

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 13, 1900.

NUMBER 41.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.
(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.50
After six months..... 1.50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

If you love God supremely nothing that any human being can do can make you unhappy. Sin will grieve you both for God's sake against whom it is committed and for the sinner's sake. But it cannot disturb that peace with God which passes all understanding.

The inherent weakness of a man who is not clear and decided in his convictions is thus tersely expressed by the *Evening Post*: "No man can serve two masters, nor a single master with two minds, neither of which he himself knows." Leaders must be clear in their own minds always.

The *Watchman* voices the sentiment of old-fashioned honor in these words: "When a theological professor subscribes to a Seminary creed, and then in his inaugural address proceeds to demolish the leading doctrines of that creed, he could find profit in studying morals at the feet of the average horse-dealer."

The "Marquis of Queensbury's rules" are generally adopted in prize fights, and we had always supposed he was one of the disgraces to the British aristocracy. But the *Congregationalist* says he drew up those rules when he was a schoolboy to regulate sparring matches, and that he never went to but one prize fight in his life, and soon withdrew from that in disgust.

The *Baptist Times and Freeman*, of London, quotes from a recent letter of the Bishop of London: "The Greek word 'baptizo' properly means to dip. Baptism in our Lord's time was performed in the open air in a river or pond. Sprinkling was first allowed for sick people in bed, and in the middle of the third century was held to be equally valid. * * * The coldness of our climate is the principal reason why sprinkling has become universal."

JOHN SCOTT in the *Commonwealth* quotes from a Judge of the United States Supreme Court: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You have fallen into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear-of-future-punishment which your Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralization of private virtue, and corruption of public conscience throughout the land."

SPIRITUAL PROGRESSION.

BY THURSTON.

Inspiration speaks in tropes, teaches truth in metaphors, and, in apologetic writings especially, explains and illustrates the facts of Christian experience in multiplied figures of speech. These present truth and fact clearly and vividly and in a comprehensible form to the understanding. The various attitudes and movements of the body are used to illustrate the attitudes of the disciples in his religious life. This simplifies truth to the understanding and helps to make it practical.

Standing is the first, the simplest, attitude of animal life, whether of man or of beast. The attitude does not indicate the moral qualities or the mental states of the individual. That may be a state of hope or fear, of expectancy or despondency, or of sheer indifference. The posture does not show the emotions. Those are revealed by the movements which follow; but it may be one of defiance, prepared to resist an assault, or of determination prepared to make one. Paul exhorted the Ephesians to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." And again he says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." There are times and occasions when it becomes the noblest achievement of one's life to stand unmoved, and to withstand the allurements and assaults of evil. The hero of the battlefield does no more courageous and heroic deed, than when he simply stands fearless and unflinching against the fierce onsets of desperate foes. He may fall in the deadly strife, but he will not falter nor flee. That is the type of Christian heroism needed in the great and constant fight of faith.

That has been the type of constancy which has marked the lives of martyrs and confessors through all the Christian ages, and has won as many and as conspicuous victories for Christ and truth by standing to suffer and endure, as by fighting to conquer. The great victory of all time was won by patient suffering on Calvary. It was a conquest by the cross. The Apostle exhorts the Corinthians: "Watch ye, stand fast in the faith." To the Galatians: "Stand fast in the liberty wherewith Christ hath made you free." To the Philippians: "Stand fast in the Spirit;" "stand fast in the Lord." To the Thessalonians: "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle." To the same intent is the exhortation to steadfastness: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord." True, standing is not all required of a Christian, however bravely and successfully it may be done. An onward movement is needed. Aggression is essential to carry forward the kingdom of Christ. But standing firmly, not being moved away from one's profession, from the truth, from the church, from God, amidst all the delusions of the world and the defections of the saints, is a great and a noble achievement.

Walking is naturally the first form of movement from a still, or standing, posture, and the second attitude of living beings. Walking is the ordinary movement of active life; therefore it is used to indicate the common condition of religious life, both as to spiritual development and also as to Christian service. Especially it represents and illustrates religious deportment and conduct. Of

the converts it was said that formerly they "walked according to the course of this world;" that is, according to unconverted society. But now: "As ye have received Christ Jesus the Lord, so walk ye in him." "Walk as children of light." "Walk honestly as in the day." "Walk in wisdom towards them that are without." The Christian's obligation is to God and not to the world. And yet he is bound so to live and act that the unconverted world shall be compelled to believe him sincere and honest, or they will not accept his testimony.

Jesus said: "He that followeth me shall not walk in darkness, but shall have the light of life." There are some who "walk disorderly," and some who "walk in craftiness," and some that "walk after the flesh," and therefore who "walk in darkness." But the exhortation is, "not to walk as other Gentiles walk, in the vanity of their mind," but to "walk circumspectly," "worthy of the Lord," "walk in the truth," "in the Spirit," "in love," "as children of light," "worthy of their high calling." Jude says, "Mockers walk after their own lusts," and John says that "whosoever claims to be in Christ, ought himself also so to walk even as he walked." And still it must be sadly confessed the old conditions are repeated: "For many walk of whom I have told you often, and now tell you even weeping, they are the enemies of the Cross of Christ." All that Christian men can do and say is not so effective to convince the world as the way in which they live. All the logic and all the eloquence human speech can use cannot move men as can a consistent life and a godly conversation. And Paul adds: "I say, then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Running comes next in the category of movements. A quickened activity, nerved by fear, desire or ambition, or possibly the very pleasure of movement; the soldier pursuing a fleeing combatant, or escaping a dreaded foe, evading the perils of fire or flood, more commonly striving for prizes in the stadium where the racers contest in friendly rivalry and run all, but one only receives the crown. There is no standing, save by idle spectators; no walking but by those who are merely looking on. But the racers have too much at stake to be indifferent. Every nerve is tense, every muscle is strained to the utmost, and the flying feet measure off the track with rapid strides, the eyes fixed on the goal and the prize to be won or lost. This was a favorite illustration of the Apostle for the Christian life and course. We dwell upon the figure as beautiful and forceful, but fail to realize its practical utility. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." "So run that ye may obtain." Of himself he declared, "I have not run in vain." Finally, he finished his course in the race and won the prize, a crown, "which the Lord, the righteous judge," should give "at his appearing."

How few, comparatively, are running in the heavenly race under a sense of "being compassed about by so great a cloud of witnesses," and "looking unto Jesus," sitting at the goal and end of the race course, holding forth a crown for all the winners.

Holy souls love retirement; it will do us good to be often left alone; and if we have the art of improving solitude we shall find that we are never less alone than when alone.—Matthew Henry.

OVERRULING PROVIDENCE.

"Isaac trembled very exceedingly."—Genesis 27:33.

As the narrative stands, there does not appear sufficient reason for Isaac's excessive perturbation. But if we take what St. Paul says in Rom. 9:12, "It was said unto her (Rebecca) the elder shall serve the younger," the matter assumes an entirely different aspect. Isaac must have known of this revelation of God's purpose, and knowing it he tried to circumvent God. No wonder he trembled very exceedingly when he discovered that instead of outwitting God he had himself been outwitted. What an example this incident affords of God's overruling providence! Isaac, in spite of God's purpose, wishing to secure the blessing to his favorite elder son, finds his plan defeated. Rebecca, doubtful of God's promise, hopes to benefit her favorite by deceiving her husband, cheating her elder, and demoralizing her younger, with the result that Jacob is driven from home, and she never sees him again. Esau having made light of his birthright, is despoiled of his blessing. And Jacob, having lent himself to a contemptible act of duplicity, becomes an outcast, and is afterward grossly deceived by his own sons. Each is punished for wrong-doing, while God's purpose is carried out. Have we never been guilty of like criminal folly? Have we never with Isaac tried to divert God's will; with Rebecca tried to fulfil God's promise in our own way; with Esau fancied we might pick and choose our own blessings; with Jacob listen to temptation, and dreamed that we could shift the responsibility on to another? We may well tremble very exceedingly when we look into our own hearts and see how often we have tried to deceive God. Have we never purposely done something in a hurry, hoping to quiet our conscience by saying we did not think what we were doing? Have we never consciously magnified the duty of courtesy, so as to hide our cowardice in maintaining truth? Have we never chosen a slippery path, intending, if we fell into temptation, to lay the blame on the slipperiness of that path? Have we never asked for God's guidance in the way of our own inclination? Have we never deceived our neighbor with the words of truth, stifling the conviction that we have told a lie? Have we never gratified self by seeming self-sacrifice? Have we never humbled ourselves under the hand of God with a view to coming exaltation? Have we never accepted the praise of men founded on a mistake? Have we never cloaked our own vanity under a zeal for God? Have we never been proud of our own humility?—A. L. N. in *Preacher's Magazine*.

Go up the mountain, and the things in the plain will look very small; the higher you rise the more insignificant they will seem. Hold fellowship with God, and the threatening foes here will seem very, very unformidable. Another way is, pull up the curtain and gaze on what is behind it. The low foot hills that lie at the base of some Alpine country may look high when seen from the plain, as long as the snowy summits are wrapped in mist; but when a little puff of wind comes and clears away the fog from the lofty peaks, nobody looks at the little green hills in front. So the world's hindrances and difficulties look very lofty till the cloud lifts. But when we see the great white summits, everything lower does not seem so very high after all. Look to Jesus, and that will dwarf the difficulties.—Alexander MacLaren.

THE FATHERS ON COMMUNION.

BY T. L. LEWIS.

The doctrine that baptism always comes before communion is as old as Christianity itself. Baptists have taught it ever since the days of the Apostles, and it is still one of their distinguishing doctrines. Many of our ancient fathers have left their testimony to the antiquity of this old Baptist landmark.

Justin Martyr, A. D. 150, says: "This food is called by us the eucharist, of which it is not lawful for any one to partake, but such as believe the things that are taught by us to be true and have been baptized."

Here is "baptism before communion" held by our fathers over seventeen centuries ago just as we hold it to-day. Oh, no, it is no new doctrine, but an old landmark, scored by many a fierce battle of the giants.

Jerome, A. D. 400, says: "Catechumens can not communicate at the Lord's table, being unbaptized."

These catechumens were either candidates for baptism, or young persons, or even heathen who were under instruction of the church, or Christian teachers. In the early centuries of Christianity, we always find this characteristic ever prominent—no communion before baptism, even if they were ready for baptism.

Bede, B. C. 700, says: "Three young men, princes of the east, seeing a bishop administer the sacred supper, desired to partake of it as their royal father had done. To whom the bishop replied: 'If you will be baptized in the salutary font as your father was, you may also partake of the Lord's Supper as he did; but if ye despised the former, ye can not, in any wise, receive the latter.'"

You may trace this doctrine all the way from Christ and the primitive churches. They always taught "baptism before communion."

Dr. Wall once wrote: "No church ever gave the communion to any person before they were baptized. Among all the absurdities that were ever held, none maintained that any person ever should partake of the communion before they were baptized."

HUXLEY ON THE BIBLE.

In 1871, Professor Huxley, the great English agnostic, wrote one of the most glowing tributes that we have on the Bible. It is said that he influenced his children to read it, and admitted that it was a good mental stimulus for any children. Here are three sentences from the pen of that master with 250 words of glowing praise for the Bible:

"Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur.

"And then consider that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple from John O'Grady's House to Land's End as Dante a d'Alto once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world.

"By the study of what other book could children be so much humanized and made to feel that each figure in that grand historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their works."

This beautiful eulogy to the Bible was written for the *Contemporary Review* and published in 1871 for the first time. What Christian could do better? All truly

great minds confess the beauty and sublimity of the Bible, as well as its civilizing and humanizing effects upon mankind at large. Only the narrow reject it, and the bad despise and cast contempt upon it.

Belt, Mont.

NOW THE LIGHT CAME TO ME.

BY REV. JOHN MONNELL.

I was a young fellow, a booking-clerk, about seventeen years old. I cannot say I was terribly anxious. That is where some of you make a mistake; you think that unless you are in a terrible state of anxiety about your sins, you are not ripe for being saved. Don't you raise difficulties and put conditions where God has put none: "Him that cometh unto me, I will in no wise cast out." Don't be working up something; let yourself alone. You must come as you are; you could not come as you are not.

I knew my Bible well, and the Shorter Catechism; I could say it in my sleep—can say it yet. Our Scottish Shorter Catechism is just the Bible boiled down. Justification by faith, effectual calling, the work of Christ, and so forth—I knew it all by heart, and the proof texts; but I was as blind as a bat to it all; I had no light and no peace. I remember I just wanted to know what it was to be saved; though, as I say, I was not very anxious, or in a state about my sins. I knew that I was getting a year older, a year harder and colder, and nearer to sin and wickedness; although I had no outward career of cursing or swearing, or drinking or badness. But I was honest enough to feel in my heart that I was not saved in God's sight. It is a greater matter when God saves you from being a self-righteous Pharisee, even though as yet true salvation has not come.

I wanted to get into the light, but I never could have stayed in an after-meeting, so I can sympathize with the people who, when a second meeting is mentioned, just bolt as if the police were after them. I was then staying all through the week in the old town of Grenock. Every Saturday night I walked to our quiet village to spend the Sabbath at home with father and mother and the rest of them. I could never have spoken about my soul to the minister. But the minister's son and I were great chums. Although I was only a quarryman's son, my father belonged to the spiritual aristocracy, and it was not degradation for the minister's son and the quarryman's son to "hunt in couples." We used to talk together, as young fellows will talk, about sweethearts and a lot of other things; we also talked about something that was not settled, but we felt the time was ripe for settlement about becoming a true Christian.

We agreed we would try to find out, and I remember one evening I wrote to my minister from the booking-office. I said something like this. "I cannot say I am greatly anxious, but I feel I ought to decide. If I do not decide for Christ, the world won't allow me to be half-hearted." And it won't. You will have to decide one way or the other. I was very full of knowledge of the Bible, as I thought, and I fancied the difficulty was in the Bible, not in me. So I said to the minister, "I will give you a text (Acts 16:31), which says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I believe in Jesus Christ, I am no atheist or blasphemer. I believe all about him, but I do not feel one bit the better for it." And I sent away the letter with the kind of notion that I had given the minister a poser.

Two or three days passed. I remember I was at the booking-office third-class window—I never go to a railway office but I think of it. I was just about flinging up the window to serve tickets for the sugar brokers' train to Glasgow at 10:30, when a postman came round and gave me a letter. I looked at the letter and saw from the post-mark that it was from my minister; I knew it was an answer to mine. I tore it open and read something like this, and it was a sort of prophecy:

"My dear John, you will never know,

unless you become a minister yourself, how glad I am to get such a frank letter from you about salvation, although you may still be in the dark! I am glad you have fastened on a text. It is a good one, and I will join controversy with you there. You say you believe all about Jesus Christ, but you do not feel a bit better. Now, I will put it in this way: Which am I to believe?—you, who after consulting with your feelings, pronounce your own verdict on yourself and say you can not be saved, because you do not feel any better? Or, am I to believe God speaking in His Word and pronouncing His verdict, and saying that if you believe in Christ, as you say you do, you are saved, and you will be saved forever and ever?"

This way of putting it, dear friends, may do nothing for you; but to me it was just like lifting a curtain. I saw the whole thing on its human side. It was not feeling—it was believing; trusting Jesus, no matter what I felt or did not feel. And the minister clinched it by saying: "Besides, John, I am surprised that a lad of your education and upbringing should quote Scripture so badly. It is not, 'Believe on the Lord Jesus Christ, and you will never feel a bit the better for it.' That took me down a great many pegs. Why, I saw that I was not really believing in Christ at all; I was knocking the Bible end-ways. I was believing in myself—in my own heart. And the Scripture says: 'He that trusteth in his own heart is a fool.'—philosopher? No—'is a fool.' And philosopher is just fool, writ large.

Do you see it now? That is how it came to me. I had no great feelings; I did not shout Hallelujah! for I am a Presbyterian, and they are not of the shouting kind. But I saw what it is to trust in Jesus and be saved, just as you are, immediately, without any feelings up or down. I went out and took a walk along the platform. I thought I would not fling up the ticket office window just yet. It was my first walk in the light of salvation. And, do you know, it made this difference: I had taken that walk along the length of the platform times and times every day; but that morning I remember saying to myself: "Has the place been whitewashed?" The very dingy, dirty, smoky old bricks looked whiter; it actually seemed as if there had been a cleaning going on there; it does make a difference!

The common air, the earth, the skies,
To me were opening Paradise.

Do not look in wrong directions. I had one battle—just one—the next morning. I woke up, of course, the same old fellow. I had to go back to the booking-office to meet the other clerks and temptations of different kinds. And I was as cold as ice again, as if I had slept it all off. I said: "It has been mere excitement. Here, you are as flat as a flounder! There is nothing in it." Where I rallied was here. I said to myself in my misery and wretchedness next morning, and thinking it was all a delusion, "Now, has the Bible altered through the night? Has Acts 16:31 altered? No! Has the value of the finished work of Christ altered, or the worth of His blood, and righteousness and intercession? No! Then nothing has altered on which you were relying and trusting; it is only your feelings that have altered; and you are not saved by that. You are saved through faith in Christ."

Dear men and women, get over the bar of feeling and into the harbor of trust in Jesus.—Canadian Baptist.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and a good fare on the road. "Will Dr. A. be in the pulpit to-day? Will the music be up to the mark? Is it likely to clear off?" Then I'll try to go to church to-day." With such a soliloquy on Sunday morning, how much grace is there likely to be left for the wear and tear of the week? The piety that Christ wants will stand a pinch and face a storm.—Ex.

THE DISCIPLINE OF THE TONGUE.

BY R. W. DALE, D.D.

I think that most of us must feel that James had a far graver sense of the moral and religious importance of words than is common even among Christian people. For him words are deeds; they are decisive tests of the real quality of life. He had laid to heart the solemn declaration of our Lord, that "every idle word that man shall speak, they shall give account thereof in the Day of Judgment. For by thy words"—not by thy actions alone—"thou shalt be justified, and by thy words thou shalt be condemned."

I suppose that if we are to discipline the tongue, we must, first of all, endeavor to make real to ourselves the seriousness of speech. We should think about it day after day, until, by God's grace, we feel, as we have never felt before, that our words are really a very large part of our moral life. For example, we should think of the suffering which has been inflicted on ourselves by careless and bitter words; of the injury which we know that such words have done to other men. We should think of words that have stung us to passion; of words which have filled our imagination with foul shapes, that haunted us day by day and refused to be banished; of words which have shaken our faith in God and destroyed our comfort in His love.

We should think of words which have created unjust suspicion of the integrity or the sobriety of other men, and have led to the loss of the confidence of their employers and the ruin of their families. We should think of the wretched whisperers who have quenched the love of wives for their husbands and of husbands for their wives. We should think of how we ourselves have been misled and involved in serious troubles by the careless inaccuracy of the words of men whom we trusted. In every way that we can, we should try to bring home to ourselves the truth that words which are lightly spoken may be a grave offense against justice and against charity.

We should further consider seriously the great warning of our Lord, that for every idle word that men shall speak they shall give account in the Day of Judgment. "Idle words" are words that are spoken carelessly, indolently, without any moral effort to avoid sin; if they are sinful, our moral insensibility to their sinfulness will be no excuse for them. These are words against which Christian people have to watch most carefully. When challenged about them, they say they never thought that what they said would do any harm; but it was because they never thought that their words were idle words. They say they never meant any harm, but they did harm; and if they had considered what they were saying, they would never have said it.

And if for "idle words" we must give account in the Day of Judgment—and Christ Himself, who warns us, will be the Judge—much more shall we give account of words which are not idle, careless, thoughtless; but which are deliberately false, uncharitable and revengeful. And even if, through God's grace, we are not shut out of the city of God, false words, uncharitable words, revengeful words, idle words, that pained and wronged other men, will impoverish our eternal reward and lessen our eternal joy.—The Christian.

Mr. Ruskin tells us that the first lesson he learned was to be obedient. "One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea-urn which was boiling merrily. It was an early taste for bronzes, I suppose, but I was resolute about it. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked for."

