

BEE HUNTING A PASTIME.

There is a Fascinating Charm About it. Some bright young women who spent last summer in a western Massachusetts town, tired of hunting birds which never sat still, turned bee hunters.

Bee hunting possesses a charm peculiarly its own and it can be practiced wherever flowers grow, even within the limits of a town. The necessary outfit consists of a box three inches square and as many deep.

The box is now placed on a post and a sharp watch maintained. Presently the bee is sat, and, circling for her bearings, starts straight for the hive or tree. When she comes back, for she will surely return, she will bring another bee with her, and so on until a line is established.

Pittsburg has already expended \$25,000 in the skyscraper boom.

Pittsburg's Cure for Consumption is an infallible medicine for coughs and colds.

Telegraph poles along a railway are arranged thirty to the mile.

Horses Swam River With Load. While trying to get a two-horse rig loaded with hay on board of the ferry-boat at Suncook, N. H., both horses and dray were precipitated into the river.

A QUICK RECOVERY.

A Prominent Doctor of the Rebecca Winslow to Thank Doan's Kidney Pills For It.

Mrs. C. E. Baumgardner, a local officer of the Rebecca, of Topeka, Kans., Room 10, 812 Kansas avenue, writes: "I used Doan's Kidney Pills during the past year, for kidney trouble and kindred ailments. I was suffering from pains in the back and headaches, but found after the use of one box of the remedy that the troubles gradually disappeared, so that before I had finished a second package I was well. I, therefore, heartily endorse your remedy."



A FREE TRIAL—Address Foster-Milburn Co., Buffalo, N. Y. For sale by all dealers. Price, 50 cents.

The Quest.

I saw the towering clouds take fire From the low sun, and thought them blest; They neared the land of my desire, The splendid West.

So. 39.

ROANOKE COLLEGE FOR YOUNG WOMEN, DANVILLE, VIRGINIA. A Select and Limited College for the Higher Education of Women.

PERSONALLY Conducted Tour TO SAINT LOUIS VIA Seaboard Air Line Railway Co.

Under the personal supervision of REV. S. F. CONRAD. Special Coaches and Sleeping Cars will be operated from Charlotte, Raleigh and Wilmington, consolidating at Monroe, running through to St. Louis, Mo., leaving the above points Tuesday, October 4th, 1904.

ROUTE S. A. L. to Atlanta, N. C. & St. L. to Martin, Ills. Cent. to St. Louis. A Passenger Representative will go through to destination with the party, thereby assuring those going on same every attention en route.

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE BY THE REV. G. CAMPBELL MORGAN, D. D.

Subject: The Attractiveness and Exclusiveness of Jesus—Listen to the Call of Christ—He Will Brook No Division of Your Loyalty.

LONDON, ENGLAND.—The following sermon, entitled "The Attractiveness and Exclusiveness of Jesus," was preached here on a recent Sunday by the Rev. T. Campbell Morgan, D. D. He took for his text: "Then said Jesus unto His disciples, if any man will come after Me let him deny himself and take up his cross and follow Me.—St. Matthew 16:24."

There were two facts about Jesus Christ which no one can read the Gospel records without recognizing; facts which appear to be contradictory, but which, as a matter of fact, are complementary, the understanding of which reveals for all time the method of the Master in dealing with men. I refer to facts of the attractiveness and exclusiveness of Jesus.

There can be no question about the former; there can equally be no question about the latter to those who have carefully read the records and have seen the methods of Jesus while He was here among men. He was constantly drawing people to Him, and He was perpetually holding them aloof. By the very winsomeness of His person, He was drawing men and women of all sorts and conditions, at all times and in all places.

And not there only, but through all His teaching there is evident the same method of Christ, that of holding men back just as they were approaching Him; drawing them to Himself by multitudes and then pressing upon them the cross of the cross, and sifting them with such surprising words as these. Now there must be a reason for this, and it is for that reason that I want to look, with you, a little this morning.

But first allow me to say a few words on this fact of the attractiveness of Jesus, because the more clearly we recognize and understand the more clearly shall we understand, as I think, the other truth of His perpetual method of holding men back and excluding certain persons from close companionship with Himself.

