

WESTERN RECORDER

Faith, Hope and Love, these three.

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Paul's Cheerfulness.

BY REV. A. C. DIXON, D.D.

Paul's faith gave him good cheer, while every one else was in the dumps. It is easy to be cheerful when every one else is cheerful. A smile begets a smile. Hope is contagious. Laughter produces laughter. But a smile is most useful when others are frowning. Paul was serene when others were perturbed. He had a quiet heart while others were quaking with fear. He did not depend upon environment. His faith was in God. Black clouds, fierce winds, high waves and leaking ship only caused him to trust more implicitly in God. As the ship was about to leave "Fair Haven," Paul went to the captain and suggested that they winter in this good port, for there were indications of a stormy voyage. I can see the proud captain look with contempt upon the little Jew, as he says to him, "Go down to your bunk and stay there until you are needed. I am captain of this ship, and when I want your advice I will call for it." But before the voyage was over Paul was captain of the ship, and the former captain was coming to him for orders. The man who believes God will sooner or later be captain of the ship. Such a man never knows defeat.

Let us stand by Paul and watch him while the ship is being torn to pieces by the waves. He orders all who can swim to plunge in and strike for the shore, while those who could not swim should seize a loose board or spar and float ashore upon it. Paul's faith in God does not lead him to dispense with the use of means. He knows that faith without works is dead. But it is just like Paul to let every one else be supplied before himself. He could doubtless swim, and after every sailor and passenger had left the ship, he leaps from the sinking wreck into the water and heads for the shore. I can hear him say to the exhausted swimmer at his side, "Be of good cheer, you are certain to reach the shore. God has said it and it is true. I am wearied also, and I have no board. I need none, for I am depending on the promise of God."

When the count is made it found that every man is accounted for. All are safe, though the ship and cargo are lost. And so will it be with every promise of God. If we fulfill the conditions, not one jot or tittle of them shall fail.

The secret of Paul's good cheer and power is in the fact that he was completely abandoned to God. His creed was, "God whom I am and whom I serve." He put God first; and when God is put first He can still bring things to pass, though He has to create something out of nothing. Write on the blackboard the numeral 1. Put a big naught before it and it remains only 1. Put two big naughts, three big naughts, a thousand big naughts before it, and it is only 1. Now rub out the big naughts before it and put a little naught after it, that makes ten. Two little naughts and that makes a hundred; three little naughts and that makes a thousand. Put 1 first and it can create ten out of one nothing, one hundred out of two nothing and a thousand out of three nothing. So put God first and He can create something out of nothing. Though you be so insignificant as to be naught in yourself, if you put God first He will make you a power in the world. I like the religion of the old colored woman in the South who went to school just after the Civil War at the age of sixty. She

was used to big things like plows and hoes and pots, but little things like letters and words she found it difficult to manage. So she came to the teacher one day and said, "Missus, I wish you would teach me to spell Jesus first?" The teacher replied, "Why is it, Auntie, that you want to spell Jesus first?" "Because," she answered, "I sometimes feel that if I could spell Jesus all the rest would come easy." Such faith in God will make all the rest come easy. Let us learn how to spell God, and with those letters we can spell all that is good.

Paul regarded himself as belonging completely to God. "Whose I am and whom I serve." He did not belong to God because he served Him, but he served God because he belonged to Him. The ties that bound Him to God were the silken cords of love and gratitude. David said, "O, God, truly I am thy servant. Thou hast loosed my bonds." We make servants by binding bonds. God makes servants by loosing bonds. He links us to Himself by liberating us from sin. I have read of an Englishman who walking through the slave market at Cairo saw a fine-looking black man among the slaves whom he determined, if possible, to release. He went to the Arab master and asked him the price. The slave learned that the Englishman was trying to purchase him and it made him very angry. He had seen enough to know that this Englishman, if at home, would not dare to traffic in human flesh, but now that he is in Egypt he is buying slaves with a view to making money. The black man said to a brother slave at his side, "I would like to put a knife into his heart." But the Englishman finished the bargain and then came to the slave with a paper in one hand and a roll of money in the other hand, saying, "Here is your liberty and here is some money with which to begin your life of freedom. Go and make the best of yourself. The black man at first could hardly take it in. He said, "Do you mean that I am now a free man to do just as I please?" "Yes," said the Englishman, "that is just what I mean." "Well, if that is true, I beg of you the privilege of going with you and serving you as long as I live."

How to Behave.

Somebody ought to tell us how. No body has. And now the Convention is at hand. And my speech is made in advance.

I. HOW TO BEHAVE IN THE HOUSE OF GOD. Paul exhorts Timothy. But I am not Paul; neither is this I have to say intended exclusively for young Timothys.

When my father used to begin a sentence like this: "My son—You know I love you—" I would at once begin to look for the switch to see how big it was, and where he had hidden it.

If there is any one man I love better than I do another, it is another Baptist preacher.

Their virtues, from John the Baptist till now, stand out before me. But their faults are not entirely hidden.

1. At the Convention, too little importance seems to be given the half hour assigned to devotional service.

And too little reverence is shown by some who happen to be entering the church at that time. An objectionable boisterousness, that, sometimes does not end during the whole service, it being prolonged by belated brethren who had remained over time by the proverbial "chicken," but not designedly so.

Entering the house of prayer with noise

less tread is much to be desired.

Rending of the Word, prayer for the Holy Spirit's power, and exhortation to righteousness should be a continual spiritual uplift to the Convention.

Profound silence should be observed. That godly man, Bro. Harris, once pastor of the First church of Montgomery, greatly impressed me at one association.

He silenced the assembly by saying: "Brethren, let us honor God's Word." And when all was still he began to read.

2. Frequently too little respect is shown the speaker on the floor.

Talking, whispering and unnecessary moving around, are very objectionable.

Two brethren—not in the State now—have marred my pleasure at more than one Convention. One of them I have seen turn red as a beet when a baby whined or a courting couple made love in church while he was speaking. But no sooner was he down and another up, when he would begin, maybe right in one's ears, in a noise resembling a cross between a humbler, a street car and a dago organ—right at a time when you wanted to hear a special speech after one has come a hundred miles or more to enjoy a good thing, and then to be thus annoyed, is like a "gentle irritant on the mule," of which Dr. B. D. Gray speaks. The mule protests.

The feeling produced at the time is like the pleasant sensation of a buzzy ant engaged in one's hair. Or like that still more delightful sensation produced by a hot cat when in playful fits Tom tries to sharpen his claws on one's spinal column.

Tom may enjoy it, but he is the only member of the party who does.

Good listeners are as essential to the success of a Convention as good speakers. All cannot be the latter, but all can be the former. Let preachers give to one another that deference in Convention they demand in congregation.