Subscribers for the Western Recorder.

CIRCULATION 13,222 ESTABLISHED 1828

WESTERN RECORDER

AT LOUISVILLE, KY.

15 PUBLISHED

This LEADING BAPTIST PAPER of the South.

THE CHURCH.

BY THE REV. G. H. DORRIS.

Some believe that all the human societies that exist, calling themselves churches, form the church. If this is so, I cannot see why Jesus Christ organized his. If it is right for some to join the societies of men, instead of joining the Churches of Jesus Christ, it is right for all of God's people to join them. And if they do so, then the church that Jesus organized has come to an end. But the Saviour said that the gates of hell should not prevail against his church. Therefore it is wrong for the believer to join institutions of men.

A great many people believe that the hundreds of societies erected by men are churches; and they say that "it does not make any difference which church we join, that one church is just as good as another." When I see the plural form of church, I use it as it is used in the Bible—seven churches which are in Asia" (Rev. 1:4). These seven churches were alike—just like the one that Jesus organized. When John wrote to the seven churches in Asia the hundreds of men-made things did not exist. While on earth the Saviour organized his own church, he never organized any one. He did not authorize the Catholics, Luther, Calvin, Wesley, Campbell, or any one to organize societies and then call them churches.

The church is frequently called kingdom in the Bible, especially when all the churches are included, but churches when they are taken separately. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom" (Dan. 7:7). "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16). "The stone which the builders refused is become the head stone of the corner" (Psa. 118:22). "Jesus said unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner" (Matt. 21:42). "This is the stone which was set a-nought of you builders, which is become the head of the corner" (Acts 4:11). "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). "As living stones, disallowed indeed of men, but chosen of God and precious" (1 Pet. 2:4). "A kingdom which cannot be moved" (Heb. 12:28). "Everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:11). "And he shall reign over the house of Jacob to forever; and of his kingdom there shall be no end" (Luke 1:33). "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). "The kingdom is an everlasting kingdom; it shall never be destroyed; it shall stand forever; it cannot be moved; it has no end; it has a sure foundation, which is Jesus Christ." With all these passages of Scripture, and many more, proving so fully that Jesus Christ is the foundation of the church, and that the church is to continue forever, how any one can believe that the church was built upon Peter, or upon his faith, or upon any person or thing but Jesus Christ, and that there was a time that the church became extinct, is a mystery. "Thou art Peter, and upon this rock I will build my church." It will not do to say that Jesus referred to Peter as the rock, for such will make Peter the foundation of the church; and this will contradict all the foregoing passages of Scripture just quoted.

Proving so clearly that Jesus Christ is the rock or foundation of the church, Jesus asked his disciples "who the people said he was." And Peter told him. Then Jesus asked the disciples who they said he was. And Peter answered and said, "Thou art the Christ, the Son of the living God." Any one will admit that Jesus himself is the subject of the conversation so far. In the expression, "Thou art Peter," Jesus just addressed Peter and said that he would "build his church upon this

rock;" that is, upon Jesus Christ, himself being spoken of.

An illustration: Jones is building his house upon a rock. He and I talk about the rock while, and then he says, "Thou art Dorris, and upon this rock I will build my house." From this no sane person would conclude that Jones meant that he would build his house upon me, but upon the rock spoken of.

"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). Some claim that that this passage confirms the doctrine that Jesus built his church upon Peter. Jesus said the same to all his disciples (Matt. 18:18). With the same reasoning we can say that Jesus built his church on all his disciples.

How contrary to the Bible and to common sense is to say that God built his church upon one so weak as man. The church that our Lord established was a Baptist church, for it was composed of Baptist converts. John the Baptist prepared them. He was sent before Christ "to baptize the people prepared for the Lord" (Luke 1:17). Now he preached that the people should "repent of their sins and believe on Jesus Christ which was to come after him" (Matt. 3:2, 8; Acts 19:4). He baptized them just like the Baptists do now—in the River Jordan and in Enon (Matt. 3:1; John 3:23). "The Law and the Prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it" (Luke 16:16). "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John" (Matt. 11:11, 12). "The Law and the Prophets were until John; and the prophets (that is, the Abraham, or Jewish society) ceased, and the Church of Jesus Christ was established; that is, in a preparatory state. John the Baptist prepared the converts for the church; they pressed into the kingdom, suffered violence, and were taken by force in a prepared condition for the church. It is said that "the least in the kingdom of heaven is greater than John the Baptist"—least in privileges, in enjoyments. John had to die. He could not live to enjoy the benefits of the church. As John was supernaturally prepared, he was, with his converts, in a prepared condition for the church. It is said that the kingdom of heaven "is taken by force," but not destroyed; for "the gates of hell shall not prevail against the church."

Some say that the name "John the Baptist" was just his name. This is very true; for he was born a Baptist; "Filled with the Holy Ghost from his birth, he came to the Jordan" (Luke 1:15). He called a Baptist by the God of heaven (Luke 7:33). Our Saviour said that John the Baptist was "more than a prophet." It required a great Baptist to prepare the converts for that great Baptist church, which "the gates of hell should not prevail against," and to baptize them from the head of the river Jordan, the great church. The people have always called me Dorris because I was born Dorris. John the Baptist was called a Baptist because he was born a Baptist. God created the first man and woman in order to commence the world of people. John the Baptist was born a Baptist in order to commence the Baptist churches. Zacharias was John's natural name (Luke 3:2). If the Lord had wanted a Methodist church, he would have had born a Methodist to have prepared the converts for the Methodist church, and he would have sent John the Methodist to have prepared the converts for the church like the Methodists do. He would have sprinkled them while they were little infants, and he would have sprinkled Jesus when he was an infant, and Jesus would have been a Methodist, and as a Methodist he would have organized his church out of the Methodist converts that the Methodist prepared for the Lord; and Jesus and the converts for the church having been sprinkled when they were infants by John the Methodist, the church would have certainly been a Methodist church. If the Lord had wanted a Christian church, he would have sent John the Christian to have prepared the converts for the Christian church; and John the Christian would have preached a faith and repentance that did not bring forgiveness of sins; and he would have ducked them in their sins; and oh! what a sinful preparation this would have been for the Lord out of which to have organized his church.

But inasmuch as God did not want a Methodist church, Christian, or Campbellite, Catholic, Lutheran, Presbyterian or any other but a Baptist church, he sent "John the Baptist to prepare the people for the Lord," and to baptize Jesus in the River Jordan. And that man Jesus the Baptist said, "I will build my church upon a house; and I will tell him how to prepare it; and he prepares it just like I told him. I come on the ground where the material is prepared and I say, 'Jones, have you prepared the material for the house?' He says, 'Yes.' Did you prepare it just like I told you? He says, 'Yes.' And I will not receive the prepared material. I let it lie there and rot, after saying that I would build the house, willing many people that I would build it. Sending Jones before me to prepare the material for the house; telling him how to prepare it; he prepared it just like I told him; and I changed the wind—just a fool—and do not build at all. This is not the way that thousands of people say that the Lord did. They admit that the Lord said that he would build a church, or kingdom; that he told the prophets that he

would build a kingdom. The prophets foretold of the building of the kingdom by Jesus Christ. They admit that John the Baptist was sent before Christ to prepare the material, or the people, for the Lord; and that John did prepare the people for the Lord; and that Jesus came to this world and remained 33 years, but went back to heaven and never received the people that John prepared—never organized his church—but left it for the Apostle Peter, the Catholic, Luther, Calvin, Wesley, Campbell, or just any one that would organize a church and call it a church. There is no proof in the Bible that God authorized Peter, or any one of these, or any one else, to organize societies and then call them churches. When the Lord organized his church, he called unto him whom he would (Mark 3:13). Inasmuch as John the Baptist was sent before Christ to prepare a people for the Lord, and was sent by the God of heaven, and as he did prepare them, as has been proven, any one who is free from prejudice believes that when Jesus "called unto him whom he would," out of which to organize his church, he called John the Baptist; that John the Baptist was "prepared for the Lord." And he ordained twelve, that they should be with him, and that he might send them forth to preach. And to have power to heal sickness, and to cast out devils" (Mark 3:14, 15).

This is when, where and how Jesus organized his church, that the gates of hell should not prevail against." The converts for the church having been prepared by a Baptist preacher, and the church organized by a Baptist preacher, it was surely a Baptist church. And this preacher that organized the church being the Lord himself, this church also is "The Church of God."

Gallatin, Tenn.

THE NEED FOR REST, BOTH PHYSICAL AND SPIRITUAL.

God made not only the day in which men should work, but the night in which they should sleep and rest. It is impossible for one to work continuously. When the time for rest comes it is as much a duty in its place as work is in its place. No man may transgress God's laws as to sleep and rest without paying the penalty, which, generally, is a very heavy one.

But there is not only the resting time appointed for each day of twenty-four hours, but one day in each week of seven days has been set apart since the creation as a time for rest and worship. From the creation of the world until the resurrection of Christ from the dead this day was the seventh day, and now, from the resurrection of Christ until the end of the world it is the first day of the week. It is of the utmost importance to us, physically and spiritually, that we observe the Sabbath right. If we do, we are refreshed, recreated and up-built in every way. If we do not, we put ourselves on the plane of the brute creation and repudiate the benefits of God's wisdom and grace in devising the day for our benefit. It is not a mere matter of time, for one day in seven is necessary. One day in ten, as the French at one time atheistically decreed, is not sufficient. Here, as everywhere else, he only is wise who obeys God to the letter.

But, after all this, there are special seasons when it is well to take special rest and recreation. Few occupations can be carried on with equal advantage, at all times of the year. The farmer and builder are compelled, from natural reasons, to abate their labors in the winter, and this time should be employed by them for their physical, intellectual and spiritual recreation. But there are others who find the winter the best time for special rest, as the teacher and the minister, who do the heavier part of their work in the winter. Whenever the vacation, or resting time comes, it should be used to the glory of God, that one may be renewed and better prepared for doing the life work to which he is called, and in which he may usually be engaged.

We find the Lord Jesus Christ occasionally going apart with, and sometimes from, his disciples. On these occasions he left the cities and villages behind him and went out into the desert, or uninhabited regions. Among the hills and mountains, by the streams, under the trees and the blue skies, he found rest for body and soul. There he communed with God. There he found quiet and rest in prayer. So we may find oftentimes our best rest. It is not in noisy sport and hilarity that we find restoration. We might be happier if we did not strive so hard to have what we call "quiet hours," and if we had more "quiet hours" with God and our own souls.

We are making much of vacation these times. Perhaps we are not making any too much of it. Certain it is, that if we use our sleeping hours and our Sabbaths, and our vacations so that we have the best of God, we have possibilities for physical rest and for our temporal and eternal welfare.—Herald and Presbyter.

The fullest definition of faith found perhaps in the New Testament is in Hebrews 11:1. "Faith is simply reckoning on the good faith of God, who, having given his word, is both able and willing to do as he says. The hymn says:

"They who trust him wholly,
Find him wholly true"

but it is also a fact that they who do not trust him wholly find him wholly true. "For if we believe not, yet he abideth faithful: he cannot deny himself."—J. Hudson Taylor.

LITERARY.

All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

MAGAZINES.

THE discussions of country life in New England, which have been culled by the recent Old Home Week, make the article upon "Our Country Towns," by Mr. C. N. Hall, in the September number of the *New England Magazine* especially timely. Very timely, too, is the article upon "The Cause of Indian Famines," by Rev. J. T. Sunderland, who is well known as the minister for many years of the Unitarian church in Ann Arbor, Mich. He is a scholar and a thinker, and has been much of a traveller. Some time ago he spent a year in India, carefully investigating its social and industrial condition; and his article will attract attention for the sharpness with which it catches the ultimate cause of the famine in the British policy in India. His revelations, drawn from the most authentic sources, of the manner in which England has been sucking India dry and bringing upon her the curse of a poverty almost unparalleled in the world today are something to compel the most serious thinker. Mr. Moore's new edition of *Tablet*, discusses the curious circumstances by which the true date of Fulton's first voyage up the Hudson in the *Clermont* became confused, so that the various dates now given in the various biographies, histories and encyclopedias are all wrong. It is an amusing investigation, which historical students will find well interested. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The *Ledger Monthly* for September has on its cover a trim figure of a pretty girl at the seaside, with a bouquet of yellow flowers on her bosom, and a lovely background of sea and sky finishing a picture all of beauty. An interesting article in this number is entitled "A Workpeople's Paradise," which is an account by Hone Bache of an interesting experiment which has been successfully made by a manufacturing establishment in Dayton, Ohio, for the benefit of two thousand workpeople. "See Courtship a picture" all of beauty. An interesting article in this number is entitled "A Workpeople's Paradise," which is an account by Hone Bache of an interesting experiment which has been successfully made by a manufacturing establishment in Dayton, Ohio, for the benefit of two thousand workpeople. "See Courtship a picture" all of beauty. An interesting article in this number is entitled "A Workpeople's Paradise," which is an account by Hone Bache of an interesting experiment which has been successfully made by a manufacturing establishment in Dayton, Ohio, for the benefit of two thousand workpeople. "See Courtship a picture" all of beauty.

The *Preacher's Magazine* for September.—Wastefulness and Want, by the Rev. W. H. Baker; Why the Working Classes Do Not Go to Church (Price Essay); by William Hunter; "Show Me a Penny" by Peter Straker, D.D.; A Christian Employer (selected); The Trend of Labor; Factory Conditions the Evil of American Civilization, by S. G. Smith, D.D.; The Mysteries of Providence, by the late Dr. Dale; Our Expositor's Note-Book; The Law of the Christian Scientist, by Rev. A. Clayton; Young Men Wanted, by the Rev. R. H. Unsworth; Christian Unity, by the Rev. Thos. Puddicombe; Christianity in Earnest, by the Rev. Herbert Windsor; The Right Spiritual Temperature, by the Rev. J. Anderson Wright; "The Teacher's Three A's," by Mr. H. T. Towell; Entertaining the Preacher; What a Man Did for His Minister, by the Rev. J. Maclaren; Wilbur B. Ketcham, Publisher, 7 and 9 West Eighteenth St., New York.

God's end and the soul's good are attained, if the breaking up of the temporary desert, or home quickens the onward march; lip and heart attuned to the resolve, "Now we desire a better country than this, an heavenly!" But for that trial you might have forgotten that the wilderness was not your final rest and portion. You might have thought, in the permitted fine fibres of affection to root you in a city. Your might have continued in the pursuit of tinted air-bubbles; like one of Bunyan's well-known characters in his dream, preferring feathers and dust to the beckoning angel and the gleaming crown, dimming your eye to "the Heiter Country." God had in mercy, shut out the garish noontide, and lighted you in the glory column with its own golden splendor. He has illuminated it with the words which you can turn, in all time to come, into a pilgrim chant—a "song of degrees," like one of those used by the Jews in going up to their greatest feast: "God is not ashamed to be called their God, for he hath prepared for them a city." Your affliction has brought heaven nearer. It has served to wean from the too alluring fascinations of the present. It has forged adamantine chains to link you to the unseen and eternal.—J. R. Macduff, D.D.

WHENEVER you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Henry Drummond.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 23.

THE DUTY OF WATCHFULNESS.

Luke 12:35-48.

MORRO TALK—"Watch and pray, that ye enter not into temptation."—Matt. 26:41.

"Let your loins be girded about, and your lights burning."—The parable represents the servants in the night ready for their Master's coming, and not knowing at what moment he may appear. The long Oriental robes were gathered up and fastened under the girdles that they might not hinder the servants in moving quickly when he came. To fasten these up was but the work of a moment, but they would not leave the least thing undone in their eagerness to be ready. The lamps were necessary to be able to walk quickly and safely. They were, like our lanterns, to be carried in the hand. We must be all ready for the Lord's coming; living just such a life as we would wish to live if we knew he was coming to-night.

"And ye yourselves like unto men that wait for their Lord, when he will return from the wedding."—The wedding is that of a friend which he has attended. The hour of his return was uncertain, and that very uncertainty made the servants more vigilant. Is it not strange that the uncertainty of the hour of death makes men not more diligent to be prepared to meet their God, and but rather more careless in putting off seeking the forgiveness of their sins?

There was never a time when this lesson was more needed than in these days when we are so much in danger from the rush of modern life, of forgetting the duty of being constantly ready for the coming of the Lord.

"Blessed are those servants whom the Lord when he cometh shall find watching."—It is of his second coming he is speaking. Are the churches looking for this, and longing for it as they ought? But whenever the Lord may come visibly with his angels to judge the world, one thing is sure. He is coming to each one of us individually in death. It may be today, it may be to-morrow. But certainly within a few years at longest, years which are soon spent as a tale that is told. And it is the part of wisdom to be ready for any great event which is sure to come, and may come at any moment.

"What the Saviour enjoins is not curiosity, but the wakefulness and diligence that overlooks no duty, indulges no indolence. The last thing that would please a master would be the idle curiosity which would make the servants neglect their work to stand outside the door gazing to catch a glimpse of his return."—Glover.

A faithful servant will have everything ready for the coming of his looked-for Master. He will go over all the house very carefully to see if none of his duties have been neglected. He has given his disciples already eighteen hundred years to get the world clean and pure. How have they done this duty? He has told them to preach the Gospel to every creature. What would he say should he come to-

day and see how we are failing to obey his command?

"Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Human thought stands fairly paralyzed before the greatness of that promise. What it means we shall not know till the marriage supper of the Lamb. "And if he shall come in the second watch; or come in the third watch."—The Jews divided the night into three watches, afterwards into four as the Romans did. As the night passed on and he did not come, the servants would be in danger of ceasing to expect him, and therefore growing careless in their preparations to meet him. But blessed those whose thought was for their Master and his commands to them, and who strove to be ready to receive him as if every moment his voice would be heard.

"And this know, that if the good man of the house had known what hour the thief would come."

—Death is coming to us like a thief in the night to break through the clay tenement in which the soul lives. But if the life is hid with Christ in God, let him come when he may, he can steal nothing from us. "Be ye therefore ready also."—Let each one ask himself if he is ready to meet his judge. "For the Son of Man cometh at an hour when ye think not."—To the world, to us individually. It is appointed unto man once to die, and after death the judgment.

"Then Peter said unto him, Lord, speaketh thou this parable unto us, or even to all?"—That the promises of future glory were for the apostles, Peter had no doubt. But were all to share. His Lord answers with the parable of the faithful and unfaithful servants.

"Who then is that faithful and wise steward?"—The stewards were slaves, but those who, by their faithfulness and discretion had so won the confidence of their Lord that he made them overseers of his affairs in his absence. Among the duties of the head steward a very important one was to see to the feeding of the other servants so that all should have enough, and there should be no waste of the Lord's substance.

"Blessed is that servant, whom his Lord when he cometh shall find so doing."—This is what the Lord means by watching. Doing in his fear and with an eye single to his service what is our appointed duty in our daily lives. Such servants are the joy of their Master. They honor him in their homes and in their business, and he shall delight to honor them in the kingdom of his Father. "He will make him ruler over all that he hath."—Another of the great promises whose meaning we shall not know till we have gone home.

"But and if that servant say in his heart, 'I have no lord,'—however loud may be his professions of zeal in the Lord's service and desire for his speedy coming."—"My lord delayeth his coming."—The day of reckoning is far off. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Every man who puts off seeking the pardon of his sins because death is far away, imitates the folly of this steward.

"And shall begin to beat the men servants and maidens."—Act tyrannically over those under him. "And to eat and drink and to be drunken."—Wasting in riotous living the message intrusted to him. Everything which we have, time, talent, influence,

money, is entrusted to us as stewards to be used for God. And he holds his stewards to strict account. Our Lord intimates plainly here as he does in other places that he is not coming immediately.

