yarborough, superintendent.
Pastor C. G. Young writes from Roswell, N. M.: "In our beautiful little Western city of 5,000 people the Baptist cause is in the shape. We have a large plant. Recently a meeting brought us 38 new members. During nine months of present pastorate 80 people have joined the church, 30 by baptism. We are praying that God may call some one from among us to the work beyond the sea."

ANNOUNCEMENT.

Please permit me to announce through your columns that the next session of the Southern Baptist Theological Seminary will open October 1st, 1903, and also to add for the special benefit of pastors who cannot come to the Seminary for a complete course that an eight months' Pastors' Course will prove exceedingly valuable to all who can avail themselves of the opportunity to take it. While it is true that the majority of students for missions are young age men who have been trained in college, a goodly number every year of our best students are those who have not been to college, but who have passed the age when they can enter college, and so come to us for a single year's work. By all means let the young men who can do so ought to go to college before coming to the Seminary, and I refer now only to those who have not been able to go to college and who will never be able to do so.

The opening of the doors of the Seminary to young women who desire to fit and secure for missions, has proven a wise move in the right direction. Twenty-four young women were enrolled and pursued studies with us during the past session. Some of them did work in the preparation of examination papers ranking with the best that was done by all students in the ministry. Their responsiveness is still solicited for young women who desire to come to us for this purpose, and all the privileges of the Seminary are open to them.
E. Y. MULLINS,
Louisville, Ky.

DEAR RECORDER -
The Campbell County Association will meet this year with Grate Lick church, on Aug. 19 and 20. Those desiring to attend will please note the following:
Those desiring to attend on the 18th will come to Newport, Ky., take the Licking Bus at Fifth and York Sts., at 2:30 p. m., arriving at Grate Lick at 7 p. m. Those desiring to come on the morning of the 19th must reach Newport in time to take the special Association Bus at 6:30 a. m. This bus will leave the First Baptist church, corner First, corner Eighth and York Sts., at 6:30 a. m., and arrive at the Association at 10 a. m. The distance is 28 miles. Make your choice, brethren. You will be entertained, and you are cordially invited. Yours in the faith,
W. HEADLE, Pastor,
Grate Lick, Ky.

Mrs. Nannie S. Sautley, of Stanford, on the 21st inst., was married to Mr. Joseph C. McHenry, who is a leading citizen of Stanford and Superintendent of the Baptist Sunday School. She is the teacher of Latin in the Stanford High School. The ceremony was performed by the bride's father, Dr. William Shelton. We extend our heartiest congratulations.
On the 22nd inst. the Rev. Wiley B. Glass is to be married to Miss Eunice Taylor, daughter of Mr. and Mrs. J. M. Taylor. The marriage is to be in the Baptist church of Kasse, Texas. They will be "at home" after October 28th at Lai Chow Fu, China, where they will labor under appointment of our Foreign Mission Board. We offer our congratulations and benedictions.

MARRIED.
At Eureka Springs, Ark., on July 15th, Rev. Sidney Brumfield and Miss Ella Eaton were married, by Rev. James Brumfield, brother of the bridegroom, assisted by Rev. Z. T. Eaton, father of the bride.

A Constipation Cure That Actually Cures
is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headache, nervousness of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 89 Seneca Bldg., Buffalo, N. Y. Sold by all leading druggists.

If Your School is not Using the Convention Series in your Book Send for Samples and Compare with those You are Now Using.
OUR SPECIALS for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and The Jesus Leaf, for adult grades, unique among Sunday school publications.
Send for Samples.
Our B. V. P. U. Quarterly is in Constant Demand for the B. V. P. U.

PRICE LIST PER QUARTER.
The Convention Teacher \$0 12
Bible Class Quarterly 12
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Primary Quarterly 2 00
The Jesus Leaf 1 00
The Primary Leaf 1 00
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B. V. P. U. Quarterly, in dollars of 10, each 6
Kind Words, weekly, no advertisement 13
Youth's Kind Words, semi-monthly 6
Bible Lesson Pictures 12
Picture Lesson Cards 12
OTHER SUPPLIES.
Sunday School Record, complete each \$1 00
Class Books, per dozen 40
Class Collection Envelopes per dozen 50

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

ORDINATION.

The United Baptists of Christ at Seven Springs, Crittenden county, Ky., met July 12th 1902, for the purpose of ordaining to the office of deacon Bro. Len Travis, Leslie Burkhaw and Jessie Lewis. Bro. Travis and Jessie Lewis were brought up to order, and by a motion of J. C. Kinsolving, Bro. Henry Hodge was chosen moderator and Sister Pollie Travis clerk. Bro. Eli Caton being present, was invited to preach the ordination sermon, to which he kindly responded, using as a text the sixth chapter of Acts. After remarks by Bro. Caton, the proshytery proceeded to the work of ordaining the three brethren. Bro. George Summers was asked to read from the Scriptures, and to question the three brethren in regard to their faith and duty that is enjoined upon them as deacons. It was moved upon the hearts of the brethren to give the \$75.00 for the endowment of Georgetown College. The ordination prayer was offered by Bro. John Lockhart. Address by Bro. George Summers. Bro. Lockhart was asked to deliver the charge to the deacons. Bro. J. C. Kinsolving was called upon to deliver the Bible to the deacons. Moved and seconded that this presbytery adjourn; motion carried.
H. HODGE, Moderator.
P. TRAVIS, Clerk.

ROANOKE COLLEGE.

Roanoke has closed its 50th year. Students were in attendance from 13 States, Mexico and Korea. The College has a curriculum which solicits attention to all the wants of all students. The instruction is thorough and the standard high. The Faculty is famous for its beautiful mountain scenery and beautiful climate. The moral, social and religious advantages are unsurpassed. The Catalogue of 62 pages shows that Roanoke College is abreast of the times in its facilities and equipment. Write for Catalogue, address Prof. I. McReynolds, Sec'y., Salem, Va., U. S. A.