Take first, then, this great fact of His attractiveness, the most fascinating subject on which to speak. Remember, I pray you, that if the Gospel records reveal one thing more clearly than another, it is that Jesus was, somehow or other, a Person that drew men to Him irresistibly.

I go back to those silent years at Nazareth concerning which we know so very little. You will remember that on those days Luke opens for us just a little window through which we look when he says, "He was subject to His parents, and grew in favor with God and with man." I do not stop one moment to dwell on the statement that He grew in favor with God, although it is a very interesting statement, but just for a moment, for the sake of our argument, listen to the other part of it: "He grew in favor with man."

Take that as it is simply stated, and you at once see a picture of the boy growing up to be a youth, and passing from youth into young manhood until He became the Carpenter of Nazareth, known to all the little town that nestled among the hills, just removed from the highway of life. This is all the truth that is revealed. If I may reverently put it, Jesus was a favorite of Nazareth. I am not sure that that doesn't almost startle you, because somehow or other we have come to think that holiness is almost always accompanied by angularity, and there is a popular idea that if a man is good he never can be a favorite. It is a great mistake, and it is by the measure in which a man lacks holiness that a man is not in favor.

Here is a man living in Nazareth, and He is a favorite. I do not want to lift that into a super-spiritual realm, but if you have no imagination you can just go to sleep for two minutes while I imagine I look into that window and I see the Carpenter at His work, and I tell you what I see. He is a favorite. I see children taking their toys to Him to be mended, and I am quite sure He mended them. I see young men going at eventide to take their problems with them because they know He is sane, honest and pure. I think I see old men, upon whose brow already the shadows of age have fallen, talking to Him because He has such a wonderful way of talking about "My Father's house" and "the many mansions," a favorite, sane and strong, and pure, and attractive as to personality.

I know full well that a little later on these same men took Him to a hill and tried to murder Him, but that was the result of something else to be discovered later. The pure, human, simple life of Jesus, was in itself, attractive, and Luke says, "He grew in favor."

Leave those hidden years and look at Him just for one rapid moment as He treads the pathway upon which a fiercer light falls than ever fell upon a throne; the pathway of the public teacher, and if you read these Gospel stories the one thing that strikes you is the fact of the "multitudes" around about Jesus Christ. Wherever He went they followed Him. If He went out into the city the country people crowded the streets to be near Him; if He went out into the country place the city men and women flocked after Him, following Him so far that at times there was no chance for them to provide themselves with food, and He had to feed them; for in their eagerness to follow they had forgotten food and had forgotten distance. And wherever He went they came after Him.

I don't speak from any inside knowledge, but every one knows it to be true. There is not a single theatre that can exist without variety. There must be change, some other genius than Shakespeare must be forthcoming. And yet, with all our wail about the decadence of the church and the failure of Christianity, every Sunday in Manchester more people are gathered together to sing the old hymns and hear the old sermons—I beg your pardon, to hear sermons on the old texts—and listen to the old, old story of the cross than for any other purpose.

Let us begin with the last. When Christ was as fond of a phrase as He evidently was of that phrase "Follow Me," there must be some deep significance in it. I have been going through my New Testament during the last few months, tracing that phrase. It has been a very interesting study to see how constantly Christ used it, and what the almost perpetual formula of His call to individual soul—"Follow Me!"

Now what is it to follow? Two things are involved. Neither of them covers all the ground, taken alone. Both are required. First, to follow, I must trust. I shall never follow any one I haven't confidence in. I may trust and yet not follow.

Secondly, not only is trust necessary, but obedience is necessary. Christ confronts the individual soul, bringing that soul out from the crowd, as He is calling some man here this morning. He says, "Would you trust Me? Then obey Me."

How am I going to do it? What does it mean, this "following and obeying?" "Deny yourself," is the cross—"to deny self" is the only way in which to follow Christ. How shall I follow? Deny myself! The two things are intimately related, and it seems to me that everything is said when I say to the other in order to understand what He means by following Him.

