

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 5, 1901.

NUMBER 40.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$1.50
After three months..... 1.25
After six months..... 1.00

The date on the label of your paper shows to what time you have paid. It covers up to a month. If proper credits have not been given within two or three weeks from time of payment, notify us at once.

Do we obey the command to delight ourselves in the Lord? Delight in Him—not in what he has done, either for us personally, or for the world. Delight in his holiness, his justice, his sovereignty, his omnipotence, his mercy? Let us indeed love our God supremely, and his character will be our greatest delight.

Dr. J. WEAVER asks if the course of reading and study required of candidates for the ministry had not better be changed? For all the standard theologians and commentators adopted by the evangelical denominations insist upon vital godliness, spirituality and sanctification to the world. But many of the pulpits are not up to this standard, he thinks. An "up-to-date" preacher requires a different equipment.

In a recent speech before the Baptist Missionary Society in England, Dr. Clifford eloquently commended the spirit shown by Commodore Goodenough. He was killed by a barbarous tribe while on a peaceful mission, and begged with his last words that his government would make no execution for his death. There spoke the spirit of true religion. Dr. Clifford was wise in recalling this incident to the Missionary Society, lest it be tempted to ask for indemnity from the Chinese.

THE Christian life is one of faith. Our Lord Jesus has gone up into the mount of glory, where he is appearing in the presence of God for us but out of our sight. There he has been long; there he is yet. Though the cry of our hearts may be, "Come, Lord Jesus, come quickly," let us not grow weary in waiting that coming. Weariness in waiting betrays us to a great many temptations. The Lord is a God of judgment, and must be waited for till he comes, waited for though he tarry; and then we shall not lose our labour, for he that shall come will come, and will not tarry.

"Let us make man." Man was a creature different from all that had been hitherto made. God himself not only undertakes to make him but is pleased so to express himself as if he called a council to consider the making of him: The three persons of the Trinity, Father, Son and Holy Ghost, consult about it and concur in it, because man, when he was made, was to be dedicated and devoted to Father, Son and Holy Ghost. Into that great name we are, with good reason, baptized, for to that great name we owe our being. But how art thou fallen, O son of the morning! How is the image of God upon man defaced! The Lord renew it upon our souls by his sanctifying grace.

Keep Yourselves in the Love of God.

BY THURSTON.

The Epistle of Jude is a very short one, and in some respects quite peculiar. A considerable part of it occupied in describing certain classes of ungodly men, some of whom assumed to be teachers of righteousness, concerning whom he exhorts true believers to beware. His short epistle is much in tone and spirit like the second of Peter. Though having but little to say, he wishes to contribute his part, though little, to the help of them "that are called beloved in God the Father, and kept for Jesus Christ." Though brief, there are some things in this somewhat obscure Epistle which touch the heart of the Gospel and the very life of godliness in the soul.

What to the believer could be of more serious moment than this: "Keep yourselves in the love of God?" And in a brief but most comprehensive way he mentions how this is to be done. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves." When the Christian builds himself up, on his most holy faith, praying in the Holy Spirit, he keeps himself in the love of God. He may find himself up on many other things and in many other ways without accomplishing this particular end. And then praying in the Holy Spirit is much more than asking for favors, or making one's requests known unto God. It implies communion and fellowship, with a growing likeness to the divine nature. Frequent and pleasurable communion, even with a human friend, leads to produce a moral transformation and a spiritual conformity. Even so and much more, fellowship with the divine transforms into the same image by the Spirit of God.

But one important question here arises and needs to be answered: What does Jude's injunction to "keep yourself in the love of God" mean? Is it your love to God, or God's love to you? To this many reply: "Why, of course, it is our love to God we are to maintain, since God's love to us is always the same, it never fails or changes." This at first seems the most natural answer, as it certainly is the easiest. But I doubt if it be the true answer. To me it seems most reasonable to suppose Jude meant to exhort believers to keep themselves in God's love for them; so to live that God would continue to love them; and in this view I believe the greater part of scholars agree. Some of the words of our Lord Jesus himself to his disciples have a similar import.

But it will with surprise, if not with alarm, be asked, Can God's children get out of and away from his love? No, certainly they cannot, for he loves them with an eternal love in Christ Jesus. Well, can they keep themselves in his love? Must he not keep them! To this I reply, he must keep them unto salvation. But they are kept through faith, and not without faith; and faith is an exercise for them to put forth, and not for God. He will aid them in answer to prayer in the Spirit. Now, at this point I precisely where thousands of professing Christians are making a great mistake and probably some of them a fatal mistake. Having been accepted in the Beloved, they seem to think their salvation is sure, and henceforth they can live for themselves, like as others do, and all will be well. God loves them and will take care of them. A fatal delusion many will find themselves in.

God loved the whole world while lying in wickedness, and so loved it that he

gave his only and beloved Son to die that men might be redeemed and saved. God loves his spiritual children redeemed by the blood of Christ, as he does not love the unconverted world. But does God love all of his children alike? I don't believe he does. I cannot believe he loves the carnal, worldly minded Christian, who sets a bad example for others, and is doing nothing to advance Christ's Kingdom in the world, as well as he loves the devout, consecrated men and women who count not their lives dear unto themselves, that they may glorify him and lead sinners to Christ. Fathers and mothers love all their children, but they do not love them all alike, nor all the time alike. They are all their children, and they bear with them, and provide for them all; but it is impossible for them to love the disobedient, rude, selfish ones as they do the obedient, tenderly-affectioned ones, who would forego any enjoyment and endure any hardship for them. They keep themselves in their parents' love by the spirit they manifest and the service which out of love they render.

Can God love the poor backslider who now wallows in the filth of the world and sin, as he did when for years he was a bright and shining light, illustrating every Christian virtue? He had ceased building himself up on his most holy faith, and left off praying in the Spirit. He had ceased to appreciate the love of God for him, and no longer exercised his love for God. He had dishonored himself, grieved his brethren, and become a reproach to the church; all they were obliged to cast him out. Is it possible for one to believe that his Father and Saviour loved him as well as they did in the day of his espousal and the days of his cross-bearing? It is not possible for me to believe it. God still cares for him, and has the love of compassion, and will not utterly forsake him.

The wayward and disobedient son knows perfectly well how he can regain and hold the respect and affection of the entire family—by behaving as a son and a brother should; respect himself, respect his home, be kindly-affectioned to all, seek to make his home a blessing to all the family, and to make it honorable in the community. He should feel that not only the comfort, but the honor of his father and mother, brothers and sisters, depend not a little on him, and are identified with his deportment and his character. So is it with the child of God in the household of faith. Alas! how utterly indifferent, if not absolutely oblivious to all such facts, and to all such motives, are very many of God's professed people. How careless of what their Father in heaven thinks of them. David recognized the fact that God thought on him, and it was an inspiration to him. He declared that God's thoughts to him were very sweet and precious. What does God think of us?

The true child can have no stronger motive to right feeling and right conduct than the conviction that his Father and mother will love him the more for it. He will "keep himself in their love," which will grow more and more as he deserves it. Is not God sufficiently human thus to understand the sentiments of a humanity which he created, and which he endowed with all its natural sentiments? Christ, at least, took his humanity to the right hand of the Father, and is touched with a feeling of our nature. The trouble is, that those who are alive from the dead are not "building themselves up on their most holy faith." As to their spiritual life, they are rather going to decay, like old and neglected houses. Like neglected gardens, the trees of worldliness are

out-growing and over-growing all the plants of righteousness, of God's planting in their hearts and lives.

Pulpit Power.

BY REV. W. H. DANLEY, D.D.

Dr. Knox used to say this to his students: "Young gentlemen, when you wish to preach a good sermon, first get a good audience." The pew makes the pulpit. The people throw an atmosphere about a minister, and sometimes it is an atmosphere of winter. To be a power, the pulpit must stand for culture [and intelligence. A preacher wields small power over those who are ashamed of his literary acquirements. Though literature is not his profession, he must know books as well as men. Pulpit piety is no apology for ignorance. There ought to be no place for one that says: "I'll be a lawyer or a doctor, or I'll teach, and if I can do nothing else, I'll preach." Strength of moral character is an element of pulpit power. The preacher of true power must be a good man as men see him, and also as God sees him. God works through a minister who is good all the way through. A preacher can have power only over people who believe him a true man.

Great faith is an essential element. A man who asks others to believe must himself believe. In pulpit affairs, the grip of faith insures mental grasp and spiritual vigor. Strong faith makes a man a man and a strong pulpit. Hopefulness is power in the pulpit. It is the business of the pulpit to send out light. He is to be as optimistic as the Gospel, and to see a new heaven and a new earth resulting from present conditions. Earnestness is necessary. No powerful pulpit was ever without zeal. Spurgeon said it is the first, second and third thing in preaching. It was the first thing people observed in Moody. All said he was full of life. Under all pulpit power, and source of all, is the power of the Holy Spirit. When God works through us we can do his work. The Spirit gives power of feeling, of vision, of knowledge, of utterance, of faith, love, courage and zeal. The man of pulpit power is always a man of prayer. Only a praying man has connection with God. A self-reliant preacher may have the semblance of success; but that is all. Praying is a sign as well as a means of communication with God. That means power and success.—Exchange.

TO MAKE sure of a true Pauline readiness to die, one needs something more than a mere profession of religion. Paul, in his dying moment, does not boast of being a mere believer. He does not lift up his voice and sing, "Jesus Paid It All." He does not cry, "Oh, to be nothing!" He glories not at all in the statement directly, but in the fruit of the statement, namely, that he is in moral oneness with God Almighty, his Father, the Ruler of the worlds; that he is on the verge of translation into a state of completed holiness, and that he has, through grace, amounted to something by living. Very many professors of religion are communists in respect to the Christian life and its rewards, and it requires something more than preaching to reach and convert most of them. But death and the other world will convince them that the Kingdom of Heaven is not constituted on commensurable principles. It franchises no "equal division of unequal services," no wages to idlers, no bread to drones! You must work if you would eat.—E. B. Andrews.

Should We Forgive the Impenitent?

BY REV. J. E. HUTSON, D.D.

Much confusion exists in the mind of many in regard to this matter. And it is a subject of practical and almost constant importance, and very desirable that all should have clear and definite views about it. There is one simple verse of Scripture which relieves the question of all ambiguity and makes it plain and unmistakable: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Colossians 3:13).

According to this text, we must forbear with all, and forgive those who repent. A little attention will show unmistakably that this is its evident meaning. We should forbear with all, for all are imperfect. Even the best have faults, not one is altogether free, and we should not be surprised to find defects in the purest. Some are born into the world as cranks, I suppose, to test the patience of the saints. But imperfections and failings are not a true index to real character—some faulty fruit on the best of trees. We should remember that we have faults of our own precious selves, perhaps far more than we see or think, and this should make us lenient towards others. Besides, we are liable to mistake and misjudge others, as we are painfully conscious of having sometimes done.

We should exercise forbearance towards others, because God is the Judge. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord." To take matters into our own hands is to usurp divine authority, and how displeasing to God, and dangerous is such presumption! It is a test of faith also whether we really believe that God is just, and that He will deal with the offender as his sins deserve.

We should be forbearing towards all, because God himself is long-suffering. We must be like Him, have His Spirit, imitate Him, otherwise we cannot be His children. Gratitude should make us forbearing: God has been so merciful to us, sparing and bearing with, and that for countless and shameful sins! The only return we can make is to deal patiently and tenderly toward all. "The servant of the Lord must not strive; but be gentle unto all men."

And now in the second place, we must forgive those who repent. We are not required to do so, unless they do. The very meaning of the term confirms this. To forgive is to absolve from debt, acquit from guilt and condemnation, restore to one's favor, be reconciled to. And this would be unwise, unreasonable, unjust, and impossible without repentance. How could one pardon another and restore him to confidence, who had shown no signs of penitence and was still seeking opportunity, may be, to repeat the injuries already inflicted? He might forbear, but could not forgive. The text shows that forbearance comes first, for it is to be extended in all cases, and afterward forgiveness, for it can be granted only when there is proper ground for it: otherwise the two words are confounded and meaningless tautology is chargeable to the inspired Scripture. If we are to forgive in all cases, and unconditionally, then forgiveness covers the whole ground and no place at all is left for the grace of forbearance, and the word in the text is superfluous and senseless. The expression sometimes heard, "I can forgive, but I can't forget," is not always to be condemned, for doubtless in some cases the true meaning is: "I can forbear, but I can't forgive"—there being no evidence of contrition on the part of the guilty.

It would seem that the Lord Jesus taught the truth plainly enough when He said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Here, in both instances, repentance is made the ground of forgiveness. But if we are to

forgive whether or no, why did the Master stipulate any condition?

Upon repentance we should be willing and ready to forgive, even as God is. "For thou, Lord, art good, and ready to forgive." We should not demand confession and humiliation, for we are but worms of the dust; penitence is the one requirement, and this may be shown unmistakably by manner and conduct to be sincere, and that is all we should desire.

But that there can be no forgiveness without repentance, the text clearly teaches "even as Christ forgave you, so also do ye." How did Christ forgive us? Upon repentance, and never one without it. So also do ye—forgive everyone that repents. It is no easy thing to do. When the Master enjoined this duty, the apostles said unto the Lord, "Increase our faith."

God himself does not forgive the impenitent. It would be wrong to do it. It would clear the guilty, it would condone iniquity, it would be unjust. Would God require us to do what He does not, and cannot do Himself? We must condemn evil, abhor sin, and in many cases punish the guilty; but if we forgive in every case without waiting for repentance, it is manifestly impossible to do so. So the inevitable conclusion is that it is unwise, unreasonable, unjust, unscriptural, and impossible to forgive, in the true sense of the word, unless there first be repentance.

But let us remember most carefully that God is kind and forbearing; He cannot forgive the impenitent, nevertheless, "The Lord is good to all, and his tender mercies are over all his works." We are not required to forgive the impenitent, to absolve and restore, and confide in; we could not if we would, and we should not if we could; but we must be patient, long-suffering, forbearing, kind; and be sure we carry no malice or ill will toward any mortal on the earth, and never forget the words of our Savior: "Love your enemies, help them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Richmond, Va.

Rural Notes and Notions.

BY SENEK SMITH.

GETTING READY FOR CHURCH.

I was visiting, some years ago, in a Presbyterian family where there was a grandmother. She was one of those mothers in Israel whom everybody loves—so conscientious and yet so charitable. When Sunday came we had an early breakfast. I noticed that grandmother came to the table in her go-to-meeting dress. She seemed to need only her bonnet in order to be prepared for the short walk to the sanctuary. Yet as we lingered at the table, she said pleasantly: "Let us give the girls a chance to clear away the table, so that we can get ready for church." I saw that the young ladies smiled to each other, and I wondered what it meant, as it was then two hours to church time. I went into the parlor with my host, but grandmother went up stairs. She remained there until a quarter before eleven, when she came down with a beaming face, but in the same dress that she wore at the breakfast table. While walking to church with a member of the family, I said:

"It takes your grandmother a long time to get ready for church, and yet I can't see that her toilet is especially elaborate."