"The lord of that servant will come in a day, when he looketh not for him."—What a solemn sermon those words preach to the impenitent who have not made their peace with God! They reckon on long life—they reckon on time for getting ready at last. Suddenly the summons comes. "And will cut him in sunder."—A sudden and terrible punishment. Cutting a man in sunder was a well-known punishment for flagrant crimes. "And will appoint him his portion with the unbelievers."—And that portion is the eternal wrath of God resting upon all who have not believed in the vicarious atonement of Christ to the saving of their souls. High position in church or State adds to a man's responsibility; to his reward if his duty is well done, to his punishment if he is unfaithful.

ROSY TEACHERS

Least better in the school-room than the better part.

Young folks naturally like comely objects, and a good looking, healthy teacher can do vastly more with pupils, everything else considered, than the skinny, dyspeptic teacher can. The instructor in Latin and mathematics in a young ladies' seminary at Macon, Ga., had an experience worthy the attention of any teacher.

She kept running down a little more each year until finally a genuine case of nervous prostration set in and she was confined to her bed for eight months, a perfect wreck, physically and mentally. She and her friends thought it was due to overwork, but she now knows it was due to improper food.

Of course the physicians were called in, but there is almost nothing that can be done in such cases, except to rely on well selected food and proper care. She was put upon Grape-Nuts, all medicines, also tea, coffee, and iced drinks were taken away. She had Postum Food Coffee once a day. The larger part of her food was Grape-Nuts, for this food is made with special reference to rebuilding the gray matter in the brain and nerve centers.

The lady says: "I had been reduced to 95 pounds in weight when I began using Grape-Nuts. The new food was so delicious and strengthening that I felt new life at once. I have now developed into a perfectly healthy, happy, stout woman, weighing 135 pounds, the greatest weight I ever attained, and have a wonderfully clear, fresh, rosy complexion, instead of the sallow, bilious hue of the past."

"I never now have a symptom of dyspepsia nor any other ache or ail. Am strong physically and I particularly notice the strength of mind. I never experience that tired, weary feeling after a hard day's labor that used to appear. My brain seems as clear and active as ever. It was in the morning and I am doing twice the amount of work I ever did. Don't use my name in public, please, but I will answer inquirers." Name can be obtained from Postum Cereal Co., Ltd., Battle Creek, Mich.

Those who say they will forgive, but can't forget an injury, simply bury the hatchet, while they leave the handle out, ready for immediate use.—Moody.

YOUR PASTOR—STAND BY HIM.

"How shall I help my pastor?" Pray for him, pray with him and practice as you pray.—T. L. Cuyler.

You can help your pastor as a student and teacher in no way so well as to offer him a teachable mind and spirit in yourselves. The true pupil makes the true teacher.—T. T. Munger.

Lighten your pastor's burden all you can; take the obstacles—as many of them as you can—out of his way; stand by him loyally in word and deed; follow him, even as he follows Christ; pray for him not merely with well-worn phrases in public places, but heartily in secret.—Washington Gladden.

The minister needs encouragement. He has labored long without any person uttering a syllable. You think of it, perhaps, and then are tempted to leave it for someone else. Go and do it yourself. Offer your services to the minister, and see how it will gladden his heart.—From Dawn of Day.

You expect your minister to be in his place every Sunday—are you always where you can see that he is in his place? You expect him to bring you some message of warning, hope, cheer, or encouragement—are you always where you can hear the message when it is given?—The Well-spring.

Two men were at work on a sewer together. One of them, who was a Christian, spoke to the other about his soul. Just then it became necessary to lift a pipe, and the man who had been speaking of Christianity left his companion to do the lifting alone. The second man stopped a moment. "You say that you are a Christian?" he asked. "Yes." "Then lift!" was the prompt retort. Might not pastors say with equal pertinence, to those whose names are on the church roll, "You say that you are Christians? Then lift!"—Christian Endeavor World.

"Which sort of a man is the most helpful to you?" asked one clergyman to another. "I mean to you personally and individually." His friend looked puzzled, and the questioner went on. "Is it the man who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker who argues with you, and stimulates you to write convincing, stirring sermons?" "If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It's the man who may or may not agree with my views, but who cares enough about my sermons to come to church on stormy Sundays, when most people stay at home. He's my best helper."—The Well-spring.

It happened once that a leading member of a congregation considered it his duty to remonstrate with his minister to whom he was deeply attached, because the minister's preaching had grown hard and uninspirited. They were personal friends, and the conversation was conducted with perfect taste and temper; but the minister did feel a little sore afterward, which was rather foolish, and he constantly worried himself with the idea that his friends and his congregation were turning against him. A few days afterward a brother minister called upon him; and, as they talked of one thing and

another, his visitor congratulated him on the attachment of his people. "Why, last night at a dinner-table old Dr. Sardine was carping at your preaching—calling you a rationalist, and so forth—when Mr. Cochrane spoke out at once, and told the old gentleman that he did not know what he was talking about. 'I go to his church,' said your man, 'and I know that I can never repay my minister all that he has done for me and mine.' It was a straight talk, and produced an immense impression, and one minister envied you such a friend." While his friend had told his faults boldly, man to man, and he had taken private offense, like a foolish child, that friend had been guarding his reputation with generous enthusiasm.—John Watson in Western Christian Advocate.

CAMPBELL COUNTY ASSOCIATION.

This body of Baptists held their annual session with Twelve-mile church, August 22 and 23.

Bro. A. J. Ramsey, the popular pastor of the Dayton church, preached a most excellent introductory sermon from 1 Kings 22:3, theme "Ownership and Possession." He pointed out most graphically how much was ours by reason of the work of Christ, but much of it we were not in possession of by reason of our idleness and negligence.

The churches reported a fair year's work.

The association is feeling the effect of the loss of Bro. J. M. Jolly, who has been for many years the leader, especially among the country churches. He is now laid aside by reason of the infirmities of many years. His churches have called brethren remote from the work. Bro. Jolly, though not present, was re-elected moderator, and Bro. C. J. Bagby was elected moderator pro tem, and conducted the business with ease and dignity. Bro. James I. Ware was elected clerk.

There was an unusual number of sermons preached during the meeting, Bren. Ramsey, Burgess, Lee, Perryman and Sizemore being the participants.

Bro. Hudson, a returned missionary, gave an interesting account of his escape from China.

The desire to have reported some money given to "Gospel missions" by one of the churches precipitated a lively discussion, but it all passed off pleasantly.

Twelve-mile church has a handsome building—recently remodeled—but badly located. Bro. J. T. Marksberry is the active and untiring pastor. He and his brethren were active in extending the hospitalities of the occasion to all visitors.

B. F. Swindler, State Missions and Western Recorder; G. H. Cox, for Ministers' Aid Society, and G. W. Perryman, for Mountain Evangelist, were all given a kind hearing. B. F. SWINDLER.

Reduced Rates to Louisville via the Southern Railway

Account of the Elks' Carnival Sept. 17 to 20. The Southern Railway offers the best service to Louisville from all stations in Kentucky and reduced rates as follows:—One fare for the round-trip Sept. 17, 18, 19, 20 and 21; tickets good to return one day after date of sale. One and one-third fare for the round-trip each day from September 17 to 20 inclusive; tickets good to return until Oct. 1, 1900. For further particulars, inquire at the nearest agent Southern Railway. E. T. Smith, Passenger Agent, Lexington, Ky. Wm. E. Taylor, A. G. P. A., Louisville, Ky.

WONDERFUL THOUGHT—that God should desire fellowship with us, and that he whose love once made him the Man of Sorrows may now be made the Man of Joy by the loving devotion of human hearts!—J. H. Taylor.

THE LAUDATORY ASSOCIATION

Met with the Baar Creek church, in Ripley county, August 29. There are thirteen churches in this association; all sent letters and were represented by messengers, who spoke encouragingly concerning their work. The Lord has blessed his people in this association during the past year. There have been 141 baptisms, and many lukewarm church members have been aroused to activity.

A marked increase in Sabbath-school and mission work has been made.

The association has appointed an Executive Committee for the purpose of establishing and fostering missionary work at destitute points within its bounds. All of the denomination's enterprises were heartily discussed and approved. The prospects are brightening. Last year our prayer was for the Lord to send more workers among us. They are coming, and may we who are present, and those yet to come, be induced with power for the work.

Five of our Seminary boys—J. W. Guy, J. F. Jones, John K. George, E. C. J. Dickens and the writer—were present and took part in the session. Four are pastors here and one in an adjoining association. May the readers of the Recorder pray for us, that the work in this association and Southern Indiana may be more successful during the coming year.

We view with thanksgiving what the Lord has done and courageously look to the future with bright anticipations. Our next session will be held with the Ebenezer church on Wednesday and Thursday before the first Saturday in September, 1901. This church is about three miles from Aurora. C. J. CASEY.

DEAR RECORDER—In the "Editorial Varieties" of your last issue, August 30, in speaking of the loss of the Bethel house of worship at Fairview you make the statement that the father of Jefferson Davis was a member of that church. This is an error into which many of the papers have fallen, and it is going the rounds of the press generally. I first noticed it in *The Review*, then in the *Courier-Journal* and then in the Recorder. Now the facts are these: Bethel church was constituted in 1816, not at Fairview, but at Salubria Springs, as an arm of West Fork church, and the father of President Davis had moved to Mississippi before that time, so he could not have been a member of that church. I know that the Recorder never misleads knowingly, and therefore write that you may make the correction.

Our church has called Bro. A. R. Bond and he has entered on his work. Large crowds have greeted him at every service, and pastor and people seem mutually pleased with each other. I think he will be a worthy successor to Bro. J. G. Bow, and that is certainly saying a great deal for him. Bro. Bond is only twenty-six, but he seems perfectly at home in the management of the church, and surely "no man can despise his youth." He is a fine scholar, well versed in ancient and modern literature, and of pleasing and graceful address. His wife is a worthy companion and co-worker with him, and we all hope to see Pembroke church prosper as she has never done before.

Wishing the Recorder continued success (I have taken it for

"Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise en masse to sing its praises. There's nothing like it in the world to purify the blood.



27 years and read it over 40) I am Very truly,
JOHN P. GARNETT.
Pembroke, Ky.

OUR MOUNTAIN WORK.

"It is the Lord's work, and it is marvelous in our eyes." These people are largely Baptists in inclination, in belief, in doctrine. They are independent and hospitable. They are not lacking in brain and brawn. A new era has opened to them. The railroads are bringing them in contact with the world as never before. Capital is pouring in and developing this region's wonderful resources. The youth of the mountain region are having visions which never came to their fathers. Aspirations are being awakened, opportunities are crowding upon them, a great transition period has come. Shall their energies and these possibilities be utilized and directed for the glory of God and the Redeemer's kingdom?

They need churches and schools? They not only need them, but want them, and will help to build and support them. O that our Baptist people knew in this their day the God-given opportunity. "Let us go up and possess the land."

The State Board has no funds either for church building or educational work. We must have both or suffer great loss and miss a golden opportunity.

The ladies are manifesting commendable zeal in this great work. Allow me to say in behalf of the State Board of Missions that we desire the sisters in every church to form a missionary society and give us their aid and influence especially in this educational work. We hope ere long to be able to open at least two new schools in Eastern Kentucky. We hope we may depend largely upon the Women's Missionary Societies for means to open this work. We beg you in the Master's name for your cooperation, influence and means.

I cannot tell you how sadly we need the building fund for church houses. A great necessity is upon us. Will not our young people make some active, united effort to help us in this movement? Let us all fall into line.

J. G. Bow, Cor. Sec.

WHEN the tide has been coming in, I have often seen how it chafed and fretted, running into some narrow-mouthed bay, filling it, swirling round, and lapping on the shores, till by and by, still flowing, and flowing, it filled the bay full. The tide had spent itself; there ran a smoothing ripple all over the surface, and the whole bay was at last at rest. And so the soul, while yet it is being filled, is disturbed by ripples and eddies; but by and by, when it shall have been filled full of the power and presence of God, it will be satisfied, and will be perfectly at peace, and will be full of joy.—Selected.

THE rays of happiness, like those of light, are colorless when unbroken.—H. W. Longfellow.

THE STRENGTH OF CHRIST.

BY REV. E. T. TOMLINSON, PH. D.

Whatever may be the foremost conception of the Nazarene among Christian people to-day, there can be little doubt that in the mind of his leading apostle the strength of Christ was most prominent. To Paul the Gospel was the power of God. It was the power of the resurrection that he dwelt upon. Jesus himself is the power of God as well as the wisdom, and of his own preaching the apostles declared its test was in its demonstration of the Spirit and in its power. The very illustrations Paul uses are from the contests of the arena: "So fight I," "So run I." When he comes to the close of his life his parting words to his young friend, Timothy, breathe the same spirit. He has fought a good fight, he has completed the circuit of life's race-course, he has kept the faith. Other men might weakly complain that they had been the victims of life. Paul's triumphant words are that he is not a victim, but a victor. He has not had opinions but convictions. He has not "trusted" but has been fully persuaded. He does not "hope"; but he "knows." His faith in the strong Son of God has given him the victory.

Perhaps that very lesson is needed to-day. We sometimes lament that so few men, relatively, are in our churches. The proportion of women to men is usually stated as about three to one. Why should it be so? Are women naturally better than men? Could a partial solution be found if we were to acknowledge that too often the feminine side of Christ's nature and life has been presented at the expense of the masculine? His gentleness, sweetness, forbearance, patience, love have been dwelt upon at the expense of his determination, courage, resolute action, heroic persistence, and tremendous will-power. He was the Lamb, but he was also the Lion; and however true the gentler side may be, it is not less

FLY TO PIECES.

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum Food Coffee. The old troubles left again and I have never had any trouble since." Anna Ocon, Mt. Ephraim, Ohio.

true than the aggressive. He came to do as well as to bear, to accomplish as well as to suffer.

Certain it is that the strength of Christ appeals to the sturdy Paul, and it might be that if more of that which appealed to the apostle were emphasized to-day, we might have more of Pauline apostles in our own times. What was this strength in Christ that so strongly appealed to Saul of Tarsus? Was it the physical strength of Christ? Of that we know almost nothing. Certain it is that he could have been no weakling, and yet we read of him as resting by the well while his disciples journeyed to the village for bread because he was too weary to accompany them. Again we have the words applied to him: "Thou art not yet fifty years of age"—a strange expression to bestow upon so young a man, and perhaps they may indicate that already he is beginning to "age" under his awful strain. The little we know seems to imply clearly that the secret does not lie in his physical strength.

Nor yet can it be traced to his mental power. His quick reports, his sharp thrusts, his lucid declarations show us a mind marvellously keen and active; but after all cannot account entirely for the "strength" of which Paul makes so much.

It is rather the power of the life itself. It is the strength of the man and the manhood. The crowning miracle of all the ages is the Christ himself. It is the power of the person which has held his followers, enabled the martyr at the stake to die with a song on his lips, has sent forth the Christian soldiers of liberty into every land, has sent the missionaries across the seas, has transformed sinners into saints, and made many men servants of all for Christ's sake.

If we carefully study the words of Christ we shall see that he himself places the same emphasis on "the life." Multitudes have striven to save the souls of men. The words of Jesus are chiefly concerning a saved life. So Paul taught, and for this he labored. His very doctrines—things hard to be understood—are the materials out of which life is to be constructed, for every doctrine means a duty. Even the closing sentence of his wonderful words concerning the celestial body and the resurrection from the dead, are: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Christianity is more than a holy memory, more than a perfect retention of the exact words of its founders. The living epistle is the epistle of power. It is only life which has the ability to reproduce itself. That old-fashioned expression, "a good man," though out of date, has not lost its power.

A great publisher declared not very long ago that for a book to succeed, the moral earnestness of its writer was a prime requisite. If this be true of literature, how much more is it true of life. Paul had found a basis for its efforts, an incentive and a goal, and all are in the personal Christ. "For me to live is Christ," he declared. The truth of life, the way through life, and life itself, all were to be found in him.

Perhaps the world has never had a more beautiful presentation of Christianity than it has to-day. Certain it is that the good Samaritan was never more in evidence. Philanthropy and

Thousands Have Kidney Trouble and Don't Know It.

How To Find Out. Fill a bottle or common glass with your water and let it stand twenty-four hours. A sediment or settling indicates an unhealthy condition of the kidneys: if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also



convincing proof that the kidneys and bladder are out of order.

What to Do. There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and \$1. sizes. You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

benevolence are abundant. In the midst of all this, however, we see frequent breakdowns in public morals. It is yet a question whether the modern liberal age is able to produce the rugged strength of character known to our pilgrim fathers. The sanctuary must stand for strength and beauty. Men do not draw back from difficulties—they are rather an incentive, as witness the response of soldiers after a defeat. To Paul first of all the Lord showed how great things he must suffer for His sake, and that ringing appeal has power in every age. The secret of every strong life is to be found in its inspiration. For Paul the source of power was in the strength of Christ, "strong in the Lord and the power of his might." There are others to-day willing to respond to the same appeal if only it shall be made.—Watchman.

THE friends of temperance will rejoice to learn of our recent victory at Seebree. For eighteen months the writer and other pastors in town have been trying to educate our people on this great theme. Four months ago, we organized a temperance band, composed of the nine ministers living in town. Quietly we took the temperature of the voters as we went out hot shot from the pulpit. We soon felt that the harvest was ready. The election was accordingly ordered for Aug. 30th. We then worked quietly but systematically until August 24th. Our forces were well trained, and at the same time the enemy felt that we had almost given over the fight. On the night of Aug. 24th, the stillness was broken and the storm raged until late in the night of Aug. 29th. Thursday the two great armies marshaled all their hosts and met to decide by ballot their relative strength. Late in the evening, when the clouds had cleared away and every whisky man had been paired with a temperance man, there yet remained 71 temperance soldiers with no opponent. It was a crushing defeat to the ring in our town. We made a practical test of "a place for every man, and every man at his place."

My work at Robards and Smith Mills is progressing nicely. Good outlook along all lines. E. K. SHULTS. Seebree, Ky., Sept. 1, 1900.

A WORD OF CHEER.

BY EMMA L. HALE.

Oh, soul bowed down by the beating storm.
A message to you I bear;
God's sun will still your sad life warm.

Your sky will yet be fair.
You may be doubtful in your grief,
But do not be dismayed,
Though it may be long before relief,
Oh, do not be afraid.

You may not see, for the darkness may
Be over you like a pall,
But wait with patience for the day,
And trust to the Father all.

It may not be in the way you think,
Nor the way your heart may choose,
But peace will come, you will not sink;
So do not courage lose.

There will be a calm, though storms may dash
Your fondest hopes to earth,
God's light will over the darkness flash,
And new hopes shall have birth.

So do not grieve in hopeless woe,
For that which is taken away;
God's peace will in your sad life flow,
And the night be turned to day.

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

The world is bright with the Father's smile,
His glory is over all,
"Be only to watch for a little while,
And await His welcome call."

ness by them. Men may have their pockets picked in the streets, but never by them. Persons may go staggering home under a wound, but that wound never comes from their hand; there is no uncleanness in their heart, and no slander on their tongue; they are amiable, admirable; we might almost hold them up for examples of propriety. Alas! alas! that we have only to look within to find that they are not what they seem.

Moreover, being like doves for harmlessness, they are also like them for loving good company. We find not the dove flying with a host of eagles, but it consorts with its own kind. And oh, how some of you are never happier than when you are either in the Tabernacle or else in some of the classes formed by various members of the congregation! You also find such a pleasant excitement in the prayer-meeting that you are not absent from it except when you are prevented by business. You love being where God's people go; their hymns are sweet to your ears, in their prayers you find some sort of comfort, and in the ministry of the word you take delight. You fly like a cloud and like doves to their windows, and it is a joy to us to see you do it, and yet it may be that, although you know how to congregate like doves, you are "like a silly dove without heart."

The dove, you know, is a cleanly feeder, and so we have many who get as far as that. They know the distinction between the precious and the vile; they will not feed on law, they can only live on grace; they have come to know the doctrines of the Gospel, and they feed on them—upon pure corn and well winnowed. You have only to bring in a little free-will, and straightway they know the chaff from the wheat, and refuse to receive it; they cast it away as refuse metal, which is of no value to them. But, while they have an orthodox head, they have a heterodox heart; while they know the truth and feel it, yet still it is not the right kind of feeling; they have never so received it as to incorporate it into their very being; they have accepted it with the same sort of belief, and in some way in Samaria; but, after a while, when trouble and persecution shall come, and wax too hot, they will turn aside.