I do not write as a Convention speaker, but as a hearer; and as the negro put it, "No, sah; I is jess a common bench member."

True, I am old enough to have made my maiden speech, but have reasons, such as an old unmarried girl gave when closely questioned concerning her continued celibacy: "Well, sir, the reason I have not married is because I have not been sufficiently urged."

But the second point I aim to make is: II. HOW TO BEHAVE IN THE HOUSE OF A BROTHER.

How does this sound: "Yes, I will take two, and maybe four, if you will send me nice men."

Why this proviso? Is it not because some men will sit and smoke and throw the ashes of their cigars on the floor, or carpet, of their generous host, and hostess, and spit into grates, and on hearths that have been nicely cleaned; and throw their stubs and quids in the front yard or on the steps, or just anywhere else? No.

You never did see anything like it? Well, brother, I have.

And this is my Convention speech.—R. M. Hunter, in Alabama Baptist.

You will find it less easy to unroot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—John Ruskin.

The London Baptist says that when he was in England, Alexander Ireland had spoken, he prayed, "We beseech thee, O Lord, to deliver us from ever having such transcendental nonsense as we have just listened to from this sacred text." Emersonianism has been a fad, but many people agree with Ireland and they are not ignorant persons either.

It appears that there are quite a large number of Episcopalians in England who are as unjust even when it is in their own interest.

These are joining the others in themselves not to pay the school fees at a meeting at Eastbourne, the vicar made a speech saying the school fees would not submit.

A convention of teachers having lamented the deplorable ignorance of the Bible in this generation, and suggested sending it as literature, the New York Evening Post answers rightly our fathers did not thus acquire their knowledge of the Bible. They became familiar with it in the only possible way, the Post insists, and that was by memorizing it.

The Examiner says truly: "The multiplication of forms and ceremonies not required by the New Testament teaching is not a sign of genuine piety, but of the absence of it. True spirituality requires little form for its expression." And true reverence for God will reject all forms and aids in the New Testament precepts or examples.

It is amusing to see some who wish to see Baptist worship more "ornate" than those who stand by the spirituality of worship of being "ritualists" because they generally follow a certain order of worship. It is not ritualism to begin with prayer, but it is to have the prayer or subject of it prescribed by any one. It is not ritualism to read the Scriptures at a certain time, but it is to read such Scriptures as have been prescribed.

It is amusing also to hear them talk of enriching the service by "enriching" the service. Provided the same Scriptures are read, how is the service any richer by having half of them mumbled by many, rather than to have all read by one man distinctly so that they can be understood by the people. Where does the richness come in?

It matters not who commands or suggests that certain Scriptures and certain days shall be used on certain days, he is himself a pope. That is ritualism and simple, and an interference with the spirit in worship and an insult to the spirit.

Church Sins.

BY CARELL W. CHADWICK.

Does the church ever sin? Is it possible for a local assembly to sin? Yes, as long as it is composed of persons who are not sinless. Of course, the church sins because the members fail to do their duty or actually transgress the moral law. But as an organization the church often falls short. One of the particulars in which this is true is here suggested. Another may be considered later, if the editor will give it space.

DISCIPLINE.

My observation may have been confined to places which were especially lax along this line; but it is wide and varied, and my opinions have been strengthened by expressions similar to mine from different brethren. It is generally understood that our churches, many of them, do not exercise proper spiritual oversight and watch-care, and are not careful in discipline. This is a great sin, viewed in various aspects.

It is a sin against the offender, no matter what his wandering or sin may be. It leads him to think that his conduct is right, for the church does not reprove him for it. It deprives him of the happiness which will come from usefulness. Recently a member of a certain church applied for a letter of dismission to unite with another church in a city to which he had moved. Motion was made and seconded to grant him a letter. The pastor left the chair and urged that the letter be not granted until the brother made acknowledgements of serious, oft-repeated and well-known offenses. When he was urged later to do this, he hesitated, and said that the church should not have waited so long to correct him. He acknowledged his sin; had not the church done wrong? Let us be watchful for the sake of the weak ones. Restore them before they wander so far away.

Then, that church was about to sin against another church. Had not the pastor protested, a letter would have been granted recommending to the fellowship of another body one who was not in good standing, and who should not have become a member of any other church, nor remained in one without repentance and confession. It was even urged that, as the church had other members guilty of the same sins charged in the case cited above, the letter should be granted; no exception should be made of one brother. But it was decided that two wrongs would not make a right, and the church began discipline which had been neglected, some of it for months and years. It is a great sin against another church to grant a letter to one who is undeserving. May our churches help one another in this regard. If you have been doing wrong, set yourselves right at once.

Another operation of loose discipline is against the church herself. The bride of Christ is dishonored. Her garments are trailed in the dust. She is humiliated and weakened, shorn of her strength. May she arise and cleanse herself, and go forth in beauty and strength to win all men to her Lord! When one member of the body suffers, all suffer with it. If the church permits one member to continue in sin, she entails suffering on every other member.

Nor is this all: Sinners are hindered from coming to the Lord. One asks, "Why should I seek salvation? I am as good as such and such a church member." And he usually points to one who should be watched after by the church. Keep the church pure, and souls will seek after the blessings of the Gospel preached by that church.

Greatest of all the sins is that against God. By failing in discipline the church allows His name to be brought into disrepute. The offender is a spectacle which proclaims constantly that God is not all we say He is. The Christian conduct reflects on the Heavenly Father as unbecoming deeds by children on the earthly parent. Shall the church suffer such misdeeds? Let her rather make haste to do her duty, and not to sin against the weak one, against other churches, herself, the un saved and the Lord by neglecting Scriptural discipline.

Honey Grove, Texas.

There is therefore now no condemnation to them which are in Christ Jesus. You may pile up your sins till they rise like a dark mountain, and then multiply them by ten thousand for those you cannot think of, and after you have tried to enumerate all the sins you have ever committed, just let me bring in one verse, and that mountain will melt away. "The blood of Jesus Christ, His Son, cleanseth us from all sin."

Passive Resistance—The First Distrainment Sales.

I. WIRKSWORTH.

BY REV. J. H. RUMHOLDT, M.A.

"Passive Resistance: Successful Sale To-day"—so ran the contents bill of the Derby Conservative newspaper on Friday evening. Whether the sub-editor's vein of irony therein manifested itself, or whether he was at heart a Passive Resister, looking at the affair from the Nonconformist point of view, I know not. Certain it is that at 1:20 p. m. a score of Free Church stalwarts had left Wirksworth with the conviction that a first-rate morning's work for religious equality had been accomplished, and that if Wirksworth represented the temper in which the administration of the Education Act, 1902, will be met, that ill-starred Act will speedily disappear from the statute books.

