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Faith, Hope and Love, these three.

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In all our dealings with God, free grace anticipates us with the blessings of goodness, and all our comfort is owing, not to our knowing God, but rather to our being known of him. We love him, visit him, and covenant with him, because he first loved us, visited us and covenanted with us. God is the Alpha, and therefore must be the Omega.

"You shall be a peculiar treasure." Not that God is enriched by us, as a man is by his treasure, but he is pleased to value and esteem us as a man does his treasure; we are precious in his sight and honorable; he sets his love upon us and takes us under his special care and protection, as a treasure that is kept under lock and key.

In divine things we must not covet to know more than God would have us know; and he has allowed us as much as is good for us. A desire of forbidden knowledge was the ruin of our first parents. Those that would be wise above what is written, and intrude into those things which they have not seen, need this admonition, that they "break not through to gaze."

Mr. MONTGOMERY tells how Cardinal Manning became a teetotaler. He said in the course of a speech, "I take nothing but a little weak spirit which my doctor has ordered me." A voice in the audience asked, "Then why don't you change your doctor?" "That's an idea that had never occurred to me," replied the speaker; "but I will." And he did, and was ever after a teetotaler.

The *Journal and Messenger*, after quoting what Dr. W. N. Clarke says in regard to the Trinity (which opinion of his greatly delighted the *Christian Register*, Unitarian,) adds: "Thus a teacher in a Baptist theological school, heretofore reckoned among the most evangelical, has become a defender and promulgator of doctrines and ideas which sap the very foundations of the evangelical system, and threaten the destruction of the citadel of truth."

FOURNEY BIGHLOW says out loud what many people have been thinking: "From a moral and social point of view, I doubt whether Mr. Carnegie is doing good with his millions. If a lad wishes to go through college, he should pay for it. We do not need our lawyers and doctors and professional men generally brought up on charity. The man who gets something for nothing is not the best man, and free education is not half so good as the education we have secured at some sacrifice to ourselves." But who would have suspected Bighlow of being such an old fogy?

Christ and Paul--The Founder and The Expounder.

BY R. B. POLLARD.

Some time ago one of our leading Biblical journals published an article entitled "The Modern Overestimate of Paul's Relation to Christianity." It has become very popular among many to deify Paul, as one who turned Christianity from its natural and Christic channels into an entirely different direction. Some have even called the Apostle to the Gentiles the founder of Christianity as we have it, implying that Christianity as we now know it is what it ought not to be; and what it would not have been had Jesus and his teachings prevailed. There have accordingly been many efforts to array Paul against the Christ, the teaching of the Epistles against the teachings of the Gospels.

It cannot be said that this effort is entirely modern, for there were those in the early days of Christianity who went so far as to say that Paul did not represent Christianity at all. This was the claim of his enemies during his life-time. The whole theory of the Tubinger School of a generation ago was based upon the assumption of a conflict between Paul and those who were supposed to be nearer to Christ; and, as Prof. Pfleiderer, of Berlin—himself not free from Tubinger influence—says, "There was perceptible a certain inclination, in dwelling on the theological originality of the Apostle Paul, to put into the background his dependence upon Jesus in such a way that it might seem as if Christianity had proceeded really not from Jesus, but from Paul." Banaerism, as such, however, is dead, even among naturalistic critics. Nearly a hundred years ago Bentham, under the pseudonym of "Samuel Smith, Esq.," published a savage sort of book entitled "Not Paul but Jesus," in which he attempted to use Christ to break the head of Paul. One can but think as he reads, that the writer loves not Jesus more, but Paul less. Such efforts as these have been spasmodic, and yet frequent.

Is there really any danger that we should give Paul too great honor? It must be confessed that such theological and critical monstrosities as those put forth by Banaer and others, may have borrowed force from the emphasis which Paul's distinctive contribution to Christian thought has received at the hands of some Christian thinkers, who, comparatively, have neglected other great doctrines of Christ.

It is not surprising that Augustine—his life being what it was—should have found in Paul that which he himself was best able to interpret and to emphasize. Nor is it strange that Luther, standing in his generation by the will of God, battling for the vanished doctrine of justification by faith, should have found in Paul his bulwark of comfort and of power; nor is it to be wondered at that to such an one the Epistle to the Galatians should be the greatest of books, and that of James but "a man of straw." The world in this age needed Paul more than it needed James.

So also Calvin, recasting the theological landmarks for an utterly shattered and chaotic Christian thought, would naturally see in the teachings of Paul the Gunter's chain, whose links could best reset the boundaries that had so long fallen to decay. The influence of Calvinism (which is essentially Paulinism) has been, and is to-day, very powerful—according to some, stronger than ever be-

fore; according to others, weakening every day. While it is true that special epochs need special teaching and distinct emphasis, yet were we always able to see truth in its right proportions, with the right perspective, these awayings of the pendulum would not be so marked, nor at times the occasion of so much alarm.

I cannot believe that Paul, fully and faithfully preached, however, endangers a single Christian truth. When Pauline doctrine is at any time unduly or unfairly emphasized, it is not Paul versus Christ, any more than it is Paul versus Paul. For if there be any characteristic that is noteworthy in the career of that devoted apostle, it is his fidelity to Him whom he had chosen as Master. From the first time he uttered the words, "What shall I do, Lord?" to the utterance of Paul the aged, "I know whom I have believed," Christ is to him all in all. Concerning those who in his own day essayed to put him in antagonism to his Master, he calmly remarked: "Some preach Christ even of envy and strife; some also of good will.... What, then, only that in every way Christ is proclaimed; and therein I rejoice, yea, and will rejoice."

It would seem to lack even the semblance of truth and fairness to put over against Christ one who could truly say, "For me to live is Christ;" one whose conception of the world itself was in Christ and for Christ (Eph. 1:10); one who could travail in pain till Christ was formed in those to whom he had preached; one who could say, "Who, then, is Paul?" one who resolved to know nothing but Christ; one who did not live, but Christ lived in him; one to whom the whole Christian life was conceived of as "hid with Christ in God;" one who looked forward longingly to the time "when Christ, who is our life, shall appear." And it is equally certain that if we knew the mind of Christ, He were far from envying the place and prominence of Paul when that apostle is rightly understood. "Greater things than these shall ye do" implies "Further lessons than these shall ye learn and teach." For Christ had many things to say which he could not say in the flesh; and with Him willingness to do meant ability to know the doctrine. Those who, by exaggerating Paul, have set up orthodoxy as against orthopraxy, know not what they do. Paul himself never warrants such a perversion of the symmetry of Christian living and Christian thinking. With him belief and life were one and inseparable.

Paul, rightly understood, therefore, is not responsible either for undue emphasis upon systematic theology, nor for the modern reactionary denial of it. The coming theology is not to be less systematic, but more truly theological; not less Pauline, but more Christian, as the Spirit of truth guides us into all the truth. In a day when the cry, "Back to Christ," is so earnestly made, there is scarcely any danger that the real Paul shall be too zealously studied, nor too closely followed.

Columbian University, D. C.

The love of Christ is too large for any heart to hold it. It will overflow into others' hearts; it will give itself out, give itself away, for the enriching of other lives. The heart of Christ is a costly thing for any one to have. It will lead those who have it where it lead Him. If it cost Him the cross, it will cost them no less.—J. M. Campbell.

PATIENCE is the ballast of the soul that will keep it from rolling and tumbling in the greatest storm.—Bishop Hopkins.

The Sacredness of Everyday Life.

We have often been led to wonder at the false estimates placed upon life. In the everyday world it is usually measured by dollars and cents. A man is worth only so much to another as he can secure in the way of cash by using him. Even one's own life often places value upon self in proportion to the number of dollars it can heap together from the general pile. But the Saviour's challenge keeps on ringing down the centuries unanswered: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"—literally, "his own life." The challenge has never been answered, because the "profit" can be only eternal, and the "loss" unmeasurable loss. There is not enough gold locked up in the everlasting hills to measure the value of a single life. Life is a sacred thing, beyond the power of finite hand to fashion or value. Not till we can know the infinite fullness of the triune God can we fully value a single human life, for to save a single soul the Father, Son and Holy Spirit unite their power. And can any finite mind hope ever fully to grasp the infinite? Hence the full value of a life must ever remain only partially known.

And can we, then, divide life up? Does it carry one value through six days of the week, and on the seventh suddenly assume a more sacred worth? It would often seem that we do thus seek practically to divorce life from itself. We fail to realize that "everyday" life is a sacred thing, and that the sanctity which God enjoined upon the Sabbath day is purposed to emphasize this sacredness of all life by calling a halt upon the world's mad race for place, and turning the spirit's gaze upon the great Author of life.

All life is sacred, for "nothing is secret that shall not be manifested, neither hid that shall not be known and come abroad," in that day when the Son of Man shall sit upon his throne of judgment. Down in the carpenter shop of Nazareth, day after day the Christ wrought on, as a man fashioning yokes and plows out of materials already fashioned by his divine power. The men of Nazareth doubtless passed and repassed the shop with never a thought as to who he was, or as to the lesson he was there setting of the sacredness of everyday life. All his toil ended in benefit to some one. It was not emptiness. It was not spending his hours in questionable, if not harmful deeds. It was a sacred service.

If these few thoughts will help the reader to carry this fact of the working Christ more fully into his everyday life—behind the counter, in the shop, on the street, in the home, wherever he may be—the writer will be glad. Time, place, surroundings, nothing can rob life of its sacredness. All service, everywhere, should be sacred service, and every day is a sacred trust.—Presbyterian Banner.

Few miscalculations are so sadly wrong as those which come from a false standard of value. The man who cheats another thinks that he has the best of a bargain, because the character for honesty and truth which he sold he valued at less than the few dollars which he gained. Yet those few dollars a single day of honest labor might have given him, while that lost innocence, which is beyond price, can never again be recovered. Let us be careful that we do not sell for a mess of pottage, that which is of infinitely higher value. Let us not measure our opportunities by false standards of the world.—Sunday School Times.

The Sunday Question.

BY REV. H. W. VIRGIN.

Recently the writer spent several Sundays in Louisville and Chicago and, being interested in the Sunday question, made it a point to note how the Sabbath was observed in these cities. I was startled by the lack of respect for the laws of the Sabbath.

The writer was raised in a city said by eminent divines and writers on social questions, to be one of the most wicked, if not the most wicked, city in the country, in proportion to its size, and yet I must say that I never saw in New Orleans the saloons as wide open and as largely patronized both by men and women as was the case on Sunday in Chicago and Louisville, notwithstanding the fact that writers on the Sabbath question claim that Louisiana has, perhaps, one of the worst Sunday laws of any State in the Union, more nearly approximating the "Continental Sunday," which has been the greatest curse to the working man across the Atlantic, from both a moral and a social standpoint. It may be said that nothing can be done. Two of the Circuit Judges of Louisville have sweepingly declared against the constitutionality of the present Sunday law on the statute books of our state, claiming that they discriminate against individuals, as if we are to recognize that a man who runs a saloon has constitutionally as many rights as a man who conducts a market stand.

As to its being unconstitutional to regulate the sale of intoxicating liquors, the general statement as to "supervision and control of manufacture and sale of liquors" is "all statutes which merely assume to regulate the sale of intoxicating liquors, etc., are valid and constitutional, as an exercise of ordinary police regulations such as the state may make in regard to all classes of trade or employment.... Such legislation is not in conflict with the Fourteenth Amendment to the Federal Constitution and is not a denial to any person of the equal protection of the laws, neither is it a deprivation of property without due process of law; because the right to sell intoxicating liquors is not a privilege guaranteed by the Federal Constitution and the injury resulting from the enforcement of such laws is *damnum absque injuria*" (B. and E. Encyclopedia of Law, Vol. II, p. 584). Under the head of "Right, and Property in Liquors Generally," the same authority has this to say: "The right to sell and traffic in intoxicating liquors is not a privilege so protected by the Federal Constitution that it may not be abridged by state legislation."

The effect of such judicial decisions as recently rendered in Louisville is not only demoralizing to the good morals of Louisville, but is having a baneful effect in our smaller towns, since efforts to enforce the Sunday law meet with open defiance on the part of many, they believing that the law is not effective and our county attorneys, as a rule, yielding to the influence of such decisions mentioned, are thoroughly lukewarm with regard to the question, and, indeed, practically indifferent as to the enforcement of the law.

It seems to me, Mr. Editor, that something ought to be done; I should like to see the editor of the Recorder take up his gifted pen in behalf of the Lord's Day.

What incalculable injury is being done; on the issue of the battle for the Sabbath depends largely the fate of the cause of Christ and of our country. The man who said that "neither evangelical Christianity nor popular liberty ever thrived in a land of holiday Sundays, which are the allies of tyranny, infidelity and superstition," was not a fanatic, for certainly a quiet Sabbath with closed saloons is the best school of liberty as well as of religion.

When such men as Prof. Goldwin Smith of Oxford, commenting on the institutions of America, says "It is the freedom of religion and the educating power of Sundays which explain the average prosperity of America," it is time for us to appreciate and to defend such an institution. Let us, backed by the author-

ity of God, insist that "there remaineth therefore a keeping of the Sabbath to the people of God."

There could not be thrust upon our country a greater curse than the "Continental Sabbath," for the people who live under such a Sabbathless people in every sense of the word, with "no day of protected rest, no day for thought, for conscience, for home, for religion," a people who, under its baneful influence, become a mass of volcanic discontent, ready to violate the laws of God and man.

May God stir our consciences to the danger that confronts us as a state and a nation and may God's own stand for the right.

LaGrange, Ky.

A Timely Text.

BY REV. THEODORE L. OUTLER, D. D.

"For the Lord God will help me. Therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." This is a timely text for every young man or woman who has just graduated from school or college, and is about entering on the battle of practical life. It has the ring of a battle cry. Let every beginner in the only life worth living write it on his heart. It will do two things for him: it will cheer him when he gets discouraged; it will rebuke him when he gets puffed up with self-confidence and presumption.

The idea that any of us can ever get beyond the need of help is insane. The richest merchant becomes such by the help of his employees and customers; the successful lawyer rises by the aid of his teachers, his "authorities," and his clients. Nobody succeeds in secular affairs who is such a fool as to care nothing for the good will and assistance of his neighbors. If entire independence of others is folly in things secular, in religion all attempted independence of divine aid is self-destruction. I have watched some presumptuous beginners in the Christian life whose idea was, "I will do it," but very soon, like Bunyan's pilgrim when he undertook to "show off" before Faithful, they are flat on the ground. The secret of the failure of more than one young Christian—yes, and of more than one young minister—has been overweening self-confidence. A happy thing is it if failure chastens into humility and reliance on God. "He that trusteth his own heart is a fool."