II. We have now to call your attention to a secret distinction. "Ephraim is like a dove without heart."

This implies a lack of understanding. The dove knows but little, and experience scarcely teaches it anything. We may almost spread the snare in the sight of that bird, and yet it will fly to it; it is so silly. It does not seem to possess, at least to the outward eye, the wit and sense of some others of the feathered tribe. It has little or no understanding. And oh, how many there are who are like the dove externally, and have no real knowledge of the truth! They rest in the letter, and think that is enough.

But, again, they were silly doves without heart, because, lacking an understanding heart, they also lacked a decided heart. Sometimes, however, the dove would be slandered if we should use her as a metaphor in this respect. Have you not seen the dove, when, from afar, with her quick eye, she has seen her cot, fly straight away, over miles of sea and land, straight to her beloved home? There she could not be used as a metaphor of the

angodly, but of a child of Jesus, who thus flies to him over the wild waves of sin. But, perhaps, you have seen the dove as first she rises in the air and then flies round and round. She deliberates in order to find out which is the right direction, and, when she has made up her mind, away she flies straight as an arrow to the goal. But, while she is fluttering about, she is an apt emblem of some men. They are undecided whether for God or Baal. They halt, to use Elijah's figure, between two opinions.

"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." On Sundays they go to church, but on Mondays they put it off; the weather is too rough, or something else prevents them going to the prayer-meeting. On Sunday they say—
My willing soul would stay
In such a frame as this,
And sit and sing herself away,
To everlasting bliss.

But on Monday or Tuesday the sounds of the wheels in the street, and the noise of them that buy and sell, put the music of Jerusalem out of their ears, and they would fain go back to the world again. Ah, they are silly doves, without understanding and without decision. Nay, there are some who may be said to have a sort of decision for a time; but they are like the dove, in that they are without resolution. The dove seeks to fly in one direction; somebody claps his hands and she changes in a moment; or else he sprinkles a handful of barley on the ground, and, though she was flying yonder, she is over here again. How many persons there are of that kind, setting their faces to Zion, intending to join the church; perhaps they have seen the elders and the pastor, and been accepted; but, after a little time, they say, "Well, they did not know about it; there are more frightful things than they dreamt of in it!" Like Pliable, they would go to heaven, but they get into the Slough of Despond, and there is queer stuff there that gets into the ears and mouth, and so they get out on the side nearest home, and tell Christian he may have the brave country all to himself, for they don't like the miry places on the way. Or, it may be, that some old companion comes up from the country, and he will treat them to some place of amusement; or, perhaps, it may be stronger than that. Or there is the gain to be got in some branch of business that is not quite so honest as it might be; but does not the money count as well? Isn't it as good to spend? Will not other men think it worth twenty shillings to the pound, however it may have been gained? These people, who seemed so true and warm-hearted, are like the silly dove without resolution, and fly away again to their old haunts and become just what they used to be.

III. With great brevity, we notice a severe description. "Ephraim is like a silly dove." It is a fine word, that word "silly." Hardly do I know another that is so eminently descriptive. There may be some sort of dignity in being a fool, but to be silly—to attract no attention except ridicule—is so utterly bad, that I do not know how a more sarcastic epithet could be applied. "Ephraim is like a silly dove without heart." And why silly? Why, it is silly, of course, to profess to be a dove at all, unless a dove at heart; silly of you to enslave yourselves with the customs of a country of which you are not a citizen—to bind yourselves with the rules of

a family of which you are not a member. We find men, when they go to another country, if there is a conscription there, only too willing to plead their own nationality, in order to escape it; and yet we have persons who will serve in the Christian conscription, who give as God's people give, and outwardly do what God's people do, and yet they are not of the nation, but are aliens from the commonwealth of Israel. Is not this silly—to take the irksome toil, and not to get the joy and the benefit of it? You are silly to go and work in the vineyard, though you have never eaten of the clusters, and never can unless your heart be set right in the sight of God. Isn't it silly, then, to profess to be a dove at all, and yet not to be a dove? Isn't it silly, again, to think you can pass muster when your heart is wrong—to fancy that if you fly with the crowd you shall enter heaven without being seen? Dost thou think to deceive Omniscience? Dost thou think Infallible Wisdom will not discern thee? Dost thou think to enter heaven while thy soul is estranged from God? Then, indeed, thou art worse than a fool; thou art "silly" to think such a thing. How canst thou thus hope to deceive thy God? What more silly than to play fast and loose in this way? Silly to sing the song of Zion, and then the song of lasciviousness. There is something dignified even in the devil himself; there is something awful about the grandeur of his wickedness, because he is consistent in it; but there is nothing of that in you, because you are here and there, everywhere and nowhere. You are this and that—everything by turns and nothing long. And don't you see what you do? Some of you are so silly as to hasten your own condemnation. You know that to be without God and without Christ will ruin you, and yet you do that which keeps you from going to Christ; you hug the sins that prevent your laying hold on him, and still dandle upon your knee the luster which you know will shut the gates of heaven against you. Like Ephraim, you are silly enough to trust in that which will be your ruin. Some of you rest upon good works, or hope to be saved by good feelings. You go to Egypt and to Assyria. The two powers which had oppressed Ephraim were still the powers in which he trusted. You are silly again, because when there is so much danger you do not fly to the place of shelter. O silly dove, when the hawk is abroad not to seek the clefts of the rock to hide itself in its dove-cot! And how silly are some of you! Day after day, year after year, Satan is hawking after you; the great fowler is seeking your destruction; but the wounds of Christ are open to you, and the invitation of the Gospel is freely given to you, and yet so silly are you, that though you know better, you prefer the pleasures of the day to the joys of eternity. Yet I know not that you do prefer them, only somehow or other you are too silly to take the preference; and you go on like a child that is playing on the hole of the cockatrice, making mirth over your damnation, too artless, too silly to make up your minds either for heaven or hell. I know there are some such in this house. Would God that the arrow would find out the right persons; but too often these doves are so silly in another respect they will not let the appeals come home to them. They say,

"It can't be for me, for I go to Mr. A's or Mrs. B's class; it can't be for me, for I go to the prayer-meeting; I contributed to the College, and every good work;" yet all the while it means just you who act upon your own whims, but not for God, who give anything but your heart, who are ready to make a sacrifice of all, except that you refuse that which he asks of you—"My son, give me thine heart." It was considered to be a sign of great calamity when the Roman augur slew a bullock and found no heart, and it is the worst of all calamities when a man has no heart to give to God. "This people draweth nigh to me with their lips, but their heart is far from me," is one of the complaints against Israel of old, and one of the sins which made the prophets weep, and Jerusalem to be ploughed like a field.

IV. I close with just a word upon the fourth point, and that that is, a serious consideration. There are one or two things I would say solemnly, softly, and hopefully. O that they may stick upon the memory and the conscience of many.

May the Spirit of the living God stir you up; for, if not, I have one more consideration—Remember how soon you may be in hell yourself. And they who go there, if they have been such as you are, go there with a vengeance. To go from under the shadow of the pulpit to the pit is terrible. To go from the sacramental cup in the church to the drink of the cup of devils; from the song of saints to the weeping, and wailing, and gnashing of teeth of lost souls; from all the hallowed joys of God's Sabbath, of God's house, and of his Word, down to the unutterable infamy of spirits that have no love to God, but curse him day and night—my hearers, that may be your lot within an hour, a week, a year. It matters not what the period may be, for, if it ever be your lot, the time past shall seem to have been but the twinkling of an eye for its joy, though it may appear to you to have been ages for the awful responsibility which the day of mercy will have entailed upon you. "Repent and be baptized every one of you." As Peter said, so say I. If ye have not as yet received Christ, lay hold on eternal life, and oh that the Spirit of the living God, while I generally preach the Word, may particularly apply it, finding out his own chosen and gathering them out of the ruins of the Fall, that they may be jewels in the crown of the Redeemer. The Lord make us doves, but God forbid that we should be "silly doves without heart."

WHAT WE KNOW OF HEAVEN.

"We know but little about the other side," said a lady in regard to the land beyond the River. A friend said to her: "You know that we invited you to visit us a year or two ago, and you came. When you received the invitation, you had no idea about our home, the scenery, surroundings or country. Indeed, you had never seen any place by comparison with which you could form any clear idea of it. But this you did know—that you would be most joyfully received with open arms, and knowing this you were fully satisfied. The scenery would come after the welcome."—Selected.

As soon as a man is at one with God, he will not beg. He will then see prayer in all action. R. W. Emerson.

A SOLEMN CHRISTIANITY.

If Jesus ever laughed we have no account of it. His presence and his words inspired a sublime, even awful, solemnity. Occupying, as he did, the place of Mediator between an offended God and a rebellious world, and knowing that reconciliation could and would be accomplished only through the untold sufferings of the cross, it is no wonder that the prophet described him as "a man of sorrows and acquainted with grief." How deeply pathetic, how sublimely and terribly solemn was that life which stood security for the salvation of sinners!

We are often told, sometimes with a flippancy close akin to irreverence, that a sad face and a heavy heart are no part of religion. The old-fashioned saint, whose aching heart over sin writes lines of sadness over his face, even to tears, is poohed at as a "weeping hypocrite" by the modern, happy-go-lucky, joker preacher, the effect of whose lectures and linguistic entertainments is to set the ungodly to repeating the funny sayings of the "preacher," rather than weeping over their sin and ruin.

One of the saddest truths of the time is the fact that such a thing is possible, that public opinion is pitched on a plane so low that it not only tolerates, but demands buffoonery and coarse wit as substitutes for the heavenly dignity of the ministerial office and the soul-converting message from God to lost men—"the glorious Gospel of the blessed God."

The truths of Christianity, when rightly apprehended, produce in the soul feelings, affections and purposes of such an exalted and sublime nature as are utterly incompatible with the manner of a clown or the slang of a wag. Pity and shame on any man who so utterly fails to grasp the awful grandeur of these truths that he presumes to stand before lost men as an "ambassador for God," and dishonors God by bad manners and vulgar wit! And more pity and shame on any people whose moral and spiritual conceptions are so low, and their moral and religious breeding so bad, that they leave a dignified and solemn ministry, and a pure and soul-lifting and saving Gospel for such husks!

The effect of such so-called preaching is to lower public opinion, degrade the public conscience and hurry men on the moral downgrade to mockery, infidelity and ruin deeper and darker.

One of these ministerial wags visited a community, abused the pastors as "long-faced," told funny jokes, got the crowd, had many "converts," took a collection and left. Soon he was followed by one of his female converts who had been "sanctified" during his stay. Sequel: He landed in jail; she in eternal disgrace.

Any man who can play the clown in the pulpit and dishonor the name of God by vulgar wit is unfit for the pulpit.

Let the lecturer and the preacher keep apart—let the line of distinction be clearly drawn. Preachers can lecture—whether they ought we are not discussing—but lecturers *per se* cannot preach, and should not essay it.

The newspaper-made preacher is a poor article. The average reporter knows about as much about the Gospel—we mean *the* Gospel—as a Hottentot does of constitutional liberty. With him eloquence and rhetoric make a great preacher, and the press is largely responsible for the brood

of ministerial mountebanks afflicting the country.

God grant us as a people a holy reverence for the name of our God and for the things he appoints us to do, and for the manners and words and thoughts and spirit in which we attempt to do them.

Faith in and love toward our God, the assurance of salvation and the hope of heaven will and do produce joys and pleasures as high above those of wage and wit as are the heavens above the earth; while a sense of duty toward God and concern for lost souls about, will beget, in connection with the joy of peace with God, a sweet and grand solemnity. Such was the manner of Christ, and such, in miniature, will be the manner—is the manner—of all intelligent, saved men.

J. A. SCAFFORD.
Statesboro, Ga.

FIRST NATIONAL BAPTIST CONVENTION OF CANADA.

The Convention was a success from every standpoint. The unity of the Baptists in Canada with the Baptists in the United States was duly recognized by the Committee of Management draping the Stars and Stripes with the Union Jack as the central decoration of the platform over the moderator's chair. The union of the two flags was most appropriate at the convention, in consideration of the fact that the Baptists of Canada owe their origin to the Baptists of the New England States.

The first Canadian baptized believer we have any record of was one "Thomas Durgoe, of Canada," baptized on a confession of faith September 15, 1728, by Eld. Callender, of Springfield, Mass.

The first Baptist we can trace in Canada came from Connecticut, and settled at Newport, N. S., in 1760.

The first Baptist church in Canada was formed at Lackville, N. B., in 1763, by thirteen baptized believers from Massachusetts under the pastoral care of Nathan Mason.

The first Baptists in the province of Quebec were from Vermont, who settled at Caldwell's Manor, and formed a church in 1794.

The first Baptist to evangelize in Eastern Ontario was Reuben Crandall, from the State of New York. Converts to his preaching formed a church at Haldimand in 1798.

The first Baptist church in Western Ontario was formed by believers who settled at Beamsville in 1776, from the State of New Jersey.

The first Baptist church in the province of Prince Edward Island was formed in 1826 of converts to the evangelistic preaching of Eld. Charles Tupper, whose father left Connecticut in 1764 to settle in Nova Scotia.

It thus appears from history that Baptists in the five provinces of Canada—Nova Scotia, New Brunswick, Prince Edward Island, Quebec and Ontario—are indebted to elders, evangelists and settlers from the country of Roger Williams for the foundation of the Baptist denomination. From the first church of thirteen members, planted at Sackville, N. B., in 1768, the denomination has grown and flourished, so that at the convention at Winnipeg in 1900 the churches could report a total membership of 102,000, with an annual income of some \$500,000 for charity, educational and missionary work.

It may be remarked, in conclusion, that the Committee of Arrangements at the Convention

provided a magnificent Stars and Stripes flag for the denomination, in comparison with which the Union Jack was but a miserable rag in point of quality. Perhaps the fact of Canadian Baptists being under such a debt of gratitude to American Baptists for their origin, made this all right. May the two flags always wave together when Baptists are seeking to evangelize the world.

E. O. WHITE.
Winnipeg, Man.

SETTLED THINGS.

Some things are settled. Though this is emphatically a period of transition, though more than ever before the theory is in the making, and the great doctrines of the Christian faith are being melted down and recast, yet amid all the questionings of our time there are some things of which we may not only be sure, but more sure than ever before.

Sin is a settled thing. It may be the earmarks of our brute ancestors which, in the progress of the race, have not yet been outgrown; it may be the necessary corollary of free will; it may be an indispensable factor in the education of the race. How long it will be allowed we do not know. The millennium still gleams athwart the sky, but it is a pale and distant star which guides no wise men to a Bethlehem. But that sin is and what it is we do know—the greatest curse that ever came, of all other curses the cause, the blight upon God's beautiful world, the thorn with the rose, the serpent with his slime and hiss. Yet we can trust the trail of the serpent will blaze the path to a fairer Eden in the soul than any garden of the past, that the golden age lies not behind, but before, and the perfect pair are yet to be.

Retribution is a settled thing. When for any particular sin it will come, here or hereafter, we know not; in what form we cannot predict; how it will affect us, we cannot say. Judas did his sin, and the punishment was suicide. Peter did his, and the loving look of Jesus brought tears of repentance. But that in this world of never-failing law, of cause and effect, retribution is sure as the rising of to-morrow's sun we do know. We know it from experience, personal and general; all history declares it. It is not only a world, but a universe of law. We know from the motions of the heavenly bodies that the same God and the same law that govern this planet govern the planet Mars, so that in this world not alone, but in any world, in this life and in every life, sin brings suffering.

Christ is a settled thing. The war of words has ceased. Define him as one will, every heart that longs to be pure, every life that wants to be strong, must look up to him as the leader of the race, the hope of mankind, the prophecy to be fulfilled in all who wish to be like him. To us he is the Son of God as none other ever was; in his revelation of the Father of us all we place implicit confidence; to his matchless life and unselfish death we would ever turn our eyes as the sweetest and the best the world has known; in his spirit of forgiveness, in his boundless charity, in his surpassing love, we can imagine nothing better for humanity in the ages yet to come. What we need is not to dispute about him, but to imitate him, to catch his spirit, to make our human life divine, and thus ourselves become in the truest sense sons of God.—The Rev. Walcott Fay.

New Black Dress Goods.

- 50c For new All-wool Figured Jacquards, 46 inches wide, in ten choice patterns.
- 65c For an All-wool Mill-finished Henrietta, 44 inches wide, extra good quality, worth \$1.00 a yard.
- 75c For an extra fine quality Zibline Cloth, 52 inches wide, steam sponged, ready for wear, worth \$1.00 a yard.
- \$1.00 For extra quality steam sponged Camel's-hair Cheviot for coat suits, a most stylish fabric.

Dress Goods, Colors.

- 25c For new bright Scotch Plaids, in large or medium patterns, for children's dresses.
- 45c For heavy quality Plaid or Mixed Dress Goods, 46 inches wide, in all attractive shades.
- 59c For new illuminated Cheviots, 46 inches wide, in the swell combinations of red and black, blue and black, and brown and black, worth 50c a yard.
- 90c For Ironstone's serge, 44 inches wide, in castor, new blue and gray. This serge does not spot.

New Fall Outing Cloths.

- 3c For Pink Checked Outing Cloths, for fall wear.
- 5c For pretty Striped and Checked Outing Cloths, in light blues and pinks.
- 6c For narrow and wide Striped Outing Cloths, also Checks in pinks and blue.
- 8c For a nice, soft quality Outing Cloth, the best quality.

New Fall Prints.

- 5c For pretty Fall Prints, in the latest styles and colors for children's school dresses.
- 6c For extra quality Prints, in new shades of college blues and reds, copied from Fouquier patterns.
- 8c For a choice line of pretty Dark Porcelains, in stripes and figures, brand new stock.

MAIL ORDERS filled promptly and with the best of goods.

J. Bacon and Sons,
Market Street, Above Preston, Louisville, Ky.

THE LOUISVILLE DRESS MAKING CO.
Makes Ladies' and Misses' Dresses to order and does shipping for non-residents. Lowest prices. Satisfaction guaranteed. Catalogue mailed free on application.
ROOM 44-47 COURIER-JOURNAL BUILDING, LOUISVILLE, KENTUCKY.

Southern Railway.

GREATEST SOUTHERN SYSTEM.

6,887 MILES.

THE LOUISVILLE AND LEXINGTON LINE.

C. A. BAIRD, Traveling Passenger Agent, Louisville, Ky.
G. W. BRIDGES, Passenger Agent, Louisville, Ky.
W. H. TAYLOR, A.G.P.A., Louisville, Ky.
J. M. CULP, Traffic Manager, Washington, D. C.
W. A. TUCK, General Passenger Agent, Washington, D. C.

ILLINOIS CENTRAL

—THE FAST LINE TO—

MEMPHIS and NEW ORLEANS.

TWO FAST TRAINS DAILY.

The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, CAFÉ DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m. Louisville-Memphis sleeper open for occupancy at 8:30 p. m.

THE NEW ORLEANS SPECIAL.
Leaves Louisville at 12:01 p. m. daily, arriving Memphis 11:00 p. m., New Orleans 9:45 a. m. Solid Vestibuled train with through Sleeping Cars. Meals served in Dining Cars.

Every Friday this train carries a Pullman Excursion Sleeping Car from Louisville to LOS ANGELES SAN FRANCISCO, CALIFORNIA, without any change or delay.

W. J. HUBBARD, City Prop. and Ticket Agent, 6 E. Cor. Fourth and Market, Louisville, Ky.
W. A. HOFFMAN, A.S.P.A., Louisville, Ky. A. H. HANCOCK, S.P.A., Chicago, Ill.