Three men were to be "sold up"—Thomas Charles Smith, of Ashleyhay, who has the honor of being the first Passive Resistant distrained upon, and two parish councillors of Middleton, a small village just outside Wirksworth. The goods had been in the hands of the police for several days, but no information as to the time of sale was forthcoming. The police had learned that Dr. Clifford was expected, and were anxious to "avoid a demonstration." They chose a Friday—Derby market day, when farmers and others are obliged to be away from Wirksworth—and as a further precaution gave notice to the men affected and posted up a bill at the police station only at nine o'clock on the Thursday evening. The energy of the local Nonconformists, however, was equal to the emergency. By ten o'clock the local bellman had "cried" the sale all over Wirksworth; and an excited crowd congregated in the market-place.

The post-office had closed at eight, but after considerable difficulty the postmaster was induced to open, and telegrams (at double rates) were despatched. From Helper (three miles off) telephonic communication was established with Derby, while brakes and traps were scouring the countryside to publish the news. I give my own experience, as typical of what Derby ministers endured that night. At 11:20—just as I was retiring—came the first announcement; a cab at my door with a messenger reporting the receipt of a telephonic message, "Come by the first train—7:35 from Derby." I promised and retired. Furious knocking on my door at 1:20 a. m., house-bell ringing, light flashed on bed-room window—Rev. M. Aspland, Congregational minister from Wirksworth, had secured a trap and driven to Derby to arouse friends. Six o'clock in the morning; a third summons by the President of the Derby Citizens' League, who was calling up adherents before leaving for the sale. Others had a similar story of disturbed rest when we foregathered at Derby station. At Wirksworth station, a telegram elicited a hearty cheer—"Coming quickly as possible, Clifford." "Handed in at Leicester," shouted one. "He's in the paper train." He was; a telegram with the sufficient address, "Dr. Clifford, London," had been handed to him at half-past two in the morning. At four he had arisen, and at 8:15 had left St. Pancras. There was no train through Wirksworth for three hours, but Dr. Clifford is a Derbyshire man, and the whole neighborhood is familiar to him. He journeyed to Matlock, came on by cab, and was with us before the sale was over. We welcomed him with a great cheer.

As to the sale itself, it has rightly been described as a "wretched farce." Some hundreds of people gathered; and yet not a bid was offered, except by the auctioneer and the editor of the Helper Telephone, who was buying in on behalf of the defendants. The crowd had no vestige of sympathy for the auctioneer—a young Tory from Belper, Webster by name—and booed him with the utmost vigour. The goods were heaped together in the yard of the police station, and ropes drawn across the entrance to keep back the people. Loud were the protests as article after article was "put up"—the indignation of the women, as Mrs. Brace's sewing machine and tea pot, and a writing-desk, presented by the Sunday-school, were offered for sale, being so intense that for a moment a riot seemed possible. There was a rush towards the auctioneer, but it was checked by the police—and, one must in fairness admit, without unnecessary violence. I saw Mr. Brace, one of the defendants, a man with sixty years' unblemished character behind him and respected by all his neighbours—grasped very roughly by a young constable, but the latter was evidently excited, and the incident stood alone. Scarcely anything of the proceeding could be heard amidst the din; we learned at the close that the sum needed to cover rates and costs had been obtained.

Then we gathered in the market-place, where a couple of brakes served as platforms. Rain was falling, but the hundreds of men and women scouted the suggestion of going indoors. "All hail the power of Jesus' name" was heartily sung, and prayer offered by Rev. Geo. Hunsworth, of Derby, the veteran Congregational minister. Afterwards Rev. Jas. Packett (specially sent by the Primitive Methodist Conference), and Dr. Clifford spoke. The proceedings were jubilant throughout; we were winning, and knew it. No Government could go on against such manifestations of popular disapproval. So we settled down to enjoy our leader's oratory, and to cheer his pitiless dissection of Mr. Balfour's letter published the same morning.

For what had Wirksworth demonstrated? The sum in dispute was only about four shillings in the total—the remainder of the rate the defendants were quite willing to pay. To collect four shillings from three men had meant scouring the county for police. I am told that the plain-clothes and uniformed men in attendance was not less than forty. The Chief Constable of the County, the Deputy Chief Constable, the Superintendent of the petty sessions division, to say nothing of inspectors and sergeants, were there. Whether it was a "successful sale" from the point of view of the county ratepayer we may learn later, as he begins to appreciate what it costs to raise money for Anglican purposes from reluctant Nonconformists. Middleton isn't finished with yet; there are more Passive Resisters there. Wirksworth isn't attacked; there are at least three dozen there who "will not submit." The "coercion of Nonconformity" is a policy destined to ruin the Government that has attempted it.—Baptist Times and Freeman.

In Defense of "Decision Day."

A writer in The Standard is moved by some adverse criticism of what has come to be known as "Decision Day," admitting that "if the practice is wrong, or even leads to bad results, it should cease." He thinks that "pernicious results do not follow the practice," and he argues for it as follows:

"Is it not true that it is becoming harder and harder, each succeeding year, for the church to reach business men, especially those over the age of thirty? This is an age of business strenuousness. The average man at thirty is so engrossed in affairs, the church cannot make much impression upon him. The Sunday School is the church nursery. The teachers long before the 'day' arrives commence to talk to their pupils about this important step. The superintendent keeps speaking of it at each session. Without doubt the fact that many children stand up when the invitation is given influences others so to do, but are not such influences legitimate and proper? My own observation is, while a large number of children will arise, indicating they have decided to lead a Christian life, not more than one-third will go forward and take all the other steps necessary to become members of the church. Practically the only Christian experience they can relate is that they love Jesus, and are going to try to serve him all their lives; Jesus was baptized and they want to follow his example. Who is there who wishes to assume the responsibility of sitting in judgment upon such 'experiences' and say to the children relating them, Nay, you do not understand; you do not comprehend?"

It seems to us that the reasons given for the observance of such a "day" are just those which can be urged with most force against it. We do not offer a word against seeking the salvation of the child in the Sabbath School. We would have teachers much more earnest and diligent in efforts to lead their pupils to Christ, showing them that they are sinners, under condemnation, and to be saved only by personal faith in the Lord Jesus, a faith which can be exercised now; just as well one day as another; telling them to wait for a "decision day" is, in itself, a sin. We most seriously object to the possible practice on the part of superintendent or teachers of calling attention to the approach of "decision day," and seeking to get the children ready to "decide" on that particular day. We are only too well aware that "the fact that many children stand up when the invitation is given influences others to do so." We do not believe that such influences are "legitimate and proper."