This is a timely text to discouraged ministers. They are very abundant in these days. One is disheartened by the difficulty in gathering and holding a congregation. Another by the lack of good backing in his efforts to do the Master's work. Another is heart sick over his thin, lifeless prayer-meetings. Another mourns over the scarcity of conversions. Whatever the cause of discouragement, there is but one resource, and that is to lay strong hold on God.

Our extremity is his opportunity. When a child of God honestly and fervently cries out, "Lord, I am weak; without thee I can do nothing; pity my weakness and come straightway to my help," then commonly the worst is over. The daylight is at hand. Trying times are these for the best of ministers. Increasing disrespect for the Sabbath, increasing worldliness, and the atmosphere charged with skepticism make faithful Gospel work no child's play. The lesson that we ministers are being taught is—in God's love, in God's strength, and in the direct power of the Holy Spirit is our only help. I don't believe that any faithful servant of his ever laid hold of duty with a sincere, humble, self-renewing spirit and an earnest cry for help, and was left unheard and unblest.

This timely text—for it suits a great many cases in life—settles three things. The first one is the true believer's security. "The Lord will help me; therefore I shall not be confounded." The Hebrew word signifies—I shall not be put to rout or discomfited. He who has the Lord Jesus on his side and at his side can never be defeated. That Gibeonites have never been captured. "None shall pluck them out of my hands." Omnipotence

said that! Satan knows it; why should not we?

The second result is steadfastness. "Therefore I have set my face like a flint." A whiffing, compromising type of politician once went by the name of "doughface." But this text describes a fearless, steadfast, dependent on God as flint-faced. He is not afraid of a lash or a laugh, of a scoff or a scourge. If God be for him, what cares he who, or how many, may be against him?

The third blessing wrapped up in this precious passage is serenity of soul. "I shall never be ashamed." Paul was a wonderfully calm and composed man. He never worried, never turned purple in the lips, and never apologized for his plain, heart-searching truths. Neither should we. What a triple coat of mail this passage is; it gives us security, steadfastness, and serenity of soul. It makes us safe, strong, humble-minded, and peaceful. What a wealth of blessings! They are all assured to the person who trusts God as his or her almighty helper. This is a timely motto for every young man or woman who is entering on the practical business of life. It is a motto for new converts. It is a tonic for troubled ministers. It is a golden watchword for the walls of our prayer rooms. Therefore let us come boldly to the throne of grace for help in every hour of need. The bell-ropes of the prayer of faith reaches up to the everlasting throne.—Watchman.

Rural Notes and Notions.

BY SHEEX SMITH.

PREPARATION FOR THE PEW.

John Jenkins is a good man, take him all in all, but he gets dyspeptic now and then from overwork. At such times nothing suits him, and he becomes disagreeably censorious. He came to me in one of these fits of fault-finding, and said: "Bro. Smith, what is the matter with our preacher! He doesn't interest me as he used to. I don't think that he makes as thorough preparation for the pulpit as he should, do you?"

"I haven't observed any falling off in the sermons. They seem to me carefully prepared, full of instruction and comfort. Indeed, I was saying to Samantha the other day that I thought Dr. X. was improving. Perhaps the trouble is not so much with the Doctor as with yourself; perhaps you don't prepare for the pew as thoroughly as you should."

"Prepare for the pew! What do you mean? What preparation have I to make? I go to be interested and edified. It is the minister's business to interest and edify me."

"True, but he can not do it unless you give him a fair chance. Did you ever read the parable of the sower? Our Saviour in it makes this whole matter plain, and, after the explanation, he says: 'Take heed therefore how ye hear.' The preacher is the sower in the parable. He is to see to it that he has the good seed of the kingdom, the truth of God; he is to see to it that he sows that seed evenly, giving to each his portion in due season. But if the soil is thin or hard, or full of briars and thorns; the seed can not germinate and bring fruit to perfection. The soil is the heart—your heart and mine. If we sit in the pews choked with cares and riches and pleasures of this life, the most faithful and eloquent preaching will do us no good. But the minister can not come into our hearts, cut down the weeds and prepare us to receive the truth. That is our work, and if we try to do it God will help us. While the minister is in his study preparing his sermon, we ought to be in our closets preparing to hear his message—to receive with meekness the engrafted word, which is able to save our souls" (James 1:21).

"You remember that we all sent to New York for an extra seed wheat that was advertised in the agricultural papers. When we received it, did we say, 'This seed is so superior that, no matter where we sow it, it is bound to give us a yield of sixty-fold?' No, indeed. On the contrary, we said, 'Because this seed is extra, we must take extra pains in preparing the soil for it.' So we plowed deep,

harrowed thoroughly and made as mellow a bed for that seed as we possibly could. The result was that we had splendid crops. But our success depended as much upon the plowing and harrowing as upon the sowing. Now, in agriculture, one man may do all the work of preparation, but in Gospel culture, the plow and the sower are different, and unless they co-operate, the result will be a failure. If you humbled yourself before God every Sabbath morning, and sought for the mellowing influences of his Spirit, and thus went to church ready to receive the truth into a good and honest heart, but the minister did not preach the truth in demonstration of the Spirit, he would be to blame. On the other hand, if he came thoroughly furnished for his part of the work and did it faithfully, yet he would labor in vain if you failed in your part. There must be preparation for the pew as well as for the pulpit. The whole responsibility is not upon the minister, though that seems to be the prevalent impression.

The *Christian World*, in a recent editorial says:

"Not enough emphasis is laid upon the matter of getting ready to hear the Gospel, and the consequence is that the majority of hearers hardly ever do hear it to the best advantage. Take, for instance, the man who has spent the few morning hours before service in worrying about the meager profits of his last week's business, or who plans for the coming week. In what way is he fitted to hear the Gospel, and what must be the natural result of such hearing? Is the soil ready for the seed? The minister, the sower, does not know. He can not see into the heart. He sows the seed, and it falls upon stony ground. Surely this is wrong. We are admonished to take heed how we hear, and if men go to the house of God with their hearts full of the world and their minds preoccupied by worldly thoughts, they cannot listen in the right spirit, and therefore cannot appropriate to themselves the message which God intended for them. It is not at all possible to get the full benefit of the service if we are not in accord with the surroundings. We are in the house of God, and a holy influence should pervade the place as well as our hearts, and in order that this may be so, the few hours before service should be free from worldly care and spent in quiet, holy meditation, thus the way will be prepared for the message, and the preacher's work and preparation will not be in vain. Then, too, there will be absent the censorious, fault-finding spirit which is so common in these days. Yes, preparation of the pew is necessary. It will help the preacher, and it will benefit the hearer. A New York divine gave utterance to the following, which is on the line of what we have written: 'Every minister knows, and is sorry to know, when he rises in his pulpit on Sunday morning—I do not know about Boston, but I know about Brooklyn and New York—he is sorry to know that probably three-fifths of even the communicants before him have had their minds soaked and saturated in the news which had come with the Sunday morning newspapers before they came to the church; that it had not been a preparation of reading the Scriptures and of prayer by which they had become ready for the church service; that he is to speak to minds which are in precisely the same attitude toward the truth in which they would have been had they come on Wednesday or on Saturday morning, and not on the Lord's Day, to the church.'—Ex.

"You can never get the children to help you out when you want to lie about them," said an old street-car conductor to a *Troy Times* reporter. "Recently a man and woman with a boy apparently five years old got into my car. The man handed me a dime for fare, and I asked him if the boy was not three years old. He hesitated a moment, then answered 'No,' and his wife shook her head. But the little fellow wouldn't stand for it, and said: 'Yes I am, papa. I'm four, and the man had to pay another nickel.'"

Pauline Gospel and Theology.

BY HON. J. L. M. GURRY, LL. D.

In theological rather than in Scriptural treatises, we read much of the Pauline theology as contradistinguished from the teachings of the Gospels. That there should be discoverable differences is not strange, but this does not necessarily imply antagonisms. A testimony of an essentially any complimentary without being inconsistent. In these days when "much learning" hath made "mad" certain "rationalistic" critics and scholars, we must keep in mind that the New Testament contains no creed, not even that so-called "Apostles", nor any systematic or scientific theology, but the modes of their definitive "church" as an organized society, nor the "Kingdom" of Christ as a Christian organization. The immense diversity of ecclesiastical organizations, with their articles of faith, the superstructures, with sacraments, masses and other inventions, with all the assumptions enforced by civil authority and bloody persecutions, if sanctioned by the Scriptures, would prove them the outcome of wicked ingenuity instead of the teaching of the Divine One. Fortunately the decrees of councils, the deliberations of synods, the wild interpretations of commentators, human inferences, are not the Holy Scriptures.

Paul's country, home life, education, unfamiliarity with Jerusalem and the more local and narrow aspect of Judaism, want of personal acquaintance with Jesus, the place and manner of his conversion, the time which elapsed after that pivotal period for a number of years from the immediate influence of Jerusalem and The Twelve, are all modifying circumstances, which may and should be considered in forming a judgment on the Gospel, to which, as he says in Galatians, he had been in the chariot of Galatia had been called in the grace of Christ. It cannot be denied that Paul, in some of his writings, has been more variously misunderstood and misinterpreted than any other teacher except our Lord himself. Paul is an individual, idiosyncratic, his own method of argument and explanation, his own truth, and he taught differently from the other apostles. Each saw from a different standpoint, wrote for a different class of readers, for somewhat of a different purpose, one giving more prominence to certain truths than the others, and the modes of their teaching are not contradictory but various, and, properly understood, they make up the unity of doctrine and of the faith.

Brought up in Tarsus, "a citizen of no mean city," although a Hebrew of Hebrews, of the free tribe of Judah, yet Paul did not live in the materialism of the temple ritual nor within the narrow teaching of rabbinical niceties, nor within the contracting practice of a stinging ritualism, but must have possessed a more cosmopolitan spirit and had a larger sympathy with the Gentile world than had those who were brought up in the Jewish atmosphere of Jerusalem. A Canadian may be as loyal an Englishman as a resident of London, but he is free from some prejudices and national narrowness which are bred into one under the shadow of the throne and inhabiting the bigoted atmosphere of the Establishment. He had had no personal relations with Jesus, in His ministry or miracles, or His family, and with peculiar significance he mentions James, "the brother of the Lord," as having been seen by him, on his first visit to Jerusalem on his return from Arabia. While "questioning" more of Jesus' teachings, he does not dwell in any way upon the life or work of our Lord, except as they are involved in His death and resurrection" (Gould's Theology of the New Testament, 92).

The order of the books in the New Testament is misleading, and it is considered that it is chronological, that the preceding part of the book indicates the occurrence of events in time, the development of the Christian system, the evolution of revealed truth. I am no authority on the subject, have neither the scholarship nor the books to investigate or form a trustworthy opinion, and I merely follow the statements of some learned men when I say that the writings of Paul are of unimpeachable authenticity and are the earliest Christian writings we possess. These may, perhaps, have been the beginning, in formal statement, in the primitive churches, toward a true understanding of Christianity, as derived from the teachings of Jesus, but by no means the end. The Gospel and Acts treat of a period prior to Paul's ministry and conversion even, but were written at a later time, and in the Pauline epistles we have earlier glimpses, perhaps of a more "rationalistic" character, than those that we have known as canonical. Roman Catholics, that, according to his belief, the substance of the Gospels was known and received long before they were transcribed, or reduced to form, by Matthew, Mark, Luke and John, and therefore must have been a part of the canon. Paul's letters were not borrowed from the Gospels, "abundant in disclosure of personal feelings, of biographical incidents, of changing moods of thought, of outward and inward conflict. They are addressed, in part, to young communities, scattered over a vast area, and consisting of different classes and social strata." The whole fermentation of this new life, the complex, the heart-burnings, the noble inspirations, the grievous factions, the imperfections, the theological heresies and practical immoralities of this apostolic age.

It has been lately said that Paul had no personal knowledge of Jesus; he does not dwell on His miracles, nor repeat His parables, nor give any strong evidence that he was acquainted with them by tradition. How his

conversion, not so exclusively supernatural as commonly represented, affected his immediate thought and purpose, he does not know. When revealed to him that he was to preach the glad news among the Gentiles, he conferred not with flesh and blood; he kept aloof from Jerusalem and the apostles, and went to Arabia and then back again to Damascus. Three years elapsed before he entered Jerusalem, became acquainted with Peter, remained with him fifteen days and met James "the brother of the Lord." The region of Syria and Cilicia were the field of his active and successful labors for eleven years, when he repaired to Jerusalem again to protect himself and the Gospel he preached against the machinations and personal hostility of those who wished to "pervert the Gospel of Christ."

The earliest of the Epistles of Paul which survive were written fourteen or fifteen years after his conversion, and the period of authorship of all was included within nine years. It would be an interesting problem to strive to reconcile apparent discrepancies and contradictions. Paul said that "we beloved brother Paul wrote letters in which were some things hard to understand, and which the ignorant and unstable wrest as they do the other Scriptures to their own perdition." "We shall see later that "brother Peter" did not and said some things that were "not of the square," and received, as they deserved, rebuke and antagonism.

Judaism, however enlivened by some modern writers, perhaps with reason, as embodying, in the teaching of Moses, the true principle, the supreme code, the nucleus of national life, was as a religion narrow and racial. Its adherents, even after they were called Christians, did not surrender their exclusivism without a hard struggle. The expansion of the racial and national as he says in Galatians, he had been in the chariot of Galatia had been called in the grace of Christ. It cannot be denied that Paul, in some of his writings, has been more variously misunderstood and misinterpreted than any other teacher except our Lord himself. Paul is an individual, idiosyncratic, his own method of argument and explanation, his own truth, and he taught differently from the other apostles. Each saw from a different standpoint, wrote for a different class of readers, for somewhat of a different purpose, one giving more prominence to certain truths than the others, and the modes of their teaching are not contradictory but various, and, properly understood, they make up the unity of doctrine and of the faith.

Few things in the early history of Christianity were more interesting or surprising than the visit of Paul and Barnabas to Jerusalem. Certain members of the church in Jerusalem had their tender consciences greatly disturbed on account of the irregularities of the sister church in Antioch in refusing to circumcise the Gentile converts. Paul and Barnabas, by expounding their arguments, succeeded in convincing the members of the church. It was thought advisable to send messengers, Paul, Barnabas and Titus, to confer with "the mother church" about this troublesome question. After a journey of three hundred miles, the "church, apostles, presbyters" at Jerusalem were convened, and Paul and Barnabas were invited to talk over the matter. This was not a synod or council, with ecclesiastical authority, but an assembly for consultation. Paul and Barnabas told the story of their success in preaching the Gospel to the uneducated Gentiles, and of the angelic intervention which had been the result of their mission, with which they had been entrusted. Paul, Peter and John, "agreed to be pillars," gave the right hand of fellowship, and chose a delegation to bear a letter to Antioch, which bore witness to the ritualism and an approval of the Gospel, and that they were to be of no account in the future. This conference seemed to have settled for the time being the discussion, and precedents were found in Joppa and Caesarea for the vital principle that

the Gentiles, instead of having put upon them an unbearable yoke of estate Jewish ceremonies and Mosaic incumbrances, were to be saved through the grace of the Lord Jesus in the same manner as themselves.