In the fact of a man's character or temper not agreeing with his ours, of his not showing in regard to passions, of his not having the same disposition of spirit as ours, a reason for us to hate him? Has not everybody his own free will, his own character, temperament, habits, passions and ways? Ought we not to be indulgent to every one, to respect every one's personal freedom, when even the Lord did not violate? John Bergieff.

DEAR RECORDER:
Are you sure that the gates of the St. Louis Exposition are to be closed on Sunday? I know that the Congress so voted, but so it went as to Chicago. You know how it was evaded. I have no doubt a similar evasion will succeed at St. Louis. Indeed it seems impossible to have any vote honestly carried out when the "managers" wish it otherwise. I have already seen indications that the St. Louis managers intend to violate the Congressional prohibition of open gates on Sunday.
Yours,
C. E. W. DOMS.
Marietta, Ga., July 16.

DEAR RECORDER:
We are now located in Oklahoma Territory, Grant county, and are one mile from a Baptist church, where my husband and I united by letters early in May. It is a wide awake church and Sabbath School full of the zeal of the Sabbath School. We are desiring to be registered. Will you please change our address from Renfrow, I. T., to Caldwell, Kan., Rural Route, No. 6, so we can get our mail delivered near our house?
J. F. WATSON.

GEORGETOWN MEETING.

A very interesting and profitable meeting of the Baptist Young People of Kentucky was held in Georgetown, beginning Wednesday evening, July 15, and lasting through Sunday. The entertainment and arrangements by the Georgetown church were excellent, fully up to the excellent welcome spoken by President Gray, of the College. Among other things, in a short, model address, he said: "Our welcome is as free as the gushing of the water from the Big Springs, for which our town has celebrated more than one hundred years."
Pastor Hibbs, in his response to the words of welcome introduced a matter which gave tone to all the future meetings. He spoke from his own experience of the need of prayer, that God would move the hearts of the brethren to give the \$75,000 for the endowment of Georgetown College.
Pastor Everett Gill, of East church, Louisville, was elected President, Pastor Adams having declined reelection because of pressing duties at home and in the interdenominational temperance work.
Pastor Pulhara of the Georgetown church, was chosen as First Vice-President. Pastor Tralle, of Logan-street church, Louisville, was re-elected Corresponding Secretary, transportation leader and treasurer. Pastor Musselman, of Maysville, was made Recording Secretary.
Bro. C. M. Trues, of Clinton, Mo., was to make the first address, but was detained in Lexington by sickness. The time was given to the consideration of Georgetown College endowment, as suggested by Bro. Hibbs. Dr. Gray took charge, speaking briefly of the need for more endowment and how to get more endowment. He said that the income from present funds is much less than ten years ago, though the College was getting better interest than the banks. This called for a larger principal. More funds are required to enlarge the teaching force - at least one more full professor should be added. Means of maintaining the plant as it is now, and for a fire-proof library building. Many scholarships could be profitably given. He urged that large gifts to various institutions had hindered the small giver, reducing his feeling of responsibility, and plead for a large number of givers, the number of gifts to all institutions which followed the campaign for funds for education, and of the late remarkable growth of the Baptist schools of Texas, particularly Baylor University, and said that similar results would doubtless follow in Kentucky. President Gill closed with prayer.
Gill will not permit a detailed report of the many the lectures and addresses. Mention must be made, however, of the two special series of lessons preparatory to Bible study in the Sun-

Family Circle.

Stories for the Young and Old.

PATRIOTISM.

BY GEORGE H. HANSELL.

[An Esteemed Resident of New York City, Aged 90 Years.]

"The Fourth of July will be here pretty soon, and there'll be such a racket from day dawn till noon. That all who are lovers of rest and fresh air...

staggering in from the saloon. She was easily aroused from the soundest sleep she was permitted to enjoy. On the night of the bar-room tragedy, she was awakened by a muffled noise at the front door. She cried out, "Is that you, William? I will open the door."

When she turned her eyes to the picture of her husband as it hung in the costly frame upon the wall, her heart would grow sick to the very breaking, and with agonizing noise at the front door...

"John, all this was hard for me to bear, and I felt it was true, but I was glad I could say that you had repented, and that you had sold your last glass. How kind and helpful we should now be to that poor crushed family."

CHAPTER VIII. A COURT SCENE.

Dravry, anxious months had slowly dragged along to Frank Noble as he waited in jail for the coming of his court day. His poor wife seemed to suffer more than he did. Her once beautiful face, rosy and bright, had grown pale and wan.

ed. The loss of citizenship, the wreck of homes, the anguish of broken and bereaved hearts, the disgrace and poverty inflicted which this bar-room tragedy imposed and reveals should outweigh all the money ever collected in this town as saloon license.

When his wife would follow her till she had disappeared beyond the range of his vision? Then he would pace his cell back and forth and rave like a maniac. He would curse the bright day he led his long, dreary life to the altar.

The court room was crowded, the jury was empanelled, the lawyers were at their places. The sheriff conducted Frank Noble from the jail to his place inside the bar—his pale, emaciated wife and little boy were at his side.

"Yes, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be able and willing to help in some work she had undertaken.

able lawyers on both sides had finished their pleadings to serious and reflecting jurors, and in the presence of a crowded court room of solemn spectators, the jury filed into their room with the court and hurried to their verdict.

Frank Noble had perhaps expected this or the death penalty. He seemed but little affected, but his poor wife—it was different with her, she had hoped against hope for her husband's acquittal.

AN ABUSED WORD.

Self-sacrifice is a plain word, which it ought not to be possible to pervert or misunderstand. Nevertheless, the mistake is often made of applying it to an effort to exalt and excrete one's own soul—which is but a subtle form of selfishness, after all.

"Well, my I ever preserved from being nursed by anybody who does it as an act of self-denial!"