"No, indeed," was the reply; "that isn't grandma's idea of getting ready. Why, she won't do anything on the Sabbath that she can possibly do beforehand. She bathes Saturday evening, and then lays her Sunday clothes all ready, so that she can put them on as soon as she gets up in the morning. Then, as we don't need her help in putting away the breakfast things, as soon as breakfast is over she goes to her room. There she reads her Bible and prays until the first bell rings.

That she calls getting ready for church. She prays for the minister, that he may preach faithfully, and that the Holy Spirit may help him. She prays for the people, that they may receive the truth into good and honest hearts. She prays for herself, that God may send her a message from his throne. She says that it is a very solemn thing to go into the house of God, and that we ought to make special preparation, as the high priest did when he went into the holy of holies. Grandma has some old-fashioned notions, but she is a dear old lady, and we all love her ever so much."

This explanation led me to notice grandmother in church. She did not look around to see who was there, or how the people were dressed. She seemed to be interested only in the services. Her expression was one of sweet solemnity. Often during the sermon her lips moved as if she was praying. I think that her presence must have greatly encouraged her pastor, for I saw him looking at her frequently while he was preaching. It always helps a speaker, I am told, to know that his hearers are in sympathy with him. And it seemed to me that if all who called themselves Christians prayed for and with their pastors as this holy woman did, every Sabbath would be a day of Pentecost.

But how different from hers is the prevalent idea of getting ready for church in our nominally Christian homes. The hour before services our good sisters spend, as grandmother did, in their chambers. But the glass that they look into is not that which Paul tells about in 2 Cor. 3:18; nor is the adorning that which Peter commends in the third chapter, verses 8 and 4, of his first epistle. And we men, though we are not so particular in regard to our personal appearance, when exhorted by our wives and sisters to get ready for church, think more of brushing our clothes and hair, and polishing our boots, than of getting, by prayer and meditation, into sympathy with the service. We talk about worldly affairs until we reach the door of the sanctuary. When seated, we look around to see who is there, instead of thinking about Him into whose courts we have entered, and trying to appear in His presence with reverence and godly fear.

The old-time Christians may have been a little superstitious in their reverence for the house and the worship of God, and a little over-strict in their ideas about sanctifying the Sabbath. But do we not err on the other extreme? We go to church too much as we go to a lecture or a concert—go to be interested or to criticize. We do not realize that we have any special responsibility; that we are to hold up the hands of the minister as Aaron and Hur upheld the hands of Moses. If the minister is dull, we do not try to encourage him by close attention, or to bring down power from on high to energize his message by praying while he preaches. If, like this good grandmother, we would prepare for the Sabbath services in our closets; if we would walk to the house of God "shod with the preparation of the Gospel of peace"—how much greater would be our own enjoyment, and how much greater the influence of the truth. An old gardener told his pastor to steep the seed before he took it into the pulpit to sow it. By steeping he meant prayer. All Christians can, and should, join with their ministers in this preparatory steeping.—Journal and Messenger.

To us glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing, except cowardice; to be governed by your administrators rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out-of-doors—these are little guide-posts on the foot-path of peace.

Inconspicuous Church Work.

There are some churches whose work is constantly presented to the public through the press. All that is done, all that is said, all that is given is quickly heralded. The name of the pastor is prominently mentioned in connection with that of the church, and both pastor and church seem to be at the head of all spiritual activity. Other men and other churches are counted dead and without influence because their names do not appear in the public prints. This is a grievous mistake, and there is danger that the evil may increase. A good thing ought to be reported, for the good is likely to be increased; but not all good things are reported, and the conclusion that that which is not made conspicuous is worthless or dead is a blundering mistake. Some of the best Christian work in progress in the world is never declared in public, and many of the best servants of Christ will surprise the multitudes when they are placed at the head by the Master at the final award. Names and reports of church work get into publicity in all sorts of ways. Some men report their own doings, send statistics of their church activities; newspaper men belong to some churches, and so quickly give notoriety to all proceedings. Friends circulate the important items of interest about those in whom they are interested, while the regular reports given at public gatherings attract the attention to others. Still much and often the best is never pushed forward to public notice. Comparisons and contrasts are often made on the basis of public reports that do great harm to quiet churches, and bring pain and discouragement to noble pastors.

This conspicuity creates often an element of pride and an itching desire to be prominent in the public thought. That is unworthy of any Christian laborer. To be approved in the sight of the Lord should be the regnant desire. When that prevails, there will be activities reaching the hearts and lives of people and causing joy in heaven. Where the feeling has been created that nothing can be successfully done without this publicity, there may be seasons of commotion and they may be fruitful in good and they may not. What is needed everywhere today is a revival of inconspicuous church work. Each church should quietly and unitedly attend to all the duties that belong to the Church of Christ. Conventions have their place, union services led by an evangelist have their proper season, but the pressing need now is individual church work, faithful, earnest and true. The converted in the home families should be sought out, the children in the Sunday-school that have not been brought to Christ should be labored with just as their necessities require, the immediate neighborhood should be ransacked for wanderers; every member should come to the help of the Lord against the mighty, and the combined results will be cause for universal rejoicing. In the public gatherings where many rise for prayers, and tender emotions are disclosed in the face of strangers and a curious public assembly, many sensitive souls hide away, suffer their spiritual griefs and struggles alone and finally escape the attention of the toilers. They cannot tell their thoughts in the ears of a gaping crowd. They will not rise nor go forward to the front seats nor regard the common calls for the disclosure of their thoughts and feelings. They are not to be condemned on this account. They are retiring members of private families and want nothing to do with reports and newspapers, nothing even with strangers of other congregations. Their own pastor, the members of their own church are to them as sacred friends, and to them in the quiet church circles they would divulge their desires and with them quickly find peace in believing. It is time that a whole season be given to the development of the local churches. There is no need for any publicity, no call for any jealous glancing at other churches and laborers whose names are tossed to and fro. Fellowship with God and with his Son Jesus Christ, eager desire for reports in heaven of consecrated loyalty to the Redeemer, longing for the special presence and power of the Holy Spirit should take the place of a restless craving for notoriety among the sons of men.—N. Y. Observer.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 15.

JACOB, A PRINCE WITH GOD.

Gen. 32:24-30.

Morro Text—"Men ought always to pray and not to faint."—Luke 18:1.

After twenty years in Laban's service, Jacob was returning to his father's house. He had to go near the country of his wronged brother Esau. Esau had resolved to put off Jacob's punishment till their father's death, for Esau loved his old father, and would not bring his gray hairs in sorrow to the grave.

Jacob feared that Esau would not await his father's death when such a good opportunity presented itself for avenging the treachery of his younger brother. Therefore he sent Esau an humble message. From the humility of his prayer to God, when his messengers returned saying that Esau was coming with four hundred men, it seems evident that Jacob had repented of his treachery, and God had forgiven him.

Jacob immediately made all the arrangements in his power. He prepared a princely present for Esau, five droves of different kinds of animals, and sent them before him. He divided his people into two companies. If Esau was vindictive and attacked one, the other could escape. He prayed to his God an humble and contrite prayer, sent his family across the brook and was left alone, no doubt with the intention of spending the night in prayer.

"And there wrestled a man with him until the breaking of the day."—How many questions we would like to ask about this great night in Jacob's life. How did the man come? Did Jacob know at the beginning it was one who could bless him, or did he think it an enemy come to slay him? "There was some one other than Esau to be propitiated. A shrewd device was all ready to mollify Esau, and Jacob was doubtless chuckling; but God was the real avenger."—Peloubet.

"And when he saw that he prevailed not against him."—Jacob had struggled manfully, praying as he wrestled. He his antagonist angel, devil or man, Jacob would not yield while he could struggle. There is a great lesson here for us in our fight against temptations and sins. We simply must not be overcome nor cease resistance. And we can have God's strength to aid us in our extremity.

"He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."—Thus the angel showed Jacob his power; humbled any pride he might have had in his victory, and let Jacob see that one of two things must be true. Either his antagonist had not used his own strength, or he had himself given Jacob strength. No doubt both of these things were true. By a touch Jacob's hip joint was dislocated. This then was either one of God's great angels, or God himself. Jacob thought it was his God, and we think he was right, and that it was our Lord Jesus Christ with whom he wrestled—the Angel of the Pres-

What are Humors?

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

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

Hood's Sarsaparilla

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

ence in whom was God's name.

His thigh was out of joint, but Jacob fought on. He would hold to the Lord and refuse to let him go, no matter what the Lord should do to him. A touch could have killed him as easily, but Jacob had faith in his God that nothing but good could come to him from his hand. Behind a frowning Providence he hides a smiling face.

"And he said, Let me go for the day breaketh."—He had shown his power; Jacob could not have held him against his will. But he would not will to loosen those clinging arms unless Jacob would give way of his own accord. Only his own will can loosen a saint's grasp on his God. The wrestling had been long, the day with its many responsibilities for Jacob was at hand.

"I will not let thee go, except thou bless me."—Strange request to make of an antagonist. The more God chastises, the closer his children press to his side. "No longer Jacob, the Supplanter, who depended on his own skill and toughness, he hangs now on his antagonist; from wrestling he passes to prayer."—Dods. Hecsa tells us, "He wept and made supplication unto him." Jacob was in deadly earnest, he was praying for the blessing which he desired with all his heart. Too often our prayers are half-hearted. We pray for the things that we know we ought to desire of God, when in our hearts we are not deeply desirous of them. And God will not be mocked by lip-service. Nor can he be deceived by it.

"And he said unto him, What is thy name? And he said, Jacob."—The writer has well said: "Ask yourself that question, 'What is my real name, the name God knows me by? Is it Simon the Braggart, or Peter the Rook?'" "Thy name shall no more be called Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." Israel means "powerful with God." What marvelous change the grace of God wrought in Jacob! As they were by nature Esau was by far the nobler character. But God chose Jacob of his own free grace and sovereign pleasure, and not from any good in the treacherous and lying Supplanter, and made him a Prince with God. Jacob returns to his father's house a changed man. In the remainder of his life there is no scheming and trickery.

"And Jacob asked him and said, Tell me, I pray thee, thy name."—Jacob ought to have known. His question was a onirous and irrelevant one. His Lord had blessed him, but that did not excuse any unseemly familiarity. Those who talk of "dear Jesus" need a similar rebuke to that which Jacob received. After the rebuke came the blessing for which he had prayed so earnestly.

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."—Peniel means the "face of God." Jacob could not have seen God in his essential

glory and have lived, any more than Moses could have done.

THE CHRISTIAN DUTY OF TOTAL ABSTINENCE.

It is utterly impossible for one who has not experienced it to realize the awful force of the drunkard's appetite, and what it is to grapple with. We all realize, and so does he, that there is no remedy whatever for him but absolute and entire abstinence. It is a physical disease as well as a moral evil. His use of alcohol has so affected his frame that the first drop of poison immediately inflames his appetite and sets it ablaze with a consuming thirst for more. He knows, as we all know, that there is no possibility of salvation for him but in total abstinence. He can not hope to deliver himself from its bondage by any gradual stages. His abstinence must be immediate and entire.

And what is the Christian's duty in this matter? Has he no duty to discharge in regard to the drunkard? Will he let him stand alone? We know how much power there is in sympathy, in the loving grasp of a friendly hand. Will you stand back from him in his awful struggle and say, "You must abstain; now go and do it?" Or will you say, "Come, I will abstain along with you, and if anybody throws reproach and sneers at you, he will do it equally at me?" That will indeed encourage him to take his place by your side and try. If one fall, his neighbor can help him up, but woe to him who is alone when he falleth. So, if one abstains he is in greater danger because of being alone, but encircled with other abstainers and he feels their strength in a large degree to be his strength also.

Remember how the Lord Jesus healed the leprosy of the poor diseased one. He did not say, "Stand off, you are unclean." No. He did a new thing in Israel. He touched the leper, and was not himself thereby defiled, but rather thereby he imparted his own purity to the diseased one. He did as much good to the soul of that wretched man by that touch as he did to his body; for it is easy to imagine him as saying to himself: "Here is one, and he the holiest and most loving of all, who is not afraid to touch me." So if the Christian stand side by side with the drunkard that is abstaining, and abstain for his sake and with him, it will give him a courage that will be to him as new strength.

This is not a question as to whether it is right or wrong to take a glass of wine. The appeal is made on higher ground. And the Apostle Paul has laid down the principle that our Christian liberty is conditioned by the effect which our conduct will have upon those who are round about us. So he said: "If meat make my brother to offend, I will eat no flesh while the world stands." Equally for the sake of his weak brother should the Christian totally abstain as regards drink while the world stands.—Christian Work.

DEAR RECORDER—Please change the address of my paper to 46 Berliner street, 111, Charlottenburg, Germany. I hope to write you some letters in a short while. I regret exceedingly to learn of the death of Mrs. Smith. She was a noble, godly woman, and will be sadly missed in Louisville. I always mentally compared her to Queen Victoria. She seemed to me to resemble the Queen in both her bodily and

spiritual characteristics. Is the Lord raising up to us Baptists any like her in Louisville? I fear not.

Death also made sad havoc with our ranks in the death of Dr. Kerfoot. I shall miss him as I would few other men among us.

Fraternally yours,
W. J. McLOUTHLIN,
Berlin, Germany, Aug. 13.

MORE BOXES OF GOLD,

And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum.
2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
3. Did you set such a person right regarding the easy way to make Postum, clear, black, and with a crisp, rich taste?
4. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)
5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.
6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$3 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause.

He that knows not when to be silent, knows not when to speak.—Frederick L.

THE SOUTH DISTRICT ASSOCIATION.

The South District Association met this year with the church at Doctor's Fork, near Brumfield Station, on the L. & N. railroad. It was the centennial of the church, and a special programme had been prepared with subjects touching on Baptist work a hundred years ago. There were large crowds in attendance both days and the order was very good, which speaks well for the people in this community, especially when we think what has happened recently at both Crittenden and Bracken Associations in the way of disorderly crowds.

All the churches, except two were represented. The reports were discussed in an earnest and able manner, with the best spirit.

The association has not held its own this year. The reports show a falling off of about 60 in membership. This is the first time in my recollection that there has not been a gain.

One new church was admitted, "The Grove," with a membership of 82.