To a careless reader of the second chapter of Galatians, it makes the impression that Paul did not defer to the authority of the "pillars," or recognize in them any superior apostolic rights and privileges. He certainly dwelt with earnestness and boldness on the sources of his own faith and apostleship, which were quite apart from those of the trio. Some critics argue that the repeated use of "we" had hidden a quiet sarcasm, or an asserted unwillingness to be condemned because of a lack of identical commission.

The dispute between Paul and Peter afterwards in Antioch is full of instruction, and from it practical lessons may be learned for present use. The action of the conference at Jerusalem was not conclusive on the Jewish participants. "Ritual exclusiveness—refusal to partake at table with the unclean—was retained and enforced with jealous vigilance." Paul said that "we beloved brother Paul wrote letters in which were some things hard to understand, and which the ignorant and unstable wrest as they do the other Scriptures to their own perdition." "We shall see later that "brother Peter" did not and said some things that were "not of the square," and received, as they deserved, rebuke and antagonism.

Some extenuation for Peter and others, in adherence to law and ceremonialism, may be found, if we will consider how many there are who ascribe magical efficacy to baptism and the Lord's Supper. A kind of spiritual transmission is ascribed to the water, while baptismal words were uttered with monotonous repetition. When a father refused to be baptised or have his son baptised, the missionary begged to give the boy sugar, and putting it into water he let a drop fall on the child, pronouncing at the same time the sacramental words (p. 97). Unfortunately, many Catholic missionaries, and not only missionaries who accept the dogma of baptismal regeneration. If good men, learned men, attach much spiritual significance, in the way of salvation or Christian perfection, to sacraments, to ordination, to apostolical succession, to ecclesiastical traditions and authority, we need not be too severe in condemnation of those who adopted errors, perhaps, not so serious. The destruction of Jerusalem, the breaking up of the Jewish nation, the extension of the Gospel among the Gentiles, the scattering of diverse nationalities in new churches, having universalising influence and tended to settle questions which lingered with such persistency. Paul broke down the middle wall of partition, and preached Christ the Saviour of all who accepted Him. "It was," said Gould, "a matter of necessity to him that the Gospel should be translated into the terms of universal Spirit. The power indwelling in him was, as it had always been, God, but it was God in Christ" (Kiffin).

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

BOOKS. MISSION PROBLEMS AND MISSION METHODS IN SOUTH CHINA. By J. C. Gibson, M.D., D.D. Illustrated, 13mo, 323 pp. Chicago: Fleming H. Revell & Co. Price \$1.50. The Free Church College of Aberdeen, Edinburgh and Glasgow have lectureships on Evangelistic Theology. The General Assembly appointed Dr. Gibson, of Glasgow, missionary in Szechow, China, to deliver one course. He lectured upon Evangelistic Theology as connected with the mission problems which arise before the missionaries in Southern China. Dr. Gibson is a man of known ability. His experience is great also. It would be impossible for such a man to speak without giving valuable information, and stirring men up to more earnest and efficient work. Dr. Gibson sets forth clearly the evils which result from the treaties which enable appeals to be made to foreign consuls for Chinese citizens who possess the Christian religion.

There ought to be no distinction. Religious freedom requires that all citizens of a country shall be treated alike without any regard to their religious views. Much harm has been done by the French Catholics making use of the power given to them by these treaties. We can not in the best way on the subject of China which we have seen.

PITFALLS OF THE BALLROOM. By George F. Hall.

Laird & Lee, of Chicago, have just published this book, by the well-known lecturer and author, preceded by a strong endorsement by the famous evangelist, Sam P. Jones. The book is a masterly presentation of a subject which has attracted great attention from leading church organizations and thinkers all over the country. The dangers of this alluring form of recreation, dancing, as practiced in the present time, are considered here with a breadth of reasoning and a purity of tone that render it a most valuable addition to the husband and mother's library. A number of quotations from the works of celebrated writers on the topic add greatly to the power of the author's arguments, and, in the eyes of many, will make them practically invincible.

CODEX CHRISTI, or, What would Jesus have me to do? By W. E. Dawson, LL. B. 13mo, 177 pp. Chicago and New York: Fleming H. Revell Co. Price \$1.25.

We like the question, "What would Jesus have me to do?" except that we cannot abide calling the Lord "Jesus" nor that he is no longer walking the earth as a man. But the question is the one for all Christians to ask, and not inquire what the Lord would himself do. For he is God, and has divine and absolute sovereignty which no creature can have. Our Dawson has put together what the Lord has said in regard to the duties of men. First, of course, our duty to God, and then our duty to our fellowman.

Dr. Dawson has only written a note in each chapter. For the rest, he lets the Lord Jesus do the talking. He goes to the end, and says on our duties, and hence the book is intensely practical, and will prove a great help.

THROUGH GRAY TO GOLD. By Charlotte Murray, author of "Marial Malone." 13mo, cloth, illustrated. Philadelphia: The Union Press. Price, \$1.25.

This book is by a writer who is known the world over by her religious poetry and writings, and while much might be written of the valuable teachings to be gleaned from the book, the best that could be said would not convey to other minds the beauty, wholesomeness and attractiveness of the characters, and the lessons to be learned from them. It is a book Christians should place in the hands of their friends as an antidote for the noxious novels of the times.

MAGAZINES.

Readers of the September Century will not complain of any lack of variety in its contents. The opening pages of the magazine are taken up with an illustrated paper on "Mid-Air Dining Clubs," by Cleveland Moffett, who feels quite at ease on the top floors of twenty-story sky-scrapers, after his recent experiences with steepie-climbers, bridge-builders, and other followers of "Caesars of Danger and Daring." David Gray describes the Pan-American Exposition under the happy title, "The City of Light." Some of the many pictures in this article are from the hand of A. Castaigne, who illustrated for the same magazine the World's Fair at Paris and Chicago. Louis Philippe in the United States," by John Jay MacGregor, who traces the footsteps of the exiled prince who became King of France and his two brothers, on a memorable visit to this country a hundred years ago. "The Crown of the Continent," to which George Bird Grinnell directs attention, is a little-known region of Northern Montana where warm water flows to the Arctic and the Pacific Oceans, and the Gulf of Mexico. "Fighting Frost," is a paper of scientific interest and practical value by Alexander McAdie, who puts little faith in cannon as a destroyer of hailstorms. In the fourth of his chapters on Daniel Webster, Prof. McMaster sums up the character and achievements of the great constitutional orator. Fiction abounds; the conclusion of Irving Bacheller's "D'ri and I," coming simultaneously with the beginning of Bret Harte's "Trent's Trust"; besides which there are a number of short stories, including two bits of humor in "How I Saved Ben," by the veteran Law Wallace, and "The Assassination of Coby," by a new-comer, Alice C. Hegan.

The most interesting thing in the American Review of Reviews for September, is Park Benjamin's sketch of the life of Admiral Schley. The story stops at the time when, standing by the side of the only man—Johan Ellis—who was killed in the battle of Manila Bay, Schley said to those who were about to throw the body overboard, "No, boys—no—not that—not that—put him there beside the turret and cover him." God knows we owe him Christian burial. Few people have any idea how much Admiral Schley had done in the war, before the war was over. He would have fallen under the displeasure of the pink-tinted naval clique in Washington, is greatly to his credit.

(See additional literary on another page.) CONFIDENCE is a plant of slow growth in an aged bosom.—William Pitt.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 22.

TEMPERANCE LESSON.

Proverbs 23:29-35.

MORSE TALK.—"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20:1.

This is one of the most graphic of descriptions. A drunkard can see himself as others see him in this mirror. The chapter is the advice of a father to a son, warning him against the perils of the society in which he would find himself in life.

"Who hath weal? Who hath sorrow?"—The Hebrew words translated weal and sorrow are interjections. "Who hath oh? Who hath alas?" A strong description as if of woe too great for human language. They are many as well as great. Woes of body and of mind—and woes utterly unreasonable because they are brought upon a man by his own senseless and deliberate folly. If a man had never seen a drunkard, and if he was made a confirmed sot by one drinking, one might have patience and pity. But men begin drinking with warning examples all round them, and it is only by continued drinking that they become confirmed drunkards.

"Who hath contentions?"—Drunkards are quarrelsome—this is the idea here. They have contentions also between their appetites and their consciences; contentions with those who would turn them from their evil ways; a contention with God and his law.

"Who hath babbling?"—The most intelligent man talks silly when under the influence of liquor. Drunkards reveal secrets also. The word also means complaints—complaints of his own conscience, of his fellows, against God. "Who hath wounds without cause?"—Fighting on slight provocation which would not have moved him had he been sober.

"They that tarry long at the wine."—Men drinking all night. They indulge in weeks which sometimes last for weeks. "They that go to seek mixed wine."—Go to saloons, in modern language, and drink wines made strong by drugs. Mixed drinks cause speedy intoxication. All sorts of poisonous things are put into the liquors of the present day and make them more deadly by far than the liquor of the same name fifty years ago.

"Look not thou upon the wine when it is red."—The wines of Palestine were generally red, and red wine was esteemed most. The command is not to put one's self in the way of temptation. Do not even look upon strong drink—stay away from the places where you will be tempted.

"When it giveth his colour in the cup."—It might be well for the benefit of scholars who do not know the reason, and who are often puzzled by the use of the pronoun "his" in such cases in the Bible for the teacher to explain that, when our version was written, the pronoun "his" had not been introduced into the language. He was used as the neuter possessive as well as the masculine.

Catarrh

Is a constitutional disease. It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs, disturbs the stomach.

It is always radically and permanently cured by the blood-purifying, alterative and tonic action of

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit.

HOOD'S PILLS ARE THE BEST CATHARTIC.

For "colour" the Hebrew is "eye," referring to the sparkling of the wine. "It is as though the cup had an eye which glanced at the drinker with a fascination he did not resist." "When it moveth itself aright."—Goes down the throat smoothly and pleasantly. One who knew nothing of the terrible nature of strong drink might be deceived by the color and the sparkle of the wine, as a child by the rattles of the snake. Avoid the beginning of drunkenness by total abstinence. Not only refrain from touching, but even from looking upon it. A man who does this is safe, and he alone.

"At the last it biteth like a serpent."—Whose poison is deadly. The East is greatly cursed with poisonous reptiles, some of which are beautiful in color. "And stingeth like an adder."—Which lay coiled up in the dust, unseen and unnoticed, ready with its deadly fang. Thus strong drink overcomes a man who imagines that he is safe from danger.

"Thine eyes shall behold strange women."—Liontousness is a constant companion of drink. The words also mean strange things—a reference to the horrors of delirium tremens. "Thine heart shall utter perverse things."

The word perverse comes from the verb to turn things upside down. A drunken man's ideas of right and wrong are confused; he will utter words he would not dream of when sober. His words are confused also and stammering. How a man who has ever seen another drunk, and seen what an utter fool he has made of himself, can drink, is one of the mysteries of sin.

"As he that lieth down in the midst of the sea."—Comments on these words. They may refer to the unconsciousness of one who is in the depth of the sea, hopeless and helpless; or to one tossed about in a ship on the sea. The drunken man is compared "to one who is drowned or drowning, who is cut off from all his former pursuits and interests in life, and has become unconscious of surrounding circumstances." There may be a reference to the rolling, unsteady gait of the drunkard, but that is doubtful.

"Or as he that lieth upon the top of a mast."—A place of the greatest danger, where no man in his senses would lie down. In just such deadly danger is the drinking man, and his folly is greater than that of the man lying down on the mast head.

In the next verse the drunkard speaks. He is vaguely conscious of the things which happened during his carousal.

"They have stricken me, shall thou say, and I was not sick; they have beaten me and I felt it not."—This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken and not made sick; he has been beaten, but he felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very

drinking habits dull the conscience and harden the heart."—Palmist.

"When shall I awake? I will seek it yet again."—Nature forces him to sleep off a debauch, but he regrets the time he must spend in sleep. So far from being penitent and ashamed, he is anxious to get to drinking again as soon as possible.

The Bible does not favor the sentimental view that the drunkard is the poor victim of others who are the guilty ones. The Bible represents him as a criminal, and a very vile, contemptible and hardened one. A little more Scriptural talk to drinking men would be a good thing, and a great deal less of coddling sympathy.

NOTES FROM EAST CONCORD ASSOCIATION.

The East Concord Association held its sixth annual meeting with the Middleboro church August 30 and 31.

Ed. G. R. Evans preached an excellent introductory sermon on "Faith," using Hebrews 11:3 as a text. The sermon was helpful and enjoyed by all.

The call for letters was responded to by only about half of the churches, and the number of delegates was consequently, very small.

The election resulted in the choice of J. R. Sampson for moderator, J. O. Browning assistant moderator, W. T. Robbins clerk and W. H. Gagle assistant clerk.

Funding the preparation of their reports by the committee, Bro. J. G. Boy preached a strong sermon from Romans 3:21, 22. At the evening session Bro. Boy also presented the cause of missions in his usually attractive manner. To the regret of all, he could not remain during the whole session, but left us Friday night.

The association was delighted at the presence of Bro. Geo. H. Cox. His presentation of his work for aged ministers will assure it a warmer place in our hearts.

We were also blessed in having with us Prof. Noe, of the Theodore Harris Institute at Pineville; Prof. Wood of Williamburg; and Prof. Ayers, of Georgetown. All three of these brethren made addresses which were up to the very best, and made friends for their respective schools.

Prof. Wood delivered a lecture on Saturday night on "The World's Call to the Church." It was very learned and fine indeed, but the fodder was too high for the rest of us poor mortals.

The association appointed an Executive Board with the express understanding that a good collector was to be put into the field this year. This is a much-needed work, and it is to be hoped that the right man will be found and the work well done.

The next session of the association will be held with the Mt. Hebron church on Friday and Saturday before the first Sunday in September, 1902. Rev. J. C. Browning is to preach the sermon. C. M. Rupp.

As rivers carry dew-drops trembling on the edges of the petals and ready to fall at the first puff of wind or brush of bird, so the heart should carry its burden of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.—H. W. Beecher.

A man's life is just a tarrying in the boat for Christ until we go into the mansion with Christ.

DEGENERATION VERSUS EVOLUTION.

BY HENRY M. KING, D.D.