"Nothing, perhaps," I used to reply; "but it must be infinitely pleasanter for patients to feel that whoever is nursing them is feeling a cheerful satisfaction in doing them good, than that it is meritorious to perform an unappreciated duty."

JERKILY GOOD.

"She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real good—in the way the good boy behaves and starts and jerks, and cannot be depended upon to run steadily or smoothly."

They know themselves to be kind-hearted and self-motivated, but their prejudices and unreasonableness, like their better impulses are jerky, and no one can be quite sure which will be uppermost. It may be the chill or the fever which has the ascendancy, and, since feeling the pulse at long range is impossible, the timid to choose—Wallingr.

We may pray for anything not wrong in itself, with good freedom if we do not pray selfishly. But the answer to the prayer may be as it was to Paul, not the removal of the thorn, but instead a growing insight into its meaning and value.—James Freeman Clark.

"She was newly married, and did not know a little bit about either keeping or shopping. It was a cruel blow, but the grocer was a clever man, and could interpret them easily. "I want two pounds of parsnip sugar," she began, with a businesslike air.

HAY-FEVER AND ASTHMA.

A New and Positive Cure for Hay-Fever and Asthma. CURED BY THE KOLA PLANT. A New and Positive Cure for Hay-Fever and Asthma. CURED BY THE KOLA PLANT.

GERMAN BANK, First and Market Sts., LOUISVILLE, KY. CAPITAL, \$1,000,000. SURPLUS, \$200,000.

McSHANE'S BELLS. No. 1141 Broadway, New York City.

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The Effervescent Stomach Cure. For indigestion, flatulence, and all ailments of the stomach.

SICK MADE WELL WEAK MADE STRONG.

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures are Effected that Seem Like Miracles Performed. The Secret of Long Life of Olden Times Revived.

The Remedy is Free to All Who Send Name and Address.

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medical science, Dr. James William Kidd, 27 Baiter Building, Port Wayne, Ind., makes the startling announcement that



DR. JAMES WILLIAM KIDD.

He has recently discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving beam, to cure any and every disease that is known to the human body. There is no doubt of the doctor's astuteness in making his claim and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is not of his own making, but is based upon experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, as there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by some doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fever, consumption, coughs, colds, asthma, catarrhs, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous. Partial paralysis, locomotor ataxia, dropsy, gout, arthritis and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life," and he sends it free to every sufferer. State what you want to be cured of and the cure ready for it will be sent you free by return mail.

Information has been received in the Home Board rooms, from its attorneys in Havana, that the Court of First Instance had decided in favor of the Board in its suit for ejectment of Dr. Diaz, and those with him, who had moved into the Jane building and were occupying it for dwelling and school purposes. Possibly this does not establish the claim of the Board, as far as title is concerned, but shows how the judge regards Diaz' right to hold possession of the property. It is probable that Diaz will appeal, but the Board's attorneys do not have any doubt as to the confirmation of this decision.

Be alone with God as much as you can; that has been my chief secret.—Rev. B. M. Adams.

All members of churches should write to this office for a copy of the Elixir of Life, and for a free copy of the book, "The Secret of Long Life."

BAPTIST YOUNG PEOPLE'S UNION

(Continued from 4th page.)

habits; (5) the desecration of the Sabbath; (6) sacrifice of health. Dr. VanDeventer declared, in conclusion, that in his church he spent as much time in the preparation of the normal lesson as his neighbor.

OPEN PARLIAMENT.

The open parliament was begun with the reading of the Scripture lesson by Rev. M. A. Lery, of Massachusetts. He then offered a fervent prayer and was followed by Rev. Dr. L. L. Henson, of Providence, who complimented the beautiful decorations of the auditorium and made some important announcements.

Rev. J. C. Masece, of Raleigh, N. C., was then introduced and took charge of the open parliament. He began by giving some important suggestions for improving one's life, first, by showing the spirit of Christ; second, by prompt testimony; third, by consecration and service.

Rev. J. E. Smith, of North Carolina then spoke on "Practical Application of Consecration." Everyone of us," said he, "is under God a revealer of truth. God wants to discover to the world the things of God. Saul went out to destroy the faith, but became a defender, being filled with the Holy Ghost. You and I are called to be the defenders of the faith."

Dr. E. P. Jones, of Kentucky, was next recognized and spoke along the same line. "A determined purpose in life," said Dr. Jones, "will make a consecrated life. Our powers should be back of our individual aims."

Rev. H. T. Musseleman, of Kentucky, said he got his clue to consecration from Henry Drummond. Communion with Jesus Christ, said he, "is the clue. Begin the morning watch by looking into the face of Jesus."

Rev. Mr. Jenkins, of Georgia, said the revised translation of consecration is "full hand." "Our young people," he said, "should be full handed. We should instruct our young people that they are here for the work of God. When the invitation is given for persons to come forward to be prayed for, the young people scattered through the audience can do a great personal work."

Rev. William D. Upshaw was recognized next. Consecration means more than prayer. There must be action. He told several striking incidents, illustrating his point.

Mr. Ralston spoke next. He spoke of the discouragements the Christian worker meets with. "We must take a comprehensive view," said he, "looking back from where you have come. It takes time. The plodding process is necessary. So are the sinews of Christian life made."

G. W. Collier, of Georgia, said the object of life is self-culture through and for service. No matter how much culture we attain it is of small service unless we take hold of the work that is before us. A little culture that is used is of more value than much that is not used."

Dr. J. B. Taylor, of Atlanta, was the last speaker, and then Dr. Masece asked the audience to remember his opening admonition: "I am but one in a great multitude, but what I can do I will do."

Prof. McCrimmon presented to the convention two pretty Canadian flags, bringing greetings from the Baptists of Canada. The flags were accepted with great enthusiasm.

ism, the vast audience rising en masse to express their gratification.

SATURDAY MORNING AND FLAG.