We had the following visitors present: W. P. Harvey, of the Recorder; Dr. Prestridge, of the Argus; Miss Mary Hollinsworth, of the Orphans' Home; Rev. J. H. Riffe, of Georgia; Dr. G. W. Perryman, of Paducah; Dr. J. G. Bow, Secretary of the State Board, and Dr. Gray, President of Georgetown College. Dr. Gray made a fine impression and captured the body by his wit and humor and in his talk on education. The way he touched up our good Methodist brethren was delightful.

Our hearts were made sad by the fact that Bro. J. F. Williams has resigned his charge at Harrodsburg and will leave us to take charge at Versailles. In my estimation no more earnest, consecrated Christian gentleman has been among us, and the prayers of all are that he may prosper in his new field.

The statistics show that the contributions have fallen off considerably, although the fact that one church has been finished, at Harrodsburg, and another is in course of construction at Danville, has run the total contributions up about \$10,000 more than the average.

The churches report for the Orphans' Home \$31.18, for missions \$688.89, Ministers' Aid Society \$150.56. A cash collection of \$25.52 was taken up for the Orphans' Home, and pledges from the churches to raise \$167.50 for the Home this year. We have a membership of 4,913, and the total contributions were \$22,789.97.

This was one of the best meetings, in many respects, we have had for some time. A splendid feeling prevailed all the time.

As the next year is our centennial, we want to have a specially good meeting, and the place of meeting was left open to be selected by the District Board with that in view.

The association re-elected Bro. J. L. Bruce moderator, and did me the honor to re-elect me clerk, both of us by practically a unanimous vote, which makes us very grateful.

Many of our most worthy members have passed away since our last meeting, and have gone to their reward.

The church at Doctor's Fork has repaired their meeting house, and it is in a splendid condition, having been painted and papered in a tasteful manner, and presents a very cheerful aspect.

Edw. H. Fox.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

SEPTEMBER.

- Cumberland River—Flat Lick Ch., 12 miles from Somerset, Sept. 8.
- Central—Stuart's Creek church, September 8.
- Rockcastle—Freedom church, September 8.
- Bay's Fork—Bethlehem church, near Scottsville, Sept. 4.
- Greenup—Barrett's Creek church, Sept. 4.
- Long Run—Elk Creek church, two miles from Normandy, Sept. 4.
- Lynn—Knox Creek church, Sept. 4.
- Nelson—River View church, Sept. 10.
- Russell's Creek—Trammell's Creek church, Sept. 11.
- South Cumberland River—Welfare church, Sept. 11.
- Sulphur—Hillboro church, Sept. 11.
- Warren—Cedar Bluff, Sept. 11.
- Boone's Creek—Powell's Valley, Sept. 10.
- Boonville—Hindman, Sept. 13.
- Greenville—Campton, Sept. 13.
- Stouton's Valley—Beech Grove Ch., Sept. 14.
- Simpson—New Salem church, Sept. 17.
- East Lynn—Mt. Washington church, Sept. 18.
- Salem—West Big Spring church, Sept. 18.
- Freedom—Cave Spring church, Sept. 30.
- Irvine—Blanton's Flat church, Sept. 30.
- Second North Concord—Rife's Creek church, Sept. 30.
- South Union—Wolfe Creek church, Sept. 21.
- Edmonson—Silent Grove church, Sept. 25.
- Landmark—Drowning Creek church, Sept. 25.
- Sayrer's Valley—Nolynn church, Sept. 25.

OCTOBER.

- East Union—Old Poplar Creek Ch., Oct. 1.
- White's Run—Bramblett church, October 1.
- Goshen—Hopewell church, Oct. 2.
- Ten Mile—New Bethel church, October 3.
- Laurel River—Laurel River church, Oct. 4.
- Owan—Elk Lick church, Oct. 8.
- Little Bethel—Cherry Hill church, Oct. 9.
- North Bend—Union, October 9.
- Union—Butler, October 9.
- West Kentucky—Mt. Carmel, October 9.
- Enterprise—Flat Gap, October 11.
- Mt. Zion—Buffalo church, Oct. 11.
- North Concord—Atenas church, October 11.
- Upper Cumberland—Harlan, October 11.
- West Union—Olivet church, October 16.
- Ohio Valley—Bethel church, Henderson county, Oct. 23.
- Concord—Salem, Oct. 23.
- Blood River—Locust Grove church, near Murray, Oct. 23.
- Graves County—Mt. Olivet church, Oct. 20.
- Coosa Creek—No minute.
- South Concord—No minute.

If changes or corrections are needed please write to the paper.

J. K. NUNNELLY, Secretary.

LITTLE MOUNT CHURCH CENTENNIAL.

Bro. A. B. Cabanis writes that he attended the celebration of the centennial of Little Mount church, Spencer county, Ky., August 21, where they had a charming and inspiring time. Rev. B. F. Hungerford, the oldest ex-pastor living, made the opening address, giving a very interesting sketch of the church's history the past century. Rev. Henry McDonald preached the sermon after intermission, and gave us one of his charming talks. Pastor B. J. Davis spoke of the present advanced status of the church on missionary lines. Rev. J. A. Booth spoke of his former pastorate.

Rev. A. B. Cabanis spoke of the wonderful expansion of the Baptists during the past century in America. From a small and persecuted denomination they had come to the front not only numerically, but educationally, intellectually, benevolently and financially. Bro. Shelburne, one of the talented young preachers sent out by Bro. Booth's church of Taylorsville, closed the exercises with an encouraging talk. Their beautiful new house of worship was packed, and all the speeches, songs and prayers had an uplifting and encouraging influence. There were six or seven hundred persons present, yet the police appointed for the day kept the crowd in perfect order during the whole time, though a large number could not get in the house.

The question arose with some, Where will they get food for such a multitude? But all fears vanished when we were invited to the grove to eat. There were hockets of beef, mutton, hams and chickens, with pyramids of cake, pie, fruit, &c. For drink they had coffee, iced tea, ice cream, sherbet and iced lemonade galore, and enough left to feed as many more. Such was the verdict of the whole crowd, who said the people of Spencer, after such a display of their prosperity and hospitality, ought to think no more about the drought and hard times.

DEAR RECORDER—Goshen Association meets, as stated in the Recorder, on October 2, with Hopewell church, three miles nearly due north of Millwood Station, on the Illinois Central railroad. Millwood is the first station west of Leitchfield, Ky. We make this statement for the benefit of those who may wish to visit us. We hope to have many of you with us on that occasion. Yours, H. B. WHITE.

DURING the Conclave it was our pleasure to entertain Rev. J. Lansing Burrows, pastor of the First Baptist church, Nashville, Tenn.

HEALTHY SCHOOLMA'AM.

Found Out How to Feed Yourself.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 136; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by the Postum Cereal Co., Ltd., Battle Creek, Michigan.

DOES IT PAY?

BY REV. S. E. WISHARD, D.D.

Does it pay to refuse to take Christ's yoke and enter his service? The doubting soul draws back from so high a privilege, declines so great honor, refuses so much responsibility. He argues thus: "It is a great thing to be a Christian, involving high responsibilities. I am not sure I should succeed if I should attempt the service. For me it is better to remain as I am than to assume risks the issue of which cannot be known in advance."

Yes, it is a great thing to be a child of God; so great that all other achievements pale before it. We may well "count all things but loss for the excellency of the knowledge of Christ Jesus." In comparison with the privilege of being adopted into the family of God, all human relationships, honors and loves are but the chaff of our fleeting life. In Christ Jesus our Lord we have toil, watching, prayer, conflict, crucifixion of the flesh, tribulation; but with it all we have no risks, but eternal safety. Hence it does not pay to refuse Christ's yoke, to decline his blessed service.

Once given to God and accepted in the beloved, does it pay to lower the standard of Christian living, to follow him afar off? There is a somewhat popular and widely prevalent notion that while it is well to be a child of God, it is not well to be too much a child of God; that it is a misfortune to find in our Lord and his service our daily delight. There is a conception in some quarters that it does not pay to have the whole soul, mind and heart set on the things of God. Hence in many lives that are Christian, there is a sort of conviction as to the danger of "overdoing religion." It is thought that our best hold on the unconverted about us, is in making concessions to their sinful living, provided we stop this side of positive immorality; that we should yield at least all questionable ground. Does it pay to occupy this low ground in our religious living? We may be assured that the more we yield to the pressure of the ungodly life about us, the more we will be required to surrender. We shall never be able to satisfy the demands of the world about us by yielding to those demands. We may be called "good fellow," until the time comes to take another downward step. If we call a halt at this point, the hatred of the world will be intensified. Having yielded so much, the world now claims the right to demand further concessions. Satan was not satisfied to plant a doubt in Eve's heart concerning God's command in reference to the forbidden fruit. He meant to secure the act of disobedience, and he accomplished what he had undertaken. The only safety for a child of God is to refuse all complicity with all forms of iniquity; and where there may be room for a doubt, it is certainly the part of loving loyalty to give our blessed Lord the benefit of that doubt. If a certain course of life is even questionable, the sensitive conscience, the loving soul will certainly take no risks in the direction of offending our Best Friend.

Does it pay to try to make any form of sin respectable? The attempt has always been a failure. Very good men have made the attempt, but always with disastrous results. The attempt to bring the world into the church, to baptize it into churchly respectability is futile; it does not

pay, but is a perpetual loss and dishonor to him who is "head over all things to the church."

Does it pay Christ's ministers to turn aside to preach philology, culture, speculation or agnosticism? Does it pay to yield to the somewhat prevalent demand to transform the church into a merely cultivated social club? It has been tried again and again all along the ages. What has been the outcome? A little temporary notoriety; a little trumpeting in the secular papers that like to have it so. A popular following of men and women who prefer the whitewash brush to God's method of inward cleansing. The final result has been a falling to pieces of all church organization built on such teaching.

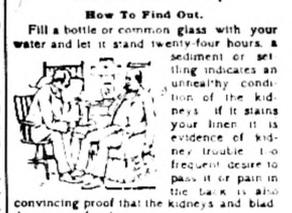
It is only he that heareth Christ's sayings and doeth them that builds a structure that withstands all the storms and tempests of time. It does not pay to offer a stone when the hungry souls about us cry for bread. It does not pay to offer a serpent instead of a fish, a scorpion instead of an egg. In one of our frontier cities a certain clergyman, not a minister in the Presbyterian church, made the attempt to introduce the popular amusements, and what men call "liberal teaching" into his pulpit. For a little time his church was thronged, and our home missionary laboring beside him was discounted as an antiquated Puritan. Two or three years sufficed. The broad church was so much larger than the vanishing audience, that nothing remained to be done but give the clergyman a parting reception. It came to him in the form of a popular progressive church party, and he retired from the field.

It does not pay to dilute the gospel. God only knows the deceptiveness of the human heart. He alone knows the nature and curse of sin and how to prevail against it. He has commissioned his ministers to offer a complete remedy for sin in the redemption which is in Jesus Christ. Hence his ministers can afford to "preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—Interior.

DEAR RECORDER—Will you allow an unlearned country preacher to put on paper a few thoughts suggested in an editorial which appeared in the Western Recorder of August 15, 1901. In that editorial this question is propounded: "If the Baptists in the United States progress as rapidly toward Rome in the next ten years as they have in the last where will they stand?"

In the same editorial is mentioned the observance of days, &c., &c. Now, down this way, while our country churches (can't speak for the city churches) do not actually observe Easter, &c., &c., yet they patronize those that do. When Easter day comes around, our Pedobaptists usually make considerable preparation by drilling and training the children in singing, acting and reciting. Here you will find children of Baptist parents taking part. These children are attracted by these entertaining methods and are drawn away from pure Gospel teaching, and the children of Baptist parents are joining Pedobaptist churches. For this parents are to blame, for along

Thousands Have Kidney Trouble and Don't Know It.



How To Find Out. Fill a bottle of 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. It frequently occurs in the back and side and are out of order.

What to Do. There is comfort in the knowledge so often expressed, that Dr. King's Swamp-Root, the great kidney remedy, fills every wish in curing rheumatism, pain in the back, kidney, liver, bladder and every part of the urinary passage. It corrects naturally to hold water and following pain in passing it, or bad effects of soaking up of liquor, wine or beer, and it comes that unpleasant necessity of being compelled to go often 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 in the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and \$1.00 sizes. You may have a sample bottle of this wonderful discovery and a book that tells more about it, both absolutely free of charge. Address Dr. King & Co., 109 West Broadway, New York City. When writing mention reading this generous offer in this paper.

with the children on these set days you will find the parent also. Now, in all kindness and charity, I will ask a question: Is not much of the present methods of organized work (so-called) among Baptists tending toward Romanism? Take, for instance, "Children's Day." This day is recognized by the General Convention of Texas as being part of the organized work, and a very proper mode and means of taking a collection. This year on children's day, in a community where the writer preaches once a month, Presbyterians, Methodists and Baptists celebrated children's day. Thoughtful Christians said it was nothing more nor less than a big picnic, having dinner on the ground. The Lord's day was desecrated all day long. One part of the performance consisted in singing "Down at the cross" and the children marching around a wooden cross (pure Romanism) and hanging wreaths of flowers upon it.

Rome, with her crew of priests, will find material ready prepared (and much of it among Baptists I fear if things do not change for the better soon) when she comes. All these societies, with much of their doings, smack of Romanism. It will not be long before we will get along without the old pastor.

The new inventions among Baptists smack of Rome. To get money from the children they sell mite boxes and buttons. I guess it will be beads after a little. In the meantime Rome is looking on doubtless, with great satisfaction.

May the Western Recorder live long to throw out the danger signals in the prayer of a COUNTRY PARACHER.

ORDINATION.

On the fifth Lord's day in June, 1901, the church at New Hope, Todd county, Ky., called the following brethren to meet with her and take part in the ordination of Bro. T. T. Powell to the full work of the Gospel ministry: F. M. Walburn, E. O. Slaughter, E. J. Tomlinson, A. B. Dorris, W. B. Fitzhugh and J. O. Thompson. After organization we did, in regular order, ordain Bro. T. T. Powell by laying on of hands and prayer. F. M. WALBURN, Moderator. J. O. THOMPSON, Clerk.

I NEED THEE.

"As the heart panteth after the water brooks, so panteth my soul after thee, O God!"
In the morning, Lord, I need thee.
As I see the new day's light;
That in ways where thou would'st guide me,
I may set my steps aright.
In the morning, Lord, I need thee.
In the noontide heat I need thee.
That I faint not in the strife;
Let me feel thy hand still holding
In the upward march of life.
In the noontide, Lord, I need thee.
I shall need thee in the even,
When the toll of day is o'er;
Then shall turn my weary footsteps
Toward the peaceful, heavenly shore.
In the evening, Lord, I need thee.
But death's stream is still before me,
And I cannot cross alone;
Jesus Master, still uphold me,
Through the waters lead thine own.
In the hour of death I need thee.
—United Presbyterian.