What is it that Christ calls me to? To deny myself! Not to practice self-denial; that is a very cheap business, but to deny self—a very costly matter. He says, "Deny yourself. Listen no longer to the call of your self, but listen to My call. Don't consider any more whether this thing will minister to your pleasure or to your aggrandizement, or answer the cry of your ambition. But Me first." Christ says, "Deny yourself and follow Me. Put Me on the throne and dethrone yourself. Don't let the question of the morning be, 'What shall I like to do, but what will Jesus have me do?'"

Jesus Christ comes and says, "Deny yourself," but there is the other word, "Take up the cross." Well, what is that? Christ's cross? No. Not my own. My own cross? What then? Your own. What is this cross? I don't think that it is ever the same in two persons. The cross is that in your life which immediately costs you something if you crown Christ. There is a business man here this morning who is saying in his heart, "Well, if that is Christianity, I will have to go home and change my method of business."

That is your cross. There is a young man here says that, "If that is Christianity, if it means putting Christ first, then I will have to go home and give up that companionship." That is your cross. Some one here says, "If that is what Christ means, that I am not to listen to the call of my own life, I shall have to go home and say I was wrong and confess my wrong to those to whom it is so hard to confess it." That is your cross. And somebody else says, "If that is Christianity I shall have to go back on my history, throw up everything I am doing and go into the ministry." That is your cross.

You know what your cross is. Don't let any one come and ask me. You know that thing which right in front of you this morning challenges your allegiance to Jesus Christ. You cannot play tricks with God. You cannot deceive your own conscience when you stand in the clear light of the call of Christ. He says, "Deny yourself, take up that cross (and you know what it is), and follow Me."

But why are Christ's terms so drastic? For two reasons. First, no man ever gets to Christ but by the way of the enthronement of Jesus Christ. It is possible to admire and cheer Him, possible to patronize Him and never to know Him. It is not the crowd that gets to Him, but the cross-bearing soul. And if you read on you will see that "Whoever would save his life shall lose it; whoever will lose his life for My sake shall find it."

Christ confronts the soul and says virtually this: "You don't understand your own life, dear heart. You cannot realize your own kingdom. You cannot build your own character and carve out your own destiny, but I can do it, though I can only do it when you have put Me absolutely on the throne for your own life's life. For its founding and ennobling and developing you must come to Me, and by the way of a whole-hearted surrender."

But there is another reason why Christ makes His terms drastic. He wants men and women upon whom He can depend in the day of battle. I am quite sure there is nothing Jesus Christ wants at this moment so much as men and women who will go into the darkness and death for Him. You remember that picture of Jairus beseeching Jesus to save his child who was dying, and how, with the people thronging about Him, the Master suddenly exclaimed, "Who touched Me?"

Now don't let us be angry with the disciples. We should have said the same thing: "A hundred people have touched you in the last five minutes. The multitude throng Thee and press Thee, and sayest Thou, who touched Me?" But Jesus Christ always knows the difference between the crush of a curious mob and the touch of a needy soul that has come near Him. And this morning as this service closes I hear His voice speaking to you again: "The attractive Christ that has drawn this crowd—this exclusive Christ—and He says: 'Who touched Me?' We have all jostled Him this morning. We have all looked into His face again. We have all had a new consciousness of the infinite music of His voice. Have you got anything out of Him? Has any virtue healed you this morning? If not, even now stretch out your hand and touch Him. And to do that you must deny yourself, crucify your pride. Having done that, listen to His imperial call and crown Him Lord of all.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON PLACEMENTS FOR SEPTEMBER, 25.

Review of the Twelve Lessons of the Bible—Read Psalm 103, 1-12—Golden Text, Psalm 103, 8—Summary and Topics.

Lesson I—Topic: Rehoboam's answer to the ten tribes and their revolt. Place: The assembly was held at Shechem. After Solomon's death the people assembled at Shechem to choose a new king. Solomon's son, Rehoboam, was heir to the throne; he was young and tender hearted, but vain and wicked; the people asked to be relieved of excessive taxation; Rehoboam counseled with the people as to what answer he should give; he forsook the counsel of the old men and listened to the counsel of the young men; he returned a stern reply and said that he would be more severe than even his father Solomon had been; ten of the twelve tribes then revolted and chose Jeroboam as King.