One of the features of the morning was the speech of Samuel D. McKenny, of Alton, Ill., when he made the response on behalf of his state. Mr. Kenny spoke for a union of North and South, for a burial of all differences and declared that it was time "for Northern people to stop putting 'Uncle Tom's Cabin' before the eyes of its children."

"We have had enough of 'Uncle Tom's Cabin,'" declared Mr. McKenny, "and the people of the North should not give it to their children to read, engendering feeling and bitterness. We need to cease giving ear to the prattle against the South and to unite in praising the name of Lincoln and Lee, of Grant and Jackson."

Mr. McKenny was so earnest in what he had to say that when his two minutes were up and the buzzer began to sound, announcing that his time had expired, he continued to speak until he had finished and the great crowd applauded him enthusiastically.

All of the responses were enthusiastic expressions about the work of the Baptist Young People's Union, and many of them were full of gratitude and appreciation for the splendid welcome that the visitors have received in Atlanta. When the representative from this state was announced to speak there was a great demonstration on the part of the audience, showing that the several thousand delegates had all found a warm welcome here.

The morning exercises of the Baptist Young People's convention were begun with a praise service at 9:30 o'clock. Nearly the entire chorus was present and the beautiful songs reverberated through the great building while a mighty throng of people poured through the doors and many state delegations were shown to their seats.

RESOLUTIONS ADOPTED.

The report of the committee on resolutions was called for. The committee submitted the following report which was unanimously adopted:

Resolved: That in these times when the desire for gain and pleasure seems to be having an unusually rapid growth, turning the hearts of many away from the full and complete service called for in the teaching of the master, we call upon our young people to completely consecrate themselves to the Lord Jesus Christ and his service, in all the daily affairs of their lives.

Resolved, That we express our gratification that the young people's movement in our beloved denomination has so thoroughly won the confidence of our churches, and we desire to remind the local societies that the very perpetuity of the movement will depend largely upon their maintenance of a proper auxiliary relation to their churches.

Resolved, That we note with pleasure the earnest effort on the part of the general management of the B. Y. P. U. A. to hold the organization true to its object as expressed in the constitution, especially in the empowerment of the young people in all missionary activity, through existing denominational organizations; and we urge all local societies to be true to the spirit of the constitution in their recognition of and loyalty to their several general boards for the year.

DISAGREEABLE REFLECTIONS



The mirror never flatters; it tells the truth, no matter how much it may hurt the pride or how humiliating and disagreeable the reflections. A red, rough skin is fatal to beauty, and blackheads, blotches and pimples are ruinous to the complexion, and no wonder such desperate efforts are made to hide these blemishes, and cover over the defects, and some never stop to consider the danger in skin foods, face lotions, soaps, salves and powders, but apply them vigorously and often without regard to consequences, and many complexions are ruined by the chemicals and poisons contained in these preparations.

Skin diseases are due to internal causes, to humors and poisons in the blood, and to attempt a cure by external treatment is an endless, hopeless task. Some simple wash or ointment is often beneficial when the skin is much inflamed or itches, but you can't depend upon local remedies for permanent relief, for the blood is continually throwing off impurities which irritate and clog the glands and pores of the skin, and as long as the blood remains unhealthy, just so long will the eruptions last. To effectually and permanently cure skin troubles the blood must be purified and the system thoroughly cleansed and built up, and S. S. S., the well known blood purifier and tonic, is acknowledged superior to all other remedies for this purpose. It is the only guaranteed strictly vegetable blood remedy. It never deranges the system or impairs the digestion like Potash and Arsenic and drugs of this character, but aids in the digestion and assimilation of food and improves the appetite. Being a blood-purifier and tonic combined, the humors and poisons are counteracted and the blood is made rich and pure, and at the same time the general health and system is rapidly built up and a good health is established.

After using the medicine for several weeks I felt a little of the old skin trouble returning, so I continued to give it a fair trial. After using the medicine for a month, taking in all six bottles, I felt a good deal better. My general health was improved, and I was all round tonic. Yours truly, Mrs. M. E. F. F. F.

Some two years ago I suffered from a severe hemorrhage of the blood. Small rash or pimples were all over my face and neck, and I was worse day by day for several weeks. Seeing S. S. S. advertised in the papers, I bought a bottle and used it. After using the medicine for several weeks I felt a little of the old skin trouble returning, so I continued to give it a fair trial. After using the medicine for a month, taking in all six bottles, I felt a good deal better. My general health was improved, and I was all round tonic. Yours truly, Mrs. M. E. F. F. F.



If you have any skin trouble send for our free book, "The Skin Diseases." No charge for medical advice. Write us about your case. THE SWIFT SPECIFIC CO., ATLANTA, GA.

CURED WHEN OTHERS FAILED

1056 Wisconsin Avenue, CHICAGO, ILL., Oct. 25, 1902.

Wine of Cardui can always be relied upon to cure when everything else fails. It is a certain cure for female diseases in their worst forms. I suffered for years with ulceration. Intense pains in the womb and ovaries and dreadful headaches afflicted me for my work. Finally I grew so ill that I had to keep to my bed. The pains were so intense at times as to cause spasms and a disagreeable discharge drained my life force. In my extremity after all had failed, I tried Wine of Cardui. After using it for two weeks I began to improve so rapidly that I felt encouraged to keep up the treatment, which I did for eight or ten weeks, but at the end of that time I was entirely cured. What relief was mine and how new and beautiful life looked to me when my health was restored. Only those who have passed through such a stage of sickness as I have will understand how much I value Wine of Cardui. It is indeed a boon to sick women.

Frances Mitchell

Summerville, North Chicago, Francon, Verdes.

Every weak woman needs Wine of Cardui. Wine of Cardui cures all the most ordered and painful manifestations, periodical headaches, falling of the womb and leucorrhoea. It cures extreme cases of these troubles. It strengthens girls approaching womanhood, helps bring children to term, makes pregnancy and childbirth easier, prevents miscarriages and is the best medicine ever made for use during the change of life. Why not the good women in your home to suffer another day? Every drug has \$1.00 bottles of Wine of Cardui.