OUR PULPIT.

OUR MANIFESTO.

BY C. H. SPURGEON.

"But I certify you, brethren, that the gospel which is preached of me is not after man."—Gal. 1:11.

To me it is a pitiful sight to see Paul defending himself as an apostle; and doing this, not against the gainsaying world, but against cold-hearted members of the church. They said that he was not truly an apostle, for he had not seen the Lord; and they uttered a great many other things derogatory to him. To maintain his claim to the apostleship, he was driven to commence his epistles with "Paul, an apostle of Jesus Christ," though his work was a self-evident proof of his call. If, after God has blessed us to the conversion of many, some of these should raise a question as to our call to the ministry, we may count it a fiery trial; but we shall not conclude that a strange thing has happened to us. There is much more room to question our call to the ministry than to cast a doubt upon Paul's apostleship. This indignity, if it be put upon us, we can cheerfully bear for our Master's sake. We need not wonder, dear brethren, if our ministry should be the subject of attack, because this has been the lot of those who have gone before us; and we should lack one great seal of our acceptance with God if we did not receive the unconscious homage of enmity which is always paid to the faithful by the ungodly world. When the devil is not troubled by us, he does not trouble us. If his kingdom is not shaken, he will not care about us or our work, but will let us enjoy inglorious ease. Be comforted by the experience of the apostle of the Gentiles; he is peculiarly our apostle, and we may regard his experience as a type of what we may expect when we labor among the Gentiles of our own day.

The treatment which has been given to eminent men while they have lived has been prophetic of the treatment of their reputations after death. This evil world is unchangeable in antagonism to true principles, whether their advocates be dead or living. They said, more than eighteen hundred years ago: "Paul, what of him?" They say so still. It is not unusual to hear dubious persons profess to differ from the apostle, and they even dare to say, "There, I do not agree with Paul." I remember the first

time that I heard this expression I looked at the individual with astonishment. I was amazed that such a pigmy as he should say this of the great apostle. Altogether apart from Paul's inspiration, it seemed like a cheese-mite differing from a cherub, or a handful of chaff discerning the verdict of the fire. It is our firm conviction that, to differ from Paul's epistles is to differ from the Holy Ghost, and to differ from the Lord Jesus Christ, whose mind Paul has fully expressed.

I. First, to us the Gospel is not after men as to the mode by which we have received it. In a certain sense we received it from men as to the outward part of the reception, for we were called by the grace of God through parental influence, or through a Sabbath-school teacher, or by the ministry of the Word, or by the reading of a godly book, or by other agency. We also have received the gospel in a way beyond the power of man to convey it to us: men brought it to our ear, but the Lord himself applied it to our heart. The best of the saints could not have brought it home to our hearts, so as to regenerate, convert and sanctify us by it. There was a distinct act of God the Holy Ghost by which the instrumentality was made effectual, and the truth was rendered operative upon our souls.

So I note that not one among us has received the gospel by birthright. We may be the children of holy parents, but we are not therefore the children of God. To us it is clear that "that which is born of the flesh is flesh," and nothing more. Only "that which is born of the Spirit is spirit." Yet we hear of persons whose children do not need conversion. They are spoken of as being free from natural corruption, and born children of God, having a grace within which only needs to be developed. I am sorry to say that my father did not find me such a child. He found out early in my life that I was born in sin, and shapen in iniquity, and that folly was bonded up in my heart. Friends and teachers soon perceived in me a natural depravity; and assuredly I have found it in myself: the sad discovery needed no very minute research, for the effect of the evil stared me in the face in my character. This tradition as to our being born with a holy nature is gaining foothold in the professing church, though contrary to Scripture, and even to the confessions of faith which are still avowedly maintained. Certain preachers hardly dare formulate it as a doctrine; but it is with them a kind of chaotic belief that there may be productions of the flesh which are very superior, and will serve well enough without the new birth of the Spirit.

Brethren, we have not received the gospel, nor do we now receive it, because of the teaching of any man, or set of men. Do you receive anything because Calvin taught it? If so, you had need look to your foundations. Do you believe a doctrine because John Wesley preached it? If so, you have reason to mind what you are at. God's way, by which we are to receive the truth, is to receive it by the Holy Ghost. It is helpful to me to know what such and such a minister believed. The judgment of a holy, godly, clear-sighted, gifted divine is not to be despised: it deserves to have due weight with us. He is as likely to be right as we are; and we should differ from a grace-

taught man with some hesitancy. But it is a very different thing to say, "I believe it on this good man's authority." It is our duty to search the Scriptures to see whether these things be so; and more, it is our wisdom to cry for grace to appropriate each truth, and let it dwell in our inmost nature. It is time that we should be able to say, "This truth is now as personally my own as if I had never heard it from lip of man. I receive it because it has been written on my own heart by the Lord himself. Its coming to me is not after men."

Furthermore, I hope I shall speak for all of you here when I say that we have received the truth personally by the revelation of it to our own souls by the Spirit of the Lord. Albeit that in so large a company as this I fear there may be a Judas, and the "Lord, is it I?" may well be passed round with holy self-suspicion; yet we can all say, unless fearfully deceived, that we have received the truth which we preach by the inward teaching of the Holy Spirit. Let us turn to our diaries, though the dates are now far away in the long-ago. We remember when the light broke in, and revealed our lost estate, and thus began the ground-work of our teaching. Ah, friends! the darker doctrines which make up the foil of the priceless jewels of the gospel, do you not remember when you received them with power? That I was guilty, I believed, for I was so taught; but then and there I knew in my soul that it was so. Oh, how I knew it! Guilty before God, "wooden-headed already," and lying under the present curse of a broken law, I was sore dismayed. I had heard the law of God preached, and I had trembled as I heard it; but now I felt an inward conviction of personal guilt of the most piercing character. I saw myself a sinner; and what a sight is that! Fearfulness took hold upon me, and shame and dread. Then I saw how true was the doctrine of the sinfulness of sin; and what a punishment it must involve. That doctrine I no longer received of men.

The precious doctrine of peace through the precious blood of Jesus, we also know by inward personal teaching. We used to hear and sing of the great Sacrifice, and of the love of him who bore our sins in his own body on the tree; but now we stood at the cross-foot: for ourselves we beheld that dear face, and gazed into the eyes so full of pity, and saw the hands and feet that were fastened to the wood for our sakes. Oh, when we saw the Lord Jesus, as our Surety, smarting for our offence, then we received the truth of redemption and atonement in a way that was "not after man!"

Yes, those gracious men who have gone to heaven did preach the gospel to us fully and earnestly, and they labored to make known Christ to us; but to reveal the Son of God in us was beyond their power. They could as easily have created a world as have made these truths vital to us. We say, therefore, each one from his inmost soul, "I certify you, brethren, that the gospel which was preached of me is not after man," so far as the way by which we have come to know and feel it within our own souls.

How often has the Lord taught his servants his own truth in the school of tribulation! We speak well of meditation: it is as silver; but tribulation is as much fine gold. Tribulation not only worketh patience; but patience brings experience, and in expe-

rience there is a deep and intimate knowledge of the things of God which cometh by no other means. Do you know what it is to be in such pain that you could not bear one turn more of the screw, and have you, then, in faintness fallen back upon your pillow, and felt that even then you could not be more happy unless you were caught up to the third heaven? Then has it been verified to some of us that we can do all things through Christ that strengtheneth us.

I may add, concerning many of the truths of God, and the whole gospel system, that we have learned the truth thereof in the field of sacrifice and service with our Lord, so that to us it is "not after man." If you do not believe in human depravity, accept a pastorate in this wicked London, and if you are true to your commission, you will doubt no more! If you do not believe in the necessity of the Holy Spirit to regenerate, take a charge over a cultured and polished congregation, that will hear all your rhetoric, and will remain as worldly and as frivolous as it was before. If you do not believe in the power of the atoning blood, never go and see believers die, for you will find that they trust in nothing else. A dying Christ is the last resort of the believer. Here comes one who says, "I have neither father, mother, brother, sister, nor friend who ever enters a place of worship." "How came you to believe?" "I heard a word in the street, sir, quite by accident, that brought me to tremble before God." Here is the election of grace. To find a greatly-loving saint you must find one who has had much forgiven. The woman that was a sinner is the only one that will wash Christ's feet. There is raw material in a Publican which you seldom find in a Pharisee. A Pharisee may polish up into an ordinary Christian; but somehow there is a charming touch about the pardoned sinner which is lacking in the other. The longer I live the more sure I am that salvation is all of grace, and that the Lord gives that grace according to his own will and purpose.

What is unaction, my brethren? I fear that no one can help me by a definition. Who can define it? But yet we know where it is, and we certainly feel where it is not. When that unaction perfumes the Word, it is its own interpreter, it is its own confirmation and proof to the regenerate mind. Then, the Word of God deals with us as no word of man ever did or could. We have not received it, therefore, of men. Constantly receiving the divine Word as we do, it comes to us with an energy ever fresh and forcible. It comes to us especially with a sanctifying power, which is the very best proof of its coming from the thrice-holy God. Philosophers' words may teach us what holiness is, but God's Word makes us holy. We hear our brethren exhort us to aspire to high degrees of grace, but God's Word lifts us up to them. The Word is not merely an instrument of good, but the Holy Spirit makes it an active energy within the soul to purge the heart from sin, so that it can be said, "Ye are clean through the Word which I have spoken unto you." When thus cleansed you know that the Word is true. You are sure of it, and you no longer need even the most powerful book of "evidences." You have the witness in yourself, the evidence of things not seen, the seal of eternal verity.

Advertisement for 'Cordova Candles' featuring an illustration of a woman and text describing the product's quality and availability.

Advertisement for 'Pianos' by Smith & Nixon Company, highlighting their reputation as leading piano dealers in Louisville.

Advertisement for 'The Union Pacific' featuring a train illustration and details about service routes and schedules.

Advertisement for 'Low Rates to Texas' offering travel packages and rates to various Texas destinations.

EDITORIAL

The work of "alighting, combining and directing" the energies of the Baptists of the South is the work of every Baptist in the South. It is a great and a needed work, too, but yet a work which can be done. Now that the district associations are meeting, we venture some suggestions that may be helpful along that line. The best place to reach Baptists is at a district association. They go there when they do not attend the meetings of more general bodies. Representatives from nearly all the churches are present, and they are picked men, too, through whom, if at all, the churches can be reached.

Every district association is entitled to send a messenger to the Southern Baptist Convention. That messenger is the man to lay the work of the Convention before the association, and to urge the co-operation of all the churches. His efforts can be supplemented by others, but on him rests a special responsibility. The secretaries cannot possibly reach all the associations, though they will reach as many as practicable; but there are as many of these associational representatives as there are associations. They, too, are representative men, or they would not have been chosen. They are on the ground and familiar with the conditions. We suggest that our secretaries put themselves in communication with these representatives, and co-operate with them in getting the work of the Convention, and of our state bodies as well, duly presented and urged at our district associational meetings, so that active co-operation may be secured from every church. Here is one agency for "alighting, combining and directing" the energies of the denomination in the work of missions, which is ready at hand and which has been largely neglected. A few of these representatives have volunteered to urge the work of the Convention, but there has been no systematic effort along that line. Let such an effort be made now.

Then there can be mission institutes held in the bounds of every district association, and more than one in some. At these institutes all the phases of mission work can be freely and frankly discussed, misunderstandings can be removed, explanations can be made and assurances given, interest can be aroused, literature distributed, obligation enforced, &c., &c. These institutes will vary in attendance and interest in different localities, but if only they are taken hold of with vigor by a few brethren in each association, much good will come from them. Here is an agency that can be used, and it is well worth using.

Of course, the results will largely depend on the pastors. Many pastors are already heartily enlisted. Many others are favorable, but they have allowed things to drift, and have done little or nothing. We take it that few pastors are antagonistic in spirit to our general work. Some of them have their own views as to methods, and those views should be respectfully considered; but if we will only push the work vigorously the methods will take care of themselves. If we have a method wrong in some things, the way to make its defects manifest is to work it vigorously, and the practical work-

ings will show where and what improvements are needed. Let the pastors who are fully enlisted, labor to enlist the others, and with the pastors thoroughly aroused in this great cause, results will be reached that will delight and astonish us all.

The writer returned on Saturday last from a week's visit to Elton church, Tenn., to help Pastor W. D. Powell in a meeting. Elton is one of the four fine churches of which Dr. Powell has charge, and he is doing a noble work in all that region. He had just closed a meeting with his Chestnut Bluff church, with 16 obedient by profession and baptism, the Rev. J. H. Wright, of Union City, doing the preaching. At Elton the congregations were large—often filling the yard as well as the large house—and those outside were quiet and orderly to a remarkable degree. In calling for the anxious to come forward, those from the outside would come in and give their hand, asking for prayer.

On the last night the writer was present ten joined the church, eleven having been received before, and there were a goodly number more to join. When the lamented Pastor Tigrett found that he must lay down his work, he urged Dr. Powell to come and take it up, which he did, and it is going grandly forward. The people are intelligent and refined, and they are heartily devoted to Dr. Powell. It was the writer's pleasure to be a guest at the elegant and hospitable home of S. A. Pugh, Esq. That is to say, he spent every night there and got breakfast and sometimes supper, while he dined in various homes in the neighborhood. There is much fine material in the Elton church—the Pughs, the Tuckers, the Haris, the Wagsters, the Cornells, the Quinns, the Savages, the Chambers, the Fages, the Burks and others as good.

Dr. Powell has three other churches conveniently located in this fine region, Hall's, Chestnut Bluff and Salem, and he is serving them with the brilliant talents, the tireless energy and the devoted consecration that have ever been characteristic of him. He is in great demand to hold protracted meetings, and every day of his time is filled up to November. Under his labors the people are developing most gratifyingly along all right lines.

The writer had a delightful visit to St. Joseph, Mo., as a guest of Mr. and Mrs. T. O. Roberts. The city has more than 100,000 inhabitants, and is flourishing. The immense stock yards and packing establishments form an interesting feature of the business of the city. Through the kindness of Mr. John Donovan, we were shown through these. They kill and pack and ship all over the world oxen and cows, sheep, hogs, chickens and pigeons, utilizing every part of every one. The refrigerating department is kept at 34 degrees Fahrenheit, and the packing and shipping are done at that temperature. The cars are at that temperature also. We saw them pack a car full of ox-tails, to be used in London, Paris and elsewhere to make "ox-tail soup" in the hotels.