What we want is a movement which is compelled by the Holy Spirit, not the influence of one child upon another child, whether older or younger. We don't want presented to the mind of the child any other motive than a consciousness of sin and a willingness to be saved. We want the thought of the child, as that of the adult, turned

directly to the Lord Jesus as the only hope of the soul. The fact that only one-third of those who rise on "decision day" finally receive baptism is a strong argument against the practice. Probably not one-third of those who finally receive baptism are truly converted (our statistics of losses go to show that this is true); and we have done a positive wrong to those who do not persevere. We have given them a false view of Christianity, and have rendered them less susceptible than they were before. One of the worst things that can come to a soul is a movement as though seeking salvation, and a failure to receive it.

We do not believe it is enough that a child says: "I love Jesus and am going to try to serve him all my life; Jesus was baptized and I want to be baptized." The writer of this is willing to sit in judgment on that kind of an "experience." It may mean something, and it may not. If the child is really converted, he is saved, baptism or no baptism; but if he is not regenerated, the baptism is a positive harm to him and to the church which encourages him to receive it. The argument for such a practice as that suggested would justify the baptism of nine-tenths of the children in our Sabbath Schools, and we might well begin with the infant class. It would be easy to get more than nine-tenths of the infants to say as much as that, and, having set such a standard for baptism, we should be obliged, in consistency, to receive and baptize them all, thus going farther than do any of our Pedobaptist neighbors. Baptists have occasion to guard, with great care, what they profess to regard as the fundamental principle of their faith.—Journal and Messenger.

How to Work for Souls.

Successful work for the ingathering of souls has four characteristics. In the first place, it is patient. The severest trial of faith in all Christian labor is to toil a great while with little or no result. "Rather slow work, this," I said to Mr. Moody, twenty years ago, when he had started a little prayer-meeting in our mission chapel. "So it is," he replied; "but if you want to kindle a fire you must put together a few splinters, blow them into a blaze, and then you may pile on the wood afterward." His plan succeeded, for after a half-dozen persons had become warmed by the Holy Spirit the flame spread among all the teachers, and there was a glorious ingathering of converts.

The next qualification for a soul-winner is to be painstaking. Jesus Christ made a long journey into the coast of Tyre and Sidon, and we do not read that He accomplished anything there except the great blessing which he brought to one Sympneonician woman and her suffering daughter. That paid Him for the journey. If Christian would exercise their ingenuity and set themselves resolutely to work—just as many a tradesman does to attract customers—they might win converts in every year of their lives! Look out for opportunities; if they do not come to you, make them!

Perseverance is the next qualification; for all good work may come to nothing which is given up when half done. There is a lot of half-finished work lying about in our spiritual workshops. "Why do you tell that boy the same thing twenty times?" "Because," replied Susannah Wesley, "the other nineteen times will go for nothing unless the twentieth makes an impression." God's Spirit is wonderfully persevering. It is more than likely that He may have been at work some time on the stubborn heart of Saul between the day when he took part in Stephen's martyrdom and that decisive day on the road to Damascus. Hold on, brother!

But no patience and painstaking perseverance will avail without fervent, impetuous prayer. The Salvation Army make a great deal of what they call "knee drill"; and we of the "right" army may well imitate them in this, as in several other of their wise tactics. However we cut the effort to bring a soul to Christ, we enlist the divine power, and then victory follows. From the apostles' days to our day the men and women who bring in the big sheaves have been constant in prayer. Brother, sister, have you submitted to these four P's? Then you will get one of the sweetest joys of heaven in advance. God will give you souls as your great reward.—Theodore Cuyler, D.D.

Mr. Moody used to say a man never laid step up until he first of all took a step down, which he meant that when he realized that himself he was nothing, then, laying hold of Christ, he could do all things. If we realize our own weakness, we have our feet upon the rung of the ladder leading upward.

Sunday-School Lesson

SUNDAY, AUG. 9.

DAVID AND GOLIATH.

1 Sam. 17:38-49.

Motto Text.—"If God be for us who can be against us?"—Rom. 8:31.

The Philistines lived along the southwestern coast of Palestine. After Saul had disobeyed God, it is said "there was sore war against the Philistines all the days of Saul." The Philistines were camped in the valley of Elam, near Shohoh, some ten miles from Bethlehem. The first part of the chapter relates the challenge of Goliath of Gath, the coming of David to the camp to enquire after his brothers and to bring them supplies, and his resolve to fight the giant.

Saul at first naturally hesitated to let a stripling fight the giant. But David had ever a winning way, and the king yielded, for no one but this young boy offered himself for the fight. "And Saul armed David with his armour."—Or rather his "war dress," which was worn under the coat of mail. Over this a coat of mail was placed and a brass helmet put upon his head. "And he assayed to go."—Made a trial, thus showing his obedience to the king and his appreciation of the king's kindness. "I have not proved them."—He took a little walk and found the armour too heavy. He could only hope to overcome the giant by agility, and besides he was not accustomed to the use of armour. It was not foolhardiness but wisdom which made David go unarmoured to meet Goliath.

"He took his staff in his hand."—The sling is a very ancient weapon, as is shown by the Egyptian monuments. And in a well-handled it was most powerful weapon. As against a sword and spear, provided there was some part of the body unprotected by armour, it was like a revolver against a sabre. David trusted wholly in God for his victory, but he used great wisdom in his choice of a weapon. The advantage was clearly on David's side, having the skill with the sling which he did. We are told there were seven hundred left-handed men of Benjamin who could sling at a hair's breadth and not miss. It is probable David carried his staff with him to attract the attention of Goliath, and make the giant think that was the weapon with which he proposed to fight. He would conceal the sling as best he could, for had the Philistines noticed that, Goliath would have guarded his forehead. For the Philistines knew the formidable nature of the sling. And had David been without the staff they would have suspected something in his other hand, knowing that he would not come out without some weapon.

Down to the ravine came the two champions, the man who bore the shield going with the giant. There was no visor to a helmet in those days, but the shield guarded from missiles. Goliath in his contempt for the ruddy boy, did not take his shield from its bearer. A pretty boy in his shepherd's dress comes to meet

What are Humors?

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

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

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

It is the best medicine for all humors.

the famous warrior! No wonder Goliath disdained him.

"Am I a dog that thou comest to me with spears?"—The staff in his hand, a weapon which might be useful in driving away a dog. "And the Philistine cursed David by his gods."—He was angry at the insult conveyed by David's supposing he could be driven away with a stick. And if David had had no other weapon than his staff the murderous and coarse threat of Goliath would have been no empty boast.

"Thou comest to me with a sword, and with a spear, and with a shield."—The word translated shield means a javelin. These were the things in which the Philistines trusted for victory. David's faith was in his God. "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."—Always and in everything David put God first. It was as the armies of the living God that he spoke of the forces of Saul.