EDITORIAL

THE LONG RUN ASSOCIATION held its 97th session on Thursday and Friday of last week at King's church, Bullitt county. Pastor Kuykendall and his people furnished royal entertainment, as was to be expected. The attendance was large and enthusiastic. All the churches were represented except the one at Thirty-sixth street and Grand avenue. Including the Louisville churches, this is the largest association in the State, having 10,458 members.

The Gospel veteran, the Rev. W. E. Powers, was again re-elected moderator, Mr. J. Henry Burnett was re-elected clerk, and the Hon. I. T. Woodson, Sr., was re-elected treasurer. The introductory sermon was preached by the Rev. Calvin M. Thompson from Pa. 2:7-9, an able sermon which was greatly enjoyed. Bro. Thompson is one of our strongest young men.

Twenty-six churches reported baptisms, including all the city churches except Thirty-sixth and Grand, from which there was no report. One new church was admitted—Clifton. In all there were 445 baptisms, the largest number in a single church being at Twenty-second and Walnut, of which Dr. B. H. Dement is pastor.

The usual routine of business was carried through with unusual interest. Dr. J. M. Weaver conducted the century exercises, this being twentieth century year, and also the centennial year of the King's church. Brief addresses were made by W. M. Kuykendall, W. E. Powers, Thomas Coleman, T. T. Eaton, J. P. Jenkins, G. C. Oates, W. E. Foster, H. E. Tralle, B. H. Carroll, Jr., B. A. Dawes and J. H. Boyet.

The WESTERN RECORDER was most cordially received and most heartily endorsed by the body.

The association decided to buy a tent to be used by the churches, as they may arrange with the Board, and to be spread at the annual meetings of the association. The Tent Committee are G. C. Oates, Theodore Speiden, G. W. Beckley, Wm. Watson, D. F. Wigginton and John Wigginton. This is a new departure from which good results are expected.

During the session sermons at the stand were delivered by B. H. Dement, H. E. Tralle, J. M. DesChamps and E. B. Farrer. The dinners on the ground were sumptuous and abundant.

The next meeting will be held at Elk Creek on the first Wednesday in September, 1901, the Rev. J. P. Jenkins to preach the sermon, with the Rev. B. H. Dement alternate. The Rev. W. E. Powers was again appointed messenger to the Southern Baptist Convention.

The Executive Board is as follows: D. P. Montgomery, D. A. Dawes, J. M. Weaver, J. H. Boyet, L. R. Tipton, I. T. Woodson, Sr., T. T. Eaton, R. W. Taylor, C. M. Thompson, J. H. Burnett, C. H. Jones, H. E. Tralle, J. P. Jenkins, E. C. Dargan, W. P. Hamilton, W. J. McGlothlin, G. C. Oates, B. H. Carroll, Jr., B. H. Dement and W. E. Foster.

I am glad to think I am not bound to make the wrong go right, But only to discover and to do, With cheerful heart, the work that God appoints. —Jean Ingelow.

The new census, only partially published, has developed some surprising results. Cleveland has become the largest city in Ohio, having 881,768 population as against Cincinnati's 825,902. Cincinnati's prestige is thus taken from her. Greater New York shows 8,487,252, which is something over half the population of London. Chicago comes second, with 1,698,575 population, and Philadelphia third, with 1,393,607. Louisville shows 264,731, an advance in ten years of 27 per cent. Omaha shows a decrease of nearly 27 per cent. This is said to be due to the publication of fictitious figures in 1890, and this in turn is denied. Some of the far Western cities actually went down after the panic of 1893, and have been recovering since the panic was over. Herein probably is the explanation of Omaha's loss of population. St. Louis has not yet reached 600,000, and is no longer a rival of Chicago in point of population, though she is a rival in other things. Albany, N. Y., shows a decrease of four-fifths of one per cent., which is a surprise, since Buffalo increased nearly 36 per cent. Richmond, Va., shows an increase of only a little over four and a half per cent., its population being 85,050. Nashville increased only a little over 6 per cent., which is a great surprise. Charleston, S. C., shows an increase of only a little over one and one-half per cent. Mobile increased nearly 24 per cent.; Birmingham, nearly 47; Galveston, nearly 30; New Orleans, something over eighteen and a half per cent. We have not seen the figures for Atlanta, Memphis, Dallas, Little Rock and other Southern cities. These figures furnish material for interesting study.

We have often thought whether there is any limit to the number of people who can be gathered in a city. London has over 5,000,000, and they seem to get along fairly well. New York has three and a half millions, and they do not get along so well. Suppose New York had ten millions, how would it be? At what point in the enlargement of a city will it go to pieces of its own weight and corruption? Or may it go on increasing indefinitely? It is claimed that ancient Rome at one time had a population of 7,000,000, and Rome fell by its own weight and corruption. We have never believed it had so large a population. They must have counted all who had Roman citizenship in the provincial cities, as Paul had at Tarsus.

The following card was issued to the public by the chairman of the two church committees. It developed that there was in both churches strong and decided opposition to the union, and, after fully considering the matter in the most fraternal spirit, the Joint Committee unanimously agreed to the following:

The Joint Committee of McFerran and Walnut-street churches have held another pleasant and fraternal session, and at the close it was agreed that a consolidation of the two churches was not feasible. A good spirit prevailed with the discussions, and there is a general feeling to promote harmony between the churches. The Joint Committee has not dissolved, and will meet later to consider other matters pertaining to the relations of the two churches. Previous publications have not been authorized, and the rumors in the public prints have in some instances given rise to unnecessary friction in the two congregations.

W. E. HALVEY, Chairman Walnut-St. Com. JOHN R. SANFELY, Chairman McFerran Com.

For several days there had

been in the daily papers sensational and, in one paper at least, ill-natured pieces in regard to the affair, and this served only to add embarrassment to the situation. On Wednesday night of this week Walnut-street church adjourned over her prayer-meeting and met with the McFerran Memorial brethren at Fourth and Oak.

All the meetings of the two committees have been of the most fraternal character, and the matter in hand was fully and freely discussed in all its bearings. The conclusions reached by the committees was unanimous, and will no doubt be accepted by both churches.

Some of the residents on Third Avenue, between St. Catharine and Oak Sts., have been manifesting a state of mind since the building permit for the new edifice of Walnut-street Baptist church was taken out. They wanted the building put back 80 feet from the side walk, on a line with the residences. To accommodate them so far as practicable the plans were reconsidered and the building shortened 12 feet, one hall and one room being removed. It was hoped this would be satisfactory, but it seems quite otherwise.

The strange part of it is that the St. Paul's Episcopal and the Fourth-avenue Methodist church have built out to the sidewalk; while the Warren Memorial Presbyterian and the Calvary Episcopal have built out nearly to the Fourth Avenue sidewalk, and no one raised any objection. The residences in these neighborhoods set back from the street, and yet no stir was made when these churches built as they did. It is an interesting question—Why is it all right for Episcopalian, Presbyterian and Methodist churches to do what it is so dreadful for Walnut-street Baptist church to do? Can any one give us the explanation?

The Central Presbyterian calls for more vigorous pressing of Calvinism. It says: "Arminianism will not be allowed to stop short of Pelagianism, Socinianism and Atheism." The Christian Advocate avows itself an Arminian, and it refuses to become either Pelagian, Socinian or Atheist.

Let there be prepared brief, clear and vigorous tracts setting forth Calvinism and Arminianism respectfully, and let them be widely circulated that the people may see. The best book we know on the subject is Dr. Girardeau's "Calvinism and Evangelical Arminianism," but that is too large (\$2.00) for general circulation. It is a book all students of the subject, however, should possess. Many people are crying out against Calvinism who do not know what it is. They've simply heard it is a horrible doctrine.

The Rev. Dr. C. M. Sheldon, author of In His Steps, was questioned when he was recently in London, and he says he lives in a wooden house he built himself at a cost of \$1,500.

He is opposed to luxuries, and yet he does not object to pianos and pictures as means of culture for better service.

He does not think a moderate drinker should be fellowshipped.

He is opposed to smoking and chewing.

He would not own shares of stock in a railroad because part of the earnings are on Sunday work.

Asked what he thought of the Socialists in England, he answered, "I am afraid of the word 'socialist' with the word 'Christian' in front of it."

The WESTERN RECORDER is once in a while charged with containing things that are political in the partisan sense. We do not admit the charge, and yet we wish to refrain from whatever may even seem to be politically partisan. But the trouble is that so many things are now included in the political area, and so many things, too, that in ordinary conditions an aggressive-religious paper ought to talk about. We have, for example, an interesting letter from a Kentucky Baptist soldier in the Philippines who writes about the situation there, and now that the Philippines are in our national politics this letter would make in favor of one of the great political parties and against the other. Hence if we should publish it we are liable to be charged with entering the field of partisan politics. We hope our friends, the politicians, will hurry up and get their issues so arranged that a religious paper can publish interesting letters from anywhere, without being suspected of being partisan.

This fearful storm in Texas is the most dreadful ever experienced there. Ever and anon a storm sweeps the coast, but this was one of those terrible West Indian tornadoes, which by some means was sent in that direction. These are the most fearful storms on the earth. Carlyle, in his life of Sterling, quotes from the latter a vivid account of such a storm in the West Indies in which Sterling's house was demolished and he himself narrowly escaped. From the accounts in the papers the loss of life and property were appalling—1,800 lives and and \$10,000,000 of property. It may be these accounts are exaggerated, or it may be that they will be enlarged as all the facts come in. We await further information with great interest. We are especially anxious to hear from our brethren in the track of the fearful storm.

The Journal and Messenger talks about our question but does not answer it. The question was: "How is it possible for a man who wants no Baptists in the 15th century to desire Baptists in the 10th century or any other?" Our esteemed contemporary says it is not among those who "want no Baptists in the 15th century," and also that the Recorder reasons illogically. If this were true it would be no answer to the question. But the Journal and Messenger does not attempt to point out any fallacy in our reasoning, which it asserts is illogical. It is easier to boldly assert that an argument is illogical than it is to point out the fallacy. We would be specially indebted to our esteemed contemporary if it would kindly point out the fallacy in our reasoning.

We call special attention to the advertisement of Prof. William H. Tharp in this issue. He had abundant experience as a teacher in Searcy, Ark., Little Rock, Ark., and Bristol, Va. He is a very accomplished man and a good Baptist, and we hope the University school he opens in Louisville (1071 Third avenue) on September 19, will be well patronized. Parents who desire the best training for their sons can do no better than patronize this University.

SUBSCRIBERS FOR THE RECORDER.

Editorial Varieties

It is said that the 9th century will have a "smokeless ministry." We hope they will not be lacking in fire.

A man saw his wife, his mother-in-law and the cook coarsening together and he called it a "Conference of the Powers."

Dr. J. S. Felix greatly delighted and deeply impressed the congregation at East Baptist church Sunday morning and night. He is in the trim. We want him back in Kentucky.

A reformer has arisen in Italy named Raffaele Mariano, who wants the papacy abolished and the decree of councils set aside and some other things. What impression he can make remains to be seen.

Dr. and Mrs. A. E. Dickinson have both been seriously sick, and we are glad to learn that they are both much better. They have had a long trial of suffering, and we hope they will now have a long fellowship of health and happiness.

The Religious Herald thinks the number of young men in Virginia offering for the Baptist ministry is diminishing. There has been a let up all along the line in the high-pressure methods of putting men into the ministry. This may be the reason.

The University of Rochester agreed to admit women if \$25,000 should be raised. The trustees have induced to lower this to \$50,000, and now it is announced that this sum is secured. So for the first time women will be admitted to this institution.

Mr. Adee says of certain things his opponents have said of him, that they are "the creations of virtuous mendacity." Dr. McDonald told last week of a gentleman who said of an enemy of his "I will not tell lies on me, I will not tell the truth on him."

Moderator W. E. Powers, at the recent session of the Long Run Association, stated that he had attended fifty-one meetings of the body without a break. One year during the war the body failed to meet. If anyone can surpass this record, we will be glad to hear from him.

There have been a good many sorts of honors paid to dead men. But the people of Lancaster, Pa., voted Mr. Stevens for Congress in the primary election after his death. He died while he was a candidate and his friends thought to compliment him by voting for him anyway.

We are pained to hear of the death of Mrs. Gov. P. H. Leslie in Helena, Montana. She was one of the truest and noblest women Kentucky ever produced. We deeply sympathize with our honored brother in his sore bereavement and we tender him our sincerest condolences. We expect to soon publish a more extended notice of Mrs. Leslie.

The Sylvania Baptist is a bright and breezy little paper published at Mars Hill, N. C., and edited by W. E. Wilkins, T. M. Honeycutt and E. Allison. North Carolina has not yet come up with Kentucky in the number of her Baptist papers. On what principles should the number, location and period of our Baptist papers be determined.

The recent anti-Negro riots in New York City and in Akron, Ohio—the latter people from New England—show that such things are not confined to the South. When such things come in the North, it does not answer to blame the South any more than it answers to blame the North for the New York and Akron riots. What is needed is to remedy the conditions which lead to such outbreaks.

Judge Heleman, Moderator of Central Association, tells how his mother began taking the WESTERN RECORDER with its first issue; how when he was a babe she spread it to him; how he protected him from the flies when she slept; how he read it so soon as he could read, being helped to learn by it; how he read it during his boyhood and youth; how, when he married, his mother had it sent to him the first year, and how after that he had taken it himself without a break. This is an interesting record. We wonder how many there are like it.

In forwarding the renewal of the Hon. J. C. Moorman, Pastor Chesapeake, says the veteran made the following request: "Tell the brethren that I have been reading the paper since 1863; that I am disabled by rheumatism from attending church often and that I give much of my time to reading the Bible and the Recorder, while awaiting the summons to go over the river; into the Heavenly here." His pastor adds that he "has observed his faithfulness for twenty-six years in his relations in life as a citizen, husband, father, deacon and church-member. Constant readers of the Recorder usually make faithful Christians and friends to the pastors."

There is some controversy as to whether the historian John Clark Ridgway was a believer in Christianity or not. It appears that he was a church-member, and that a few months before his death he expressed himself as believing in a personal God and that the Bible contains a supernatural revelation and that he had argued with Ingersoll on these points. On the contrary, some agnostics claim Ridgway was an agnostic. We have often noticed that when a man is an agnostic (i. e., knows nothing in religion, he is an agnostic (i. e., knows everything) on other things.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Forgiving enemies," and on "Choosing God's service." One received for baptism. Joint prayer-meeting this week with McFerran Memorial church.

Broadway.—Brother E. Pendleton Jones preached on "Bringing men to Jesus," and on "Some laws of the kingdom of God."

Chestnut-street—Pastor Weaver preached on "Christ's will for his disciples," and on "Almost persuaded to be a Christian." Two received for baptism. A woman missionary is employed.

East.—Bro. J. S. Felix, of Kentucky and Louisiana, preached on "Contentment," and on "Efforts to save sinners."

McFerran Memorial.—Pastor Hamilton preached on "Victory through yielding," and on "Imitating Christ." Two joined by letter. Baptised a man at jail Monday.

Twenty-second and Walnut.—Pastor Dement preached on "Faithfulness," and on "The Rock of Ages."

Franklin-street.—Bro. DesChamps preached on "What to do to be saved," and Pastor Jenkins preached at night on "Every man's going to his place."

German.—Pastor Ritsman preached on "Forgetting what is behind," and on "What is a Christian?"

Highlands.—Pastor Dawes preached on "The pillar and ground of the truth," and on "The mystery of godliness." One received for baptism.

Parkland.—Bro. J. T. McGlothlin preached on "John the Baptist," and on "Jesus, the light of the world."

Portland-avenue.—Pastor Tralle preached on "The missionary's authority," and on "Heaven." One received by letter.

Southgate-street.—Bro. J. W. Warder preached on "Contending for the faith," and Pastor McFarland preached on "The wills of letter-writing." 3 Sav. 11:14.

Third-avenue.—Pastor Boyet preached on "The good Samaritan," and Bro. Wm. M. Bruce preached on "Persecution of Christians." Bro. Bruce has begun a tent-meeting at Second and Shipp.

Twenty-sixth and Market.—Pastor Thompson preached on "Walking in the light," and on "The Divine Prophecy." One received for baptism.

Clifton.—Pastor Foster preached on "God's ownership," and on "Stewardship."

East Mead.—Pastor Cooper preached on "Loving neighbors," and on "Christ is all in all."

The Point.—Pastor Farrer preached on "Christ's resurrection."

Freston-street.—Brother J. M. DesChamps preached on "Heaven and hell."

Highland Park.—Bro. Ethrie Bosch preached on "Follow me."

Gospel Wagon.—Bro. DesChamps was out three nights only, owing to being absent part of the week at Long Run Association.

Marival Mission.—C. F. Duhome preached.

Tabernacle (New Albany).—Pastor Marin preached.

Culbertson-ave. (New Albany).—Pastor Rickard reported good outlook.

Glenview.—Bro. J. E. McLendon preached on "The love of Christ."

Bro. J. S. Felix made an interesting talk to the "Confessors' Conference about the Baptists in Louisiana. He thinks "heal power" is more needed in Louisiana than great eloquence.

Bro. Eaton opened the discussion of the subject of the forgiveness of enemies. The discussion was quite lively and brotherly.

THE STATE.

Bro. J. W. Parsons writes: "I have had a good meeting at Drip Rock church. My regular meetings at that place are held on the first Saturday in each month at 3 P. M. and Sunday following. I tried last Sunday (Sept. 3) to preach the famous 4 of a young man named 'Ezra' Dan Miller. Church door opened 9 o'clock; 3 the meeting one month before that. I wish I could get more people in the mountains to subscribe for the RECORDER. I am determined to make some of the so-

One thousand styles and sizes.
For cooking and heating.
Prices from \$5 to \$50.

GARLAND STOVES AND RANGES

The genuine all bear the above Trade-Mark and are sold with a written guarantee.

Awarded First Prize Paris Exposition 1900

OVER ALL THE WORLD.

Sold by First-Class Store Merchants everywhere.

Kept on hand by The Michigan Stove Company.

Largest Makers of Stoves and Ranges in the World.

called good church members feel bad on account of taking political papers."

Pastor Wm. D. Nowlin writes from Lexington: "We are moving along nicely with our work at Upper-street. We made the best report this year at our Association that the church has ever made in her history. I have just been in a meeting at old Shawnee Run church, Mercer county. This church is 112 years old, and is one of our best country churches. Bro. W. D. Moore, their pastor, is a very popular man and a splendid preacher. He next week to assist Pastor J. S. Norris, of Halvina, in a meeting."

Pastor J. C. Willott writes: "I closed a very interesting meeting at Sutherland, Hardin county, August 30, which continued ten days. Had the assistance of Bro. W. B. Rutledge, of Cloverport, who did all the preaching, and did it well, to the entire satisfaction of pastor and people. It did my soul good, in this day of so many new things from the pulpit, to hear this young man preach the old-fashioned Gospel in such a plain, earnest manner. He greatly endeared himself to both church and people. The church was generally revived, with 11 additions, 8 by baptism and 3 by letter, as a result of the meeting."

Pastor T. J. Duvall writes: "On Saturday before the third Sunday in August I began a meeting at Sand Hill church and continued six days, when Bro. H. E. Tralle came to our assistance. He was continued with us nine days longer. Bro. Tralle did good preaching, depending on the Gospel to be the "power of God." There were 4 baptisms, and one, who is sick of a fever, stands approved for baptism. Let us pray for her recovery. She is the youngest daughter of Bro. J. G. Anderson, who has just lost his wife."

Pastor M. S. Kerby writes: "Our meeting at Croppers closed Sunday night, Sept. 3. I baptised 13 happy converts into the fellowship of the church, and 2 young men await baptism. There were 5 additions, several came under the watchcare of the church and quite a number joined by letter. The meeting adds in all 35 to the membership of the church. It was a most glorious meeting. To God be all the praise."

Pastor Wm. D. Moore writes: "We have just closed a good meeting at Shawnee Run, Mercer county, in which Bro. Wm. D. Nowlin, of Lexington, did the preaching to the delight of all. Seven were added to the church—5 by baptism and 2 by letter. Bro. Nowlin has endeared himself greatly to the people of Shawnee Run."