The Baptist cause in St. Joseph is prospering. The Rev. John Ernest Cook is pastor of the First church, worshipping in their splendid new edifice. The Patsy Park church is taking on new life under the labors of the Rev. M. P. Hunt, well known in

Kentucky, having recently gone from Twenty-second and Walnut-street church. It was the writer's pleasure to preach for both these pastors. The Rev. E. A. Hunt is doing a fine work at Savannah-Avenue church. His "better half" is a Louisville lady, and they both love Kentucky. The other pastors are doing well, but these are the ones whose fields and work the writer had an opportunity to see. It was a pleasure to meet Dr. J. P. Greene, who was spending his vacation Sundays with Pastor Cook in St. Joseph and his vacation week days in the country fishing under Pastor Cook's guidance.

An honored brother writes: "When you are holding a meeting and give an opportunity for the reception of members, and five or six, or even ten or twelve, come forward to unite with the church by experience and baptism, do you receive them all together at one vote, or do you vote on them separately? * * * It is reported here that you receive them that way. Please answer through the RECORDER as soon as practicable."

It is the custom of the writer to take a separate vote on each candidate for church membership. Sometimes when several in a family present themselves with one letter, and it is moved that "they be received," the writer asks whether any one wants a separate vote on either case. If no one so desires, and there is that unanimous consent for a vote on all together, such a vote is taken. Again, when several letters are called for, and the committee recommend that they be granted, and it is so moved, the writer always asks whether any one wishes a separate vote on any of the cases. When no one so wishes, to save time, the vote on all is taken together. Where persons are received for baptism, however, the writer calls upon each to answer questions that bring out his experience of grace, and a separate vote is taken on each case.

There is no disorder in taking a single vote on several cases, provided the cases are exactly alike. But each member has a right to a separate vote on each case if he so wishes, and only by unanimous consent can a vote be taken that includes more than one person. All any brother has to do to prevent such a vote is to rise and say, "I object." Where the cases are all exactly alike, and every member present desires a single vote, there is no disorder in having one. We think, however, in cases of candidates for baptism, it is always better to insist on a separate vote for each person.

When Walnut-street church gave letters on one night to 711 members to form the Twenty-second and Walnut-street church, the writer, who was in the chair, announced that as the names were read, any member present could select any name on which a separate vote was desired, and it would lie over till the rest were disposed of. Then after the list was read, by unanimous consent one vote was taken granting letters to all these. The simple reading of the names took a long while. To have taken a separate vote in each case would have kept us there all night. So, since the cases were all exactly alike, one vote was, by unanimous consent, made to cover them all.

We have seen a good deal in the magazines and papers about the Buffalo Exposition, but the two things on which stress is laid

are the electric lights and the pretty buildings. We have seen no notice of anything exhibited that is worth going to see. Of course, they would have handsome buildings and plenty of electric lights; that goes without saying; and the fact that stress is laid on these points, while little or nothing is said of what is exhibited, is significant. The fact is, expositions are all alike. When you have seen one you have practically seen them all. An exposition is a huge market, where a variety of wares are offered. It is a device to get the people to come and see what is for sale, instead of sending drummers out to persuade them to buy. It is a shrewd business maneuver, and it is conducted strictly on business principles. A real exposition should aim at instruction, rather than at financial profit.

THE Rev. _____, of _____, [name and place omitted.—Ed.] was wide awake when he said: "Sometimes a preacher grinding away on his tobacco, with the juice running out of each corner of his mouth, down his beard, soiling his shirt front, says of another preacher: 'He is not tired.' Such as this makes me tired."—Baptist and Reflector.

In our rounds we have not come across any "such as this." So far as our observation goes, the brethren who object to unsound doctrine are as good looking and as tidy as are those who apologize for it. But if all the advocates of sound doctrine were untidy, and all who advocate unsound doctrine, or apologize for it, were scrupulously neat, that would not make unsound doctrine one whit better. Truth is still truth, just the same; and a lie is none the better because a tidy man believes it or excuses it.

It is curious how the mortality from the same disease and in the same city varies with different nationalities. From the official reports of the bubonic plague in Hong Kong in 1894, the death rates were as follows: Chinese, 98.4 per cent.; Hindoos, 77; Japanese, 60; Eurasians, 100; Europeans, 18.2

The relative small death rate among the Europeans is due to several causes. They have better blood and stamina, they are more cleanly, they have better medical treatment and better nursing, and the cases are taken in hand more promptly, and more vigorously.

The poor Eurasians were perfectly helpless, every one of them who took the disease died. Among the Chinese only 64 per cent. recovered, while among the Japanese 40 per cent. got well. The Hindoos fared better than the Chinese but worse than the Japanese. The superiority of the Japanese to the Chinese can here be seen, and yet it is to be borne in mind that Hong Kong is Chinese territory, and those affected are simply average population, while the Japanese there are above the average in Japan. The average man has not force enough to leave his country for settlement in a foreign land. We doubt not that had the plague attacked Tokio or Yokahama, the ratio of Chinese and Japanese deaths would have been more favorable to the former.

It was said there was no use in forbidding having in the Naval Academy by law that the new cadets would be hazed anyhow, and to pass the law would make things worse rather than better. That is the way whiskey men talk about prohibition. But the authorities now declare that hazing has absolutely ceased at the Naval Academy.

Editorial Varieties

"Development minus Duty equals decay."—Howard DeMille.

It is said that the conclusion of the present day philosophers is "nothing is certain but uncertainty."

They have been having a "Congress of Religion" in Buffalo, with less than 10 people in attendance, according to the Examiner.

King Edward VII. has prohibited the sale of liquor on any of the royal estates. This will help to make prohibition stylish and fashionable.

The Church Times (London) is greatly scandalized because the Bishop of Lisieux recently took part in a funeral along with a dissenting minister.

The Rev. J. G. Greenough, a leading Baptist in England, recently spoke favorably to the existence of other denominations on the ground that "it is necessary to have inferior types."

The Baptist and Reflector says that when the Hon. A. J. Montague, of Virginia, takes his seat as Governor, the Baptists will have seven governors of Southern States, including Governor Jinks of Alabama. Let all these governors attend the Convention at Asheville next May.

There is a reaction against the hindergarden and some words about it, so to speak. It is an illustration of the people's way. They run wild over a new thing, and when they are disappointed in the result, they turn against the thing and then come a settling down to common sense methods.

"We have heard of a self-concocted young preacher who, when he was told that his sermons were making no impression on his congregation, replied that he was preparing to make a great sacrifice of scientific doctrine. We suggest that he deliver them to posterity and not inflict them on the present generation."

Mrs. Eddy's definition of sin is "a nonentity that annihilates its own embodiment." That is about as clear as other things she says. How could a "nonentity" annihilate anything? And, most of all, how could a "nonentity" annihilate its own embodiment?

At the recent Y. M. C. A. Jubilee Convention at Boston, Miss Helen Gould sat on the platform, and when her name was mentioned in a speech and, as Dr. Stoddard describes it—"The whole audience arose, cheer followed cheer, and the hall was white with waving hands of benediction; and when, in deference to the request of the chairman, Miss Gould arose and bowed, the vast assembly was beside itself with emotion."

Dr. Talmage went recently into a church in Washington to hear a visiting preacher. The pastor told him that Talmage was in the congregation and, observing that it made the visitor nervous to think of preaching in the presence of Talmage, the pastor added "make it plain and he will understand it as well as the rest." The preacher made it plain and Dr. Talmage walked up and thanked him for the sermon. When a great number of people were making to run, brother preacher, be sure to make it plain. And we would advise you to make it plain all the time.

We read the other day Dr. J. W. Loving's tract on Mormonism, with much pleasure. It is a critical study of the origin and tenets of the Mormons, along with practical suggestions as to how to meet them. In view of the efforts of Mormon missionaries to convert the country to prevent the people, this tract (the work, Baptist Book Concern, Louisville) should be widely circulated. There is more information in this tract than in many large works, and it is accurate, the references to documents accompanying each statement. Dr. Loving has done good service in the preparation of this tract.

In bequeathing \$100 each to the Home, Foreign and State Boards, Mrs. J. Lawrence Smith has set a worthy example to Baptists of means. During life she was a generous supporter of missions and in her will she remembered the work. Too few of our well-to-do men and women make such requests. Other Baptists have large estates and need a dollar is bequeathed to any benevolent object. And the money often passes into the hands of those who are opposed to our principles. People are just as responsible to God for the way they make their wills as for the way they use their means during life.

Two promises at Baptists of this city died last week. Mr. Ann E. Norton, widow of the late William F. Norton, Sr., and mother of Captain William F. Norton, long a leading member of Broadway church and a woman of rare gifts and graces. Also Mr. J. F. Burghard, a prominent member of Third-Avenue church. Both of them were wealthy and were generous contributors to good objects. Mr. Burghard was a member of our Baptist Pilgrimage party to the Orient in 1893. Besides these, the Hon. Zach Peckham died last week. He was not a member himself, but he was an abundant and a supporter at the Highland church, of which his wife is an esteemed member. Louisville Baptists are losing heavily by death.

FAMILY CIRCLE.

THREE OLD SAWS.

BY LUOT LAROM.

If the world seems cold to you, Kindle fires to warm it. Let their comfort hide from view...

THE GIRL THAT STUMBLER.

BY FANNIE B. DAMON.

It was a warm afternoon in early September and the doors and windows of the little red cottage were thrown open to admit some cooling breeze.

Mrs. Banks passed a moment under the lilac trees, where the cooling shade fell gracefully on her handsome grey figure. Her full, dark eyes traveled up the walk to the low, old-fashioned house...

Suddenly from the open cottage angry words came hurrying down against her quiet face and brought the color to her cheeks.

"There, grandmother, you needn't nag me any more. You hold your tongue and I'll hold mine. I can't endure this everlasting clatter. Nothing I do ever suits or ever will. I'd rather—"

"Ob, I'm terrible shook up, Miss Banks, ter'ible shook up," answered the old woman, plaintively. "Mag-

gie is no fraction I'm hardly live with 'er. She's like a savings-bank ready to flare up at nothin'.

"No, I ain't sorry, but I should be if I'd be done 'er for thank. I ain't sorry I brought her up, but I'm sorry she's so ungrateful."

"I, too, am sorry, sorry for both of you. Why did you bring Maggie up?"

"Why will, there, Miss Banks, I s'pose I sort o' had so. I couldn't seem to send my own flesh 'n' blood to the poor farm. It seemed the only decent thing to do when she was left motherless 'n' fatherless on my hands."

"You did it because it was right and for love's sake," said Mrs. Banks. "No doubt you worked hard and deuced yourself many comforts and tried to do your best every way for Maggie."

"The old lady smoothed out her apron nervously and a little impatiently. "It seems reasonable that profes-

"That's not so very strange," answered Mrs. Banks. "We have all noticed the tendency of one extreme to follow another. Praise a child and he will be sure to get up a side."

"Ob, I think likely she'll get over her pettiness soon. She's probably ashamed of herself now. She's pretty quick over it, as a rule, then she'll be as good as pie for a while."

"You know, I have a remedy for this little family feud which I would like to give you, if I may. I have recommended it to several, and where it has been faithfully tried I never knew it to fail to bring peace."

"Well I'm sure I'd like to know what it is, said the old lady, with undignified skepticism in her keen black eyes.

"Do you mean that this book is for me? Hasn't you brought it for me?" "Yes, grandmother. It's better than your old Bible, I think. Good-bye. I must be going. Tell Maggie I leave in the morning. God be with you till we meet again, and give peace to all—and to her. Good-bye, good-bye."

"Can I see you just a little while—"

"By yourself?" asked the girl breathlessly. "Good evening, Maggie. I thought you would not let me go without a goodbye."

"Mrs. Banks drew the girl's arm through her and led the way down the orchard path, under mossy and ivy-covered trees to the old bridge that spanned a marmarous little stream."

"I know you are," said Maggie with a rush of tears; "I know you must be bitterly disappointed in me."

"I believe you, my daughter; but it can't be denied I am surprised and grieved."

"You know grandmother leads such a narrow life. She has to think of little things. She never thought of anything else through all her days, I suppose."

"Well," said Mrs. Banks. "You know grandmother leads such a narrow life. She has to think of little things. She never thought of anything else through all her days, I suppose."

"I keep on with my sewing and thinking, and answer, 'It can't be, grandmother, because I filled it up after dinner.'"

A FEW FACTS

About the New Cataract Cure.

The new Cataract Cure is a new departure in so-called cataract cures because it actually cures, and is not simply a temporary relief.

The new cataract cure is called Stuart's Cataract Tablets, a wholesome combination of blood root, hawthorn, and other natural substances.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Cataract Tablets; improvements and relief are apparent from the first tablet taken.

"But I wish you'd just lift up the cover 'n' peek in. It smells so much as if that teakettle's dry it makes me narry. Nothin' like being sure about a teakettle's eggy."

"Well, get up and find there's a quart or two of water in the teakettle."

"Ob, I'll see to it that it doesn't get dry," I answered, a little shortly. "I'd tend to it right off, Maggie."

"I return to my work and begin again on the adventures of Israel. Perhaps I saw and think in peace for ten minutes, then grandmother, who has been napping in her chair, starts up again."

"That teakettle's a-biling, Maggy." "Well, let it be. There's no steam's good in the room. It freshens up the air."

"Ob, I've heard that bit of history rehearsed no end of times. I flung down my sewing and rush out to the pump for some fresh water for the teakettle."

"I—why, where else could I be?" "But are you quite sure he wants you to be there?"

"I suppose he must," answered Maggie slowly, "since grandmother is there."

"Well said. Now if the Lord want's particular about the kind of woman he is making out of you, so that you only grew up and looked after your powder, then you'd better be rather different, you see. Perhaps it might be a good deal easier for you, for a while. But be care. He's your choice of you, Maggie. He has laid his choosing hand upon you. He has his eye on you every minute. He means for you to grow day more beautiful in his sight. He purposed by every possible circumstance to discipline and develop you into a strong, tender, patient, calm, unselfish, long-suffering, lovely Christian woman."

"God means that your childish old grandmother's happiness shall be more to you than even the history of Israel. She is the Lord's old lady, Maggie. He loves her, and he loves you. It is just as much interested in her as it is in you at eighteen. When you are doing her a good turn you must believe that you are doing Christ actual service. The Lord can

Woodsmen

Know that in spite of hard work in the clear forest air the blood often becomes impure. The heavy food served in the lumber camps is to a great extent responsible for this condition of the blood, which renders the body an easy prey to many forms of disease.

There is no better blood purifier than Dr. Pierce's Golden Medical Discovery. It cures eruptions, pimples, eczema, scrofula, rheumatism, and other diseases caused by an impure condition of the blood. It cures absolutely and altogether by cleansing the blood from the poisons which breed and feed disease.