WINE OF CARDUI

of which this international union was established. Recognizing that Jesus Christ is the Saviour of the whole world and realizing the great need of the 1,000,000,000 of unevangelized people. Resolved, That we endorse all wisely organized effort in our local, state and national organizations for the promotion of missionary intelligence and in conformity with the policies of our various mission boards. Resolved, That we express our deep appreciation of the great improvement made in the character of the Baptist Union, and recommend it to all local churches as an indispensable part of their work and urge upon the importance of giving hearty support. Resolved, That we commend and press our appreciation of the excellent work of our new evangelist, Rev. Walker Calley, D. D., during the year just past. He visited extensively North, East and West. Everywhere he has been received with acceptance, and we rejoice in his increasing usefulness and the good work of the organization under

subject to call of the chairman, with the understanding that the chairman meanwhile prepare and lay before the committee suitable statement setting forth the situation. The motion prevailed, and the committee adjourned.

GEORGE HILLYER,
Chairman.

Let us devote ourselves anew to the service of good will. Let us resolve for the time to come, to be considerate to all the present and the absent; to be just to all; to be kindly affectioned to all.

DISTRICT ASSOCIATIONS.

Place and time.—1903.

JULY

Simpson—Mt. Vernon church, July 22.
Blackford—Fordsville, July 29.

AUGUST

Bethel—Guthrie, August 4.
Bracken—Sharpsburg, August 6.
Liberty—Lanoke church, August 6.
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 county, August 19.
Campbell County—Grant's Lick church, August 19.
Franklin—Pleasant Ridge church, August 19.
Ohio River—Pineknobville, August 19.
Ohio County—Independence church, August 25.
Tate's Creek—Tate's Creek church, August 25.
Baptist—Salvina, August 27.

SEPTEMBER

Cumberland River—Rock Lick church, September 1.
Long Run—Long Run Church, September 2.
Ten Mile—Macedonia church, Sparta, September 2.
East Concord—Old Yellow Creek church, September 3.
Central—Hardia's Creek church, September 3.
Landmark—Pilot Knob church, September 3.
Rockcastle—Hummel Grove church, September 3.
South Cumberland River—Oak Grove church, Sept. 9.
Bay's Fork—Bay's Fork church, September 9.
Greenspot—Cattletown, September 9.
Lynn—South Fork church, September 9.
Owen—Lusby, September 9.
Sulphur Fork—Sulphur Church, September 9.
Boonville—Bethel church, September 11.
Greenville—Shiloh church, Menefee Co., September 11.
Stockton's Valley—Wolf River church, Tenn., September 12.
Boone's Creek—Ephesus church, September 15.
Crittenden—Crittenden church, September 15.
Nelson—Little Union church, September 15.
Russell's Creek—Macedonia church, September 15.
Warren—Epsy Hill church, September 15.
Lynn Camp—Lynn Camp church, September 17.
Irving—Chinquapia Rough church, September 18.
Second North Concord—Clear Spring church, September 18.
Concord—Drummond's Ridge church, September 22.
East Lynn—Corinth church, September 22.
Edmundson—Mammoth Cave church, September 22.
Salem—Forks of Otter Creek church, September 22.
Friedson—Stony Point church, September 22.
Jones Creek—Rock Spring church, September 22.
South Union—Bethel church, September 22.
Three Forks—Dwarf, Perry county, September 22.
East Union—Rock Spring church, September 22.

HOME MISSION BOARD.

ATLANTA, GA., July 8, 1903.

The Committee on Publication of the work in Cuba met at 11 o'clock and proceeded to the chairman laid before the committee the correspondence of Dr. T. T. Eaton, Mr. E. W. Jones, and Dr. R. H. Marsh, which it appears that neither would be present, or could serve. The latter two put their declination on the ground of the declination of Dr. Eaton. Great effort had been made to get Dr. Eaton to serve, but without effect. The chairman also stated that Dr. Eaton had not appeared. The chairman stated that as it did not seem proper for those who had declined to proceed with the work without the aid of any, or either of the three brethren above mentioned, he would move to adjourn.

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Goshen—Garfield church, September 30.
Serran's Valley—Mt. Zion church, September 30.

OCTOBER

Laurel River—New Hope church, October 2.
South Concord—Canada Creek church, October 2.
Davies County—Sugar Grove church, October 6.
North Concord—Big Brush Creek ch., October 8.
White's Run—Carrollton, October 8.
Little Bethel—Harmony church, October 7.
Little River—Kuttawa, October 7.
North Bend—Bellevue, 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, October 9.
West Union—Bandana church, Oct. 14.
Ohio Valley—Grave Creek church, October 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, October 25.
If changes are desirable, please write to the papers.
J. K. NURKELLY, Sec.
Georgetown, Ky.

The Southern Baptist Convention meets 1904 in Nashville, and consequently there will be a demand for men among the Kentucky brethren. The attention of the Associations should be drawn to their privileges of sending each a representative. But the representative which are about to be held. Fifty-seven Associations elected representatives to the Savannah Convention, but thirty-two elected brethren who did not attend, nor their alternates either. Booneville, Clover Bottom, Cumberland River, Enterprise, Green Creek, Green Hill, Laurel River, Lynn Camp, North Concord, North Cumberland, Rockcastle, and South Union.

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The Farm

and Household

Sixty yearlings the property of the Clays and Woodfords of Bourbon county, were sold at the Shanklin & Walker sale at Chicago, for \$28,000.

S. H. Sparks, the South Limestone Hay man reports that he has one hundred acres in Oats that will yield 175 tons and he has refused \$12 per ton for his crop.—Kentucky Gazette.

Mr. John M. Jones, of Scott county, bought 617 lambs from Dr. Alex. J. A. Alexander, manager of the Woodburn farm, Woodford county.