The law of degeneration appears to be quite as prominent, and in many instances certainly more powerful than any law of evolution. We are all familiar with its operation in the vegetable kingdom, for example, among flower-bearing plants and fruit-bearing trees, and are aware that the uncultivated land quickly returns to sod, but few of us realize the wide extent of its operation even here. Scientists inform us that in the animal kingdom the evidence of the working of this law is scarcely less striking. Philologists, we are told, have long recognized the existence of this law in accounting for certain linguistic facts. And history is filled with the story of buried cities and nations and civilizations, of ancient people so illustrious for their art, architecture, literature and philosophy that the students of the twentieth century of the Christian era find among them their authoritative models and standards of excellence, and yet who deteriorated morally, intellectually and physically, and in some instances have entirely disappeared from among the nations. The history of Egypt, Assyria, Babylonia, Greece and Rome is the history of a decline and a fall, as well as of a rise, of a degeneration following close upon the heels of their high development, and by a law as certain and resistless as any law of nature. The greatness of their glory and achievements is now known principally by the splendor of their ruins.

As bearing upon the central position of the integrity of man's moral nature in all social and national progress, it has been truthfully said, "If the story of those nations who in times past rose to positions of greatness and power and civilization, and afterward fell away, be examined, it will be found, without exception, that what brought about their

MUSCULAR PASTOR.

Quoted from the Boston Herald.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly, Rev. A. F. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make grey matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effect of it.

downfall was a marked moral deterioration." Heeren, the historian of Greece, declared, "Greece fell when sacred things ceased to be regarded as sacred."

But it is not the cause, but the fact of their decline and fall, to which we are especially directing attention. They fall, and fall by a process of degeneration which no "resident forces" were able to resist. Ancient history is, in no small part, made up of the record of social and national decay, and a purely naturalistic student and observer may reasonably question whether in the boasted progress of our day there is the element of permanence, to say nothing of any promise of continued advance.

But there are other facts of science which the evolutionary theory is compelled to recognize and grapple with, viz., the frequent cases of fixeness of type, in which no change has ever been apparent, arrested development, reversion to type, evil heredity, parasitism and other facts which are believed to find their analogues in human life and national history. All of these combine to resist the evolutionary force and narrow the field of its operation very materially. Evolution is not now regarded by its advocates as a law of universal application, covering all the separate forms of life. The definition which the late Prof. J. S. Conte was finally constrained to adopt was "The law of progress of the whole," by which he meant the whole organic kingdom looked at in its entirety.

When, therefore, it is remembered that the law of evolution finds another and an opposing law, the law of degeneration, working simultaneously with it, and working universally and with tremendous and sometimes resistless energy, a law recognized alike by science and history and religion, that it is prevented in its operation and greatly limited in its application by numerous discovered scientific facts, that it has suffered from the start at the hands of its advocates by many vital modifications and still unremoved disagreements among them, and that it has encountered grave problems in psychology, biology, ethics, philology, geology and theology, which it has brought to light but has not been able to solve, surely the thoughtful observer might be justified in saying the theory of evolution is giving itself a conspicuous illustration of "the struggle for existence."

The time may come when it will be accepted as a fact universally, by all scientists as well as by all theologians, that our world is a fallen world, according to the teachings of the Scriptures and not less according to the teachings of Nature, which reiterates the voice of inspiration that "the whole creation groaneth and travaileth in pain together until now," when all men will see that here whatever may have been the original intent of the Creator, when he pronounced the work of his hands "good," the law of degeneration is now in active exercise and needs us everywhere, in the physical world and in the life of men and of nations, that destructive forces work side by side with the forces of life, that noxious weeds grow of themselves, while edible grains taper without cultivation, and that sin and degeneracy perpetuate themselves without extraneous aid, while righteousness and true, permanent progress need the impulse of a divine interposition and guidance.—Zion's Advocate.

Subscription for the Record.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

SEPTEMBER.

Nelson—River View church, Sep. 10.
 Russell's Creek—Trammel's Creek church, Sep. 11.
 South Cumberland River—Welfare church, Sep. 11.
 Sulphur—Hillsboro church, Sep. 11.
 Warren—Cedar Bluff, Sep. 11.
 Boone's Creek—Powell's Valley, Sep. 10.
 Booneville—Hindman, Sep. 12.
 Greenville—Campton, Sep. 12.
 Stockton's Valley—Beech Grove Ch., Sep. 14.
 Stimpson—New Salem church, Sep. 17.
 East Lynn—Mt. Washington church, Sep. 18.
 Salem—West Big Spring church, Sep. 18.
 Freedom—Cave Spring church, Sep. 20.
 Irvine—Blanton's Flat church, Sep. 20.
 Second North Concord—Rife's Creek church, Sep. 20.
 South Union—Wolfe Creek church, Sep. 21.
 Edmonson—Silent Grove church, Sep. 25.
 Landmark—Drowning Creek church, Sep. 25.
 Severn's Valley—Nolynn church, Sep. 25.

OCTOBER.

East Union—Old Poplar Creek Ch., Oct. 1.
 White's Run—Bramblett church, October 1.
 Goshan—Hopewell church, Oct. 2.
 Ten Mile—New Bethel church, October 2.
 Laurel River—Laurel River church, Oct. 4.
 Owen—Elk Lick church, Oct. 5.
 Little Bethel—Cherry Hill church, Oct. 5.
 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—Atemas church, October 11.
 Upper Cumberland—Harlan, October 11.
 West Union—Olivet church, October 12.
 Ohio Valley—Bethel church, Henderson county, Oct. 22.
 Concord—Salem, Oct. 22.
 Blood River—Loest Grove church, near Murray, Oct. 25.
 Graves county—Mt. Olivet church, Oct. 25.
 Goose Creek—No minute.
 South Concord—No minute.

If changes or corrections are needed please write to the paper.
 J. K. NUNNELLY,
 Secretary.

CUMBERLAND RIVER ASSOCIATION.

The eighteenth annual meeting of the Cumberland River Sunday-school Convention was held with the Flat Lick church, ten miles from Somerset, in Palski county, Ky. Bro. E. B. Caldwell, moderator; W. P. Reynolds, clerk.
 Devotional exercises. Interesting discussions on live Sunday-school topics were had and quite a beneficial session was held. The welcome address was delivered by Rev. T. M. Smith and responded to by Rev. Ira Partin.

WEDNESDAY, SEPT. 4.

The ninety-second annual meeting of the association convened. Bro. Nathan Buchanan moderator and Bro. E. B. Caldwell, Jr., clerk.
 Messengers from all the churches in the association were present with letters.
 The visiting brethren present and recognized were Bro. Geo. Cox, J. G. Bow and H. Dillon Short.
 The day was devoted to regular work. At night Rev. Ira

Partin preached a powerful sermon on "Baptism."

The old officers of the association were re-elected.

The third was devoted to hearing reports of the different boards, discussions and resolutions.

The association adjourned to meet Tuesday before the first Saturday in September, 1902, with the Olifty Grove church.

H. D. S.

CENTRAL ASSOCIATION NOTES.

Rev. W. M. Stallings will furnish a report of the proceedings. Bro. Stallings, during the last twelve months, preached twenty-four weeks in protracted meetings, in which there were 165 conversions, and he received into the fellowship of the churches to which he preaches thirty-five. He preached the introductory sermon of the association, and all were pleased and edified.

Rev. R. L. Purdon preached the missionary sermon. His subject was "The importance of repentance. It had the old-fashioned Scriptural ring. He is one of our ablest preachers.

Bro. Apollon Hourigan is one of our most prominent laymen and a life-long subscriber to the *Western Recorder*. He has raised a large family, and as a member of the family married—and they all marry—he starts them with a copy of the Bible and the *Western Recorder*. This is an example that other parents would do well to follow.

The meeting was held with Stewart's Creek church. Bro. Earl D. Sims is the popular and efficient pastor. Judge Solomon, of Springfield, presided with his usual ability, and J. R. Ereding modestly attended to his duty as clerk. We enjoyed the hospitality of Bro. J. T. Burdette, also was entertained at the home of Deacon B. O. Durrett.

There were several visiting brethren. Among them Deacon W. W. Iogram, of Russell Creek Association, and Pastor Green, of Greensburg. Pastor Swope, of Springfield, preached at the stand, and all who heard him were greatly pleased with his sermon.

Dr. A. C. Graves, pastor at Lebanon, was in attendance and greatly contributed to the interest of the meeting.

Bro. Hall, pastor at Muldragh Hill church, was present. He is having a good meeting, being assisted by Rev. T. M. Green.

Bro. L. B. Arvin is a young man of piety and zeal, son of Rev. W. Arvin, of precious memory.

Bro. J. B. Terrell, was on hand. It was under his leadership that the new building was erected. It was a profitable meeting, and the order was good.

On returning to Louisville it was my pleasure to spend a night at the beautiful home of Bro. E. R. Gray, in Washington county. The finest tobacco I have seen in my travels over the State is on his farm. W. P. H.

REV. P. T. HALE, D.D., passed through Louisville last Thursday evening on his way to take charge of the Third church of Owensboro. We cordially welcome Dr. Hale and his family back to Old Kentucky, where he is affectionately remembered as a successful pastor, and where he found a noble wife, the daughter of Deacon Bollinger, of Mayfield.

Discipline is a great schoolmaster. It teaches many things, among them the greatest of all attainments—the power to pray.

DOCTRINE.

The New Testament Scriptures lay great stress on doctrine. The early church "continued in the apostles' doctrine." They were admonished not to be "carried about by every wind of doctrine." "All Scripture is profitable for doctrine." "Take heed to thyself and to the doctrine." "Speak thou the things which become sound doctrine." "Charge them that they teach no other doctrine." These passages, and many more that might be cited, conclusively attest the emphasis laid by the Scriptures themselves upon doctrine.

Significantly enough and sadly enough, it has come to pass in these latter days that doctrine is habitually disparaged, as if it were a matter of but small account, and often indeed is positively denounced under the odious name of dogma. Not doctrine but duty, not creed but conduct and character, such we are told with endless reiteration is the demand of the times in which we live, as if ever there were duty not rooted in doctrine, or character not molded by creed.

It is not so much the man that holds the creed as the creed that holds the man and dominates his destiny. Men are what they are because they believe what they do. The most mischievous doctrine that was ever invented by the devil is that modern fad which, under the specious name of liberalism, inculcates universal toleration of all the myriad forms of faith of which the world is full.

What fools were the fathers in contending so determinedly for the faith once for all delivered to the saints, when any old faith would do quite as well. What a bigot was Elijah in denouncing the worshippers of Baal when it was only apparently a question of names and forms of worship. And how narrow and ungracious was Nehemiah when he refused to come down from his work on

KNOWLEDGE OF FOOD.

Proper Selection of Food Important to Human.

The feeding of infants is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts Food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in the stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time, which permits the starch to grow, and change the starch into grape-sugar. This presents food to the system ready for immediate assimilation.

In especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

the wall to join with Sanballat and Tobiah and Gershom and a lot of other heathen in some sort of parliament of religions which they proposed to hold. And how intolerant was Paul, who imperatively insisted that the Gentiles should turn from their dumb idols to serve the living God, and that even the Jews should accept of Jesus Christ, whose name was the only one given under heaven whereby they could be saved. His heart's desire and prayer to God for Israel was that they might be saved, but he knew of no other way than that which was proclaimed in the Gospel.

But Paul lived a long time ago, and the advanced thinkers of today have naturally enough gotten a great way beyond him. He does, indeed, in the name of the Lord, pronounce a curse upon anybody who promulgates another Gospel, but this is supposed to be only an additional illustration of the narrowness and bigotry of the age in which he lived. Considering the trend of the thought of our time in respect to doctrine in general, it need not surprise us to find that there is still greater contempt for the doctrines that differentiate denominations.

True there is a form of covenant entered into upon uniting with the church, and repeated monthly afterward, but the terms of it are scarcely listened to, and the obligations it implies sit lightly on the conscience. Denominationalism and sectarianism are supposed to be synonymous, and the less of that sort of narrowness the better for Christendom.

If Baptists ever had a mission it is presumably accomplished, and the few faithful souls who still take our Baptist papers and stand up for Baptist principles, are regarded as fossiliferous remains of an age now happily long since past.

Undenominational religious papers by the thousand furnish the weekly reading matter in our Baptist homes, and undenominational lesson helps by the ton are being dumped into our Baptist Sunday-schools. It requires no prophet's ken to foresee what the end will be if this suicidal policy be persisted in. It is therefore with profoundest satisfaction that we had the indications of a turn in the tide, and the declaration in many quarters of a desire and determination, in the future formulation of our Sunday-school lessons, to give greater scope and emphasis to the enumeration of the things that are most surely believed by us as Baptists.—Baptist Teacher.

TEXAS LETTER.

Things are moving along well on Baptist lines in our State now. Notwithstanding the extremely hot summer and the drought, yet the Baptists have been very busy.

This is the season for the annual meetings of the associations. East Fork Association held its annual gathering with our church here (Terrell), and the body was organized by electing Bro. T. J. Isbell, a layman, moderator, and Bro. O. E. Jackson clerk. The usual reports were made. Bro. J. M. Gaddy collected \$891 for the General Convention for State Missions, and Bro. Newburn raised \$336 for the Missionary Association. The meeting was very harmonious and prosperous—one of the best meetings this body has had for some time. While the drought has no doubt hindered the liberality of the people, yet the letters showed the churches to be in a healthy condition financially and spiritually, and showed quite an in-

crease. Several new churches were admitted into the body. The next meeting will be held with the church at Elmo.

AMONG THE CHURCHES.

Pastor Black, of Rockwall, has just had a good meeting with his church. Quite a number added to the church.

Rev. L. E. Masters, missionary pastor at Lawrence, held a good meeting at that place, and a church of twenty members was constituted.

Pastor Edwin Harris has had good meetings with his churches.

Pastor McCall, of Plano, has had a good meeting with his church. He was assisted by Bro. Oates. Quite a number of additions were had to the church.

Great revivals have been held all over the State, and great numbers have been converted and added to the churches. "The Lord has done great things for us, whereof we are glad."

STATE MISSIONS.

The work is being pushed to a grand success under Dr. Gambrill's management. The State Convention will meet at Fort Worth, and it is hoped that we will be able to go up to the convention with all indebtedness lifted and money in the treasury.

OUR SCHOOLS AND COLLEGES.

are all prosperous. Baylor is to have a Bible department, which will be a great help to the school.

The writer has been engaged in revival work for some time, and the Lord has graciously blessed him in leading a great many to Christ. The Gospel tent has been used, and great crowds have attended the meetings wherever he has gone. He has not been able to reach nothing like all the pastors who wanted help.

The West Paris church has unanimously called the writer for full time, and he has accepted and will enter on his duties at once.

Wishing the Recorder success, I am yours in the work,
 J. H. MYERS.

BRO. H. DILLON SHORT represented the Recorder and Baptist Book Concern at Cumberland River Association, held with Flat Lick church. He feels grateful to Bro. J. B. Hale, who said publicly that he saved \$50 on a sale of a bunch of cattle by consulting the farm items of the Recorder, and, more than that, he is posted on Baptist doctrines and Baptist church polity, and he would not do without the Recorder if it cost him \$10 per year. There are thousands like him. Bro. Short found a host of friends of the Recorder and brought a fine report to the office.
 W. P. H.