Accept no substitute for the "Discovery." There is no other medicine "just as good" for the blood. "I will forever thank you for the Discovery," writes Dr. Pierce's Golden Medical Discovery.



Dr. Pierce's Common Sense Medical Adviser, containing 1000 pages, and over 700 illustrations, is sent free on receipt of the price in stamps or money order to Dr. Pierce's Golden Medical Discovery, 1515 Broadway, New York, N.Y.

Southern Railway

Table with columns for destinations (Louisville, Lexington, etc.) and times for various train services.

Between Louisville, Evansville and St. Louis. Louisville Division. No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, No. 7, No. 8, No. 9, No. 10, No. 11, No. 12, No. 13, No. 14, No. 15, No. 16, No. 17, No. 18, No. 19, No. 20, No. 21, No. 22, No. 23, No. 24, No. 25, No. 26, No. 27, No. 28, No. 29, No. 30, No. 31, No. 32, No. 33, No. 34, No. 35, No. 36, No. 37, No. 38, No. 39, No. 40, No. 41, No. 42, No. 43, No. 44, No. 45, No. 46, No. 47, No. 48, No. 49, No. 50, No. 51, No. 52, No. 53, No. 54, No. 55, No. 56, No. 57, No. 58, No. 59, No. 60, No. 61, No. 62, No. 63, No. 64, No. 65, No. 66, No. 67, No. 68, No. 69, No. 70, No. 71, No. 72, No. 73, No. 74, No. 75, No. 76, No. 77, No. 78, No. 79, No. 80, No. 81, No. 82, No. 83, No. 84, No. 85, No. 86, No. 87, No. 88, No. 89, No. 90, No. 91, No. 92, No. 93, No. 94, No. 95, No. 96, No. 97, No. 98, No. 99, No. 100.

OPINION OF THE PRESS

OPINION OF THE PRESS. "I am already to be stronger for what you are saying," replied Maggie. "I wish I might, oh, I wish I might learn the lesson."

see a great many more imperfections in you than you can possibly see in her, yet how patient and long-suffering he is!"

"He is indeed," said Maggie, "or he would not have given me this blessed hour, or the chance to try again."

"Think less of grandmother's failings and more of the loveliness of Christ. The more you love the perfect the more you will love and bare with and suffer for the imperfect."

"That has been the great mistake with me, I fear," said Maggie, humbly. "I have thought so much more about the imperfect than the Perfect One. Oh, yes, a great mistake! I see it now."

"Not that you have been altogether wrong, Maggie. You are right in feeling that it is wasteful and wicked to be forever talking with nothing to say. It's a common failing and one that is painfully certain to get on one with you. You are right in trying to keep your thoughts high. When you are about your sewing and going over some lesson in your mind, talk of that. Then grandmother will be gently and harmlessly compelled to keep still."

"I do try that way, but grandmother interrupts me so often it's very hard work."

"So it must be, dear. You know it is my heart's desire for you to get on with your book, but when grandmother presses hard upon your time remember the books will be left after she is gone. While you learn patience and self-control you will also learn to concentrate your mind, to hold your subject in a firm hand, to command your mental processes in the midst of harassment and confusion—a training which will equip you for intellectual service as no free-and-easy course of study could possibly do. What you lose by unavoidable interruption cannot be made for you. We can, if we will, get all God sees best to give us. That is enough."

"And that he should see best—after my miserable failures to do as he would have me do—to give me your counsel and friendship," said Maggie, brokenly, "and did not let me miss this talk which I can never get away from—which will go with me all the days—is so gracious of him! For I almost staid at home. I was ashamed to come. I thought up to the last moment that I would not see you again. But he would not let me miss what was meant for me and what he knew I so much needed. How thankful I am to him—and to you."—Zion's Advocate.

Children's Corner.

A COUNTERPLOT.

"Paul! Fred! hold on! I want to tell you something."

The little group of boys, who were sturdily trudging up the hill at the close of school, turned to see Joe rushing after them as fast as he could come.

"Fire away, Cap'n!" called Fred Mitchell, stamping impatiently in the snow; "and hurry up!"

"Well, wait till a fellow gets his breath," said "Cap'n Joe," who fairly merited this important title which his comrades had bestowed upon him; for he was the acknowledged leader of their boyish sports.

"I've been down to the store to do an errand, and came back as far as the corner with Jim Larkin and some of the other fellows; and when we were with Granny White's she was out in the yard tugging away at a lot of wood—trying to get some of it into the shed out of the snow; I guess. Then Jim began to tell how mean she was last fall. She wouldn't let 'em pick up one of her acorns under the big oak where we've always had 'em. Said there were only a few, and she wanted them to color with."

"Color with! That's a likely story," interrupted Fred.

"Well, it's so, anyway," piped up little Diekey. "She begs rags of people and colors them to make rags of, and then goes and sells the rags to the folks she begs the rags of. I know, for my mother bought one; and that's the way she gets her wood."

"Jim doesn't care anything about that," replied Joe. "He vowed he'd pay her off when he got a chance; so after dark to-night he and Steve and Jack are going down to Granny White's to throw every bit of that wood over the fence; and to-morrow morning she'll have to tug it back!"

Honest little Paul Lindsey's face glowed with righteous indignation. He stood perfectly silent for a moment, and then said, contemptuously: "What yer driving at, Joe? Ye don't expect us to join that crowd, do you? I'd be ashamed to do such a mean thing!"

"Who said anything 'bout joining that crowd?" Joe exclaimed. "I'm only telling you what the other fellows are going to do. Now, I've got a little plan to propose to you."

With many suppressed chuckles and stifled outbursts of merriment, the boys listened to Joe's plan.

"Good for you, Cap'n! We're in for it! We'll be on deck!" ejaculated his companions.

"Remember, now—half-past six, sharp," ordered Captain Joe.

The daylight rapidly failed, and at six o'clock on this early winter day the little village was wrapped in darkness.

Half an hour later Granny White, sitting by her lonely hearth in her poverty-stricken cottage, heard a loud rap at the door. Rising with difficulty, owing to the pain in her rheumatic back, she lifted the latch and looked out. There upon the porch stood seven boys, their leader in front, with a lighted lantern in his hand.

It was Cap'n Joe, who, at the sight of the old woman, with the red shawl over her head, forgot all the fine things which he had planned to say.

"We've come," he stammered, "to see if you don't want us to get your wood in for you."

"Get my wood in?" replied the old woman, suspiciously.

"Get my wood in—pitch dark—this time o' night? More likely you want to play some joke on me. Off with you, every one of you!"

"Don't you know him? He's Joe Bailey!" exclaimed Paul, seizing the lantern and holding it up so that it's light fell upon Joe's face. "He isn't that kind of a boy, granny. We mean it, honor bright. You just unfasten your shed door and we'll have the wood inside in less than no time."

"You'd better let us, granny," said Joe, impressively, "cause that's what we've come for, and it may save you some trouble in

the morning."

Granny White looked at the eager, upturned faces, and felt instinctively that these boys were friends.

So she opened her shed door, and for an hour the seven boys worked like beavers. The load of wood was not a large one; but none of the boys were very large or strong, and it required some pluck and perseverance to carry out their resolution.

"Now, Granny, you bolt the door fast," said Joe; "and you fasten all your other doors, too; and if you hear anybody round this evening, don't you feel afraid, for it will be only some of the boys for fun."

Granny White's expressions of gratitude were profuse, and the boys went home with light hearts and radiant faces.

Two hours later the moon had risen, and by its light three big, burly fellows might have been seen coming steadily around the corner of Granny White's shed. They kicked and fumbled around in the snow, and finally one of them muttered:

"There's no wood here, Jim; not a stick."

"There is," asserted Jim. "Tisn't at all likely it's climbed over the fence itself."

"It's gone somewhere, sure's your're alive," declared Steve, vigorously shaking the shed door.

"Here! stop that!" cried Jim, who was not noted for his valor. "You'll have the old witch out here herself."

"Yes, and if she brings her broom-stick," sneered Steve, "good-bye to Mr. Jim!"

"Well, we might as well go home," said Jack; "but let me tell you that somebody has had a hand in this little game, and I'd like to know who it is."

A few days later they found out; for the mystic seven had quite forgotten to bind Granny White to secrecy, and the old woman was so pleased with the chivalry of the boys that she spread the story far and wide among the neighbors. When it reached the ears of the three conspirators, Steve whistled; Jack said, "I told you so;" and

Stewart Dry Goods Company
NEW YORK STORE
 LOUISVILLE,
 CHINA, GLASSWARE STATIONERY.
 Mall Orders Promptly and Carefully Filled.

even Jim had the grace to be ashamed of himself. Granny White was never molested again. —Morning Star.

BOYS WHO MAY BE KINGS.

Little Prince Edward of York, who, if he lives, will one day be Edward VIII. of Great Britain and Ireland, is not allowed to know that one day he will be king. He has recently been told about Charles I. and said: "How miserable it must be to be a king. I mean to be a doctor."

As he grows older, he will learn that because of his high destiny he must work harder, study more and play less than other boys of his age. Should he refuse to study, and grow up in ignorance of things he should know, he would soon learn that his people would no longer permit him to rule.

Another little fellow, who may also sit upon a throne some day, is a cousin of Prince Edward. This is Prince George of Sparta, heir to the throne of Greece. His inheritance is not so great, but

it, too, carries with it many responsibilities.

The duke of Braganza, the oldest son of the king of Portugal, is the heir to the throne. He is a bright, active youngster, but as his kingdom is not a very important one, he may not become much of a power in European politics.

Another boy who will inherit a throne is little Boris, crown prince of Bulgaria. His future subjects are a race of hardy mountaineers, turbulent and hard to control. He will require much wisdom to keep them in check, and will probably be kept so busy at home that he will have little opportunity of interfering with the affairs of other nations. —Exchange.

Jesus is "here" to every man—everywhere. He is present like the atmosphere in which we live and move and have our being. He is present like the sun with his diffused warmth and light and power. "Where two or three are gathered together in my name," He said, "there am I in the midst."—John H. Vincent.

TEN DAYS FREE TRIAL.

WE SHIP our wheels anywhere on approval, without a cent deposit, and allow 10 days free trial. You take absolutely no risk ordering from us, as you don't pay a cent if it don't suit you.

1901 MODELS Best Values Guaranteed **\$10 to \$18**

1899 & 1900 Models High Grade **\$7 to \$12**

REPAIRED with large substantial improvements of our factories and full detailed specifications sent free to any address.

500 Second Hand Wheels taken in trade by our Chicago retail stores, standard makes, many good as new **\$3.00 to \$8.00**

DO NOT BUY a wheel until you have written for our **Free Catalogue and FREE TRIAL OFFER.** Our offer to ship on approval, without a cent deposit, and allow ten days free trial, is made to everyone, and is an absolute guarantee of good faith and the quality of our wheels.

RIDER AGENTS WANTED In each town to ride and exhibit a sample 1901 model bicycle of our manufacture. You can make \$10 to \$20 a week, besides having a wheel to ride for yourself.

We want a reliable person in each town to distribute catalogue for us in exchange for a bicycle. Write to day for free catalogue and special offer.

MEAD CYCLE CO., Dept. 93 B, CHICAGO

COLORADO'S

COOL RESORTS
 BEST REACHED VIA THE
MISSOURI PACIFIC RAILWAY.

DOUBLE DAILY SERVICE
 THROUGH SLEEPING CARS TO SAN FRANCISCO, VIA PUEBLO,
 GLENWOOD SPRINGS AND SALT LAKE CITY.
 SUMMER EXCURSION TICKETS NOW ON SALE.

H. G. TOWNSEND, RUSSELL HARDING, C. G. WARNER,
 9 WEST WASHINGTON ST., ST. LOUIS, MO. 1001 N. 4TH ST., ST. LOUIS, MO. 2000 W. 10TH ST., ST. LOUIS, MO.

EDUCATIONAL.

The Music of our Churches would be greatly improved if more organists and singers knew the methods of the

International Conservatory of Music

We will send to any one interested an illustrated catalogue and all particulars relating to our School of Music and Education.

George W. Chadwick, Mus. Dir.,
Address all correspondence to
FRANK W. HALL, Sec. Edu., Boston, Mass.

University School.

This is an academy of a high order. None but experienced teachers are given a place in its faculty. Boys are prepared to enter any college or university or to enter upon the study of a profession. The number is limited and work is largely individual. A few boys may obtain board with the headmaster. For catalogue, address W. H. TRAM, A.M., Headmaster, 114 Second Street, Louisville, Kentucky.

SHELBYVILLE COLLEGE

SHELBYVILLE, KY.
Rev. J. S. Nolan, A.M., President.
A DELIGHTFUL COLLEGE HOME FOR GIRLS.

Thoroughness, the motto. Culture and character the aim. Experienced teachers are given a place in its faculty. An extended curriculum, including Latin, Greek, French and German, is offered. Without extra cost. Special advantages in Music, Art and Education. Bath-room privileges, with hot and cold water, from a school and church. Healthful location. Terms reasonable. Send for Catalogue.

BARDSTOWN CO-EDUCATIONAL COLLEGE,

BARDSTOWN, KY.
Specially equipped boarding school. First class teachers. Up-to-date work in Art, Music, Education, Physical, Academic and College Courses. Normal, Commercial and Business Departments. Complete manual literary degrees. Traces of history. Opened September 1, 1901. H. J. Grosvenor, President.

Southern Baptist Theological Seminary,

LOUISVILLE, KY.
Next session of eight months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Fremont Smith, Treasurer of Student Fund. For catalogue or other information, write to E. Y. MULLINS, President.

LAUGHLIN FOUNTAIN PEN
The Best at Any Price

Sent on approved to responsible people.

A Pocket Companion of never ending usefulness, a source of constant pleasure and comfort.

To test the merits of The Western Recorder as an advertising medium we offer you a fountain pen of these popular styles superior to the

\$3.00 grade of other makes for only **\$1.00**

Specialty fountain pen guaranteed to be perfect. Try it a week. If not satisfied, we buy it back, and give you \$1.00 for it. In the meantime you get the pen for your trouble in returning the pen. We are willing to take the chance on you writing to us. We know you value your money. If you are not satisfied, we will give you a new fountain pen. If you are not satisfied, we will give you a new fountain pen. If you are not satisfied, we will give you a new fountain pen.

The great Special Offer is good for just 30 days. One of our Liberty Bells will be given away to the first customer who writes us three of charges with each order.

Remember, there is no other fountain pen in the world that is so perfect. It is the fountain pen of the future. It is the fountain pen of the future. It is the fountain pen of the future.

LAUGHLIN MFG. CO.
109 Griswold St.,
DETROIT, MICH.