Mr. Willis Gunnell, of Oxford, Scott county, has a bunch of fifty lambs that weigh an average of 90 lbs.

Scott county farmers report the need of rain badly. This is especially so at White Sulphur and Muddy Ford. In the latter place it is said there is the poorest prospect for a tobacco crop since the weed has been grown.

In Fleming, G. A. Peters weighed up to Blair & Hood, 98 hogs weighing 21,850 pounds, an average of about 222 lbs. at 6c. They were engaged some time ago.

Mr. R. A. Dodd, of Jessamine, bought last week from two farmers 10,000 bushels of new wheat at 70c.

Lewis Pigg, of Bloomingsdale, Clark county, sold 60 lambs to Green & Lynam, of Winchester, for \$5.75 which brought him \$345.

Richmond Court, Monday was one of the dullerest crop days of the year. A very small crowd came to town, and as a result very little business was transacted. The stock yards report about fifty head of cattle and about 800 sheep on the market bringing from two to three cents. The horse and mule market was also unusually quiet.—Richmond Climax.

M. R. Jacoby, of Hutchison, bought Claude Spears' crop of new wheat at 75 cents per bushel. Miss Margaret Steele, of Hutchison, sold 12 acres of clover, not cut, for \$60. Bascom Lair, of Hutchison, sold to Kentucky Woolen Mills 250,000 pounds of a growing crop of hemp for \$5 per cwt, to be delivered at Hutchison Station. At Hutchison Jacob Jacoby sold 100 lambs, average 80 lbs., for \$5.50 per cwt., and 40 head to go in July at \$5.25 per cwt. The ewes averaged one and one-half lambs to the ewe.—Paris Kentuckian.

J. W. Allen sold to D. C. Allen a car load of nice hogs for a premium over 5 1-4 cents. Sam Tuggle bought of John Jones, of Lincoln county, last week, 21 fat lambs at 5 1-2 cents. In Lincoln McCormack & Cowan seem to have gotten into the push from the jump. They report the purchase of 62 lambs of J. S. Carpenter at 5 1-2c; 35 of John Allen at 5 1-4c; 40 ewes of Pipes Bros. at \$2.50; 74 stock ewes of Frank Huan at \$2.75 to \$3; 75 stock ewes of Jeffers & Co. at \$2.30, and 500 stock ewes in Wayne at \$2.50 to \$3.—Danville Advocate.

Mr. T. W. Haines, of Allen county, bought \$18 worth of bluegrass seed of a Scottville merchant and sowed them on six acres of land which he carefully prepared. The seed came up beautifully and grew with amazing rapidity. Mr. Haines all the time watching the crop with suspicion, as from the first he noticed that the "bluegrass" differed materially from any he or his neighbors had ever seen before. Last week the "bluegrass" meadow blossomed and bloomed into the prettiest six acres of English daisies ever seen in Allen county, and the crop is therefore entirely worthless, as not even a goat will eat it.—Glasgow Times.

DANDELION CULTURE

The dandelion is familiar to all as a common field or garden weed. It is generally mentioned by horticultural writers, with spinach, as one of the pot-herb crops; but of minor importance and deserving only passing notice. But it seems to the writer that its possibilities as a commercial crop have never been fully set forth. Its ability to thrive without any attention or care has left the impression that any market demand that might exist could be readily supplied by simply gathering from the open fields. It is true that some market gardeners who devote acres to spinach have a small space for dandelions to catch the early spring demand for "greens" until spinach can be supplied. But few fully realize that the dandelion can stand on its merits alone, that besides being the earliest, it is the most healthful and profitable of all. The demand exists not only until other "greens" can be supplied, but even until late in the season; and in places where a trade has been once worked up, it has enormously increased.

The cultural directions are simple; yet a few important facts concerning it may be mentioned. In the first place, the seed has only a short period of longevity and one should always be careful to get seed strictly fresh. It is generally sown in the spring in rows about a foot apart and the plants thinned eight to ten inches apart in the row. This latter precaution is not necessary, but the advantage is apparent in the handsomer appearance of the product and reduced labor—preparing it for the market the following spring. If the land is in good heart and an abundance of plant food supplied with the previous crop, frequent and thorough stirring of the ground will be all that is required. The leaves are often attacked by mildew in the fall and die down, but as a new lot of leaves must start out in the spring, this does not seem to weaken the plant greatly. A winter mulch of straw manure has often been observed to be of great advantage in protecting the bed and in hastening the crop on faster when the mulch was removed.

In harvesting, one should be careful to cut just deep enough below the crown so that the plant will hold together, yet not give too long a root attached, as this leaves it an unattractive appearance. A little extra care when washing to remove all of the soil and decaying leaves is labor well spent.

This is the method generally followed, but the long period from sowing to harvesting makes it an expensive crop to raise on high-priced land. Instead of an entire season crop, can it be grown as a succession crop, and if so, how can the seed be sown? The writer has experimented in this direction several years and formed conclusions about as follows: Select a soil rich in humus but rather light in texture for one portion of the crop to mature early. For late maturing, sow on heavier soil and by different methods of handling bring on the crop as needed, taking care to harvest the crop before the blossoms become too prominent, as they produce a bitter taste objectionable to some. Wait until the current season's crop of seed can be obtained, as it is apt to have greater vitality. Sometimes sowings as late as the first of August have been very satisfactory, but as the seed is apt to start slowly during the hot, dry summer months, the 15th of July is a better date to count on.

The French thick-leaved variety is more generally grown than any other, and is very satisfactory.

The demand for dandelion "greens" varies somewhat from year to year, and the profits to be obtained vary also, but it has been the experience of the writer that there is always a good demand for a satisfactory product, and that this trade has not been fully worked up, especially in our medium-sized towns.—G. A. Drew in Country Gentleman.

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SCALES

Items of Interest

News the World Over.