"This day will the Lord deliver thee into mine hand."—Goliath said "I," David says "God." He considered, and it shows that was the issue, that the trial was between the gods of the Philistines and Jehovah, and David accepts this challenge as Elijah afterwards on Mt. Carmel. God will give a complete victory; not only will Goliath be killed, but the army behind him.

"And all this assembly shall know that the Lord saveth not with sword and spear."—He is not dependent upon such weapons, nor upon force; He can give a signal victory to the weakest. God would guide the stone unerringly to the one small unguarded spot on the giant's head.

Verse 48.—Then Goliath came on towards his youthful opponent. Without waiting for him, fearing, it may be, that in a moment of caution the giant might take his shield, David ran towards the army of the Philistines. As he ran his motions would not be closely observed, and even if Goliath had noticed the preparation which David was making he would not have feared. A boy like that could not use a sling so skillfully as to hit the forehead of a man in motion.

As he ran David puts the pebble in the sling, and hurling it with faith and prayer, it struck the unguarded spot, and the giant fell to the ground stunned by the blow.

But he was not dead and before the astonished Philistines could interfere, David had taken Goliath's own sword and cut off his head. No wonder the Philistines fled; it must have seemed to them that the God of Israel had worked a miracle against their champion. And Israel pursued till a great victory was won, and David's words to Goliath were proved a true prophecy.

The lessons of this thrilling story are many. No matter what the seeming power of the evil with which Israel contends, God will give the victory. Each man must

do his best, using his best wisdom, but he must know that the battle is God's.

MISSISSIPPI STATE CONVENTION.

The above caption refers to a Baptist Convention. A political state convention is a thing of the past in our state. We have two men running for the United States Senate, the vote of the people in a primary election to decide as to which of them shall be elected by the legislature. We lead most, if not all, the states, in this manner of selecting our United States Senators.

As to our Baptist State Convention, I may say that its chief characteristic was love. A sweeter-spirited body cannot be found in all our Southern States. No delegate seemed there with a special axe to grind. The good of God's cause seemed uppermost all the time. So it appeared, at least, to one delegate.

I was twenty-four hours late on account of a marriage in my church, so I did not attend the meeting of the Historical Society nor the session Wednesday.

The Convention elected Dr. H. F. Sproles moderator. The same honored brother preached the Convention sermon, echoes of which I heard all through the session. He is gifted in preaching the Gospel. The Convention also hastened to decide to meet next year with the First Baptist church, Hattiesburg, even before the past could get there.

Ministerial Education was considered Thursday. Dr. E. Y. Mullins was given free course to speak on that subject. He was born in Mississippi, and so belongs to us. It was learned that his father and mother, after an absence of thirty-four years in Texas, were on a visit to Mississippi, and were in the house. They were asked to the platform. It was a very touching scene when father and mother and son stood together and we sang "Blest be the tie that binds." Dr. Mullins made a clear and forceful address, and took up a handsome collection for the Students' Fund. We are loyal to our Seminary.

Mississippi College enrolled even 300 students the past year. This year the aim is for 350, with fine prospects of securing that number. Some \$13,000 were gathered in on the endowment, a most encouraging showing. We are not troubled in our Convention with the school question, as some states are. Mississippi College was the only school I heard mentioned on the floor of the Convention.

Home and Foreign Missions had a free swing, so far as the Secretaries are concerned, but no show at all as to any delegate speaking on the reports. Not even the chairman spoke. We have moved grandly forward on missionary lines, Home and Foreign exceeding all expectations. We propose to aim for \$50,000 for State, Home and Foreign Missions this year. Great successes encourage us to undertake still greater things.

A clear and straightforward report was made on the negro question. The report and discussions on it were helpful, whether the negro question was solved or not. We were pretty well agreed on one point, "ignorance is not the solution of any question."

Dr. A. V. Rowe, our State Secretary, gave hopeful indications for this year in State Mission work. We propose to raise \$20,000 for State Missions alone. This

will be more than \$6,000 advance on last year.

We are loyal to our State paper, *The Baptist*. We have but one. We are not divided over it. It is increasing in excellence and efficiency as time goes on. Outside of our own, there is no paper that has the circulation of the *Recorder* in Mississippi. So we will welcome the "Old Reliable" again next year.

An aftermath of the Convention was a sermon by Bro. Wilingham at night, after the adjournment of the body. The worship continued until 11 o'clock. His theme was missions. The climax came when Bro. O'Bryant, of Steen's Creek, offered himself as a foreign missionary and Bro. Jennings, of Water Valley, spoke for his church to say they would support a foreign missionary. The house was full to overflowing though most of the delegates were gone.

I. P. TROTTER,
Hattiesburg, Miss.

DEAR RECORDER:

It is meet that you should have some notice of the fiftieth anniversary meeting of the church at West Providence, Ohio county. Notwithstanding it rained on both days, July 11 and 12, it was a delightful meeting. The meeting, probably for the last time, of the few remaining ones of the old constituent members, clasping hands with each other and with many scores of friends, thinking over and talking over the "golden time," treasuring precious memories of God's dealings in the past, singing together, praying together, weeping together, who that was present shall forget it, or should forget it? Of the thirty-four constituent members there yet live ten. Six of these are now members, and five have from the beginning been members of old West Providence. They are Rev. D. J. K. Maddox, who at one time was for a few months a member of the church at Beaver Dam, Timothy S. Bennett, Martha Bennett, his wife, who alone on account of poor health could not be present, Elizabeth R. Casebeer, Elizabeth B. Brown, Margaret Louey. One, Margaret Brown Wilcox, holds membership at Rockport, Ky., and one, Mahala Rowe, holds membership in Palo Pinjo county, Texas.

I must mention the fact that when this small church was three months old, located in the then rather sparsely settled country, Eld. James F. Austin, the young pastor conducted a series of meetings lasting sixteen days, and as a result he baptized 70 persons, increasing the membership to more than one hundred!

The following preachers, licensed and ordained, have held and now hold membership here: John Maddox, Jr., James F. Austin, D. J. K. Maddox, Wm. C. Taylor, J. T. Casebeer, E. H. Maddox, Jacob Casebeer, Alexander Monroe, Edmond Rowe, George Gardner, W. E. Chapman, H. P. Brown, E. J. Maddox, E. D. Maddox, Alma L. Maddox, Otis P. Maddox, Albert Lee Maddox, C. Forest Maddox, C. Sidney Maddox, E. L. Howerton. Eleven of these and two others, J. S. Coleman, D. D., and Artie Lee Maddox, of Palo Pinto, Texas, are descendants of John Maddox, Sr., who was with Washington at Valley Forge and the surrender of Cornwallis at Yorktown, and who afterward came from Virginia to Kentucky and lived and died in a house still standing in Bender, Ohio county, Ky., and occupied by Simon Jones, superintendent

of the mines there.