MENTION this paper in answering advertisements.

OUR BEST FOR CHRIST.

Mary had received richest blessings at the hand of her Lord. Her heart overflowed with love for him, and nothing in all the world was too dear or too costly to bestow upon him. So she brought an alabaster box of very precious ointment, broke the box, and poured the ointment on his head. She brought the best gift she had. So we ought all to bring our best things to Christ. He gave the best he had for us. He gave his life; his heart was broken, and his precious blood was poured out for us. From his throne of glory he lavishes now the best gifts of his love upon us.

We owe to him, therefore, the best of everything we have. We should give him the best of our affections. He ought to have the warmest place in our hearts. Bring all the gems and jewels of your love and put them in the crown of Jesus. Gather all the choicest of your heart into one precious alabaster box of perfume, and bring it out before him. Bring the best offerings of your heart's love.

We ought to bring to Christ the best of our lives. Too many give him only the wasted remains. They spend the vigor of their youth, the strength of their manhood, the best of their life's energies in the world, in business, in selfishness, in sin; and then, when they are old, when their heart's blood is wasted, when their candle of life is burned down to the socket, when their limbs are stiffened with age, when their eyes are dim, their voice broken, and their energies are all exhausted, when there is only a weary, wasted body, a worn-out brain, a cold, frozen heart, and a lost soul, then they seek to bring this poor, worthless offering to Christ. They wait till all the beauty has faded, till all the honey is sipped from the flowers, till all the music is gone out of the harp, and its strings are jangled and broken. They give the best to the world and bring only the faded leaves and dead ashes to Christ. Surely it is not such an offering that Jesus deserves. We ought to consecrate our manhood and womanhood on his altar. Give him the arm when it is strongest, the foot when it is clearest, the heart when it is warmest, the tongue when it is most eloquent.

We ought to give to him our best services. There are too many professing Christians who have time for everything but the work of the Lord. They have time for business, for conversation, for pleasure, for all kinds of societies, but no time for doing the work of the Lord. But, remembering the years Christ spent for us, how full they were of toils, of tears, of self-denials, of sacrifices, do we not owe him the best service of our lives? Should it not be in his cause that we do our best work, put forth our best energies, expend our best powers, and attain our sublimest achievements? Long ago an apostle wrote, "To me to live is Christ." It was love for Christ that filled and thrilled his whole heart, that set his whole being on fire, and that ruled all the passions of his soul. The first thing of his life was to be a Christian; a Christ's man.

But how is it now with the great mass of the followers of Christ? Are they not first merchants, or soldiers, statesmen, or politicians, or mechanics, and then far down in the scale of their lives, Christians? It is a fair question to put to each professing Christian, What are you

first? What is the one thing of your life which enkindles your warmest thoughts, which inspires your loftiest enthusiasm, which impels your best endeavors, which weaves itself into all your plans and schemes, which possesses your mind in the pauses of business and toil, which mingles its threads in all the fancies of your dreams, which gives shape to all your efforts, which underlies everything you do, and which absorbs your best energies and your noblest services? Is it the glory of God, or is it your business, your worldly ambition? Bring Christ no more the mere waste and fragmentary services of your lives. Make not your Christian life any longer a secondary thing. Bring not to the altar of your Redeemer any more a cold, dead, heartless service. Put Christ first. Do your best work, sing your sweetest song, speak your tenderest word, perform your holiest ministry for him.

We should bring our best gifts to Jesus. In the olden days no offering would be accepted at the altar which had in it any spot or blemish. Men were taught that they must bring their very best things to God. What kind of gifts do we bring to our dear Lord? Are they the rarest and choicest that our hearts can find? Or do we put him off with things that are of but trifling value to us? Is it not true too often that we keep our best for ourselves, and give him the things that we shall miss the least from our own stores? When our cups run over, we give him the dregs that fall from the brim. When we have eaten and are full, we sweep up the crumbs for him. We sip the honey and sweetness out of our flowers and give him the withered, fad-d leaves. We keep the bright dollars and give him the pennies. When times are hard, we find it necessary to economize; we begin our retrenchment at the Lord's end of our income. We keep the weeks and give him the minutes. Let us bring our dearest things and lay them on his altar; nothing is too good or too costly to be bestowed on such a Savior.—Westminster Teacher.

NELSON ASSOCIATION.

Those desiring to attend our association, which meets at River View church, can take the stage which leaves the Farmers' Home Hotel daily at 8 A. M. or come to Taylorville or Bardstown and come by private conveyance.

A. F. Gordon.

The B. Y. P. U. Convention to be held at LeGrange, Ky., Oct. 28-29, 1901, promises to be the largest and best young people's convention ever held in the state. An excellent programme is being arranged, free entertainment will be provided and reduced railroad rates will be secured.

PASTOR J. E. WOLFORD, of Lancaster, while in the city last week, called at our office. In less than one year he has had the pleasure of receiving into the fellowship of his church twenty-three members. He has also succeeded in raising \$600 toward payment of debt on parsonage.

Rev. A. T. Wolfson, assistant pastor of Twenty-second and Walnut-street Baptist church, was united in marriage last Thursday evening to Miss Susie T. Tichenor. We extend congratulations.

WHILE in attendance on the Conclave entertainments, last

EDUCATIONAL.

WARD SEMINARY For Young Ladies.

Educational Aim The policy of the school is to do serious, honest work. It makes no display to deceive, no extravagant promises that it cannot fulfill. Catalogues are published to give definite, trustworthy information, and every announcement is regarded as an agreement. The purpose is to be quiet, earnest effort to make of pupils cultured, Christian women.

Courses of Study Seminary and Special Courses are offered in Languages, Literature, History, Science, Music, Art, Elocution. Thirty successful teachers constitute the faculty. College Preparatory Certificate admits to Wellesley and to the Woman's College of Baltimore.

Advantages of Location Nashville is in climate, health, culture, and social life, and in the educational center of the South. It is widely and favorably known for its numerous schools, colleges, and universities, and affords unusual advantages in Lectures, Recitals, and opportunities for practical education.

Opinion of Patrons "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of a unusually high order, the home life of the institution is earnest and considerate, and the religious tone the best. The teachers are earnest, Christian workers, striving to build character. The school is not sectarian, but prosaically Christian. Parents sending daughters to Ward Seminary may know that they are under the best influences."

Public Indorsement The enrollment for the past session was the largest in the history of the institution; twenty States and all the leading religious denominations were represented. The school was filled to its utmost capacity, and applicants were rejected for want of room.

For Catalogue Address J. B. BLANTON, U.S.S., Pres., Nashville, Tenn.

BETHEL FEMALE COLLEGE,

Nashville, Ky.
A SELECT HOME SCHOOL FOR YOUNG LADIES.

High schools with experienced teachers, graduates of University of Virginia, Richmond College, Virginia, New England Conservatory of Music, and other high institutions. Thorough instruction. Good training. Discipline and degree in the study. Location beautiful; grounds ample and attractive. Home-like and management with a view to relaxation, culture and character. Session begins Sept. 1. No board and tuition, without music \$100.00. Board and tuition, with music \$125.00.

Write for Catalogue
EDWARD HARRISON, A.B., President. W. E. BISHOP, B.A., Vice-President.

Southwest Virginia Institute,

WITH CONSERVATORY OF FINE ARTS.
A High Grade College for Young Ladies.
BRISTOL, VA.-TENN.

High mountain scenery; breezing climate, above sea level; magnificent new building of 14 large, airy rooms; well equipped with steam heat, electric lights, book rooms, pianos, etc.; strong faculty of specialists; extensive curriculum; moderate rates. Board and literary tuition free to first 25 pupils. No music, art, college and church; special attention given to physical culture; an ideal home school for girls. Ten free scholarships worth \$50 each.

For handsome catalogue, giving full particulars, address,
J. F. ROWELL, A.M., LL.D., President, Bristol, Va.-Tenn.

Owensboro College for Young Ladies.

Owensboro, Ky.
AN IDEAL HOME SCHOOL FOR YOUNG LADIES Exclusively.

Located in the strongest Baptist city in the state. Magnificent large modern building. Home life, Gen. Parlour, Reception, Roll-call, Foundation. Faculty of ten Southern Teachers from leading Universities and Conservatories. Special courses for diplomas in Music and Oratory. Enrollment limit year 25. Sew covers Board, Tuition, Laundry and Music. \$75 without music. Health record guaranteed. Twelfth session opens September 3. Write for Catalogue.

T. S. McColl, M.A., President.

Liberty College,

CLASBOW, KY.
A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN.

Next Session Begins Sept. 5, 1901, and closes May 29, 1902.

Chartered in 1876. Ten Instructors. Location beautiful and delightful. Departments of Mathematics, Ancient and Modern Languages, Science, English, Philosophy, Art, Music, Elocution, Business and Normal Instruction for Teachers thoroughly equipped. Tuition free to active ministers' children and to young farmers. Hall for boarding young ladies newly furnished and free in all its appointments. Rates of tuition and board moderate. Attendance book number 28. For catalogue and particulars, address,
Rev. J. H. Barnett, A.M., Pres. G. J. Barnett, D.A., Vice-Pres.

Boscobel College

MADEIRA, TENN.
Next Session begins Thursday, September 13.

A college of high grade for young men and women. Located on the beautiful banks of the Tennessee River. The campus is one of the most beautiful in the South. The buildings are of the latest style and are of the highest quality. The faculty is one of the best in the South. The courses of study are of the highest grade. The tuition is moderate. The board is reasonable. The location is ideal. The climate is healthful. The scenery is beautiful. The college is a home for the young people of the South.

week we enjoyed calls of Elders, W. O. Henderson, E. O. Chadwick, A. F. Gordon, W. T. Gordon, C. J. Casey, A. R. Love and W. L. Bowman.

PASTOR YARBOROUGH, of Jackson, Miss., is spending his vacation in Louisville with his wife's father, D. N. Forbes. We were pleased to have a visit from him and glad to hear that his beautiful and elegant church building is free from debt.

A WELL REGULATED home is a millionism on a small scale.—T. De Witt Talmage.

VENTURING A GREAT SCHOLAR AND MAN OF GOD.

On the second Sunday in August my congregation at Roanoke voted to give me thirty days for rest. I have never been able to believe that to rest means to do nothing. I prayed the Lord to show me how to use my time. I came to Buffalo where I could get rest and information, for I think rest means only a change of work.

Our new church at Roanoke is about finished, and we hope to do much work this fall and winter. We are studying the Bible both in prayer-meetings and in our young people's union. Last fall we exegeted the Epistle to the Romans. My people delight in studying God's Word. When in the pulpit I feel at liberty at any time to ask any member the meaning of the words being read. Such would not be unexpected by them. Why is experience the best teacher? Because we personally meet the facts.

This year we want to exegete the Epistle to the Hebrews, which lays bare great facts of Christ and those who trust him, to Hebrew Christians. Writing Dr. Howard Osgood, of Rochester, about the Epistle, he wrote me to come to see him, I being in Buffalo, came. After a most hearty welcome into his home and great library, he said: "Here are only two great fundamental subjects—sin and grace."

Here he began to tell me his experience; how, after graduating at Harvard, he went home in Louisiana and took charge of his father's sugar plantation; trying to govern the negroes, he found himself to be a great sinner; it was in no meeting of any kind except him and the Holy Spirit of conviction this continued till he was miserable. He said to himself: "Before I can control the servants I must control myself." Now we are touching one of the main secrets of every great life. He found no rest till he found Christ. Any one, especially a Christian, being in his presence while he told these things, would feel like saying something, so I told him how the Lord took me, when fifteen years old, out of sin and ignorance. When I was through we were both weeping. Yes, the great facts of sin and grace, not read from an essay on Sunday mornings, but impressed everlastingly upon the conscience by the Holy Spirit, are enough to make men weep. Weep with joy for the goodness of God. I never had such an experience on meeting any other person. He showed me all his books; "but," said he, "what do they amount to?"

"The Bible is the book; it is commentary for itself." Here is one of the acknowledged scholars of the world, who has practically quit looking to see what Dr. A or Dr. B says about the Bible; but, taking the Hebrew, Greek and English and their respective concordances, he wants only what God said, and not what somebody else says God said. Dr. Osgood is spending from four to five hours with me in each day going through the Epistle to the Hebrews, explaining it and other difficulties.

It has been three years since I left the Seminary at Louisville, in this time many ideas are formed about God's Word, or many questions are asked by one's self. How he longs to be with a man of God who is mighty in the Scriptures. From the day I gave up to the Lord to preach, I determined, by his grace, to preach only what the Holy Spirit taught me. Dr. Osgood has

opened to me teachings in God's Word of which I never had the slightest thought. At night I locate my difficulties, when I present them; he unfolds them all from God's Word. It takes a scholar to do this; not only a scholar, but a man of God. I would not exchange this visit for six months in any institution of which I know. His advice is: "Never open nor close the Bible without prayer." While he is a great Hebrew scholar, he seems just as conversant with Greek; he has worked out every form of every Greek verb in the New Testament, which means 1,783, and working the 1,613 words in the New Testament that occur only once, and the 664 which occur only twice, leaving only 2,600 in common use.

The authorized American Standard Edition of the Revised Bible came out Monday, the 26th. Dr. Osgood, as a member of the Revision Committee of the Old Testament, has been working on it for twenty-seven years.

While calling on Dr. Strong I was pleased to hear him speak so favorably of Georgetown College. He said it was much better equipped in every way than he had expected.

Dr Osgood says the editor of the Recorder is on the right track.

I shall return to Roanoke, Ala., within ten or fifteen days.

Very respectfully,
H. O. RISSNER.

Rochester, N. Y.

HARRRODSBURG.

Last Sunday I preached here to a good congregation, and heard several expressions of regret in regard to Dr. Williams' resignation.

The church will take time to look around before calling a pastor. The field has its advantages and disadvantages. The church building is an ornament to the city and a credit to the denomination. To the credit of the building committee and Mr. Early, the contractor, the church has the worth of the money it cost them. In the providence of God, Hon. T. O. Bell, one of our most prominent leaders in denominational enterprises, died before the building was finished, disappointments came in regard to the raising of money and a heavy debt rests upon the church.

The successor of Brother Williams ought to be a man of business skill as well as preaching ability. The brethren are not financially strong, but they are liberal in proportion to their means. If all could be enlisted to contribute their dollars, halves, quarters, dimes, nickels and coppers, it would disappoint some croakers who are predicting evil for the Baptist cause in Harrodsburg. It has been said they built a finer house than they were able to build. No doubt it is true, but to the credit of the building committee be it said, they expected help they did not get and got less from some sources than they hoped for. The amount subscribed on the day of dedication was a sore disappointment. It is now too late to talk about mistakes, since a greater mistake would have been not to have built at all.