Pastor W. B. Rutledge writes: "On the third Sunday in August we closed a very helpful meeting at Goshen church. There were 5 additions. Bro. E. W. Coakley was with us five days, and won all hearts by his tender, Gospel sermons and deeply spiritual singing. We hope to have him again."

Pastor Duvall at Brandenburg is being aided in a meeting by Bro. L. W. Doonan.

Bro. E. Pendleton Jones Leconte pastor of the First Baptist church in Owensboro. He supplied for them recently with great acceptance.

Pastor Holder at Mt. Zion has been aided in a meeting by Bro. J. R. McGill, in which there were 29 additions, of whom 21 were by profession and 8 by baptism. Among the converts was a distiller.

Pastor Argabrite at Keene was aided in a meeting by Bro. W. H. Hamilton with good results. Parties who had been at enmity were reconciled. There were 14 baptised and 2 added by letter.

A member writes from Hawesville: "Bro. Z. Ferrell, who has been pastor of the Baptist church here for the past two years, has resigned the care of the church, much to the regret of the majority of the membership who loved him as a pastor. Bro. Ferrell has been a true and faithful servant, steadfast in the faith, ever abounding in the knowledge of the Scriptures, and proven himself an earnest Christian worker, doing much good for his Master. The entire community regret very much his leaving, and wish him success."

Pastor J. L. Adkins writes: "The church at Seaton, three miles north of Burkesville, has lately had a glorious meeting, in which the church was wonderfully strengthened in the faith of the Gospel. We had the assistance of my father, B. F. Adkins, who preached for us the Gospel in its power, and won the hearts of all who heard him. Two were added to the church by baptism, and more will follow. To God be all the praise."

OTHER STATES.

Pastor W. A. Simmons reports the work at Kirtsville, Mo., as prospering under his care.

Pastor Geo. T. Hozer writes from Cairo, Ill.: "Enclosed please find express order for \$2 to pay for another year's subscription to the best paper published in the United States of America. After October 1 I will please send the paper to me at Arcadia, La., as I have received and accepted a call from the church located at that point."

A meeting in the New Concord church, near Kenton, Tenn., continued a week and closed with 23 additions to the fellowship of the church.

Eld. M. L. Wood assisted Pastor White in a meeting in the Chestnut Grove church, Albemarle county, Va. Twenty-three were baptised at the close of the meeting, and others will follow.

Eld. R. C. Pender held a meeting in the West church, Texas, which resulted in 160 professions of religion and 67 additions to the fellowship of the church.

The Fuller Memorial church of Baltimore tried to persuade Pastor T. N. Compton to withdraw his resignation, as they had become much attached to him in his service of nearly two years. As he refused to reconsider, they reluctantly let him go with words of warm affection and high appreciation.

Bro. C. T. Kincannon writes: "I have recently assisted Bro. T. R. Payton, pastor at Bethel, Miss., and Bro. P. S. Cain, pastor at New Prospect, Miss., in meetings. At Bethel I heard of the good work done by Bro. J. T. Coleman, J. W. Bosman, Ward Coleman and others. The last two named have gone to their reward. The Lord has raised up Bro. C. C. Coleman, now at the Seminary and pastor in your State, to carry on the work laid down by his brother, Ward. We long him to you for a while, but we will soon need him at one of our most responsible posts. Bethel church was helped and two men converted. At New Prospect we were greatly blessed and 8 of the 12 converts were received for baptism."

A church has been constituted which takes the name of West Knoxville, Tenn. Although there are only 13 members, they are going to work immediately to build a house of worship, and hope to have it ready in two months.

A meeting in the Smith's Fork church, Tenn., resulted in 9 professions, 9 baptised and 3 others approved for baptism.

A church has been constituted at Herndon, Va. Within a month it had held a meeting in which 11 were baptised.

A nine days' meeting in the Shellford church, Tenn., resulted in 25 professions of religion. Twenty-three have been baptised and 2 stand approved for baptism.

A church has been constituted at Billingsley, Ala. 36 miles from Montgomery, and Brethren Price and Carter chosen for deacons. Two have been received for baptism, both Methodists.

A recent meeting in the Kenseit church, Ala., resulted in 10 additions to the fellowship of the church.

The Harmony church, Cleveland county, Ark., was greatly revived in a meeting which added 12 to the fellowship of the church.

A meeting in the Landmark church, Randolph county, Ark., closed with 12 additions to the fellowship of the church.

Twenty have been added to the fellowship of the Promise Land church, Ark. Some of them men who had resisted the Gospel for years.

A meeting in the Fairview church, North Greenville Association, S. C., resulted in 10 additions to the fellowship.

Eld. J. T. Edmundson held a meeting in the Hepzibah church, Wake Co., N. C., which resulted in 40 additions to the fellowship of the church, all by experience and baptism.

Locust Level church, Stanly Association, N. C., has been greatly blessed in a meeting in which 30 were added to its fellowship.

A meeting in the Union Grove church, Texas, resulted in 14 additions to the fellowship of the church.

A meeting in the Mountain Creek church, S. C., resulted in 19 additions to the fellowship of the church, all by experience and baptism.

There were 40 professions of religion and 21 additions to the fellowship of the Cherryville, N. C. church, and others will yet be received.

Pastor J. H. Anderson was assisted in a meeting in the Round Lick church, Tenn., by Pastor Bruton of Tullahoma. There were 18 professions of religion, 13 additions by experience and baptism and one by letter.

A meeting in the Propriety church, Tenn., resulted in 9 additions to the fellowship of the church with more to follow at the next meeting.

ORDINATION.

Bro. F. A. Risner was ordained at the Bethany (Ind.) Baptist church, Friday, August 31. The following brethren composed the presbytery: J. W. Clevinger, J. H. Napier, Pres. Brown, of Franklin College, and E. B. Smith. Bro. J. H. Napier preached the sermon.

DEAR RECORDER: "The next session of the Seminary will open on Monday, Oct. 1st. Students are requested to start in time to arrive in Louisville on Saturday, Sept. 29th. New York Hall has been renovated, in large measure, during the summer, and the first meal will be served at supper on Saturday, Sept. 29th. It is important, in order to avoid delay in matriculating, for every new student to bring license or ordination papers or letter from the church of which he is a member, recommending him as a student for the ministry."

E. Y. MULLINS, President.

CENTRAL ASSOCIATION.

This body met with the Lebanon church on September 4. Every church in the association was represented by letter, and an increase of over \$100 was reported for missions. The number of baptisms during the year was rather small.

After reading the letters Bro. W. E. Sealeman, of Springfield, and J. R. Breeding, of Bradfordville, were elected moderator and clerk respectively, and served with credit to themselves and satisfaction to the association.

Bro. J. G. Bow was cordially received and gave us a vigorous speech on State Missions. Our people are much pleased with him as Secretary, and I am sure will support him in his great work most heartily.

The introductory sermon was preached by Bro. G. F. Hambleton, who was heard with pleasure and profit.

The afternoon of the first day was devoted to "The New Century Movement," and great speeches were made by Bro. J. N. Prestridge, Henry McDonald and T. T. Katon.

The morning of the second day was given to various reports, and great interest was manifested in their discussion.

In the absence of the appointed preacher, Bro. R. L. Purdon, the annual sermon was preached by Bro. McDonald. It was a great sermon, and swept the vast audience like a breath from heaven.

The collection for the Orphans' Home followed the sermon, and was quite liberal. The association was delighted to have the consecrated and efficient manager of the Home with them. Miss Mary is always welcome.

The reports on Sunday-schools and Temperance, in the afternoon, were full of interest. After considering which the association adjourned to meet with Stuart's Creek church on Tuesday, after the first Sunday in September, 1901. Thus passed into history a great spiritual meeting.

Besides the visitors above mentioned we had with us Bro. E. W. Coakley from Daviess County Association, W. T. Short from Russell's Creek, H. C. Kumble, from Severn's Valley, and others whose names I do not now recall.

The hospitality of Bro. Graves and his people was generous and bountiful, and we are sure that no association was ever better entertained than ours was at Lebanon.

Wm. M. STALLINGS.

FROM OHIO.

I thought a word from Addyston might be of interest to your readers. We organized a church at this point Sept. 24, 1899, with 22 members; we now have 77 active members. There has been only one meeting since our organization but what the Lord added to our number.

Bro. H. H. Sawden, District missionary for this Ohio circuit, came to our assistance the 1st of May of this year and continued for three weeks; since that time we have had 48 additions, most of them men and their wives.

The first of July the church decided they needed preaching every Sunday, so the pastor, who had been called for all-time service, which was accepted by the writer. The Ladies' Aid Society paid my moving expenses, and the church presented me with a very fine suit of clothes, and when the pastor's family returned from their summer vacation, about thirty of the members gave us a very agreeable surprise by coming with baskets and boxes full of necessities and dainties till the larder was filled to overflowing with things that make one glad. Then a very pleasant event, and as usual in singing songs of Zion, and a general good time was had, and after a season of prayer and thanksgiving, they bade the pastor and family good-night and returned to their homes.

Last Sunday was missionary day, and a special effort was made along that line. The pastor having preached from missions for two weeks previous, and the church and Sabbath-school responded heartily, making a grand total of \$40 for missions. How is that for a church that was organized less than a year ago with 22 members? Surely this is a good people. We have organized a normal Bible class for the study of the Word of God.

May the blessings of God rest on the RECORDER and his work and workers.

Yours in his service,
J. F. HASKOCK, Pastor.
Home City, O., Sept. 8.

A meeting in the Mouse Creek church, Tenn., resulted in 11 additions to the fellowship of the church

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE MAGIC LETTER.

BY PRISOLLIA LEONARD.

There was a little maiden once, In fairy days gone by, Whom every thought and every word Always began with "I."

THE BRYANT BOBOLINKS.

BY EMMA J. GRAY.

It was late blossom time, the fields were star-daisied, the meadows and roadsides gilded with golden buttercups, violets could be had for the gathering, the air was warm and delicious with the odor of clover, wild lilac and honeysuckle.

In the other he held a large milk pail two-thirds filled with eggs. Muriel checked Charlie and quietly said "I don't want to catch up to him just as present. You know we are going to stop at the Jocelyn house, so we'll give him a chance to get home first."

"What, they are my foster parents, why not?" "Does she resemble her husband?" "She has the same air about her, and she fondles her baby just as my mother used to do when I was a little one. I used to eat them, every crumb."

hat dear, and your friend will give me her hat too," and she gave a winning glance in my direction. "We cannot possibly stay this morning." "Not stay to dinner with us? We are going in the kitchen to tell Maria to cook the heavy pudding of which you are so fond."

"The story is told by one of the birds." "Muriel, you can make me believe a great deal," said Mrs. Jocelyn, nervously pulling her cap strings, "but you must make me believe the third bit talk. Do you believe the birds talk father?" and her incredulous face turned towards her husband.

not hurt us. Moreover, he does not talk like ordinary people." "Mr. Bryant, for the first time, noticed the birds, and the again spoke as before in rhyme. And again the bobolink said to his mate, "He is not an ordinary man. We can put his words to music." And when Mr. Bryant spoke again he was answered by the most joyous carol that his ear had ever heard.

"About the middle of July the bobolinks held a serious conversation. They told each other how sad they felt at leaving the Bryant place, but their children had grown strong enough to travel, and as they had a long journey to go, they set about it, fully determined, however, to return the following May to the same grounds. And they would also advise their many relatives and friends of the peaceful home—thus persuading, no doubt, the many other bobolinks to join them. And, donning a dingy buff and olive brown costume, they started one night for the wild rice fields of the coast and rivers.

A Cross Clerk

Is a rarity. For the most part the young woman behind the counter is smiling and obliging, though her back hurts, her side pains, or her head throbs distractingly. The wonder is, not that a clerk is sometimes irritable, but that she is rarely shown irritation, when every nerve is quivering and she hardly knows how to hold her head up.



The nervous condition, headache and weakness, which are the results of irregularity or a diseased condition of the woman's organs, can be entirely cured by the use of Dr. Pierce's Favorite Prescription. It regulates the functions, stops encumbering drains, strengthens the nervous system and promotes the general health of the entire body. Sick women are invited to consult Dr. Pierce by letter, free of charge. All correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

THE MODEL... Church Roll and Record. This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8x11 1/2 inches, and contains Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses with 150 pages for Minutes. Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for Only \$1.50. This price includes twelve blank Church Letters. It is published and for sale by the BAPTIST BOOK CONCERN. HEADQUARTERS FOR SUNDAY-SCHOOL & CHURCH SUPPLIES. 643 Fourth Avenue, Louisville, Ky.

AIR LINE. Louisville, Evansville & St. Louis Consolidated Railroad. 63 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS. Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers. DEPOT TICKET OFFICE, 7th and River. CITY TICKET OFFICE, S. W. COR Third and Main. J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

DE RICQLES
Alcool de Menthe
Essentially Hygienic
For the HEALTH For the TOILET
Over Sixty Years of Increasing Popularity.
Established a healthy circulation of the blood, indispensable to those who value health.
The RICQLES ALCOOL DE MENTHE is the most delightful perfume.
Sold by All Druggists
R. BOGERS & CO., Agents for U. S., New York

JOHN R. CASTLEMAN A. G. LANGRAN
THE ROYAL INSURANCE COMPANY
OF LIVERPOOL.
(Incorporated.)
Directors & Cashiers, Managers Southern Dept.
Columbia Building, Louisville, Ky.
Agents in all the towns of the South.

GERMAN BANK,
Fifth and Market St. LOUISVILLE, KY.
CAPITAL \$200,000
RESERVE \$220,000
General Banking & Savings Bank
INTEREST PAID ON TIME DEPOSITS
P. VIOLINI, PRESIDENT.

WENDERSON ROUTE - LOUISVILLE
HENDERSON & ST. LOUIS RAILWAY
Way-Union Depot and River-Ticket Office, 224 Fourth Street.
LOUISVILLE TO ST. LOUIS & WEST.
Lv. Louisville No. 41 6:25am No. 42 6:25pm
Lv. Owensboro 11:00am 11:00pm
Lv. Henderson 11:45pm 12:00am
Lv. Evansville 11:55pm 12:10am
Ar. St. Louis 7:15pm 7:30am
ST. LOUIS TO LOUISVILLE & EAST.
Lv. St. Louis No. 43 7:15am No. 44 7:15pm
Ar. Louisville 11:45am 12:00pm
LOUISVILLE TO EVANSVILLE AND RETURN.
Lv. Louisville No. 45 6:45pm
Lv. Owensboro 10:10pm
Ar. Henderson 10:10pm
Ar. Evansville 10:10pm
No. 46
Lv. Evansville 7:15am
Lv. Henderson 7:15pm
Ar. Louisville 11:45am
Ar. Louisville 12:00pm

THE BEST WAY TO GO TO COLORADO AND UTAH
is via the Missouri Pacific Railway. Very low rates are in effect, and the service is the best. Through sleepers, via Kansas City, leaving St. Louis 9:30 A. M., reaching Denver 11:30 o'clock, next morning. Full information on application to R. T. G. Matthews, T. P. A., Louisville, Ky., or H. O. Townsend, G. T. A., St. Louis, Mo.

THE SHORTEST AND CHEAPEST LINE TO DENVER
is from St. Louis via the Missouri Pacific Railway, leaving St. Louis at 9:30 A. M., and arriving at Denver, via the Rock Island Route, the fastest line to Denver, with through service; or via Pueblo. Very low rates are in effect, with stop-over privileges. For particulars, address R. T. G. Matthews, T. P. A., Louisville, Ky., or H. O. Townsend, G. T. A., St. Louis, Mo.

THE SHORTEST AND CHEAPEST LINE TO DENVER
is from St. Louis via the Missouri Pacific Railway, leaving St. Louis at 9:30 A. M., and arriving at Denver, via the Rock Island Route, the fastest line to Denver, with through service; or via Pueblo. Very low rates are in effect, with stop-over privileges. For particulars, address R. T. G. Matthews, T. P. A., Louisville, Ky., or H. O. Townsend, G. T. A., St. Louis, Mo.

Webster Dictionary
-contains 400 words- can be had from the English Book Concern for 25 cents

In Florida they were in fullest song and in jaunty attire. How could it be otherwise? They were nearing home, nearing their wooing, nearing their nesting. The inhabitants of Florida called them May birds, for they were a sure herald of that lovely month.

"One morning during the first week in May Mr. Bryant walking through his orchard was intensely surprised. Afterwards, talking about it, he said it seemed to me as if every clover blossom and tuft of grass held a singing bird. It would be impossible to say how many were there. The bobolinks of the year before had returned with an immense company. The orchard was full of them. They must have come in the night, for I did not see one until I saw many dozens. On all sides I was surrounded with joyous song."

Muriel stopped talking, and Mother Jocelyn, always quicker of speech than her husband, inquired, "Is that all?"

"I should think it was enough. Wife, isn't it a beautiful story?"

"Remember it is not only beautiful, but it is true," said Muriel. "That is, it is true as far as this, that all bobolinks every year take the same trip, and they must be like other birds, know their friends."

"I was just thinking that I'd kinder like the bobolinks in my meadow to be known as the Jocelyn Bobolinks."

"No reason why they shouldn't, father. So now you see you can trust us about next Saturday."

Just then the clock chimed twelve and Muriel jumped up and exclaimed, "Sara Hopkins, we were to be home by half past eleven."

"Haven't you forgotten something, Muriel?" anxiously inquired Muriel.

"Well, if I'm not terrible! Now mother and father, listen: 'You are invited to join the Maying party at lunch.'"

How pleased and surprised the old people looked.

"Surely you don't mean it," Mother Jocelyn inquired. "All those young people don't want us old folks."

"Yes they do, too. That was part of the arrangement. They told me to be sure and invite you. So now it is settled," and Muriel started for the door.

As we were saying good-bye, Father Jocelyn was unbiting the horse. We quickly climbed into the phaeton, and as Muriel gathered the reins she turned and repeated, "Remember next Saturday at lunch."

"I can hardly believe we are invited to a Maying party," were the last words we heard as we drove down the road.

SAVED.

Several years ago, one cold Sunday morning, a young man crept out of a market house in Philadelphia, into the nipping air, just as the bells began to ring for church. He had slept under a stall all night, or rather had lain him there in a stupor from a debauch.

His face, which had once been delicate and refined, was blue from cold and blotched with sores; his clothes were of a fine texture, but they hung on him in rags covered with mud.

He staggered, faint with hunger and exhausted; in the snowy streets, seeing the dripping crowds thronging to church, swam before his eyes; his brain was dazed for want of his usual stimulant.

He gasped with a horrid sick thirst, a mad craving for liquor, which the sober man can not imagine. He looked down at the ragged coat flapping about him, at his brimless hat, to find something he could pawn for whisky, but had nothing. Then he dropped upon a stone step, leading, as it happened, into a church.

Some elegantly dressed women, seeing the wretched sort, drew their garments closer and hurried by on the other side.

One elderly woman turned to look at him just as two young men of his own age halted.

"That is George C.," said one. "For ten years ago he was a promising lawyer in P. His mother and sister live there still. They think he is dead."

"What did it?"

"Trying to live in a fashionable set, then branched out."

"But his friend drew his arm within his own and hurried him, with him, to a little hall where a table was set with strong coffee and a hot, savory meal. It was surrounded with men and women as wretched as himself. He ate and drank ravenously. When he had finished his eye was

almost clear and his step steady. As he came up to his new friend he said: "Thanks! You have helped me."

"Let me help you farther. Sit down and listen to some music."

Somebody touched a few plaintive notes on the organ, and a hymn was sung, one of the old, simple strains which mothers sing to their children and bring themselves nearer to God. The tears stood in George C.'s eyes. He listened while a few words of Jesus were read. Then he rose to go.

"It was once a man like you," he said, holding out his hand. "I believe in Christ; but it is too late now."