The silly season is evidently on us when the paper publishes "ultimatums" from England and Japan, the United States backing it up, that Russia must get out of Manchuria, and giving five days for an answer. Japan would be glad to send such a document, but does not dare. England would hardly have the face to do it in view of her repeated pledges to get out of Egypt, and our Secretary of State is not yet the whole country, nor is the President insane. If such an ultimatum had been sent, the only comment necessary would have been, "And Russia smiled."

In Pittsburg an American flag became waterlogged during a shower, and the high wind blew it against an electric light. The wire snapped under the strain, and one end fell into a pool of water. Instantly a man, in attempting to cross the street, stepped into the pool and the water being a conductor, he was instantly killed by an electric shock. Immediately after a carriage driven rapidly came to the pool. One of the horses was instantly killed, and the occupants of the carriage jumped. The two who leaped to one side escaped injury, while the other three, who jumped on the side of the wire, were instantly killed. The danger of electricity can not always be guarded against.

Rev. Dr. Morrison, a missionary returned from the Congo Free State, writes an account of the horrors in that country, published in the current Independent. It is accompanied by the photograph of a little boy with his right hand cut off by the Belgians because he did not bring in enough rubber to satisfy the official rapacity. It makes the blood boil, and makes one grateful to God that there is a hell.

It turns out that the black wretch who assaulted and killed Miss Bishop had served four years in prison for a previous assault, but in that case he did not murder his victim. The crime ought to have been punished by law, and the trial should be most speedy. Many a scoundrel fares better in the penitentiary than he does outside.

Secretary Hay, after having at first refused to send to the Russian government a remonstrance from the Jews in this country against the Kishinef massacre, has agreed to do it. That Russia will tell him to attend to his own business and look after the lynchers in this country instead of meddling with her internal affairs is no doubt what he expects, but he will not mind a snub, in view of the fact that he pleases the Jews, and the Jewish vote in New York is now large enough to carry the state. Every sixth person in New York City is a Jew.

The massacre and its accompanying horrors was as infamous a thing as was ever known. And it is noble in the Jews over the world to show their indignation and grief, and their eagerness to help their brethren. But the Russian government was not responsible, the secret letter which London Times pretended to have gotten hold of, which implicated M. Fleker having been a malicious forgery. The governor and other officials who did not prevent the murders have been dismissed and the Russian government has taken care of the wounded.

One million gallons of whiskey were burned in Glasgow, Scotland, on the night of June 12. Thousands of casks of spirits exploded, blowing down the wall of an adjoining flour mill. Three men, three boys, and one woman were killed, and a number of persons injured. No doubt if as much whiskey was ever disposed of before with so few deaths and injuries. Over the bar, it would have produced ten times the number of deaths and injuries, besides uncountable minor infelicities, unkindnesses, crimes, and recriminations with not a few cases of delirium tremens. The destruction of the flour mill was incidental; but it symbolizes the far-reaching collateral effects of whiskey, and the turning of wholesome fruit and plant products into manhood destroyers.

We give very far from justifying lynchings, let that be understood. But if lynchings are to be at all, let the right ones be lynched. In the recent awful tragedy in Delaware, the man who ought to have been lynched, and the judge who refused to do so, and the special grand jury to indict the negro. The judge had a unquestionable legal right to do this. There was positive proof that the negro had assaulted and murdered Miss Bishop, and the people would have left him to the law had the grand jury been summoned and they assured the punishment would be speedy.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, instantly in advance. Send the words and you know at once what the charge will be. Unless money accompanies the notice, it will be brought down to 100 words.

LEWIS.

Bro. S. P. Lewis, a faithful member of Garnettville Baptist church for many years, died June 6, 1903. Born at Catawba, in Roanoke county, Va., January 1, 1844. He served in the Civil War four years. In 1867 he came to Kentucky and was married May 26, 1870. By this union eight children and wife survive to mourn their loss, which is his eternal gain. He was a good husband and kind father, loved and respected by all who knew him. His funeral was preached at his church by the writer. May God bless his weeping wife, children and friends.

"His thoughts were not of self, nor did he care, Or seek to win of this world's wealth a share. The world is poorer since he passed away, But richest in his life long deeds, for they, Are deathless and shall shine as bright as day, In the fair realm where Christ himself holds sway." J. W. DOWNEY.

Vine Grove, Ky.

SHROPSHIRE.

On June 26, 1903, surrounded by a loving family, the spirit of Sarah J. Shropshire passed away. She was 78 years old and for 50 years had been the devoted wife of Joseph E. Shropshire, one of the noblest Christian gentlemen in Woodford county. She had long been in feeble health, but bore affliction with Christian fortitude. In death the beauty of youth rested upon her placid face. She leaves a son, daughter, four brothers and a sister along with her beloved husband to mourn her loss. May God bless and guide the loved to the heavenly mansion which she has gone before. For more than 20 years she had been a consistent member of some Baptist church, for the last twenty of the Clover Bottom church, near Troy, Ky.

PASTOR.

BROWN.

On May 29, 1903, the home of Mr. and Mrs. Thos. Brown, Payneville was overcast with gloom on account of the death of their son, Mitchell. Loved ones ministered carefully to every need, but God in His wisdom saw best to take him home. He was born April 27, 1868, and lived fifteen years to gladden the hearts of a fond father and mother. Though deprived of many of the pleasures of childhood, because of afflicted eyes, he seemed to have sunshine in his soul which shed radiance upon those around him. Mitchell was converted and joined the Presbyterian Baptist church, October 23, 1900, and was baptized by his devoted pastor, Rev. D. F. Shacklett. "Ye shall know them by their fruits," and thus we know that Mitchell was an earnest, faithful Christian. His death leaves an aching void in the hearts of many relatives and friends. With those who mourn for him we join in that glorious comforting strain:

"A little while and we shall meet, The loved ones gone before; And we shall clasp their hands again On yonder radiant shore." In loving remembrance.