II. Topic: Jeroboam's effort to establish himself in his kingdom. Place: The northern part of Palestine. As soon as Jeroboam was declared King of the ten tribes, he took measures to establish himself in his kingdom; there were bright prospects before him; he enlarged and fortified several cities; he then took steps to keep his people from going to Jerusalem to worship, fearing that if they did their hearts would become attached to Rehoboam and that they would kill him; he made two calves of gold and set one up in Bethel and the other in Dan, urging the people to worship in these cities instead of going to Jerusalem. This became a sin, for the people soon fell into idolatry.

III. Topic: Judah's prosperity and victory. Place: Judah, Asa's kingdom. After the death of Rehoboam, Abijah, his son, reigned in his stead; his reign was short, and at his death, Asa, his son, reigned in Judah forty-one years; Asa was a good King and did that which was right in the sight of the Lord; he removed the altars of the strange gods which had been set up in the kingdom, and broke down the images which had been erected to idols; he commanded his people to seek the Lord and to obey the law; he fortified the cities in Judah; the land had rest from war many years; Asa raised an army to meet the Ethiopians who came against him; the battle was set in array; Asa cried unto the Lord; the Lord caused the Ethiopians to flee.

IV. Topic: Jehoshaphat establishing a judiciary. Place: Jehoshaphat reigned over Judah. At the death of Asa, Jehoshaphat, his son, reigned in his stead for twenty-five years. Jehoshaphat was a good King and trusted God; he thoroughly cleansed the land of idolatry, but he committed a great error in joining himself to Ahab; he went with Ahab to fight against Ben-hadad, King of Syria; the prophet of the Lord warned him not to go, but he did and Ahab was slain. Then Jehu, the prophet, reproved Jehoshaphat for helping the ungodly.

V. Topic: The glory of Israel's kings. Place: Omri and Ahab reigned over the ten tribes. Omri and Ahab were both very wicked kings; they led the people into the worship of idols and fully established Baal worship in the land; the prophets of God were slain and His worship forbidden; Omri founded the city of Samaria and made it his capital; at his death Ahab, his son, reigned in his stead; Ahab was worse than any of the kings that had preceded, for he married Jezebel, a heathen woman; he built a house in honor of Baal in Samaria and set up images to the heathen god; the judgments of the Lord fell upon Ahab, and he was slain in battle.

VI. Topic: Elijah's obedience and power. Place: Samaria, Brook Cherith, and Phoenicia. Elijah the prophet appeared to Ahab and told him that there would be great drought and famine in the land which would continue three years. The Lord set Elijah to the brook Cherith and made it his capital; at his death Ahab, his son, reigned in his stead; Ahab was worse than any of the kings that had preceded, for he married Jezebel, a heathen woman; he built a house in honor of Baal in Samaria and set up images to the heathen god; the judgments of the Lord fell upon Ahab, and he was slain in battle.

VII. Topic: Elijah meets Obadiah. Place: Samaria. Somewhere in the kingdom. The famine had lasted three years and six months; the supplies were exhausted; the Lord told Elijah to seek himself to Ahab; Obadiah and Ahab appeared to him; suddenly Elijah appeared to Obadiah and asked him to tell Ahab that Elijah was there; Obadiah feared to do so; he said that if he should tell Ahab that Elijah was here, and then the prophet did not appear to Ahab, he would be slain; Elijah said that he would certainly appear to Ahab.

VIII. Topic: Elijah convincing Israel that Jehovah is the true God. Place: Mount Carmel and Jezreel. A test was proposed by Elijah in order to prove that he was the true God; Baal's prophets prepared their sacrifice and called upon the god to send fire; no answer; Elijah prepared his offering; dug a trench; covered the offering and the altar and filled the trench with water; Elijah then called upon God and fire fell from heaven; the sacrifice and the wood and the stone were consumed, and the water in the trench was licked up; the people said, "Jehovah is God." The 450 prophets of Baal were slain.