"It is not too late," cried his friend. "It is needless to tell how he pleaded with him, nor how for months he renewed his efforts."

He succeeded at last.

George C. has been for four years a sober man. He fills a position of trust in the town where he was born, and his mother's heart is made glad in her old age.

Every Sunday morning the breakfast is set, and wretched men and women whom the world rejects are gathered into it. Surely it is work which Christ would set his followers upon that day.—Truth.

A HORNED LEOPARD.

The children who know more about animals than poor Jimmy will have a good laugh at his expense when they read this story which C. B. Lounis tells in an exchange:

Once there was a little boy named Jimmy. And he had always lived in the city, and the only animals he had ever seen were horses, dogs and cats. But he had heard of leopards, because one of his boy friends had told him all about them, and how they had spots on them, and they would climb trees and eat people.

Well, one day he went to the country, and in course of time his cousin, who was older than he, helped him into an apple tree and then went into the house to get something—maybe it was an apple.

Jimmy was rather alarmed at being let alone in the tree, but he managed to stay there. Suddenly he saw a beast come prowling up the road. It was about the size of a leopard, as he imagined, and it was covered with spots even larger than a leopard would have, so it must be (thought Jimmy) a very awful kind of leopard. And, to make things worse, this leopard had a pair of horns, and large, ferocious-looking ears, and every now and then it roared like this: "Moo-o-o, moo-o-o." Jimmy was frightened half to death, but he had the all hope that the beast would go away without seeing him.

Oh, horrible! The animal came right to the tree, and put his head right up among the branches and began to sniff. Then it ate an apple. Jimmy was sure that in a moment it would climb the tree after him, so he got to the top of the tree, though how he did it he could not tell next day. He was weak and white with fear when he reached the top branch. The dreadful beast now came close to the trunk and began to rub up into the tree, beyond a doubt! But just as Jimmy thought he was crouching for a spring he saw his uncle come out of the house, and he screamed to him: "Oh, Uncle Ed, save me, save me! This leopard is going to eat me!"

Now, some uncles would have thought the matter a huge joke, but Uncle Ed was not that kind. He knew that to little Jimmy the horned beast was as bad as the most terrible leopard that ever roamed the jungle, and so he went over to the tree and said: "My boy, you are safe while I am here, because I'm in the first place, this kind of leopard doesn't climb a tree, and, in the second place, it isn't a leopard at all, but a cow, and, in the third place, it is Daisy, our pet cow, and if you will take my word for it, you can ride on her back as if she were a horse."

There was something in Uncle Ed's voice that had a very calming effect on Jimmy, and inside of two minutes the dreadful leopard that had come to eat him was turned into a good-natured old cow, and he rode her all around the place, holding on to Uncle Ed's hand.

Now Jimmy has grown up and has a Jimmy of his own, but he will never forget the horror of that five minutes with that horned leopard.

For General Debility
Use Hersford's Acid Phosphate.
Dr. W. L. BEVANSRAC, Greenfield, Mass., says: "For several years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

We believe that the Gospel need to be declared far more than it needs to be defended.

- AMSTERDAM & KEELETT** Pittsburgh
BEYER-BARTHA Pittsburgh
DAVIS-CHAMBERS Pittsburgh
FARNESTOCK Pittsburgh
ANGOR Cincinnati
ECHELVIN Cincinnati
ATLANTIC New York
BRADLEY New York
BOEHLKE New York
JEWETT New York
OLYER New York
UNION New York
SOUTHERN Chicago
SHIPMAN Chicago
COLLIER Chicago
MICROSI St. Louis
RED SEAL St. Louis
SOUTHERN St. Louis
JOHN T. LEWIS & BROS. CO. Philadelphia
MORLEY Cleveland
BAILEY Salem, Mass.
CONNELL Buffalo
KESTOBY Louisville

PRACTICAL painters say that when they come to repaint a house which has been painted with ready-mixed paint or combination White Lead (so-called), it costs more to prepare the surface than to apply the paint.

The moral is to use only **Pure White Lead**, because it is not only more durable, but is always in good condition for repainting. These brands are genuine.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing sample of colors, also pamphlet entitled "Give Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Stewart Dry Goods Company
INCORPORATED
NEW YORK STORE IMPORTERS, JOBBERS AND RETAILERS
LOUISVILLE,
DRESS MAKING, MILLINERY, MEN'S FURNISHINGS,
DEKAS CHINA AND GLASSWARE, STATIONERY.
Mail Orders Receive Prompt Attention.
SEND FOR SAMPLES.

BAPTIST PERIODICALS.
The Consummate Fruits of the Ablest Baptist Scholarship Yield the Best Results

Quarterlies	PRICE	Monthlies	PRICE
Senior	4 cents	Baptist Superintendant	7 cents
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "	per copy	per quarter
Primary	per copy	per quarter	

Home Dept Supplies
OF ALL KINDS
Quarterlies PRICE 5 cents
Senior Advanced 3 "

Leaflets	PRICE	Senior	PRICE
Advanced	1 cent each	Advanced	5 cents
Intermediate	per copy	per quarter	
Primary	per copy	per quarter	

Picture Lessons 2 1/2 cents per set per quarter
Bible Lesson Pictures 15 cents per quarter

Illustrated Papers
PRICE per quarter per year

Young People (weekly)	11 cents	50 cents
Boys and Girls (weekly)	6 "	25 "
Our Little Ones (weekly)	4 "	16 "
Young People (semi-monthly)	2 "	8 "

(The above prices are all for clubs of five or more.)

The Carpenter (monthly) single copies, 10 cents per year. Twenty or more copies to the address, 5 cents each a year.

AMERICAN BAPTIST PUBLICATION SOCIETY 1430 Chestnut St. Philadelphia
205 Washington St. BOSTON 177 Wabash Ave. CHICAGO 370 Elm St. DALLAS
182 Fifth Ave. NEW YORK 316 N. Eighth St. ST. LOUIS 120 Wisconsin St. ATLANTA

SOLID SATISFACTION IN BIG CHUNKS

awaits the carpenter and builder who gets his lumber from us. You see, it's well seasoned, the best to be had for the price and therefore "works up" well. The owner and tenant of a house built of material procured here knows that warping and shrinking will not annoy him as the days go by.

W. J. HUGHES & SONS CO.,
14th and Maple St., Louisville, Ky.

Woman Self-Preserving New Testament. Size, 5 1/2 x 7 1/2 inches.
The handiest, prettiest and most useful edition of the New Testament ever published. It is printed from the largest type ever used in a small edition of the New Testament. The correct pronunciations.

No. 2112—French Morocco, limp, gold edges	50c
No. 2111—French Morocco, limp, round corners, red and gold edges	50c
No. 2110—French Morocco, divinity circuit, round corners, red and gold edges	50c
No. 2113—French Seal, divinity circuit, limp, lined, round corners, red & gold edges	75c

BAPTIST BOOK CONCERN, 642 Fourth Avenue, Louisville, Ky.

SOUTH CAROLINA LETTER.

Our State is now in the midst of a heated political campaign. The issue is joined between Prohibition and the Dispensary, with Col. James A. Hoyt as leader of the prohibition forces, and Gov. McSweeney in favor of the dispensary. The first primary has already been held. Mr. McSweeney received 39,047 votes, Hoyt 33,883, with about 20,000 divided among several other candidates. The second primary will be held Tuesday, the 11th inst., when the friends of Col. Hoyt and prohibition hope that, notwithstanding great odds against him, he will be given the nomination for Governor.

With many parents this is an anxious time of the year. They are troubled with the question, "Shall I send my boy or girl to college or shall I not?" I wish I could help them to answer this question as it should be answered. If you can possibly do so, and your boy or girl is worth educating, then by all means do so. If they are going to have money or estates to manage, an education will help them to do so to much better advantage. On the other hand, if they must work for a living an education will help them immensely in the struggle of life. The chances for an educated boy or girl are ten to one better than those of the uneducated. Then an education will make them more useful in their communities, in their State and as members of society.

Our State has a noble list of Baptist colleges and schools. At the head of the list stands Furman University, ably presided over by President A. P. Montague, a man of such varied talents and genius as to give him a commanding position anywhere in the field of higher education. The Alumni Hall, built last year at a cost of about \$25,000, and dedicated last June, is a great addition to the working equipment of the college.

The Greenville Female College controlled by the same board of trustees as the University, was founded in 1854, and has had not a single death among its boarding pupils since its opening. The college has been called to give up its able and worthy President, Dr. M. M. Riley, who goes to Brenan College, Gaizaville, Ga. His successor comes highly recommended in the person of Dr. E. H. Murfee, of Alabama.

Limestone College for Women takes rank along with the Greenville Female College; has an able faculty, and a President who stands as the peer of any in the land, Prof. Lee Davis Lodge, Ph.D. In this college there has recently been established the Winnie Davis School of History, which gives elaborate instruction in Southern history and Southern literature.

Besides these there are a host of preparatory schools and academies which do first-class work, and are great feeders for our colleges. I make special mention of one of these, the Patrick Military Institute at Anderson, because of the recent death of its founder and President, Col. John B. Patrick, who died suddenly of heart disease on August 30 ult. He was a staunch Baptist and an educator of acknowledged ability. The school will be continued under the management of Capt. John M. Patrick, his worthy son. The Baptist cause in South Carolina is moving on the even tenor of its way with nothing unusual to claim our attention.

Our State Mission Board has a new problem in hand, viz.: How

to evangelize the many new cotton-mill towns which are springing up as by magic all over our State—towns with from one to three thousand people, all collected in the course of a few months. Nothing in the history of the cotton-mill industry can equal the astonishing strides it has made in the last ten years. The Board is meeting this new responsibility nobly, and all they ask is that we give them sufficient money and suitable men, and the problem will be solved.

Bro. A. T. Jamison, the new superintendent of our Orphanage, is taking hold well, and is giving great satisfaction. He bids fair to be a worthy successor to a noble predecessor, Bro. J. L. Vass. South Carolina Baptists are justly proud of their Orphanage, an enterprise which has been on foot but a few years, but has already grown to considerable proportions, having now one hundred and twenty boys and girls in its homes.

There are at present no important pastorates vacant in our State. All posts are well manned and the pastors are hard at work. Many of them have been engaged in revival meetings during the past two months either with their own people or helping their brother pastors. God has blessed these meetings, and in many cases there have been large gatherings. D. C. FREEMAN.

Kelton, S. C.

GREENVILLE ASSOCIATION

Convened with Ingram church, on Indian Creek, in Menifee county, about thirty miles from Mt. Sterling, on last Friday. Bro. Wills, of Mt. Sterling will report the meeting. Eld. D. B. Senter preached the introductory sermon. Bro. G. M. Senter was chosen moderator and Bro. J. E. Wynn was elected clerk. The attendance was large. The churches were not all represented by messengers and letters.

Great indifference, so far as Christian activity is concerned, seems to prevail. The preachers have a hard time. There is not a church in the association that agrees to pay any certain amount to their pastor. The Baptist cause is in a deplorable condition. It could hardly be less aggressive, and the territory covered by the association is all missionary. Most of the preachers are noble examples of self-denial.

Bro. Abner Miller is pastor of Ingram chapel. He is well beloved by all, and we learned to highly appreciate him. He and his pious wife have thirteen bright and interesting children. Some of them are from home, and are a source of help and comfort to their parents.

Bro. Bow attended Greenup and Greenville Associations with me, and we will long remember the kindness of the brethren, and will not soon forget our three miles' walk over the mountain to the depot. The brethren wanted us to ride, but the road was so rough that walking was preferable even to us, who were not accustomed to such jaunts. The brethren are big hearted, and if they had the means our cause would be in a more prosperous condition. They need and deserve assistance from our State Mission Board. Dr. Bow arranged for the employment of a missionary for all his time.

W. P. H. He gives most to his generation and to all the generations following who sets them a great example of steadfast self-devotion.—Selected.

RECIPROCITY IN LIFE.

Our Lord put his seal upon the old saying that what we measure to others we shall have measured to us. If we bless them they will bless us; if we love them they will love us; if we serve them they will serve us. This is generally true, though not always. There are many exceptions to the rule. Many do good and receive evil in return. They sow mercy and reap hard justice. They are liberal handed and come to penury. This is an evil and unjust world. Justice miscarries. Good seed dies in the ground. Kind words evoke reproaches, even God's love is met with ingratitude and rejection. But as a general thing what we give we receive back. When a child was asked how it was that everybody loved her she replied with innocent truthfulness because she loved everybody. Our life is what we make it, a nettle patch or a flower-garden; a wilderness or a meadow. What we receive is generally what we give, and if we are not loved and valued there is some defect in us which accounts for it. When people find life profitless and uninteresting it is because they love little and do little. The farmer who puts much into his farm gets most out of it, while he who puts little reaps diminished harvests and comes to want. We cannot reverse nature, getting without giving is contrary to the law of life.

The remembrance of this rule will save us from blaming the world because it does not serve and love us more, though it will often humble and mortify us. Many are slighted and forgotten and trodden down in the crush of life, and sometimes unjustly and cruelly, but at the same time they should honestly inquire if there is not something in them which has been the cause of it. We had better examine and put the rule to ourselves before cursing and cursing others. A little honest self-investigation may help us to change our relation to others and put us in the way of gaining their esteem and friendship. We all want the good will of our fellows, and should therefore set about to earn it. Sometimes church members feel as if they were undervalued in the church. They have little influence and receive no recognition and consequently they lose interest and hide them in their shells. We admit that blame may rest on the church for this, there may be caste feeling which ostracises the less favored and other conditions detrimental to the recognition of worth and gifts among members, but the manly thing for them to do is to resolve that they will overcome all this by their steady fidelity and their fraternal spirit. If they give their best life for the church they will receive back ere long the honor and appreciation of the church. We must win esteem and love by worth and service. Let self be forgotten, let large-heartedness reign, let every gift of nature and grace be offered in devotion to the well-being of others, and then our own hearts will be enriched by the reciprocated love of our fellows and in blessing we shall be blessed, in honoring we shall be honored, in loving we shall be loved.—Commonwealth.

B. Y. P. U. QUARTERLY.

The Sunday School Board is issuing a B. Y. P. U. Quarterly, making the first issue to cover the last quarter of this year. This is done at the earnest re-

quest of the Southern B. Y. P. U. Dr. Dawson and Dr. Gray, together with their Board, have agreed to help us out in the way of furnishing copy and our Board will bear all the expense. The Quarterly will contain the Bible Reader's course and also a treatment of the Prayer-meeting topic card just as the Sunday-school lesson is treated in the other quarterlies. In size it will correspond to our Advanced Quarterly, being 32 pages octavo, and will be sold at the low price of 10 cents per quarter in single copy, and 6 cents per quarter in quantities of ten or more to one address. Its announcement has met with very great favor, and there is feeling on every hand that it will meet a condition which many have felt. I shall greatly appreciate anything the brethren may do to get this quarterly well before the public, especially to have it introduced in our young people's meetings.

We are now well into the second quarter of the Convention year, and I am glad to report that the affairs of the Board have made a decided forward movement upon what they were for the years previous. Our quarterly report, closing July 31st, was the best we have ever made, showing an advancement in every department. The Bible Fund more than doubled what it was for the corresponding period last year, and already is more than the whole of last year's contribution. I greatly appreciate the response that the churches are making to the call, and am hoping for the time to come when the Baptist churches of the South will give undivided support to Home and Foreign Missions. I am also hoping that this year, which closes the first decade in the Board's history and marks the passing from one century to another, shall witness the best year's work the Board has ever had. J. M. FROST. Nashville, Tenn.

600, A. D.

In your issue of August 9th, Bro. B. E. Masters ventures a friendly criticism on my article in the Recorder of a few weeks ago on "The Origin, Doctrine and Practice of the Roman Catholic Church," in which I stated that the Roman Catholic Church came into existence in the year 606, A. D.

Bro. Master contends that the Roman Church originated "three hundred years before that date," and seeks to make good his contention. But he is mistaken.

It is a fact that the work of centralization began four hundred years before that date. It is a fact that the centers became stronger and stronger; the first step away from the congregational polity was when the government by Presbyters began. The churches then became very much like Presbyterian bodies. The next step was the government of the churches by prelatical bishops (the 1,800 bishops Bro. Masters speaks of) and this was an episcopacy. This state of things continued for a long time, the episcopacy becoming stronger and more compact until, in the year 66, Boniface II. was made Universal Bishop by Emperor Phocas.

The principle which led to the modern form of the papacy existed at least four hundred years before that date, but the principle had not done its natural work until it resulted in a Universal Bishop or Pope.

While Gibbon calls the church organization, the Catholic Church, prior to the year 606, we must not get the idea that the

A Voice from the Pulpit

IN PRAISE OF DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.

Rev. Enoch Hill, of Grand Junction, Iowa, sends in the following which was published recently in his Home Used with such Good Results.

From the Era Headlight, Grand Junction, Ia.
No higher praise can be offered nor better references given concerning the virtues of Dr. Williams' Pink Pills for Pale People than the many voluntary testimonials of ministers of the gospel which have come from all parts of the country and which have more than supported all the claims made for this excellent medicine. The most recent endorsement is that coming from Rev. Enoch Hill, pastor of the M. E. church of Grand Junction, Iowa, who says:



Rev. ENOCH HILL.
"I am a firm believer in the efficacy of Dr. Williams' Pink Pills for Pale People, the remedy having been used by my family with highly gratifying results. For three or four years I was a sufferer from general debility. I seemed to be lacking in vitality, was tired out most of the time and sleep gave me no rest or refreshment. I was troubled with headache much of the time and although I was not confined to my bed, my illness incapacitated me for energetic work in my pastorate.

"A matter of life and death, who has suffered very much and who has used Dr. Williams' Pink Pills with good results, recommended them to me and I decided to try them. I had taken but two or three doses of the pills when I found that they were helping me and further use of the remedy brought such relief that I am glad to offer this public recommendation of Dr. Williams' Pink Pills for Pale People in the interest of suffering humanity.

"My wife was troubled much as I was although her case was aggravated by insomnia. The pills also proved of the greatest benefit in her case.

"I have recommended the pills to many whom I have met in my work and am always pleased to endorse them.

Signed, Rev. ENOCH HILL.
At all druggists, direct from Dr. Williams' Medicine Company, Schenectady, N. Y., on receipt of price, 50 cents per box; 6 boxes, \$2.50.

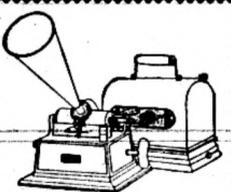
Catholic Church of Gibbon before 606, A. D., was what it was and is after 607. Gibbon was merely giving the history of the organization in all its changes, under one name, but it was not what we understood the Roman Church to be until A. D. 606.

If we must count the Roman Catholic Church as existing from the time the churches began to organize and federate, then the Roman Church has existed from the second century, and we will have to go a hundred years behind Bro. Master's date. In fact it might take us back to the Apostles, for the "mystery of iniquity" was even then at work. Moreover, if the Roman Church existed from the time the churches first began to organize into "councils," "conventions," etc., from the time they began to depart from Apostolic simplicity, it will be found that the Baptist churches of to-day constitute a similar Roman Catholic Church, for Baptists of to-day have begun to have "sovereign" conventions, incorporated Boards, permanent councils, federated schools, etc.

The principle (centralization) which is at work among Baptist churches to-day, led to the establishment of the Papacy in the year 606. It took four hundred years for it to very nearly completely revolutionize the Lord's churches. With increased facilities, it may do the work sooner this time, as history is repeating itself.

BEN M. BOGARD.

Special Low Rates
Via the Union Pacific Railroad to all Western points, September 18th October 2nd and November 1st. Particulars of rates J. F. Azlar, General Agent, St. Louis



The New Edison \$10.00 Photograph.
Specially designed for lawn parties and summer outings. This wonderful little talking machine is just the thing to take with you to the country, most-ly in or near shore. With it you can make records of the voices or performances of those you meet and preserve them as sweet memories. Edison Records \$2 per dozen. Black for making records \$2.50 per dozen. Telephone No. 233 Fourth Ave., Louisville, Ky.