DEAR RECORDER—I see a piece in your paper of August 15, written by W. L. Stanton, headed "Old Landmarks," and I have to say that I endorse every word of it; and I see near the bottom where he says that he believes that the Baptist Book Concern would do a grand work to reprint, and circulate "Old Landmarks," reset, and the "Origin of Easter," by the Recorder. If so, be sure and send me a copy of each. Capt. Geo. W. Naron, of this place, an old and staunch Baptist, who read it, says also that he endorses it, and I think all true Baptists ought to do the same.
 Yours in Christ,
 JOHN M. THOMPSON.
 Mabon, Miss.

THERE IS NO grief like the grief which does not speak.—H. W. Longfellow.

WORKMAN OF GOD, O LOSE NOT HEART.

Workman of God, O lose not heart, But learn what God in like: And in the darkest battlefield Thou shalt know where to strike.

Thrice blessed is he to whom is given The instinct that can tell That God is on the field when He Is most invisible.

Blind, too, is he who can divine Where real right doth lie, And dare to take the side that seems Wrong to man's blindfold eye.

God's glory is a wondrous thing, Most strange in all its ways: And of all things on earth least like What man agree to praise.

None on His justice, downcast soul, Mine, and take better heart: Back with thine angel to the field, And bravely do thy part.

For right is right, since God is God; And right the day must win; And doubt would be disloyalty, To falter would be sin.

-Sol.

OUR PULPIT.

THE SECRET OF WELL-BEING.

BY ALEXANDER MACLAREN, D. D.

"The Lord was with him; and he prospered whithersoever he went forth."—2 Kings 18:7.

That is a grand summing-up of a life. It is Heseekiah's experience which is thus gathered together in a couple of clauses. It may be ours if we like. Heseekiah fought his way to it, for his father was one of the worst kings that ever sat on the throne of Judah; and he himself began to reign at a time of national decadence and degradation. He struggled up from darkness that covered the people into the clear light of fellowship with God. So may we.

But my text begins with an "and," which throws us back upon the previous words. Here they are: "He trusted in the Lord" comes first; then, "He clave to the Lord, and departed not from following him, but kept his commandments.... and the Lord was with him." Yes, of course. So here are three things: the possible Divine companionship, what brings God into a life, and what God brings into a life. "He trusted"; "he clave"; he obeyed; "and the Lord was with him, and he prospered whithersoever he went." So may we. Now, just a word or two about each of these three things.

I.—THE DIVINE COMPANIONSHIP.

"The Lord was with him." Of course, he is not far from any of us; for "in him we live and move and have our being," as said Paul. But two people may be very near each other, and yet be infinitely far from one another. And it is possible—and, alas! it is the experience of hosts of us—to be in fact all compassed about, like a frowd of seaweed in the sea, with that ocean of the Divine presence, and yet to be at an indefinite distance from God. We need to understand what presence and absence mean, and not to import into the deepest regions of human experience the vulgar notions which are derived from bodily localization. We need to remember, too, that when the Bible speaks of God as being with a man, it is not merely a rhetorical form of saying that help is granted from God to man that is doing his work honestly, and in dependence on him. That help is the issue of the presence; but the Presence itself is something infinitely deeper.

We cannot adequately speak of it, only this we may be sure of, that nearer to us than our flesh, closer to us, I was going to say—and though it is a paradox it may be a truth—closer to us than ourselves, we may have the loving gracious Presence of the gracious and loving God. Life changes, and everything becomes solemn, and great, and beautiful, if we realize that. And why should we not realize it?

His presence with us does not depend upon our consciousness of it, thank him for that; but the blessing of his presence does depend on our being aware of it. But how many of us go through life, day in and day out, and never feel that he stands by our side. Heseekiah was a busy king, a great warrior, and a great builder. God's presence is not interrupted by any secularities of our vocation; but our consciousness of it is interrupted by the secularization of our spirits. He may be with us in all daily duty. The sun is there, though the fog-bank and the sea-mist come rolling up and shut it out, and darken all the landscape. Jesus Christ was by the side of the two men that were travelling to Emmaus, when they knew him not. But a Christian man or woman who is not conscious of the Divine Presence, is living beneath the height of his or her possibilities and responsibilities. Brothers, I put it to you and to myself, do we carry God into all the dusty paths of common life? And do we pull ourselves up often, in the midst of our most secular avocations, and say to ourselves, "I feel—as the tremulous needle of the compass is aware of the presence of a mass of iron near it—I feel the thrill of this 'encompassing God.'" I spoke of a frowd of seaweed compassed by the ocean, and it curls up and clogs itself together, and all the delicacy and depth of its coloring go when it is dry and crackles. Put it back into the water, and it opens itself out, and its lovely olive-greens and sunset reds and deep yellows show themselves again. Plunge yourselves into the ocean of God, and you will be twenty times as fair and as strong and as blessed as ever you can be if you withdraw yourselves from him. "God was with him." "Lo! I am with you always, even unto the end of the ages."

And now take another point. Notice

II.—WHAT BRINGS GOD

I have remarked that my text, by the "and" at the beginning of it, is hooked on, as being their consequence, to the previous words. These are very instructive, if we note their sequence as analyzing for us the steps in what the mystical teachers call the "practices of the presence of God." They give three stages. First comes "he trusted"—faith brings God. Then follows "he clave" to him—persistent adherence and desire brings God. Nature abhors a vacuum; God abhors it more. When a man opens his heart, God rushes in to fill it, as surely as when you dip an empty pitcher into the sea you bring it up filled with water; whereas, if you put a bit of bladder over it you might dip it in a million times, and bring it up as empty as when you let it down. Desire brings God. It is impossible that any man should wish more of Him than he will receive, if only his wishing is accompanied with the other things that are necessary. "When thou saidst, seek ye my face, my heart" sprang up in a glad answer, and "said unto thee, thy face, Lord, will I seek," and if

so the prayer will never be uttered in vain: "Hide not thy face far from me." If you want God you can have him. If you have him not it is because you do not desire him.

Last of all, and of consequence of the faith and persistent adherence, comes "he obeyed." "How is it that thou wilt manifest thyself unto us, and not unto the world?" The answer is, "If a man love me, he will keep my commandments, and my father will love him, and we will come unto him, and make our abode with him." Faith alone, or desire alone, if they could be conceived as existing alone, would not bring him, and will not keep him. "How can two walk together unless they be agreed?" If you will go your own way, when God says to you, "Here lies my way," you must needs part company. But if you say, "I will follow thee whithersoever thou goest," and break down the self-will, which is the strongest barrier to keep God out of a man's heart; then be sure of this, that going on the road that he has appointed, you will go on the road where you will meet him. These three, in the order in which this historian puts them, are the things that bring God—trust, desire, obedience.

Do you notice that the writer does not say a word about going up to the temple, or worshipping, or praying. All these acts are helps to bringing God, and to realizing his presence. But if there is one thing more characteristic of the Old Testament than another 'tis that its most saintly saints were its busiest men, and that the type of religion, which we get in the Old Testament, numbers warriors and shepherds and fig dressers and kings; but none of them the mere ascetics, nourishing a sequestered life, filled with acts of outward worship, whom a great deal of modern Christianity seems to think of as the kind of people that have the greatest likelihood of getting God to be with them. There is encouragement for us that have to toil and moil in our daily lives. Some of us say, "Oh! if only I had leisure, and time to meditate and commune with God in prayer, then I should be able to realize his presence." Some of us fancy that the way to realize that presence is to engage in such an act of worship as occupies us now. It is a poor affair if the only place where you find God is in a chapel. The daily duties bring us nearer God. Do not forget that he abode with whom it is said here, as the summing up of his life, that "God was with him," was a busy builder, or a brave fighter, a much-occupied king; and in his daily life found what you and I can find, if we will, in the commonest and most secular avocations, a means of coming closer to our Father in heaven. Trust, desire, obey, and you will be knit to God and God to you.

III.—WHAT THE PRESENCE OF THE DIVINE COMPANION BRINGS.

The two "ands" in our text unite successive links of the chain of sequence. "And the Lord was with him; and he prospered whithersoever he went." Christianity, real religion, which is nothing more than this continuous consciousness of the divine presence, has a direct tendency to promote even the lower kinds of prosperity which the world seeks after. It is better, on the lowest grounds, to be good than to be bad. It is better, on the lowest grounds, to carry the thought of God into life than to live stungly amidst the whirl of external events and duties. And

we all know that, though with many exceptions, as necessary for our discipline, still on the whole, the dispositions which are cultivated in the man who is ever aware of God with him, are such as in the main, and on the general, and in the long run, do contribute to the material well-being of individuals and of nations.

But, as we have to get rid of mere sensuous ideas when we talk about God being with us, so we have to get rid of more sensuous ideas when we talk about the prosperity that comes from his presence. Heseekiah had his own share of what people call disasters. He was not always prosperous. There was once the Assyrian camp outside the walls of Jerusalem, and he was reduced almost to desperation. He had that great sickness, where he behaved in a very cowardly and effeminate and selfish fashion. And yet, on the whole, "God was with him, and he prospered!" Yes; for the invasion drove him nearer to God, and he then felt more of the divine presence. And was not his sickness a part of his "prosperity"? Yes; because after it he might have said with another psalmist, "Before I was afflicted I went astray, but afterwards I kept thy words." If God is with us, then all winds will be fair, and everything be for our good. If God is with us we shall be able to discern the underlying "prosperity" through the darkest, thickest folds of visible adversity. And if God is with us we shall be able to bear everything so as to make it help and prosper us. Two men may be in two boats, with the same wind blowing, and one of them knows how to manage his sail and his helm, and he can go almost right in the teeth of the wind, making it, even when it is most antagonistic, subserve his purpose; but the other man, having his sheet less well set, and a less strong and skillful hand on the tiller, goes washing about in the roll, and keeps tack, tack, tacking, and makes nothing of it. If we have God on board, and let him take the helm into his own hands, depend upon it, adverse winds will bear us to our haven. Then shall we look back over all life with something of the feeling with which Genesis tells us that God looked back over the creative week "and said it was very good." That miracle-working presence will turn everything into blessing, and make of evil itself the servant of good. So it will be now, and when the last of our days come, death itself will be an element in our prosperity, for it will change the condition in which God was with us here below, into the condition in which "we shall depart and be with him, which is"—and it is the only thing which is—"far better," than even to have him with us amid the shadows of earth.—Baptist Times and Freeman.

Observe the peculiar character of the grass, which adapt it specially for the service of man, are its apparent humility and cheerfulness. Its humility is that it seems created only for lowest service—appointed to be trod upon and fed upon. Its cheerfulness, is that it seems to exult under all kinds of violence and suffering. You roll it and it is stronger the next day; you mow it and it multiplies its shoots, as if it were grateful; you tread upon it and it only sends up richer perfume.—John Ruskin.

Marked this paper in answering advertisement.



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One reason why travelers to Texas go via Memphis and the Cotton Belt is, that the Cotton Belt is from twenty-five to fifty miles shorter than other routes. This saving in distance makes a corresponding saving in time. Cotton Belt trains carry Buffet Smoking and Library Cars. Chair Cars, Parlor Light. Full information cheerfully furnished on application. G. S. WELLS, Gen. Agent U. P. R. Co., 407 Walnut Street, Cincinnati, Ohio.

THE NEED OF PREACHING THE DOCTRINES OF SALVATION.

Perhaps all thinking Christians have been impressed with the looseness of religious principles and the lack of convictions in the faith and practice of our religion.

Why is it thus? Why is there such ignorance among our people about even the plan of salvation? It is because the preachers themselves, in many instances, have departed from "the old paths" and have a muddy idea of the Gospel.

The old doctrine, which is also the fundamental doctrine, of salvation by grace through faith in the Lord Jesus Christ is among many an antiquated doctrine. The preaching of even this doctrine has always stirred the world, and will always stir it.

The papers state that Eld. Len Broughton, of Atlanta, Ga., has been holding a meeting in New York, and because he preached salvation through Jesus Christ, many of the papers, among them the Independent, have been raising a hue and cry against his preaching, calling the doctrine he preached a medieval doctrine—one that has been exploded, and that is "not up to date."

And here in Minden, La., now we are having a series of sermons from Eld. J. B. Davis, of Tyler, Texas, who preached the doctrine of salvation by grace clearly and simply, cutting out all else, and his preaching has stirred our little town as perhaps never before, and people who profess to believe in the Christ he preaches are very much displeased, as the following facts and correspondence will show.

In the midst of our revival the Methodist announced that they would have a Bible reading on "Apostasy." We asked to take part and were refused, notwithstanding the fact that we had repeatedly called upon them to help us in examining the Scriptures if they so desired. So we sent in the following note to the pastor of the Methodist church here:

"DEAR BRO. SMITH—Eld. J. B. Davis and myself respectfully challenge you to meet Eld. J. B. Davis in oral debate on the 'Preservation of the Believers and Apostasy.' time and place to be arranged to-night or to-morrow. Also let me ask if you will allow us to take any part in your Bible reading to-night? We are anxious to attend if we will be allowed to take any part.

"Fraternally, "E. MILLAR."

February 18, 1900.

To the above was received the following reply:

"M. E. CHURCH, SOUTH, "REV. O. P. SMITH, Pastor, "MINDEN, LA., Feb. 18, 1900.

"Rev Ernest Miller and Eld. J. B. Davis, Minden, La.: "MY DEAR BRETHREN—Your communication of to-day was handed me awhile ago. In reply I will say that the cause of Christ and the salvation of souls, which certainly should lie near all our hearts, cannot, in my judgment, be best served by an acrimonious debate. All this straw has been threshed out long since, and Calvinism has been shown again and again to be an extreme view of the plan of salvation, which has been bolstered up by garbled passages of Scripture, and which is not, in its last analysis, accepted by the most scholarly divines of the world, even in Calvinistic churches. You will pardon our seeming indifference to your discussion of the doctrine of apostasy from night to night, for our people are a religious peo-

ple, interested more in Christ than creed, and we humbly think all your efforts will come to naught unless they are done in the spirit of Christ and for the upbuilding of God's kingdom, disregarding of church or creed. We do not hesitate to say that the debate you propose is not feared at all because of any personal sense of doctrinal unpreparedness, but it is declined because we do not think you will do our position any harm, nor the cause of truth any hurt, by your assaults from night to night. When truth suffers then we will meet any man who is able to debate logically and with some regard for the laws of courtesy, not to say the Word of God, which you have handled deceitfully. And your deception of your hearers must meet you before a higher tribunal than any earthly or ecclesiastical court. We have respect for your opinions, as we have for the opinions of all men, but we beg for the right of private interpretation of the Scriptures, and hold that personal faith in Jesus Christ, 'who by the grace of God tasted death for every man,' is the one condition of salvation. On this platform let us, as brethren, win the world for Christ.