RUTH R. WILLETTS.

Wolf Creek, Ky.

ROLLINS

Bro. Allen Rollins was born in Brook-bridge county, Ky., near the Falls of Sinking Creek, on February 3, 1823; was converted, and on profession of his faith was baptized into the fellowship of the Stephenson Baptist church by Bro. W. H. Dawson, in 1871. Ordained a deacon of this church February 4, 1893. His parting words were, "I am not afraid to die, God has given me dying grace." He was a good man. As a monument to his memory we adopt the following preamble and resolutions:

Whereas, God has been pleased to remove from our midst Bro. Allen Rollins, an honored deacon of this church; and, Whereas, This church has lost a faithful member and officer, his family a loving husband and father, and the community a worthy citizen, therefore be it resolved, That we extend to his wife, daughter and loved ones our sympathy, and assure them that we esteemed and loved him as a friend and brother.

Resolved, That a copy of this memorial be spread upon the minutes of this church, a copy given to his family, and a copy sent to the Western Recorder for publication. R. A. SHEPHERD, Clerk of Stephenson Baptist Church.

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A MODEL LETTER.

When our most highly esteemed friends, Deacon and Mrs. Haskins, of Campbellsville, were called upon to mourn the death of their brilliant, noble and only son, Governor Leslie...

and there were factions and strife and general dissatisfaction, when our brother and former pastor, T. T. Martin recommended that we call to our aid Dr. B. W. Wesley, of Texas. We did so, and at this writing we thank the Lord that our brother recommended him to us...

Our membership numbers something like 150 and our Sunday School over 85. Many of our members have recently moved away, but others are coming in, and we hope to be able to report many blessings soon.

Bro. T. M. Macdonnell, who we have just called as our pastor, was pastor in Dallas, Texas, for ten years. He is a man of God, and well taught in the Scriptures.

Your brethren in Christ, W. E. CHASE, C. J. JOHNSON, CHAS. F. YOUNG, Deacons.

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Deaths. For actual subscribers we insert an obituary notice of 100 words free. We charge one cent for every word in excess of 100 words, payable in advance.

Cinnamon. Triumph was the death of Mrs. E. F. Cinnamon, which occurred Sunday morning, July 5th, at Corydon, Ky.

Items of Interest

News from the World Over. Mr. Hudson Samsen died on July 15th at his home in Pittsburgh, Pa., of acute indigestion. The Methodist church suffers a great loss in his death.

On Sunday Louisville was grieved and shocked to hear of the accident which killed Maj. Ed. Hughes, so long the popular chief of the Fire Department.

The aged pope died at 11 o'clock on Monday evening. Since the night before he had lain in a stupor the greater part of the time and the end came extremely near.

The Jewish Colonization Society, which holds the millions left by Baron Hirsch in trust, has had introduced into the British Parliament a private bill to obtain legal power to put the whole amount in the hands of the Zionists.

A Bible dating from 1502 and handed down through eight generations of the Bradford family has been presented to the Pilgrim Society of Plymouth, Mass.

No American mail has been received at Santiago for nine weeks on account of the Cuban plague. United States Minister Wilson cables from Santiago, Chili, to the State Department touching the plague.

Dr. McCarthy, of Melbourne, England, claims that he can call down rain by sending up continuously from three copper columns of gas made of certain chemicals. The gas causes, in a different strata of the atmosphere, a vacuum which is the center of a heat storm...

My Dear Friend:—This morning's mail brought to me the paper containing the notice of the death of your noble boy; and shocked as I am at this sad announcement, I nevertheless feel like dropping a line, written in tears of sorrow, as an offer of sympathy and sincere condolence with you; his dear mother and precious wife.

I know full well from the deep lacerations of heart experience, the terrible ordeal through which you pass. And while words will not heal or bring relief, nor the sympathy of friends lift off the dark curtain enshrouding the home; still it is a comfort to see in the faces of our friends the beamings of anxious willingness to share with us our sorrows and griefs, and to know we have their prayers.

"I knew Will so well. He was a sort of home-folk to me. I so often fell in with him on his way to and from his school, and then after he had left, I very often fell in with him, and he was always like one of my own boys to me. I feel that in his death I have lost a friend indeed, and that my family have lost a dear friend—and how I do, here away off over two thousand miles from the fresh-made grave, sorrow and sympathize with you.

"In these days of gloom and sad crushing of heart, think much of Him who alone can assuage the tide of grief, and give the Spirit of reconciliation to this sad bereavement. Commune with Him, and He will strengthen you for the waves that will in dark, crushing frequency roll over your pathway, and show you the light.

It is a splendid tribute to the character of the young man that his death should call forth such a letter from such a man so far away; and the letter itself is a model of its kind. Letters of condolence are the most difficult to write, and here is one which is a gem.

We thought to send you a report of our progress in Leadville, Col., and the general condition of the case here. Two months ago we were in a deplorable condition as the church was without a pas-

GEORGETOWN MEETING.

(Continued from 9th page.)

day Schools and young people's meetings. Prof. McElloth, of the Seminary, spoke each morning on the history. His themes were "Making a Kingdom—Samuel and Saul," "Making a Kingdom Great—David the Great King" and "Destroying a Kingdom—Solomon the Magnificent."

Pastor E. B. Pollard handled the poetical literature of the same period under the subjects, "Early Singers and their Songs," "David and the Hebrew Hymnals," "Solomon and the Poetry of the Wise." These were unique features, and both brethren did magnificently.

The address of Rev. W. M. Upercraft, the great pioneer modern missionary to China, was one of the finest things during the meeting.

The conferences on Methods, conducted by Secretary Tralle, were full of practical suggestions of great value. He took a good collection for the State work Thursday evening, and another for interdenominational work.

Bro. W. C. McPherson is in a meeting with Pastor U. S. Thomas at Boston.

THE MARKETS.

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