RAY PHONOGRAPH CO.,
623 Fourth Ave., Louisville, Ky.

CHESAPEAKE & OHIO RAILWAY. Union Depot, East of Seventh Street, one block from Louisville Hotel. Additional stop at Glasgow Station, bank of Gait House, City Street office, 215 Fourth ave. Schedule in sheet May 10, 1900.

F. V. V. LIMITED, DAILY.

Through Pullman vestibuled service to New York, connecting at Ashland with the famous F. V. V. Limited, running daily to New York via Washington, with Dining Car and Observation Car. Train's train lighted with electricity.

Leave Louisville	8:00am
Arrive Washington	8:00am
Arrive Baltimore	8:00am
Arrive Philadelphia	8:00am
Arrive New York	12:00pm
Arrive Providence	1:00pm
Arrive Boston	1:00pm
Arrive Richmond, Va.	8:00am
Arrive Old Point Comfort	11:00am
Arrive Norfolk	12:00pm
Returning arrives in Louisville	8:00pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibuled Sleeping Car, Louisville to Washington.

Leave Louisville	8:00am
Arrive Washington	8:00am
Arrive Baltimore	8:00am
Arrive Philadelphia	8:00am
Arrive New York	12:00pm
Arrive Richmond, Va.	8:00am
Arrive Old Point Comfort	11:00am
Arrive Norfolk	12:00pm
Returning arrives in Louisville	11:00pm

The C. & O. is the shortest route to New York via Washington. Connections in Richmond, Va. with Atlantic Coast Line, and at Baltimore with Chesapeake & Ohio, Washington, Baltimore, New York and Boston.

LEXINGTON SHORT LINE.

Solid Vestibule trains daily.

Leave Louisville	8:00am	8:00pm
Arrive Shelbyville	9:00am	9:00pm
Arrive Frankfort	10:00am	10:00pm
Arrive Lexington	11:00am	11:00pm
Arrive Winchester	11:00am	11:00pm
Arrive Mt. Sterling	12:00pm	12:00pm

Texas and Pacific Railway

Finest Passenger Service in the South.

Direct line to—
Texas,
New Mexico,
Arizona and
California.

Operators of the magnificent new train—
Pacific Coast Limit'd

Solid Vestibule, semi-weekly between St. Louis, Dallas, Ft. Worth, Los Angeles and San Francisco.

Write for Book on Texas—FREE.

L. S. FRYER, Vice Pres. and Gen. Manager
B. F. TORRES, Gen. Pass. and Ticket Agent
DALLAS, TEXAS.

?

Have you ordered your Sunday School Supplies for the coming quarter?

If you have not, let us have the order.

They'll cost you no more than you are now paying. We furnish the Supplies of either Society.

Quite a number of schools are ordering them through the Baptist Book Concern, and are satisfied.

How about You?

Send your name to the BAPTIST BOOK CONCERN, 100 N. 2nd St., St. Louis, Mo.

THE FARM
KENTUCKY TRADE ITEMS.

At Paris last week 225 ewes sold at \$4.50 per head.

A Middleboro grower sold his crop of peaches from 5,000 trees for \$8,000.

W. W. Goddard, of Mercer county, will clear \$500 on a five-acre watermelon patch.

E. K. Thomas, of Bourbon Co., bought a bunch of 400-pound Clark county yearlings at 5c.

W. S. Drye & Co., of Hustonville, sold to R. W. Robb, of Boston, two harness geldings for \$800.

The Sun reports a dull court day at Versailles last week. One lot of good yearlings were taken at \$27.

Three mules sold in Standford last week at \$80 to \$100 each and seven were sold at \$50 to \$80 each.

Do not sprinkle salt continually over an animal's food, but place it where it is within their reach.

Brent Brothers have bought 800 bushels of wheat from John Marshall, of Millersburg, at 70c.—Bourbon News.

The Pantagraph reports last week's court at Richmond as the largest in years. A number of cattle were sold at 4 to 5c.

John B. Foster sold to McAllister Brothers, of Moreland, 2,000 bales of hay at his barn at \$11.50 per ton.

The wheat market remains in an unsatisfactory condition, with conflicting views among experts as to the future of the cereal; consequently but little trading is being done.

The Winchester Sun reports 500 cattle at Winchester court day, but mostly common. Heifers, 700 to 1,000 pounds, brought \$1 to 4c. Good picked ewes at \$4.25.

The Glasgow Times says that good horses are scarcer in Barren county than ever before known. Several buyers were compelled to go to the city markets to fill their orders.

McCarty & Bolling, near Marcellus, have just finished housing one of the best crops of tobacco of which the News has heard. On seven acres of land they produced a little the rise of 14,000 pounds.—Danville News.

The government crop bulletin for Kentucky says: "Corn has matured quite rapidly and early fields are ready to cut. In many parts of the Central and Eastern sections the yield will be very heavy, but the late corn in the Western section has been cut short by drought."

It is reported that there are between two and three thousand head of export cattle in Boyle county that are being fed for this fall's market. It is expected that the best of them will sell at from five to five and a half cents. Some small lots have already been engaged at five and a quarter cents.

Charles Bohon sold to Hudson Bros., 35 aged mules at \$122.50. W. H. Shanks delivered to K. P. Woods 66 hogs at 4c. E. P. Woods bought of Dr. J. B. Owensley twenty 1,248-pound cattle at 4c. Lyons & Coffey sold to Beard & Carithers 21 mining mules, 12 1/2 to 14.8 hands, at \$50 to \$80.—Interior Journal.

BREATHE DEEPLY.

The lungs are made up largely of air cells, and every little cell is covered with a net-work of blood vessels contained in a very delicate membrane, writes C. A. Greene, M.D., in the *Union Signal*.

There are millions of these little air cells that take in the air to oxygenize the blood which is spread around each cell in capillaries as in thin plates for the air to reach it.

To keep the lungs healthful it is necessary that the vital forces should go through every portion of them. Beside every capillary, however tiny, not only in the lungs but throughout the body, there runs a delicate nerve filament. The man's vital energy must pulse through all these little nerve filaments, carrying a thrill of electrical force not only to every part of the lungs, but over the entire body to the minutest nerve terminal. The lungs in deep breathing have wonderful power to keep the great central vasso motor nerve dynamo in action. The man cannot be strong and well without this powerful current of living energy which pulses through the body forcing the blood in great waves everywhere before it.

Fill the lungs full of air until every air cell is expanded while you count one or two, and the blood oxygenized by the air is at once reddened, while the old blood is pushed on. The first movement of this red oxygenated blood is to the brain and this is wise, as the brain takes twelve times as much blood as the same weight of muscle for its healthful, functional use; it is also necessary because the brain manages all the soul's machinery which controls the body.

The reason that one sometimes grows dizzy with breathing is this: as the freshly oxygenated blood moving through the brain meets the old sluggish blood there is at first a little opposition, a swerve, but as the pure, freshly oxygenated blood flows clear through the brain the impure blood is carried down the jugular vein and after a while freshly oxygenated, returns again. Oxygen is the great remover of waste material as well as the great restorer.

In many forms of disease, the patient has breathed enough to send the blood to the brain, but not perfectly through the whole brain. Many of the deep basilar veins and sinews become over-filled and distended with blood and the circulation is exceedingly sluggish. This leads to morbid mental condition, to habitual headaches, vertigo and other unnatural sensations. When this condition exists and there has only been limited breathing during the night the pulse is very weak in the morning. One lady said: "O, I awake in the morning so tired. I can hardly dress myself." Such a patient waking up half dead before breakfast, begins to get warmed up by noon and comes to life about the middle of the afternoon when the nerve currents are fairly started. The better way is to start these nerve currents to their vitalizing and energizing work all over the body by early morning exercise, and good, quiet breathing. You cannot start a fire in the stove by turning off the drafts. If you want a good fire turn on the drafts.

A man leading a sedentary life, writing all day at his desk with bated breath will bring on nervous depression. Carlyle's nervousness was due to working his



Yes, the same
GOLD DUST Washing Powder

that brightens your silver and cut glass will clean the Kitchen Crockery. Gold Dust is a dirt destroyer, nothing more. It never harms the article it comes in contact with. It simply makes it clean. For greatest economy buy the large package.

The N. K. Fairbank Company.

Chicago, St. Louis, New York, Boston.



brain like a giant without vitalizing it by deep breathing or without energizing his splendid muscular system by daily thorough exercise.

Steady brain work in time wears the brain, but fretfulness, worry, envy, jealousy, anger and hatefulness tear the brain. The wear and tear together use up the machinery rapidly.

The brain needs always abundant oxygenation, but never carbonization. Abundant oxygen with good food builds, renews and sustains mental power. The carbonization of alcohol in all its forms, excites, stimulates and dilates the cerebral vessels, leaving an exhaustion afterwards which ever demands increasing stimulation.—Selected.

HOUSEKEEPING HINTS.

A small piece of salt pork cooked with fricasseed chicken will impart a richness to the gravy.

A tablespoonful of camphor in a quart of water will instantly kill white worms in soil without injuring the plant.

Buffalo and carpet bugs are attracted by feathers, particularly the kind used on fans, and waxed paper keeps them out.

To whiten the kitchen table spread it all over with a thin paste made of chloride of lime and hot water. Leave it on all night and in the morning wash it off.

A butler's trick for polishing fine glass is to dust it over with a bag in which is a little powdered indigo or other blue. Afterwards, the glass is rubbed hard with a piece of chamois.

Among the Germans is a popular dish of apples and almonds which is good. A quantity of apple-sauce is liberally sprinkled with almonds cut into strips, the whole dusted with cinnamon. It is eaten with a boiled custard.

A new sort of crab-apple jelly has been placed on the market lately by an enterprising woman. It is simply a delicate clear jelly, highly spiced with cinnamon and cloves; but it is sufficiently odd

and delicious to find a ready sale.

When it is required to prepare dessert on a busy day, apples stuffed with almonds are simple and satisfactory. Pare and core them, fill with chopped almonds, and sprinkle with brown sugar. Bake until tender, dipping the juice over them frequently to form a glaze, and when perfectly cold serve in whipped cream.

If whipped cream is added to chocolate it should be put in the bottom of the cup and the chocolate poured over it. A cup of cocoa is as much improved by the cream as is the chocolate. Either of these beverages, provided a good quality is procured, is better for the morning drink of a nervous man or woman than tea or coffee. Pure chocolate is not apt to thicken in the boiling, flour or starch being a common adulterant of the inferior brands.

Escaloped eggplant offers a variety in the serving of this vegetable. The eggplant is peeled, parboiled and cut into dice. A sauce is made by melting one-fourth of a pound of butter and stirring it smooth with two tablespoonfuls of flour. Add slowly a pint of milk, stirring constantly. Put through a sieve the yolks of three hard-boiled eggs, reserving a couple of spoonfuls of cold milk to moisten the powdered yolk before stirring it into the sauce. Season with a teaspoonful of salt and half a teaspoonful of pepper and take from the fire. In a baking-dish put the eggplant and sauce in alternate layers with the sauce on top. Cover with grated breadcrumbs, moisten with a little melted butter, and brown in the oven. It should cook in the oven from twenty minutes to half an hour.

It is a mistake, according to a dermatologist, to leave cold cream, even of the best quality, on the face over night. To do so has a tendency to enlarge the pores and thereby coarsen the skin. The same authority says the old-fashioned practice of pressing the face in dew-laden grass as a complexion beautifier has foundation in fact. At this season the opportunity to try it exists for many persons, and its efficiency may easily be tested.



No other aid so great to the housewife, no other agent so useful and certain in making delicious, pure and wholesome foods, has ever been devised.

ABSOLUTELY PURE

There are imitation baking powders, sold cheap, by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Items of Interest.

The Springfield (Mass.) Republican, famous for its trustworthiness in all matters of trade and commerce, says that goods are now sold at less than the present price of the raw material. In that case every one would do well to buy as much as they can of what they will need for a year. Prices in Louisville are now astonishingly low.

According to the London Times, the allied troops looted Peking in an infamous way. The New York Tribune comments: "It is worse than the tales of boxer ravages; it is a hideous spectacle from which the world must turn away sick at heart. They have no more right, these soldiers of the powers, to loot Peking than our soldiers at Fort Hamilton have to loot New York. Happily there is room for hoping that American troops are not dishonoring their uniforms and their flag by joining in the villainous work."

Major John H. Parker of the 9th Infantry, serving in the Luzon, writes of the Philippines: "They are not an uncivilized people; they are intelligent, and generally able to read and write; they are a very religious people; they have always been accustomed to a system of law and legal settlements of disputes; they have produced generals, poets, lawyers, painters and business men of recognized ability—some of world-wide reputation."

There were four cases of bubonic plague in London and two deaths, but they were all brought from a plague-stricken port on one ship, and no spread of the disease was reported. Now, however, a despatch from London says there are several cases in Glasgow. One child was thought to have died of pneumonia, but examination proved the disease was the plague. There has been another death, and ten families have been removed to the pest houses. How much further the infection has spread is not known.

A correspondent of a New York paper tells some hard stories in regard to the public schools of that city. He says he met a girl graduate of an up-town public school who had a beautiful gold medal for reciting the highest percentage. Yet she had absolutely no reasoning power, could not speak two sentences correctly, and when told that a building in the course of construction was a synagogue, asked "What is that?" That is a sample of the stories he tells, and they show what we have always urged in good advice, and that is that Pa-

list parents should send their children to Baptist schools. In St. Louis an electric light wire became crossed with the wire of the police telephone service. Two policemen were killed outright in merely picking up telephone receivers to send messages to the central station, and eleven other men, nine of them policemen, were more or less injured.

A terrible storm, accompanied by a tidal wave, swept over the coast of Texas on Saturday night. Galveston was left in ruins, with 1,400 people killed and the list may be much greater. Other towns were swept away and the total loss of life is estimated all the way from 5,000 to 10,000. Relief is being sent from all the country. As the water-works were destroyed, the people of Galveston were without fresh water, but trains were hurried there carrying water. No disaster in this country has ever been equal to this.

That at some time a canal will built across Central America goes without saying, for commerce demands it. The question is as to the route. Mr. James T. Ford, who ought to know, strongly advocates the Panama route as against the Nicaragua. His reasons are that the first is only 50 miles long, the other 137; that the maximum height of the first is 35 feet and of the other 110; and that the two harbors at the ends of the first are first-class harbors. This last reason would seem to be conclusive by itself.

Russell Davis of Minnesota is ready to fight Huns and Germany, evidently. For he says of Chinese territory that, "under all conditions of sovereignty, cession or foreign ascendancy, the open door shall remain open." Which is coolly informing the Czar and Emperor that, while the United States make what tariff laws they please for their dominion, Huns and Germany shall not make what they please for theirs. If he is to have his way, an army of a million ought to be raised immediately and be getting well drilled.

At the recent Medical Congress in Paris, Virehow, the greatest living scientist, warned his brethren that too much significance has been given to microbes in the production of diseases. Very many leading pathologists insist that disease is much more due to the want of resistance than to the presence of microbes. These do cause disease, but the lack of resistive vitality is the more important factor. The microbes are always with us, but only occasionally does a person feel sick.

They never taste who always drink; They always talk who never think.

OWEN ASSOCIATION.

This small fraternity is composed of eleven churches, most of which are weak in numbers, worldly goods and Christian activities. The meeting convened this year with the Mt. Hebron church, in the northeastern part of the county, on the 5th and 6th of September.

The introductory sermon was delivered by Bro. W. T. Ellis, in which sermon good words were said. Brethren G. R. Lee, M. D. and F. M. Godard were re-elected moderator and clerk respectively. Nine churches were represented by letters and messengers. A small increase was reported along the line of beneficence, but the figures show that less than two cents per member was given during the year for all benevolent objects.

The visiting brethren were: Z. W. Pigg, W. J. Agee, J. S. Ramsdell, Jr., J. D. Clark and H. Holbrook. The home preachers were: Brethren Lewis N. Thompson, W. T. Ellis and P. T. Glass.

The session appeared to be profitable, because the speeches were spirited, instructive and heartily received. Small amounts were contributed for Orphans' Home and the Ministers' Aid Society. The former was represented faithfully by Bro. J. A. Hensley, a visitor; the latter by the writer.

An abundant spread was displayed each day for the nourishment of the inner man. The great objectionable features were the restaurants, picture galleries and almost every salable commodity, especially whisky. What a pity that many of our churches actually lease to the highest bidder the right, as they suppose, to do wickedly and detract from the solemn service of God, that they may make money for the Lord.

The next association was appointed for Elk Lick, in the southwestern part of the county, Bro. P. T. Glass to preach the introductory sermon, Bro. J. D. Southworth to go to the Southern Baptist Convention. The RECORDER was faithfully represented by the writer, the crowd pressing forward to get sample copies of the paper. Other papers were on the stand. Baptists, as far as they express themselves, think the RECORDER should be in every home.

J. W. WALDRUP.

Owenton, Ky.

SWEETNESS OF SPIRIT.

We have known some ladies whose presence was always made apparent by the pervasion of the atmosphere with a subtle perfume. Whether Lubin did it or not, we never knew; but the room always seemed fragrant just from their being in it, as if rare flowers had been breathing their delicate odors there. We think all our readers will agree with us that there are some Christian men who somehow carry, in a like manner, the charm of an attractive atmosphere with them. It is a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is now and then less drawn toward and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on the one hand, and, on the other hand, such perfect regard for the judgment of others, that one cannot help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike

those which they have reached. These are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at agreement with others. Sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their aspect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when he gives him a sunny disposition, a candid spirit, and the instinct of fairness in controversy. It is exceptionally hard for some men to be just. They are jealous, suspicious and morose in their natural trend. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace itself can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.—The Congregationalist.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' meeting of Sulphur Fork Association, to be held with Cave Hill church, Carroll county, September 27, 28 and 29, 1900:

FRIDAY NIGHT.

Introductory sermon—Eld. R. M. Priest.

SATURDAY MORNING.

The duty of giving to the cause of Christ—J. F. Jones and J. M. Eaton. Exegesis of 1 Cor. 7:14—J. B. Tharp.

The Holy Spirit in the work of Christ—J. S. Satchwill and J. M. Fowler. Christian citizenship—H. W. Virgin.

Relation of church members to the Sunday-school—I. W. Head and T. J. Yager.

Why prosecute mission work?—W. J. Agee.

The WESTERN RECORDER is kindly requested to be present. J. B. THARP, Sec'y.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKER, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

Tri State Fair at Evansville September 17th to 21st.

For the above occasion, the L. E. & St. L. O. R. M. "All Lines" will sell tickets at one fare for the round-trip. Tickets sold Sept. 17th to 21st, good to return including the Tri State Fair. For further information call on the Ticket Office, Seventh and River, or address J. B. Campbell, General Agent, Louisville, Ky.

TAKE the Louisville, Evansville & St. Louis "All Lines" to all points West. It is 15 miles the shortest route. Two daily trains—S. A. and S. P. M. J. B. Campbell, General Agent, Louisville, Ky.

The fountain of tranquility is within ourselves; let us keep it pure.

University School.

Central Location. Limited Number. Able Faculty. Courses in English Language and Literature, Mathematics, Elementary Latin, Greek, French, German, Italian, Spanish. For particulars, address W. H. THARP, Head Master.

Anything Wrong With your Watch? Send by registered mail to our Watch department for inspection and estimate. Our 52-page catalogue sent FREE.

C. P. Barnes & Co. 304-306 West Market St., Louisville, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending Sept. 8.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and various market prices for different types of livestock.

Table with columns for LEAF TOBACCO, showing sales with commissions for various years and grades.

Table with columns for BULLY—1899 CROP, showing prices for different grades of tobacco.

Table with columns for BULLY—1900 CROP, showing prices for different grades of tobacco.

Table with columns for BULLY—1900 CROP, showing prices for different grades of tobacco.

Table with columns for BULLY—1900 CROP, showing prices for different grades of tobacco.