"We have been taught to be polite, and therefore have not responded to your challenges from the pulpit night after night, allowing you and your people to worship God unhindered in your own way. We shall expect the same courtesy if you attend our Bible reading to-night. It is to be led by a layman, and is not a discussion, and, therefore, if you come, as you are invited to do, it is expected that you listen. You can answer at any other place, but our church shall not be turned into a forum; it is too sacred.

"Yours fraternally, "O. P. SMITH.

Here is a square back-down. We are denied the debate and denied the privilege to take any part in the Bible reading which was gotten up in opposition to our meeting.

Here is a sample of the things that develop in our times, and shows that when the Gospel is preached it will create a stir. Will we preach it without fear or favor and take the consequences? Here is one, by the grace of God, who will, for I am set for the defense of the Gospel.

ERNEST MILLAR, Minden, La., Feb. 18, 1900.

LITERARY.

All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.]

MAGAZINES.

Thomas Nelson Page, the famous Southern writer, opens the September Atlantic with a brilliant article on The Southern People and Reconstruction; Charles A. Osgood contributes a thoughtful summary of The Future of Political Parties; and an Emersonian Democrat furnishes Notes on the Coming Political Reaction. John Muir describes Hunting Big Bedwoods; the late W. J. Stillman presents his Theory of Beauty; Lyman F. Powell discusses University Extension; and Henry A. Clapp continues his entertaining stage reminiscences. Miss Johnston's Andrey grows more entertaining and exciting; Alice Brown, W. E. Lighton, and Virginia W. Cloud contribute Stories; Frances Dancaan discusses Japanese Plants in American Gardens; Rollin L. Hartt describes in live-

ly fashion The City at Night (Buffalo); Edith Wharton, Richard Barton and others contribute Poems; and the always timely Contributors' Club closes the number.

Scribner's Magazine for September begins a notable series of three articles, to run through the fall numbers, giving in a condensed and graphic way the history of "The United States Army" as a fighting machine, from Washington's assuming command at Cambridge to the capture of Aguinaldo. The announcement of Major-General Francis V. Greene as the author of these articles will particularly commend them to well-informed readers. General Greene by descent and by actual experience has the closest connection with the Regular Army. He is a collateral descendant of Gen. Nathaniel Greene of Revolutionary fame, and the son of Gen. George S. Greene, who distinguished himself in the Civil War, and he himself is a West Pointer, a distinguished writer on military subjects, and, as everybody will recall, received the surrender of Manila.

Fourteen noted writers were sent by The Cosmopolitan Magazine to the Pan-American Exposition to study the most interesting features with a view to preparing the most beautiful souvenir of any Exposition ever made, from both a literary and an artistic standpoint. To "Mr. Dooley" was committed the case of the Midway. Judge Robert Grant went from Boston to give a bird's eye view of the Exposition in his own most delightful style. Albert Shaw and Nicholas Murray Butler studied the value of the Exposition, and its educational influence. Charles Y. Turner, to whom was committed the color-scheme of the Pan-American, explains the methods by which he has produced such marvelous results. Arthur Brisbane, in his own incomparable way, takes the Incubator Baby and Niagara Falls for his subject. Director-General Buchanan contributes a very interesting paper on the organization of the Exposition. Prof. Papin, Col. David Porter Heap, Ella Wheeler Wilcox, Lavinia Hart, Julian Hawthorne and John Brisbane Walker are among others who consider the various phases of the Exposition. Under the direction of the editors of The Cosmopolitan, 105 photographs were prepared showing every variety of architecture and every phase of life at the Pan-American.

The September number of Table Talk contains some very excellent articles; one entitled "Mushrooms, Their Food Values and Poisonous Properties" goes into the subject exhaustively. It tells you how to detect the poisonous ones and how to prepare the good ones. It is written by Dr. E. Elmer Keeler, an eminent authority on this subject in this country. "Queer, Quaint and Curious Korea" is written by an old traveler, who has, in her travels, gone out of the beaten paths of globe trotters and has given in this article information about the queer customs of these little-known people that will interest anyone. "All Through the Year" department is filled with timely topics.

[Additional literary on the third page.]

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EDITORIAL.

The whole civilized world was shocked as last Friday they heard of the shooting of President McKinley by an assassin.

From all over the land and from beyond the seas there came at once expressions of the deepest sorrow for the disaster, and of the deepest sympathy for the sufferer.

It is gratifying to see that our people are being aroused as never before to consider the conditions that have rendered such a crime possible.

A man may be a monarchist and yet be a good citizen of a republic and vice versa. Bourgeois and Napoleons in France furnish an illustration of this.

If this and event shall be the means, so we hope it will be, of awakening our people to the enactment of better laws, and to the more vigorous enforcement of our laws, good will come out of it.

We congratulate the Home Mission Board and the Baptists of the South on the election of Dr. F. C. McOConnell as Corresponding Secretary.

toward perfecting him. He is in full sympathy with the common people, and they hear him gladly. His success in the pastorate has been signal, and there is every reason to believe he will be as signally successful as Secretary.

The question was asked of many boys in England: "What are a boy's chief temptations, and what is the best way to treat them?"

The temptations most frequently mentioned were those to bad temper, jealousy and envy, business, carelessness, lying, disrespect to the old and disobedience to parents.

The boys were generally boys whose parents are poor, or in very moderate circumstances, who can give their sons no pocket money.

More interesting even than the temptations to which they are most subject, were the replies to the latter question as to the best way to resist these temptations.

We hope a similar question, put to the boys in the cities of the United States, would receive the same answer. It is the most hopeful sign of the future we have seen in many a day.

The Zionists Jews have raised \$2,500,000 of the \$10,000,000 they have set out to raise to carry out their project of restoring the Jews to Palestine.

It is gratifying to see a reaction against the glaring example of the evils and perils of bossism and machine politics which has been furnished by boss-ridden Pennsylvania.

Here a set of politicians, dominated by a boss, have given to favorites public property worth millions of dollars. It was a surprise to them that Mr. Wannamaker should make such an offer.

This incident should open the eyes of good citizens everywhere. For this same sort of robbery is going on in various parts of the country, only there are no Wannamakers to uncoover it.

"The following is an interesting item in the history of our country, given upon the authority of the Rev. Dr. Fisher of Lexington, Ky.

Rever statistics show that London has 6,500,000 population, and is still by long odds the largest city on earth. It is curious, however, that in London there should be a million more women than men.

American colonies."—"The Baptist Denomination," pp. 282-4. D. O. Haynes, New York, 1884.

It is surprising that after so many years of patient observation and study, our men of science can tell us so little about the weather. With meteorological stations in all parts of the country, they can learn the temperature and the atmospheric pressure at all points at any given time, and the direction and velocity of the wind.

The New York Evening Post, speaking on this subject, says: "It is also a fact that our progress in the matter so far has not really advanced so beyond the requirements of the forecasters of the nursery rhyme, who was content to sing:

"When darkening clouds obscure my sight, I think perhaps 'twill rain; And when the stars are shining bright, I know 'tis clear again."

Some apparently very poor Jews in New York are financially well off. An East Side squalid Jew went not long ago to a real estate agent and offered \$50,000 for a certain piece of property that had been wanted for sale.

On the East Side in New York, where are the crowded tenements, it is not unusual for the owner to occupy a part of the first floor, and to act as janitor for the building.

The Central Baptist says: "The Baptists of Kansas City, Kansas, are undertaking to found a Theological Seminary at that place. Dispatches announce that a gift of land valued at \$25,000 has been made by Mrs. Lovelace for the purpose, and other contributions are promised on conditions."

We suggest that since William Jewell College is only a few miles off, this new seminary be made a part of that institution. Already there are a large number of ministerial students at William Jewell, and they are receiving systematic Biblical instruction.

Rever statistics show that London has 6,500,000 population, and is still by long odds the largest city on earth. It is curious, however, that in London there should be a million more women than men.

Editorial Varieties

There are nearly 4,000 millionaires in the United States and they own one-fifth of the wealth of the entire country.

It was Oliver Wendell Holmes who said: "The longer we live, the more we find out that we are like other people."

Dr. John Mathews married a couple and got up the fifteen years afterwards the father's mother paid a fine with apology for the lady's delay.

They are having a financial panic in Germany and many banking institutions have suspended, including the great bank at Leipzig. We hope the people will not reach this country.

The Sultan of Turkey has named Dr. Herz of his friendliness to the scheme to exterminate Jews in Palestine; and Dr. Herz is considered the Sultan one of the best friends of the Jews.

Governor and Mrs. Engle passed through Louisville last Thursday returning to Arkansas from a ten day visit to relatives and friends in and near Richmond, Ky. We regret that they could not stop over.

After waiting four years, Charlestown church, Boston, secured Dr. Hunt as pastor. After one year's service he resigned. The Concordance church in the case of which the lamented Dr. A. J. Gordon was pastor.

The Journal and Messenger says the American Baptist Flag is not a Baptist paper. The Flag regards the Journal and Messenger as Baptistism's colporteur. It would be interesting to read a discussion between these able champions as to what constitutes a Baptist paper.

Dr. Josiah Lloyd Jones advocates forming church treasuries like those formed by business men. We would remind Dr. Jones that the Roman Catholics furnish an example of such a trust, with the Pope at the head. How well treasuries in religion can be run by studying the history of the Papacy.

A boy told his uncle that they did not bring bags at his school, but that they had moral content instead. On his uncle's asking him what they did, he replied: "Oh we get busy in, and stand up in corners, and knock out and knock in, and made to write a word a thousand times, and carried out and turned at, once they're all." "What a little library would be an improvement in this school."

President Fabian says: "There is no blatant infidelity among educated men." No, because educated infidelity has joined the church and is attacking the faith from within. And it is far more dangerous than without. We would greatly prefer to deal with Unitarianism, Free Willism, and other higher critics and the new theology men. The principles of infidelity are unchanged, but its position is different from what it was.

Vice President Roosevelt was thinking of appointing a. his messenger to the United States Senate a colored man named Pinkney, who had been his messenger while he was Governor of New York, and who is said to be very intelligent and efficient. It was intimated to Mr. Roosevelt that such an appointment was contrary to the precedent of the Senate and that he had better reconsider. Whereupon he promptly replied: "Pinkney is appointed."

The editor of a Procrustean paper died, and the paper being private property, it passed into other hands and through still more hands, a Procrustean paper it was called by an illustration. Similarly a Douglas paper came to be edited by a Congregationalist. Who can tell who will edit our Baptist papers when the present editors pass away? We repeat our question—on what principles should the number, location and personnel of our Baptist papers be determined? We hope brethren will not get tired of this question until it has been satisfactorily answered.

It is mentioned in one of the papers that a preacher who is "a graduate of Chicago Divinity School, etc." has just returned from Germany where he spent two years at the University of Leipzig and earned the degree of Ph.D. This preacher is seeking a permanent position in our country. The writer was walking along the streets of Leipzig in 1881, and, passing in front of the University, he saw a woman and a dog harnessed together and driving a cart in which sat a man who was riding comfortably. It is not Leipzig the place for an American boy to be educated, now?

Dr. George Adam Smith recently wrote an article for an encyclopaedia, in which he expressed the hope that nobody will go to New-Ghana looking for the seven waters from which the place was named, since there are no waters there, the replacement of Scripture to the contrary notwithstanding. Since Dr. Smith writes that, Prof. George L. Stebbins has found the seven wells and has been gathering water from them with photographic. Dr. George Adam Smith is a "higher critic" and according to his theory there should be no wells at New-Ghana, and it is credit to Prof. Stebbins to find the wells, just after the higher critic article in published in the Encyclopaedia. The "higher critic" will have to stop these excursions.

Children's Corner.

THE ADVENTURES OF THE MARBLE MAN.

BY PEARL HOWARD CAMPBELL.

With a patter of little bare feet, the children left the play-room and scampered to bed. Nurse heard their prayers, and tucked them up snugly; then she came back to pick up the scattered play-things, but she did not see the Marble Man who, when he heard her coming, had rolled quite out of her reach.

"There," she said at last, "everything is in its place," and she turned and went downstairs.

The Marble Man rolled himself out of his dark corner, and lay in the ray of moonlight that fell across the floor. The toy horse neighed to him in a friendly manner. The little tin soldier saluted, and even the Paris doll, who lived in a high shelf, and was never played with, bowed; for the Marble Man was a favorite in the nursery. He was so jolly, and amused them all when the children were asleep. Tonight, however, his fat round face was as long as you please, and he seemed full of some wonderful plan.

"What is the matter, comrade?" asked the soldier.

"Tall us, please," said the Paris doll; it's so dull up here," and she yawned.

"Tall us what you are going to do-oo," crowed the Noah's ark rooster.

"Friends," said the Marble Man, "I am tired of being rolled back and forth over this floor, yet never going anywhere or having any fun, and to-night I am going to run away."

"To run away?" the Paris doll looked frightened.

"What, not desert?" said the soldier.

"Yes, desert, if you like to call it that. I am going away to find adventures."

"Won't you ever come back?" chorused his friends.

"Perhaps, some time, when I have seen all the world," he answered grandly.

He turned his back on them all, and rolled heels over head to the door. Whack! he struck it, and it flew open. Down the hall faster and faster he rolled till he reached the stairs. Whack! whack! whack! His head rang like a bee-hive as he bounded from stair to stair.

"Oh, how fast I am getting on in the world!" he said to himself.

With one bound he reached the street door, and with another he went through the door, and looked at the great world with the full moon shining over it.

"Now I shall really begin my travels," he thought, "after I have rested my poor head a bit."

As he waited, up came a dog.

"Bow-wow!" said doggie.

"Who are you, and where are

you going?"
"I am the Marble Man," he answered proudly. "I have come to-night from the palace of the children, and I go to seek adventures."

And with that he rolled past the dog and down the street. Very soon he met a little girl with long curls and big blue eyes.

"Oh!" she cried, "who are you?"

The Marble Man bowed very beautifully indeed, and answered:

"I am Sir Marble Man, and I go about the world to aid beautiful princesses."

"Oh!" said the little girl again.

"Oh, you are so little you could not aid a princess if you were to find one. Stay and play with me."

But the Marble Man began to roll again, faster and faster, until at last he rolled away from the pleasant street and the pretty houses, and came to quite a different part of the city.

The streets were dark and crooked, and the houses old and dingy. In one of them, where the light from the street lamp fell brightest, a little crippled girl sat at a window, and gazed wistfully out. She was very thin and pale, but she had a shower of bright golden hair that hid the poor little twisted back, and the Marble Man thought he had never seen such beautiful brown eyes as hers were. He stopped under her window to look at her, pitying her because she could never run about and play as other children do. Very soon the big dark eyes spied him.

"O mother!" she cried, "see what a pretty toy!"

She reached for her crutch and crept out to the street.