It was in Harrodsburg, according to history, in 1776 that the first Baptist preacher, Rev. Thos. Tinsley, commenced preaching. For over thirty years there has been a general sentiment that the event ought to have an appropriate memorial. Col. Ball made an appeal to pastors and churches, and the responses were few. We still hope that more

Advertisement for Yucatan Chill Tonic. Features a central image of the medicine bottle with the text 'What It Is.' and 'What It Does.' The text describes the tonic as a cure for malarial diseases, chills, fever, and ague, and provides a list of ailments it treats. Price is 50 cents.

aid will come from the pastors and churches.

There was considerable opposition in the city to the Baptists building on the beautiful lot donated by Mr. James A. Shuttleworth, and now there are some Job-like comforters who say the Baptists cannot pay the debt. The church is not discouraged. I find them strong in determination, faith in God and each other, that the debt will be paid.
W. P. H.

THE FATAL SLEEP.

Some time ago a vessel had been off on a whaling voyage, and had been gone about three years. The father of one of the sailors had charge of the lighthouse, and he was expecting his boy to come home. It was time for the whaling vessel to return. One night there came up a terrible gale. This father fell asleep, and while he slept his light went out. When he awoke he looked toward the shore and saw a vessel had been wrecked. He at once went to see if he could not yet save some one who might still be alive. The first body that came floating toward the shore was, to his great grief and surprise, the body of his own boy! He had been watching for that boy for many days. Now the boy had at last come in sight of home, and had perished because his father had let his light go out!

I thought, what an illustration of fathers and mothers to-day that have let their lights go out! You are not training your children for God and eternity. You do not live as though there was anything beyond this life at all.

You keep your affections set upon things on the earth instead of on things above, and the result is that the children do not believe there is anything in Christianity. Perhaps the very next step they take may take them into eternity; the next day they may die without God and without hope.—D. L. Moody.

If you hit the mark, you must aim a little above it; every arrow that flies feels the attraction of the earth.—Longfellow.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 31.

Table with columns for 'CATTLE' and 'HOGS'. Rows include 'Barren good export steers', 'Light shipping', 'Butt beefers', 'Fair to good butchers', 'Common to medium butchers', 'Thin, rough steers', 'Good to extra cren', 'Outcrop to medium cren', 'Feeders', 'Suckers', 'Bulls', 'Veal calves', 'Mixed cren—Cresters', 'Fair to good'.

Table with columns for 'SHEEP AND LAMBS'. Rows include 'Good to extra shipping sheep', 'Fair to good', 'Common to medium', 'Wethers', 'Wool', 'Wethers, green or mixed', 'Tup, mixed', 'Common lambs', 'Medium lambs', 'Good lambs', 'Wethers and selections'.

Table with columns for 'WHEAT AND SEMI-WHEAT, per bush', 'Best winter lambs', 'Fair to good winter lambs', 'Fall-cows'.

LEAF TOBACCO.

Report for week ending Aug. 31.

SALES WITH COMPAREMENTS. Following were the sales for the week and for year Aug. 31, with comparisons:

Table with columns for 'Year 1901', 'Year 1900', 'Year 1899', 'Year 1898'. Rows include 'Total sales of new crop to date', 'Sales new crop to date', 'Original inspection'.

Table with columns for 'REJECTIONS'. Rows include 'Rejections this week', 'Percentage of rejections to season's sales', 'Rejections Jan 1 to date'.

Table with columns for 'RECEIPTS'. Rows include 'Receipts this week', 'Receipts Jan. 1 to date'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

Table with columns for 'BURLAP—500 CANS'. Rows include 'Fresh, green or mixed', 'Tough, mixed', 'Common bags', 'Medium bags', 'Good bags', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Flax and selections'.

"Let the GOLD DUST twice do your work!"

Send for our FREE booklet, "Golden Rules for Housewives."

If you are saving soap for your cleaning, you will find that

GOLD DUST

is more convenient, cheaper and better than any soap of any price. There is an cleaner of any kind as good as GOLD DUST, and no cleaning that GOLD DUST will not do better than anything else. Try it once and you will always use it.

THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston.

Items of Interest.

NEWS THE WORLD OVER.

The London Daily News had a telegram from South Africa which said that Lord Kitchener had issued another proclamation later than the one in which he threatened the Boer leaders with banishment if they did not quit fighting by September 14. The telegram said the terms in this last proclamation were withheld by the censor. As the proclamation was to the Boers, its publication in England and Europe would give the enemy no information. Why, then, it was asked, were the terms withheld?

The Independent of a later issue than the Daily News, tells us that Lord Kitchener told the Boer soldiers lay down their arms "on penalty of being heretofore treated as manning rubber." Dr. John Clifford accuses the British government of the policy of exterminating the Boers. And we see in the London Spectator that a Presbyterian preacher, Mr. David Russell, "prayed publicly that God would exterminate the Boers." "And, meanwhile, God is looking on."

In a fight at Pamunby, in the island of Samar, the Filipino General Lukban was wounded, but succeeded in retreating, leaving three men dead. His family were captured by the Americans. It has been found necessary to increase the number of troops in the city of Manila, there being some reason to suspect an intended rising in the city.

Storms that did much damage swept over Europe on August 17th. In England the crops were much injured and it was so cold that snow fell in Birmingham. The storm became a tornado in Fiume, and its vessels which were anchored in the harbor were sunk. Twenty-six persons were drowned.

Mr. Harry H. Johnson, special commissioner for Uganda, was given the skin of a newly-discovered quadruped in the dense forests of Central Africa and from it reconstructed the animal. It is about the size of a large stag, has two horns, a pointed nose, and in coloration extraordinary, the hind quarters and legs being striped with black in red brown and white.

From recent events the Chinese have learned that foreign interests are not identical, and they are now better able than ever to play off one power against another. Mr. Brown, Consul-General at Shanghai, declares that Russia and Germany have far more influence with the Chinese government than Great Britain. We think the United States would be the greatest sufferer by the closing of Manchuria to foreign trade.

Oil and water seem to be mixing to an alarming extent in Ohio. Oil droplets are being seen in the water supply in the north 100 feet below the surface and in this all the water supply of the village percolated, and not only that but wells from surrounding farms were drained. Drillers are striking a subterranean lake below the cavity is the only hope of regaining water and averting a water famine.

The export value of cotton, in the fiscal year 1901, averaged \$1,875,000 for every day in the year. This brings king cotton and his products above that of all bread stuffs or all classes of provisions, the year's exports of bread stuffs being \$775,000,000 and of provisions \$1,175,000,000, and only about \$117,000,000 less than bread stuffs and provisions combined.

Large telegraphed to England that the Boers shot Lieut. Blair and private Harvey and Blunt after they surrendered at Orange. Unless they were Boer deserters, the Boers would be in the wrong in shooting prisoners. But in view of the fact that the peace envoys, whom De Wet was said to have shot, all the particulars of the shooting being given, were afterwards found safe and sound, it is well to wait for proof of the murder of three men.

The death of General William Ludlow removes the most popular officer of the army since General Lewton was killed. General Ludlow commanded a brigade in the fight at El Caney. He was sent to the Philippines in May, where it was discovered that he had conspired, and he returned home to die. General Ludlow graduated from West Point in 1864, and went immediately to fight against the South in the Georgia campaign. He distinguished himself by his skill and bravery, and was rapidly promoted.

There have been several terrible accidents in the last few days. The boilers of the steamer City of Jackson, explosion on the Delaware River above Philadelphia. Twenty-six persons were killed, the bodies of many of them having been recovered. A wreck on the railroad at Newark killed eleven persons outright and seriously injured fifteen others, several of whom have since died. The explosion of a benzene oil stove in Brooklyn killed four and badly injured seven more.

It is said of some Oriental kings that they never appear in the same garment to those who seek an audience. Moreover, that whatever be the garment in which they are attired themselves, their attendants have a gift ready to present to the stranger or suppliant. It is even so with the Shepherd King of Israel. He ever comes to his needy people arrayed in the garb of some new promise or specially adapted blessing. He comes with the robe of righteousness to the spiritually naked. He comes with a garment of healing for the bruised and broken. He comes with the garment of praise for a spirit of heaviness. For every sorrowing thought of the heart he has a counterpart and corresponding comfort.—R. v. John R. Maoduff.

BRO. GILES C. TAYLOR has just closed a good meeting at Indian Mound, Tenn., which resulted in 17 professions and 11 accessions, 9 by baptism. It is thought others will join the church there soon.

ULTIMATA.

"It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope."—An ideal young man, who arrests the eyes of his pastor, and is often found to have a desire for the work of the ministry.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart.... a meek and quiet spirit, which is in the sight of God of great price."—An ideal woman.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—The ideal Christian in general.

The Christian should carry about in his heart all the time a tender, smiting concern for the salvation of men, constraining prayer and supplication for all men, and especially for the ministry, God's grand instrumentalities. It should be his aim "to do good, and to communicate," not to get good and accumulate, albeit the former secures the latter.

To shine intellectually, socially, officially, or otherwise, is below the proper aspiration of the Christian, unworthy of a follower of the meek and lowly Redeemer. This spirit costs more materially and morally than anything else; is the source of more envying and bitterness and evil speaking.

There is no objection to building costly church-houses, in the best architectural style, provided the object be to secure comfort and convenience for the attendance of worshippers; gorgeous appointments are out of place, and minister to vanity, to say nothing of repelling the poor, however reprehensible their prejudices. I was once very much impressed attending a great church in a strange city, with a wealthy membership, with the plainness of everything, even the dress of the ladies. The house was old-fashioned, the choir in the back part of the gallery, hymn-books all over the house, the old hymns written from the heart—experience of the authors and therefore surviving through a century, sung to old, imperishable tunes. At least five hundred voices joined in carrying three parts. I took my seat on a short, curved seat in a back corner, supposing the better pews rented, but the vigilance of one of the janitors soon noticed and conducted me to a choice pew in the immediate front of the pulpit. I learned that these best pews were reserved for strangers; what with a glorious sermon from the text, "If any man sin, we have an Advocate with the Father," the soulful singing, and the contrast of what I had seen on the streets, for once I lost control of myself.

Great learning is a fine thing, great common sense a finer. We ought not to be proud of our scholarly possessions on account of their scholarship, a powerful temptation to those of us who remember when we had few educated preachers, and were scorned and ridiculed on that account, but to thank God for them, and be humbled with a sense of his goodness in bestowing so rich a gift. How the hearts of our old preachers burn within them,

when they hear the Gospel "in strains as sweet as angels use," from "lips wet with Castalian dews." E. B. TRAGUE.

PROGRAMME.

The following is the programme of the Circle Meeting to be held with the church at Smith Mills in the Ohio Valley Association Friday night, Sept. 27, 1901: Sermon by Rev. W. A. Luak; J. Jacobs alternate.

- SATURDAY, 9 A. M.
1. Organization, etc.
 2. What special grounds do the Scriptures furnish for the exclusion of Church members?—W. H. Hall, W. W. Schwerdtfeger, H. A. Jones.
 3. Scriptural divorce and duty of ministers with reference to marrying divorced persons.—F. Farmer, H. E. Farmer, M. E. Miller, G. B. Martin.
 4. Scriptural elements of a New Testament Church.—J. Jacobs, Jas. Farley, W. A. Luak.
 5. Relation of repentance and faith to Works.—W. O. Connell, Geo. Niles, F. W. Taylor.
- SUNDAY, 9:30 A. M.
6. Sunday-school Mass Meeting.
 7. Sermon at 11 A. M.
- By order of the committee,
W. H. BELL, Mod.

At the meeting of the State Board Monday Dr. Bow reported receipts for August as follows:

State Missions	\$1,955 28
Sunday-school and colportage	852 64
Foreign Missions	1,804 81
Home Missions	1,180 37
Theodore Harris Institute	48 00
Church Ed. Fund	3 00

This is the largest amount ever received in August of any year. Still the Board is in debt over \$1,000, which ought to be wiped out at once.

THE gift of Capt. D. G. Farr, of Walnut-street church, Louisville, of \$20,000 for a memorial church at Peleekey, Mich., in memory of Mrs. Farr, is most generous. For several years they spent their summers there, and so became greatly interested in the place.

Also the gift of \$4,300 from Dr. and Mrs. Marvin, of Broadway church, Louisville, for Marvin Hall, a memorial building at Owsida, Ky., is generous, and it will be a great help to education in the mountains.

PREVENTION is better than remedy.

NEW STORE

NEW GOODS

W. H. McKnight, Sons & Co.

CARPETS!

We show a large and comprehensive line of Carpets in every grade and style from the lowest priced to the very finest on the market. See our new line of Floor Coverings and Despuces for the Fall Season. All new goods AT THE LOWEST POSSIBLE PRICES!

W. H. MCKNIGHT, SONS & CO.,

Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

For the Fall Weddings

We are fully prepared to fill any order for Wedding Silver. Our Special Silver Catalogue, illustrating newest designs, sent free.

C. P. Barnes & Co.

NEWSPAPERS and WATCH MAKERS.

ESTABLISHED IN 1880.

200-202 West Market St., Louisville, Ky.

GROCERIES Wholesale Rates

Write for list of prices, any desired quantity from 100 lbs. up to 1000 lbs. in a car.

Best Quality Sugar	\$11.00
Best Quality Coffee	1.75
Best Quality Tea	1.50
Best Quality Rice	1.25
Best Quality Flour	1.00
Best Quality Oats	.75
Best Quality Corn	.50
Best Quality Beans	.40
Best Quality Peas	.35
Best Quality Lentils	.30
Best Quality Potatoes	.25
Best Quality Apples	.20
Best Quality Oranges	.15
Best Quality Lemons	.10
Best Quality Limes	.08
Best Quality Pineapples	.12
Best Quality Watermelons	.10
Best Quality Cucumbers	.08
Best Quality Cabbages	.06
Best Quality Carrots	.05
Best Quality Turnips	.04
Best Quality Onions	.03
Best Quality Potatoes	.02
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	.01
Best Quality Beans	.01
Best Quality Peas	.01
Best Quality Lentils	.01
Best Quality Corn	.01
Best Quality Oats	.01
Best Quality Flour	.01
Best Quality Sugar	.01
Best Quality Coffee	.01
Best Quality Tea	.01
Best Quality Rice	.01
Best Quality Apples	.01
Best Quality Oranges	.01
Best Quality Lemons	.01
Best Quality Limes	.01
Best Quality Pineapples	.01
Best Quality Watermelons	.01
Best Quality Cucumbers	.01
Best Quality Carrots	.01
Best Quality Turnips	.01
Best Quality Onions	.01
Best Quality Potatoes	