On Sunday morning the truly great sermon from thus it behooved Christ to and to rise from the dead third day and that repentance of sins should be preached in his name

Dr. Harvey, who had promised to deliver an address on "History," had said to be and was released that he attended some large gathering of Baptists in the South. He promised and is announced to deliver said address at West Providence on Sunday, Aug. 9.

In the afternoon remaining of the old members and expressed by Rev. D. J. K. Maddox, "John Maddox and his wife for good," by Rev. J. T. Casebeer closed the services.

J. D. MADDIX,
JOHNS HOPKINS UNIVERSITY.

BALTIMORE, MD., July 15, 1912.
To the Public:

Through the courtesy of the editor of this paper, I am able to make a personal appeal in behalf of myself and my colleagues who are striving to produce a comprehensive and authoritative history of North America. For many years we have been engaged in the undertaking, and have reached a point where the completion of the task is assured, as our history takes form, we are conscious that in order to produce a work that shall be truly without bias, and absolutely reflective of the history of the entire continent of America, we must secure hearty co-operation of members and readers of history throughout the continent. It is for this reason that we ask your aid and are confident that this will be given, but we solicit your attention to our request.

We desire information relating to the contents of correspondence relating to political, economic matters of the continent from the establishment of colonies to 1880. We solicit of such correspondence.

We shall value the contributions relating to any of the history of the United States, Canada, and Mexico, from beginning to the present day. Local legends concerning and women, places and events are desired.

Information concerning ownership and hanging oil paintings portraying distinguished men and women of America is sought. In the of data the condition of the and the name of the of value.

We seek information concerning your personal opinion, your own opinion of your and the collective opinions of the public, concerning great events, such as the events, Davis, Dix, and Laurier; the Civil War, the Emancipation Proclamation, the establishment of the Republic of the union of the British provinces of North America.

Kindly direct all communications to:
GUY CARLETON LEE,
Editor of "The History of America," Johns Hopkins University, Baltimore, Md.

The real Christian is the one who rejoices when they have a street.—14d.

LOUISIANA BAPTIST STATE CONVENTION NOTES.

Rev. A. L. Johnston, of ... has kindly consented to report the proceedings of the ...

the county seat of ... Parish, has a population of ... Many doubted the ... of the community to enter ...

the five hundred messengers ... visitors that usually attend ... meetings. Too much ... cannot be given to the Com ...

on Entertainment, com ... of the honored and beloved ... Rev. Dr. J. H. Crosby, ...

Graham, J. W. Teddlie, J. T. ... J. P. Long, and J. T. ... Measles were epidemic ...

some cases of typhoid ... red to the credit of the ... ability of the citizens, all ...

not only welcome, but elec ... entertained. The Colvin ... was headquarters, and Bro. ...

Sister Colvin deserve much ... for the provisions made by ... in caring for all who pre ...

editors.—Rev. Dr. R. J. Will ... Secretary of our Foreign ... and Rev. F. C. McConnell, ...

Secretary of our Home Board, ... present and made a profound ... The Rev. Dr. Eager, ...

Senior in our Southern Baptist ... Seminary, was ac ... a hearty welcome, and he ...

and a liberal collection for ... Seminary. The Sunday ... Board of the Southern ...

ist Convention was looked ... by Bro. Level, of Missis ... Eld. J. A. Lee was on hand ...

his great song book, "Last ... hymns." The Rev. Dr. J. ... the able editor of the ...

Mississippi Baptist, attended, and ... many friends were glad to ... see him. Bro. West, of Dal ...

Texas, was on hand, repre ... senting the Texas Baptist Stand ... and Bro. Cleaton represent ...

the Argus. His introductory sermon, by ... Dr. Dodson, of Minden, was ...

highly complimented, and Dr. ... Graham's sermon created a ... impression; also sermon ...

delivered by A. L. Johnston, of ... report, was highly compli ... mented.

the speeches on Missions and ... subjects were of a high order. ... the Convention honored itself ...

the election of Judge Watkins ... President. He has the respect ... and admiration of his ...

dear, and he seems destined to ... high positions of honor in ... his State.

Rev. J. T. Barrett, of the Bap ... Orphans' Home, while a stud ... in our Seminary, was pastor ...

and grounds are being improved, ... and that there were last session ... 48 boarders, and that including ...

the day pupils the attendance was ... close to one hundred. His fac ... ulty is first-class. The music and ...

art departments are presided over ... by graduates from the best con ... servatories of music and art in ...

the United States. Those who took a prominent ... part in the great Convention are ... mentioned in the report of the ...

proceedings. The Baptists of Louisiana number ... about 40,000 white people. They ... are a very intelligent and ag ...

gressive body, and, more, they are ... rooted and grounded in the faith. ... They know and appreciate sound ...

doctrine, and the drifting tendency ... from the ancient landmarks, looked ... on with indifference in some ...

quarters, would make no progress among the ... Baptists of Louisiana. It is gratifying ... to see leading hymen prominent in ...

such meetings. Besides Judge Walk ... ers, who presided, Judge Allen Bark ... sdale, of Ruston, was present, and ...

also Judge Wallace, of Winnfield, ... also J. J. Peters, M.D., a leading ... physician and surgeon; also Prof. ...

W. E. Taylor of Ruston, well known ... in Kentucky; also Dr. McCloud and ... L. E. Thomas, of Shreveport. Among ...

the leading sisters were Sisters Love ... and Annon, of New Orleans. Also J. ... B. Wood a Kentuckian.

Our church at Winnfield is a ... young church, and is not numer ... ically strong, but they are full of ...

the love of God, and with many that ... I met I was greatly pleased. Among ... them it is a pleasure to recall Eld. ...

Geo. A. Kelley, who proved himself ... polite and to all attentive; also S. M. Colvin, Dr. ...

Peters, Judge Wallace, W. E. Long, C. M. Durham, C. P. Math ... is, C. McGinty, W. H. Box, W. K. ...

Wright, J. T. Durham, Hon. O. M. ... Grisham and others. The representative ... of the ...

WESTERN RECORDER returns thanks ... to the Convention. They have kindly ... welcomed and honored him at all ...

their annual meetings it has been ... his good fortune to attend. On Sunday ...

last, year ago, he preached in the ... Baptist church at Minden, and he ... also preached by Convention appoint ...

ment at the Baptist church in Winnfield. ... These expressions of kindness will ... be cherished by me. Pastor E. P. Lyon, ...

of Norwood, La., made a telling speech ... in the Convention against receiving ... \$1,600 from the city of Lake Charles ...

for the Baptist Orphans' Home of Louisiana. All agreed ... with him, and Pastor Weaver of Lake ...

present: Revs. M. L. Morris, J. A. Maples, R. W. Merrill, W. E. Neill, all of Texas.