"She is coming to get me," said the Marble Man, rolling toward the lamp that she might see him better. When she went back to her window, the Marble Man was tightly held in the little hands.

"Dear Marble Man," she whispered, "where did you come from? Won't you stay with me?"

The Marble Man nestled closer as he answered:

"I am so glad I found you to-night. You shall be my princess. I will not travel any farther, but stay and help to make it jolly for you."

And that is the reason he never went back to the nursery, and why the tin soldier shakes his head with a mournful sigh when you ask where the Marble Man is.—Sunday-School Times.

THE GIRL NOBODY LIKED.

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain, and then she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a

suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed.

"Not exactly;" and Aunt Elizabeth smiled, unsmiled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street, the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind.

She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy to-day?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrap books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a

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hurry for that shirtwaist.

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in uplifted eyes which warmed her heart, and made that one-sided conversation something to remember.

The day went on, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else, she said, "Hasn't this been a beautiful day?" and her earnestness rather surprised some people who had not had her opportunities for realizing that there was anything unusual about the day.

By the time the week was over, the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly;" yet this is one of the truths that each person must re-discover on his own account. And the girl who was learning to love every one, and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—The Young People's Weekly.

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TEMPTATIONS.

In considering the subject of temptations, it must be remembered that the Christian life is a warfare against the combined forces of the world, the flesh and the evil one. The nature of the Christian is two fold. He has within his fleshly body the Spirit of God. "Know ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). Now it is this spiritual part which has been born again (John 3:5, 6), and from its very nature being the Spirit of God himself, cannot sin (1 John 3:9). But the body, still being of the earth earthly, has a tendency to draw the mind to earthly things, since all our organs are fitted to minister to the body.

All our senses give us impressions of material things, hence we are easily carried away with "the things that are seen," which are temporal, and we forget to seek after "the things that are not seen," which are eternal (3 Cor. 4:18). In following after the "things that are seen," some are carried away by "the deceitfulness of riches" (Matt. 13:22). Such persons forget that "a man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15), and they are so intent upon getting possession of everything possible that they hardly ever have time to attend to the wants of their spiritual nature and consequently grow cold and indifferent and thereby grieve the Holy Spirit.

Others, again, still following after "the things that are seen," make pleasure the chief end of their existence, and give themselves over to sensuality, surfeitings, revellings, intemperance, and all such vices as spring from the indulgence of the fleshly nature. These are often powerfully aided and abetted by a predisposition to such a course inherited from their ancestors, for such is the curse of sin that its effects are visited on the children to the third and fourth generations (Ex. 20:5); hence it is only by a continual struggle that the victim of depraved appetites can come off conqueror.

Thus I have sketched the influence of these two powerful hindrances to Christian usefulness, viz: the world and the flesh; but the one yet to be considered is the greatest of all, for he is the Tempter himself. To tempt is his special delight, and as he is the "prince of this world" (John 14:30), he can use the world and the flesh as his instruments, and does work through them when he finds that he can accomplish his object more effectively that way; but his nature is so wicked that he himself enters into the heart and instigates the worst forms of evil, such as lies, of which he was the father (John 8:44), cursing, evil surmising, hatred, and all the catalogue of dark sins and crimes.

Now when it comes to the special temptations of different persons, sometimes called besetting sins, it is evident that these will vary according to the disposition, peculiar weakness, or inherited tendency of each individual. If a man is worldly-minded, even though he be a child of God, the ever-active enemy of souls is on the alert to draw him into some doubtful transaction that will besmirch his character and bring reproach on the name of Christ, or if he can do no more than to step his activity in the Christian life by stimulating a covetous and grasping disposition, he is nearly

pleased to do this. Another person may dedicate the temple of God, his own body, by yielding to fleshly lusts; and others, yet, are so handicapped by the un-conquerable thirst for alcohol that, time after time, they fall; while some allow Satan a direct entrance into their hearts through giving way to anger and even taking the name of God in vain.

Painful though the consideration of these temptations be, it is a joy to know that there is one "who was, in all points, tempted like as we are, yet without sin," that the same is our high priest, who can be touched with the feeling of our infirmities, and that we are invited to come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need" (Heb. 4:15, 16).

And we are assured that "the Lord knoweth how to deliver the needy out of temptations" (3 Peter 2:9). Also that "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape that ye may be able to bear it" (1 Cor. 10:13).

Hence we should, as says the apostle, "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race which is set before us; aving, looking unto Jesus the author and finisher of our faith" (Heb. 12:12). Now, in order that we may overcome these temptations, we must employ the shield, which is the servant of the Spirit as well as the body, in contemplating the things of the Spirit. As our great example, Christ, "who for the joy that was set before him, endured the cross, despising the shame" (Heb. 12:3), so we must "crucify the flesh" (Gal. 5:24) and "set our affections on things above" (Col. 3:2), remembering that "our light affliction is but for a moment" (2 Cor. 4:17) and that beyond this world is life in all its fullness forever and ever. If we find our thoughts running in forbidden channels, we must correct this tendency, for as a man "thinketh in his heart, so is he" (Prov. 23:7). We should rather, like David, meditate in the law of the Lord day and night (Ps. 1:2), and in order that we may do this it is a good plan to have large portions of the Scriptures memorized and at ready command; then we are prepared to follow the exhortation of Paul who says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

And yet, with all this, we need to remember the injunction of the Saviour to his disciples: "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). H. W. Davis.

Providence, Ky.

As our words, we are weaker than we think. At our best, we are stronger than we think. We have help in both directions. Let us, therefore, be humble and watchful on the one hand, and hopeful and joyful on the other. —O. P. Fitzgerald.

No matter if you are hidden in an obscure post, never content yourself with doing your second best, however unimportant the occasion.

"I AM THY SALVATION."

BY ARTHUR S. BURROWS.

One word from the Almighty to a believer's heart is sufficient permission. God's assurances are spiritual, positive, and satisfying. David was troubled as a young man when Saul pursued him over hill and dale, and when an old man by frequent insurrections throughout his kingdom. Every child of God is more or less pursued by Satan, perplexed by outward evils, distressed by untruce inwardness. These things make us pray as David did, "Say unto my soul, I am thy salvation." This prayer also sounds like the shout of the confident in the midst of the battle, who keep their eye on the leader and on the standard. God's men and women are coming on in the way of truth and life, though beset by heart snares and worldly Apollyon. Deeper than carnal confusion and clearly above the roar of conflict is the divine testimony to the soul, "I am thy salvation."

Unbelief tempts us to question what we cannot understand. Unbelief is our besetting sin. Some try to argue down the Scriptures. If they succeed in destroying honest hope, they gain a victory fatal to themselves; they saw off the branch of the tree they are climbing and on which they are sitting; they fall into the abyss; they will be awarded with everlasting shame. To seem to win against God is to turn the cheek from the peace-bringing kiss of the Saviour. God speaks first not to sense of knowledge, but to obedience without questioning. Christ tells us that, "If any man willeth to do the will of God, he shall know the doctrine."

One cannot have forgiveness of sins without knowing the peace of God. One cannot walk with God as Enoch did, and be the friend of God as was Abraham, and be the beloved of Christ as Joan was, without having the Spirit of God within the life assuring the heart of oneness with him forever. The sinner has come unto him who giveth rest. The pilgrim has come to walk with him who said, "Fear not, I am with thee: I will be thy shield and thy exceeding great reward." The soldier has put on the whole armor of God in which the good fight will be fought and the faith will be kept, and the course will be finished with joy. Comfort cannot be short; faith cannot fail; might cannot weaken; conquest cannot fail; not after God has written on the obedient, believing, trusting heart his indelible testimony, "I am thy salvation."

God will never withdraw his pardon from that soul. God has forever withdrawn the condemnation of the law from that soul. God will daily be the strength and triumph of that life. God will compensate the tribulations of time with his unspeakable love. God will make that soul willing and able to do for his good pleasure. God will invigorate that soul with endurance to the end. God will deliver that soul from the fear of evil as mortal decay advances. God will be the light to orientide when death creeps toward the heart. God, who loves that soul with everlasting love, who purchased that soul with his own atonement, and who has been the salvation and the joy of it all the days, will bear his beloved away to some time of pleasure in his eternal garden. —The Standard.

I would rather have seal without knowledge than knowledge without seal. —Moody.

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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 in any branch, write to Mr. E. Presbury Smith, Treasurer of Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.

THE MARKETS.

Table with market data including sections: LIVE STOCK, Report for week ending Sep. 7, CATTLE, HOGS, SHEEP AND LAMBS, and HAY. Includes prices for various types of livestock and hay.

MARKS WITH COMPARISONS.

Following were the prices for the week and to year Sep. 7 with comparisons:

Table with 3 columns: Year, Week, Year. Lists prices for various commodities like wheat, corn, and other goods.

MARKS—1901.

Table with 3 columns: Year, Week, Year. Lists prices for various commodities like wheat, corn, and other goods.

MARKS—1900.

Table with 3 columns: Year, Week, Year. Lists prices for various commodities like wheat, corn, and other goods.

AN ESSAY ON HABIT.

A story is told of an English schoolmaster, who offered a prize to the boy who should write the best composition in five minutes, on "How to Overcome Habit." At the expiration of five minutes, the composition was read. The prize went to a lad of nine years. Following is his essay: "Well, sir, habit is hard to overcome. If you take off the first letter, it does not change 'habit.' If you take off another, you still have a 'his' left. If you take off still another, the whole of it remains. If you take off another, it is not wholly new up; all of which goes to show that if you want to get rid of a habit, you must throw it off altogether." No one can take out of men's minds and hearts the seeds of evil he has dropped there.—Miller.

LONG RUN ASSOCIATION.

The Long Run Association had a most delightful session on Wednesday...

Moderator W. E. Powers, Clerk J. Henry Burnett and Treasurer I. T. Woodson were unanimously re-elected...

The annual sermon was preached by Rev. J. P. Jenkins from Col. 3:12-14, and he set forth vigorously the need for practical Christianity...

THE TENT.

An interesting feature of the meeting was the tent. A committee, with the Rev. G. O. Oates as chairman, was appointed last year to procure a tent...

THE CENTENNIAL.

The Centennial of the Association will be in 1908, and it was decided to appropriately celebrate the event...

The Long Run Association will meet Sept. 17-19 at New Salem church, seven miles from Franklin, Ky. Persons wishing to meet with our Association will be met by Mrs. A. Malone...

Bro. Malone a card as once and over trouble. Our people are hospitable and our Association is young...

E. N. DICKER, Mod. Franklin, Ky., Sept 8, 1901.

TELL YOUR readers of the glorious victory the Lord gave us on the 29th of August in our prohibition fight in Monroe county...

C. T. KINGANON. Aberdeen, Miss., Sept. 8.

OPENING OF BAYLOR UNIVERSITY.

On September 2 we had our formal opening, with the largest attendance in the history of the institution. All three dormitories are running over...

New professors were introduced and all made felicitous addresses. We are proud of our new men—England, Reid, Ray and Newman...

Most all the literary departments are running over. One class has 90 pupils, another 80, another 70 and so on down. They have to recite in sections...

ROBERT N. BARNETT. Waco, Texas.

MRS. MAHES KIRKPATRICK BURGER.

The devoted wife of Dr. Weston Bruner, pastor of Lee-street church, Baltimore, died of typhoid fever, September 7, at the home of her husband's mother...

What a dark hour has come to the heart-broken husband. To this bitter cup pressed to his lips, there is added the dread that the oldest child may quickly follow her mother...

L. W. BROWN.

We congratulate President Burnett on the fine opening of Liberty College, Glasgow, Ky. The number last year reached 22. More students this year than any previous opening.

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E. J. WORST, 56 Elmora Block, ASHLAND, OHIO.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' meeting of Sulphur Fork Association...

- 1. Introductory sermon—J. R. Childs. 2. What is involved in repentance to salvation—J. M. Fowler. 3. The need of religion in every-day life—R. M. Priest.

- 4. (1.) Mutual duties of pastor to church—J. S. Satchell; (2.) Mutual duties of church to pastor—W. M. Nevins. 5. How may one become a soul-winner?—W. T. Amis.

MISSIONS.

- 6. (1.) The Bible base of—W. J. Agee; (2.) Success for the last 100 years—K. W. Oatshon; (3.) Personal responsibility concerning—J. B. Tharp and H. W. Virgin.

SUNDAY-SCHOOLS.

- 7. (1.) Duties of superintendent—I. W. Head; (2.) Duties of teachers—J. T. Wilson; (3.) Duties of church members—Dr. F. J. Yager and Harlan Collins.

Everybody is cordially invited. J. B. THARP, Sec'y.

"JEWISH PROSELYTE BAPTISM"

Some months ago, my friend and brother, J. T. Christian, wrote an article in the Recorder demonstrating from history that at the time of our Saviour there was no "Jewish proselyte baptism..."

headquarters of information concerning all things that pertained to their religion or nation.

Verses 90-5: "And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Isaiah. And they which were sent were of the Pharisees. [Of the Pharisees, mark you.] and they asked him and said unto him, Why baptisest thou, then, if thou be not that Christ, nor Elias, neither that prophet? The Jews then were in expectation of "that Christ" or "Elias" or "that prophet." Neither of these distinguished personages had yet appeared, for the Jews were looking for him. They suspected that John was the fulfillment of their expectations.

Their question, "Why baptisest thou then if thou be not that Christ, nor Elias, neither that prophet," shows that their chief reason for supposing that John was he was that he baptised. This would have been utterly impossible if there had been any baptism as a religious rite among the Jews. Modernise it, if you please: Baptism is practiced to-day as a religious rite. Last summer I had T. T. Martin as help in a protracted meeting. He preached Baptism, and there were baptisms as a result of his meetings. In the meantime Christians are looking for Christ's second coming. Suppose, now, that I should seriously give it out that Christ had come the second time, and that T. T. Martin was he; and that my "chief" reason for so believing was "As baptisms." There is not a man in the land who could believe that I was in my right mind. Notice again: (1.) It was the Jews at Jerusalem, therefore, Jews who knew about "proselyte baptism," if there had been any, who sent "priests and Levites." (2.) It was "priests and Levites of Jerusalem" who were sent. (3.) These priests and Levites who were sent were of the "pharisees" the most learned order of the "priests and Levites." Now, to suppose that these people would think

for a moment that John was "that Christ;" when their chief reason for so thinking was that he baptised, while lo! "Jewish proselyte baptism" was a common practice, is to suppose the insupportable! Therefore there was no religious ordinance or practice of baptism before the baptism of John.

R. A. COOPER. Pontotoc, Miss.

EXTENSIVE IMPROVEMENTS AT BENNETT BROS. CO.

The commodious and handsome warehouses of the Bennett Bros. Co., 625 and 648 Fourth Avenue, Louisville, have been remodelled and decorated, and will now rank with the best furniture establishments in the United States.