IX. Topic: Elijah's flight. Place: Jezreel, Beer-sheba and Horeb. Ahab told Jezebel all Elijah had done; Jezebel sent a messenger warning Elijah that he would be killed; Elijah fled for his life; dismissed his servant; went a day's journey into the wilderness; sent angels to care for him.

X. Topic: God's manner of dealing with Elijah. Place: Horeb the mount of God. Elijah was at Horeb or Sinai in a cave. God asked Elijah how he was there; Elijah told the Lord how zealous he had been, and how they had sought his life; God caused a great wind to rend the mountain and break the rocks, and after the wind an earthquake, and after the earthquake a fire, but the Lord was not revealing Himself in these; following these manifestations the Lord spoke in a still small voice.

XI. Topic: The parting of Elijah and Elisha. Place: Gilgal, Bethel, Jericho, and the place where Elijah was transited. Elijah made a farewell visit to the schools of the prophets; Elijah asked Elisha what he should do for him; Elisha said, "Let a double portion of thy spirit be upon me." Elijah went up by a whirlwind into heaven.

XII. Topic: Israel reproved and exhorted to seek God. Place: Amos was a native of Tekoa, but prophesied at Bethel. Jeroboam II. was King of Israel; the kingdom was prosperous and rich; the people were very wicked and were worshipping idols; because of their sins Amos tells them that they would be carried into captivity.

First White Man to See Okapi. Major James Harrison has just returned to England after a prolonged journey through the dense forest of central Africa, during the course of which he saw the okapi in its natural habitat. This is particularly dense forest, the trees being thickly interwoven with creepers and tangled undergrowth. On the sixth day his party encountered the spoor of the okapi. This was followed for several hours, when suddenly the party came upon the animal fifteen feet in front of them. Before the major could obtain his rifle from one of the natives accompanying him the okapi had escaped in the thick undergrowth. It stood between ten and eleven feet in height, was as black as



An Era of Road Building.

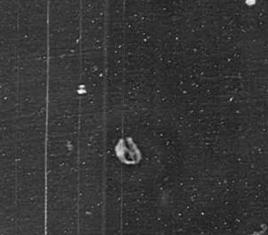
That the first quarter of the twentieth century will be a great era of road building in this country now seems probable. All persons who have given serious thought to the question are agreed on the following propositions: That road building in the United States has been greatly neglected; that we are far behind other civilized nations in this respect; that the general improvement of the highways throughout the country would do more to promote the welfare and happiness of the people than any other work which could be undertaken, and that the present is an auspicious time for inaugurating a national good roads campaign.

The last of these propositions is in some respects the most important because on it rests the hope that something is actually going to be done. The last quarter of the nineteenth century was the great era of railroad building, but that has now passed into history. Of course, we are still building railroads, and will continue to build them for ages, but never again on the enormous scale of the past thirty years. The necessity and the opportunity no longer exist. The energy, the enthusiasm, and the capital heretofore directed to the building of railroads is now seeking other channels, one of which is the building of improved highways.

Another reason for believing that the time is ripe for a great popular uprising for good roads arises from the extension of the rural free mail delivery. This is rightly looked upon as one of the most beneficial developments of modern civilization. In fact, the people have scarcely begun to realize the extent of its benefits.

Proper Construction of Roads.

Broken stone roads may be conveniently divided into two classes—macadam and telford. The principal difference between these two constructions is as to the propriety or necessity of a paved foundation beneath the coating of broken stone. Macadam denied the advantage of this, while Telford supported and practiced it. This point will not be argued here, but it is suggested that good judgment should be used in the selection of one or the other of these systems. The macadam system is the best under some conditions, while the telford is better under others. The advantages of each system are as follows:



ADAMS' FREE MEDICINE

was cured of its ailment. Lydia E. Adams' Free Medicine.

"DEAR MOTHER, I feel that her being restored, advised that my womb. The womb set; but Lydia's elixir of life; good health returned daily and each day the help I obtained 1007 Miles Ave., S. A medicine can produce the record of it cannot be equalled. Here is a



"FREE MEDICINE" Tomorrow