W. P. HARVEY.

DEAR RECORDER:—

The church at Temple, Texas, is in a vigorous, lively condition. Bro. P. E. Burroughs, the beloved pastor, has enfranchised himself in the hearts of the people wonderfully, and he is doing a great work here. The people are perfectly devoted to him and his charming wife. The Baptists here are aggressive and filled with a spirit of progress and advance being willing to use themselves, their time or their means for God. Immediately after I came in the last of May, we entered upon a tent meeting on Freeman Heights for ten days, Bro. Burroughs doing the preaching, and God gave us 25 professions of faith.

I have accepted the call of Memorial Baptist church, in addition to the responsibility of assistant pastor of First church. The Memorial Baptist church had a membership of 68 when I came in May, and since then we have received 17 new members. This church is not large in numbers, but it is a most noble band of earnest, consecrated people, filled with the Spirit of the Master and ready to lay themselves on the altar for the Lord. I appreciate very much the warm, fraternal reception both churches gave me and the hearty co-operating good will which meets me on every side. The new field, with its propitious conditions, delights me, and, by the help of God, I am going to give it my best time, strength and soul.

Fraternally,

H. F. AULICK.

BETHEL COLLEGE NOTES.

WM. H. HARRISON.

How good it is to come before the brethren with a message so full of good cheer. We have been in Russellville long enough to fall in love with the people and the place. No better people are to be found, and the place is an ideal one for a college.

Things are very much alive at Bethel College. The trustees have generously undertaken to paint, paper and thoroughly refit our buildings; to put grounds, athletic park and grand-stand into perfect condition; and to do all that has been asked in the way of improvements.

A generous brother and true friend of the college gave us, Tuesday, \$2,000.00 for our library and gymnasium building. This makes \$6,000.00 now available for this purpose, and we feel that we shall soon be able to erect this much needed addition to our equipment. It is our purpose to erect a \$10,000 building on the campus and move the library from the present Long-Norton building. Our buildings and equipments will then be entirely adequate.

If we can get one more gift of \$1,000.00 or more, we will begin the erection of this new building at once. What say you, Baptists of Kentucky? Who will follow the example so nobly set by our brother of Russellville? If not a thousand dollars, who will give us five hundred?

It gives me pleasure to state that we have secured Prof. J. C. C. Dunford, President of Clinton College, and that he will add his energy and enthusiasm to ours, and will call on some of the brethren, this summer, in the interest of Bethel College.

Prof. Dunford is a graduate of Wake Forest College, and is a live, energetic, capable educator. Clinton College made a great forward movement under his management, and we count ourselves fortunate to secure him for our English and Philosophy.

And now, brethren of Western Kentucky, we wish to appeal to you. We will repair, repaint, re-paper and expand; will you help refurnish our N. Long boarding hall? Prospects indicate an increased attendance, and we shall have to furnish more rooms. Twenty-five dollars will furnish a room. Will your church undertake to furnish one or more rooms? If so, write us and we will secure the furniture at once and await your convenience as to the money. Brethren, this is our school, it has a long and honorable record, it is now moving up, will you help us move it?

Our agents in the field write hopefully, many applications are coming to the office, the college will be in better condition in September than for several years, and we need your prayers and your influence.

Rally round us, support us, and a larger success is assured.

Rev. Jno. S. Cheek continues to hold his missionary rallies in the churches of Bethel Association. Many of the brethren are heartily co-operating with him, large crowds attend, and we feel that

Baptist Church at Jackson, Ky.



The above picture was taken July 20th. It shows the condition of the Baptist church building at that time.

The carpenters promised to complete the building in thirty days from the above date.

Our efforts to establish a Baptist church in Jackson have, in the past, proved futile. We had no suitable place in which to work and worship. The court house, with its associations of bloodshed and crime, was shunned by the people.

After the effort was made to build, and the citizens had subscribed liberally for the erection of the house, many of them were compelled to leave on account of the recent troubles in Jackson, and their promises cannot be fulfilled.

The matter was presented at the last meeting of the Board and many of the members promised to take collections at once in their respective churches for the completion of the house. Relying upon this we ordered the flooring, ceiling, windows and doors. It will require not less than \$700.00 to finish the building and we have less than \$100.00 in hand. Will the pastors and people come to our aid at once in this essential

work? Credit is due to many who have labored for this house, to Rev. R. L. Baker and Pastor A. C. Dorris, and very much is due to Rev. J. M. Jones, the present supply under the State Board, but the success of the enterprise is due principally to an old citizen, Mr. William Combs. He is not a church member and never was trained to support churches and religious work, but he secured the lot and has given about half that has been given to the work. I believe him to be a converted man, and if so he ought to unite with the church. He is, in principle, a thorough Baptist. I think this enterprise has already cost him more than \$1,000.00. He is a typical mountain man, hospitable, kind and liberal. The church will cost about \$3,000.00. We did not deem it wise to build a cheaper house in Jackson. I do pray that the Lord may show the Baptists of Kentucky the need of a liberal Building Fund. In almost every other respect we have the advantage in the mountain work. Other denominations are building houses and entering much territory where we ought to hold the fields absolutely. Brethren, I plead in my Master's name, Help now.

J. G. Box, Cor. Sec.

much good is being done.

We have just completed a grand old pavement around our church. We are out of debt and are moving forward along all lines of church work.

PROGRAMME.

The following is the programme of the Centennial Celebration of Nolynn Church, to be held Aug. 29 and 30, 1903:

- Saturday. 10 o'clock.—Welcome Address, B. F. Hagan. Response, J. H. Weller. Address, W. J. Puckett. Sermon, J. S. Gattion. 2 o'clock.—Nolynn church—in my recollection, Bren. Jo Collins, P. Dunn, T. Kennedy, R. L. Thierman, and others, ten minutes each. Sermon, R. C. Kimble.

Sunday. 10 o'clock.—Devotional service. Address, J. H. Weller. Sermon, I. W. Bruner. The old pastors have kindly consented to favor us with a sermon. The church extends an invitation to all who have held membership with this church to be present. Neighboring ministers are invited to attend these meetings. All friends of the old church will be gladly welcome.

THE MIDWEEK HOUR OF PRAYER.

BY R. JEAN WALKER.

Only a few of us gathered in From the worldly jar and worry and din, To the midweek hour of prayer; With laggard steps from a snowy world We turned, our hearts grown sad and cold, Burdened with toil and care.

As the preacher spoke his heart and soul Were touched by a living burning coal, From God's own altar fire; It stifled the jarring of heart and brain, And banished weariness, woe, and pain, And quelled each wrong desire.

The angels of Love and Peace came near, And hushed all clamor and strife and fear.

In the hearts of the gathered few; A heavenly presence filled the place, Revived each soul with renewing grace, And awakened hope anew.