Mr. W. H. Eady, the present manager, has spent several weeks among the leading manufacturers of the country, and has secured many novelties in the furniture line. The large warehouses, 40 by 180 feet, four floors and basement, are now stocked with a full line of parlor, bed-room, dining-room and library furniture. Rich colonial reproductions in solid mahogany (no veneers being used) rank foremost in this exhibit; choice pieces in the famous Art Nouveau for the parlor, dining-room and bed-room, notable among these deserving special mention in the dining-room outfit, a fine simile of the one exhibited at the Paris Exposition, consisting of buffet, table, china cabinet and chairs, and many complements are paid the manager on his selection of goods.

In addition to the above are numerous chairs, odd pieces in white maple, tall, mahogany, weathered and Belgium oak; rich parlor pieces in Vermeil Martin, Chippendale and solid. The staple goods, such as the celebrated Adams and Westlake brass and iron beds, which the company control, and a vast array of odd dressers, toilet tables, chiffoniers, etc., ranging in price to suit any purse, should not be overlooked by the prospective purchaser.

"I was elected by the votes of eight different nationalities," declared an alderman, as he tucked his thumbs in the armbolts of his vest and struck an attitude.

"Irish, German, Polish, English, Italian, French and Greek."

"That's only seven."

"What the deuce was the other, now? There were eight, sure."

"Americans!" suggested a reporter.

"That's it. Couldn't think of them, to save 'em."—Young Folks.

EXAMPLE is more powerful than precept; whereof you approve another be unblamable yourself.—Geo. Washington.

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Items of Interest.

Admiral Makarov, of Russia, thought he stood a chance of reaching the North Pole with the Russian ice-breaking steamer, Ermak, which had proved such a success in breaking the ice in the harbors. He was allowed to make the effort. But the steamer, which had returned from landing the Redwits Arctic expedition on Alger Island, reports the Ermak on its way home. Admiral Makarov told Mr. Baldwin that his experience had convinced him it was impossible to force his way through the ice.

The latest officer to be called to account is Capt. Forth. He said that the whole trouble was caused by the fact that the vessel, the Redwits, which was commanded by a certain Mr. Forth, was the pet of the naval clique in Washington City, was jumped over the heads of competent Rear Admirals and Commodores. No explanation of this piece of favoritism has ever been given.

If the Boers did shoot a Lieutenant and two privates under the laws of war in taking three Boers of the same rank from among the prisoners they had and shooting them. But the order of the War Office to Lord Kitchener to punish any Boer who was shot after surrendering the Boer General who ordered the murder of the surrendered Boers is infamous. A private is not responsible for what his General orders.

The New York Sun invited Canada, in view of the small increase in her population, to come in to the United States. The Montreal Globe, after speaking of the lynching reported in that city since the 1st of June, 1901, would not be included in the bounds of a nation so helpless to enforce the first requisite of civilized society. Did the Sun ever hear of trains being held up by bandits in Canada? The Globe has the best of it.

Among the things required of China was that a private should be sent to Berlin to act as a messenger to the German ambassador. Prince Chun went. When he reached Switzerland he was informed that he would be required to know to the Emperor, and his attendant must do it also. This means that he would not be allowed to see the Emperor before him. Prince Chun and his suite refused. They would go back to China first and tell Germany to do her worst.

Prince Chun said that for many years now the foreign ambassadors had not been required to know to the Chinese Emperor, and the Chinese minister here but their knowledge in this was due to the fact that he wouldn't. When William told that Chun had no idea of yielding, he succumbed and agreed to receive the apology as Chun was willing to make it. Germany is mortified that the Emperor should have made a fool of himself so unnecessarily.

It is impossible to understand the fighting now going on in South America. It seems that Venezuela and Colombia each have a revolution on hand and that each is helping the revolutionists in the other country, or is accused of so helping them. There are all sorts of reports and contradictions of reports of battles and victories on all sides. How much truth there is in any of the reports, there is no knowing.

A few years ago Phoenix, Ariz., the center of the Salt River valley, was a sleepy little town. It now has 2,500 inhabitants, with an assessed property valuation of \$1,000,000, says the New York Tribune. All this is due to the introduction of water, which has brought in cattle from distant streams, has turned the desert into a fertile valley, covered with ranches and dotted with small towns.

Two British sailors are to receive beautiful gold medals from the life-saving honorific association of New York. The inscription upon the medals indicates that they saved the lives of the crew of the ship, the British ship Centaur, in recognition of his courage and humanity in extricating at great personal peril to the drifting junk allied with American and British wrecked and heavily laden with goods from the coast of China, June 21, 1901. The other medal is presented to Herbert George, a seaman of the British ship Orlando. The State Department will forward the medals to the British foreign office, and they will reach the two sailors through the British admiralty office.

Edward Whymper, the well-known Alpine climber, who was the first to ascend the Matterhorn, has arranged to visit Canada this summer. It is understood that Mr. Whymper's chief object is to ascend the highest peak of the Rocky Mountains. The height of the mountain is variously estimated at from 12,000 to 12,500 feet. Orders will soon be issued detaching two officers and about eighteen men of the marine corps for duty at Dry Tortugas, Fla. This force will be sent preparatory to the establishment of the piece of a marine corps of the order of an eight company of men. Later the garrison may be further increased.

DEATHS.

For actual subscribers we insert an obituary notice of 25 words free. We charge one cent a word for all over this. We charge no fee in advance. Count the words and you know at once what the charge will be. Unless the money is accompanied the notice, it will be brought down to 25 words.

OOX.
In memory of Eden Spem Cox, of Neokola, Ky. How heavily the words, "She has gone," fall upon our hearts. Never to see again those smiling eyes, the rosy lips, the little arms around our neck or hear the baby voice as her soft ringlets touched our cheek, whisper, "I love you," seemed more than we could bear. But, alas! it is not so dead and dream. We know little Eden's baby hands will guide us more flowers for us, or her gentle foot steps be made to our ears, and while we understand not why the loss has been taken across "those waves that mean beyond our mortal shore," yet we feel that her short life has left its impress upon a portion of this great world, and what is now over will some time—some time—be made clear. Her boys, the little garments she wore, the empty cradle, the vacant chair and the memory of her baby smiles and sighs are all we have now, but by these we may be anchored at the cross of a sympathizing Christ, who will enable us "to tread this weary earth content to sleep her little grave and let the world go by."

"He greiveth, he taketh, he knoweth best, The Lord to whose home we win, And, oh, when the soul is with trials tossed There is help in the lifted prayer, For never a soul that he loves is lost, And our Father is everywhere. "The ships sail over the harbor, away and away to sea, The ships sail in with the evening star To the port where no lampets be, And the harvest waves on the summer hills, And the bands go forth to roe, And all is right as our Father will, Whether we wake or sleep."

WILLIAMS.
George W. Williams died at the home of his nephew, Claude S. Williams, near Fayette, Ky., August 14, 1901, aged 61 years, 1 month and 10 days. He was a man of vigorous mind, deep piety and a strong Christian character. He was for nearly fifty years a teacher in the public schools of this part of the State. He was once offered a professorship in one of the leading colleges of the State, but chose rather to labor in the quiet life of a school teacher. Many of his pupils, some of whom are now highly successful in various lines, trace their life's path through the lives of those whom he has taught and influenced. He was a faithful member of the Mt. Vernon Baptist church for nearly sixty years. For sixty-five years he was a member of the Mt. Vernon Baptist church, and enjoyed its communion to the day of his death. He was never married. He died in that faith that abated in life, and was laid to rest in the Mt. Vernon Cemetery. O. OLIE GREEN.

FROM AN.
Our Lebanon church is in mourning over the death of Mrs. Irvy Patten, who departed this life in Lebanon, August 10, after a brief illness, in her twenty-first year. The sad came unexpectedly, and the mother would have been crushed over the loss of her only child but for her unshaken faith in God. This dear young woman was a native of Lebanon, and her father is the Rev. Dr. Patten. A bright and useful future was the marked promise of her life. She had an amiable, hearty, pleasing disposition, and was a great favorite with young and old. Her death has brought a manifestation of sorrow seldom witnessed in this community. A. O. G. Lebanon, Ky.

A CURE FOR ASTHMA.
Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma in all its forms. Having tested this wonderful curative preparation in a number of cases, I can testify to its power to relieve human suffering. I will send a copy of the book free to any sufferer from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this remedy is German, French and English. It will relieve the most distressing cases, and is sold by mail. Address with stamp, naming this paper, W. A. Hayes, 107 Foyers' Block, Rochester, N. Y.

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Report of Central Committee for First Quarter.

Table with columns for SOCIETIES, BENEVOLENT SOCIETY, BENEVOLENT SOCIETY, BENEVOLENT SOCIETY, G. W. TOWNSEND AVENUE, BENEVOLENT SOCIETY, BENEVOLENT SOCIETY, BENEVOLENT SOCIETY, EXPENSES, and TOTAL. Lists various churches and societies with their respective financial reports.

Summary of financial reports for various societies including Annie Westfall, Bardsboro, Bardsboro, Childers, Franklin, Jr. B. Y. P. U., Lexington, Upper Union, McFar'n Me'l, Parkland, Preston-street Mission, Twenty-second and Walnut, Union Junction, Woodburn, and Young Ladies, McFar'n Me'l.

Items of Interest.

The largest iron meteorites come from the Canyon Diablo, in Arizona. They are remarkable in that each of the two known kinds that contain diamonds. The diamonds, however, are black and microscopic and have no commercial value. There have been about 60 recorded falls of meteorites. Five hundred and eleven are represented in the Ward-Cooley collection, and about the same number in the British Museum and in the Vienna Royal Museum.

Prof. Ward visited every museum of any prominence in the world in bringing together the Ward-Cooley collection, and many of the more valuable specimens he would not have been able to secure at all, even then, had he not been in a position to offer other rarities in exchange for the lot of stones or iron which he wanted. In response to 1,000 circulars sent out by Prof. Ward several years ago, only one genuine new specimen was secured, and a standing offer of \$50 for the discovery of a new meteorite, made some years ago, resulted in the receipt of a fine and remarkable alleged meteorite, but not a single new kind came to light.

The silver plate bearing the date of 1648, with other silver plate of the 17th century were found in the wreck of a schooner, discovered by some workmen while excavating for a sewer at Seaford, Ohio. The wreck was found at a hundred yards from the shore of the bay.

The silver plate found upon the coffin of General Nathaniel Greene in the vault in the old Colonial Cemetery at Savannah is now in the custody of the Georgia Historical Society. The plate, though badly worn, has been fully restored by chemical treatment and the inscription made out very clearly as follows: "General Nathaniel Greene, Oct. 15, 1753, June 15, 1783. A. E. 43 years."

The "horned devil" has appeared in Philadelphia. It is no more nor less than the biggest caterpillar to be found in the United States. This caterpillar is pea green in color and built in segments like a telescope, and on each segment is a pair of shiny black spines. Extended, it is about six inches in length. It feeds exclusively on walnut trees. Fortunately these caterpillars are rare. The moth into which it is transformed is of a beautifully mottled ochre color and bears no relation to the size of the worm.

The memorial monument to Queen Victoria will be placed between Buckingham Palace and the Mall of the neighboring Park. A large pedestal will be surmounted by a figure of "Victory," in front of which the Queen is to be seated. There will be other symbolic figures and groups. The whole will rise to a height of seventy five feet above the ground level. At the base will be a fountain.

A case was recently before Judge Case of Hartford, in which a bicyclist rider brought suit to recover damages for injuries sustained by being run over by his neighbor by the attack of the defendant's dog. Judge Case found for the plaintiff, but, as the latter had been riding on the sidewalk at the time of the injury, he had this to say in his memorandum: "The question here is whether the dog was really responsible for the mischief and directly caused it. I think he was and did, and that under our statute, which throws a considerable responsibility upon dog owners, the defendant is liable. My personal sympathies are with any self-respecting dog in his efforts to keep bicyclists where they belong, in the street, and I believe he should be accorded some acknowledgment in his methods, but Mr. Harburt's dog went too far."

A man in Gloucestershire, England, is the owner of a watch which is 121 years old. It was carried by members of his family in the great battles of Waterloo and Trafalgar, as well as through the principal battles of the Prussian war. It also indicates the time to later descendants as a Chilianwalah, and throughout the whole of the Indian mutiny. This remarkable watch is still worn by its owner, and is in excellent preservation.

Having made a success of the cultivation of tea, South Carolina is now about to establish and conduct a silk farm. The experiment has been started by Duke de Litta who owns and operates an extensive silk farm in southern Italy.

The alarming increase of the typhoid mortality in Lexington, Mo., points to the dangerous contamination of the city's water from some source of infection. Provided the "Ward's" Fair in Chicago that city suffered from a copious epidemic of typhoid fever, and experts who were employed to ascertain the cause, advised that the sewage of the city be directed from the lake from which the water supply was drawn and conveyed westward in a great drainage canal to a tributary of the Mississippi. This was done, and now St. Louis complains that the sewage which Chicago pours into the Mississippi pollutes her water supply. There will be litigation and the flow of Chicago's sewage into the Mississippi may be checked.

CENTRAL ASSOCIATION. This body met with Stewart's Creek Baptist church September 8 and 4. The letters were read by Bro. G. W. Swope and J. E. Gwatskin. Some showed a splendid increase for missions, while others fell far below what they did last year. Some of the churches reported large accessions to their membership, notably Mackville with 53 by experience and baptism. The introductory sermon was preached by the writer from 1 Peter 2:7. Judge W. E. Saleoman was unanimously elected moderator, as was J. R. Breeding clerk. All of the reports were discussed, and many of the speeches were up to high water mark. The association adjourned at 3 P. M. on the first day to hear a sermon by Dr. W. F. Harvey on the subject of the "Lord's Supper," which was very greatly enjoyed. The annual sermon was preached by Bro. R. L. Pardon on "Repentance." It was a strong and timely effort. There was preaching at the stand by Bro. G. W. Swope, pastor at Springfield, who is rapidly coming to the front as a strong preacher and a stalwart defender of the faith. The association was greatly favored by a number of visiting brethren whose timely words gave much power to the meeting. Those present were J. E. Gwatskin, of the Argus; W. F. Harvey, of the Western Recorder; T. M. Greig, W. W. Ingram, from Russell's Creek; J. B. Farrell, South Kentucky; J. T. Hall, South District; George Hunt, from Lynn, and others whose names I do not recall. The pastor, Bro. Earl D. Sims, was busy looking after the comfort of messengers and visitors, and the hospitality of his people was generous indeed. The behavior at this association was splendid. No booths were allowed on the ground. This body adjourned to meet next year with my church at Bradfordsville. Yours truly, Wm M. Stallings.

The universe is God's kingdom. He is its own centre. His law is the one force that rules everywhere. All his creatures are the subjects of the kingdom and under its government. So justice for one is justice for all; truth for one is truth for all.—Dr. F. E. Marston.

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