Then crosses that seemed too hard to bear, And losses that burdened life with care, Grew light in faith's bright rays; So blest the joy of the sacred hour, When hearts respond to the Spirit's power, In the joy of prayer and praise.

As back to the work of the world we went, Each heart was on willing service bent The blessing of love to share; With souls revived, and hearts made strong,

The power of the word to pass along From that holy hour of prayer. —Selected.

Our Pulpit.

DR. McLAREN CLOSES HIS STATED MINISTRY—HIS SERMON.

THE "FUNDAMENTALS."

The text was taken from 1 Cor. 15:1 and 3: "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

To efface one's self is one of a preacher's first duties. The herald should be lost in the message. John the Baptist's great words when he was urged to declare himself someone, should ever be a preacher's confession—"I am a Voice crying." What the voice says is important; the voice is but a conflicting noise. But there are times when it is more than permissible for a preacher to step forward, and when not to be personal would be affectation. Surely I stand at such a time this morning. I close to-day forty-five years of a ministry to this congregation. Thank God, I have not to say that I close this day a ministry of forty-five years, for I still hope, God helping me, to occupy this familiar place and still in some measure to do my life-long work here. Naturally my thoughts go back over all that stretch of years and suggest to me questions and answers too sacred and too self-condemnatory to be imparted to you, but while looking back I sought to find some words to speak to you from, which would in some measure gather up, if not my attempts, at least my aims, and I find them already made to my hand in this summary of his preaching which the Apostle laid as the basis of his great argument on the Resurrection of Jesus Christ. They do express what I have tried to make the great theme of my ministry, and they give me an opportunity of reiterating it once more to my dear friends in circumstances which may perhaps add some force to my voice.

There are three points in these verses which I may gather the two or three things which I wish to impress upon you this morning. They tell us What the Gospel is, What it does for us, and What we are to do with it, and it is to these three points that I ask your attention.

First, then, we have set forth in narrowed brief words the fundamentals of what Paul thought the Gospel to be. "I preached unto you first of all that Jesus Christ died for our sins, and He was buried, and that He was raised again the third day." That was, if not the whole, at all events the germinal seed of all that he had had to preach. That was the essential and fundamental fact upon which the whole structure of his ministry, aye, and the whole weight of his life, were based and settled. Now, brethren, it is not making too much of words if I remind you to begin with that the very designation—a Gospel—carries in it the essential characteristics of the Apostle's preaching, for Gospel simply means "Good News," and "good news" must be of a fact, not of a thought; not of a speculation, not of a piece of logical ratiocination; and it must be of a fact that has a happy bearing upon the condition of men who listen to it, and it can be certified to them as having actually occurred on this green earth and in the midst of this sin-ridden humanity. And so at the very beginning we are led to understand that the essence of all Christian teaching must be: that, first of all, and out of which everything else is to come, it is the proclamation of a thing that has happened, of an actual deed that was transacted on this earth. And so it is we are led to see the great differentia, to use scholastic terms, of the great glory of the Christian message, that it does not come to men to argue with them, that it is not a mere statement of a theory, or what they call nowadays "a world intuition," but that it is a proclamation of something that did take place here in the world. And so it must be. You cannot reveal God by talking about Him. It can only be by his acts that He is known, just as it is only by your acts and mine that we are known, and the revelation of God can only be by the deeds of God. What He does is the only thing that will ever certify to men that He is. And so Jesus Christ comes, the revelation of God, and the good news for men is what—a biography—a perfectly unique thing—

And so the Word had breath and wrought, With human hands the creed of creeds In loveliness of perfect deeds, More strong than all poetic thought.

Let all the simple, the ignorant, the burdened, and the wise, and the scruples, and the thinkers bow down with thankfulness before this great fact, that the world's illumination and the seeking hearts saved and the conscience's cleansing, all come from the historical fact, the personality of the life of the Divine Human Person, the Incarnate Word, Christ the Lord.

Well, but then there is another step to be taken, and that is that in this declaration of a fact or of facts, the vital centre, the palpitating heart, the secret of all power, the germ of every other truth, lie in the Cross and the empty grave. Paul follows his Master's teaching. When Jesus desired that His memory should ever be green in His disciples' consciousness, what was it that He laid His finger upon, and said, "Whatever else you forget, remember that?" "This do in remembrance of Me." "This My Body was broken for you, this My Blood was shed for many for the remission of sins." There is the point out of which all the line is developed, there is the fact from which all the energy that Christ weaves in the world springs. It is the death of Christ and the resurrection of the Christ who dieth no more, from which everything else that is blessed, and powerful, and deep, and wide, and illuminative in the Christian teach-

ing must be derived. We are not to forget His blessed words of wisdom; we are not to forget the magnetic influence of that marvellous personality as He walked healing—like the light beams upon the face of the patient afflicted by lupus—beating all manner of foulness upon which he came in contact; we are not to forget the works of power which He did, but central to them all is this—He died and He rose again! But that is not all. Paul turns a historical fact into a historical Gospel by the commentary or explanation which he appends to it. Jesus Christ died! A beautiful story; a touching martyrdom; but if that is all you have got to say it is no more a Gospel than any of the obituaries in to-morrow's newspapers will be. He died, and were we to take that fact alone apart from all that the Word tells us, wherein is it nowadays a Gospel for the world? There is no power in it, and there never has been, and there never will be, a quickening, elevating, cleansing, life-giving power in a so-called Gospel, however it may be adorned, which begins to falter and stutter when it goes on to say, "He died for our sins."

There is only one way by which it is possible that Christ's death should be regarded as being for our sins, and that is that it takes them away, because He is the Lamb of God. His sacrifice expiates the sin of the world, and because He imparts His blood, the principle of His life, to all those who open their hearts to receive Him, and thus it pulsates through their veins and cleanses them from all sin. And so, dear friends, a Gospel without a Cross is a Gospel without power, and the one thing that the church needs is not a mere narrow traditional repetition of old-fashioned formulas consecrated by antiquity and made weak sometimes thereby, but a fresh, vital, ever-renewed apprehension of the eternal fact which is new through all the ages, and through all the ages is the fact on which the world's redemption is built. Jesus Christ died for sins, and rose again the Conqueror and the King. It is this fact and this explanation alone which converts, as I say, a historical fact into a historical Gospel. So much then for my first point.

Now the second one is that Paul here gathers together in brief compass a statement of what this Gospel does for men. He puts it all into two phrases, on each of which I will just say a word. "By which ye stand." "Through which ye are saved." That is to say, to put it briefly, this Gospel—the Gospel that Christ died for our sins—affords a firm basis on which men may stand in all the applications of that metaphor, and that supplies the one means by which men can be saved. "By which ye stand." That is to say, that if you and I lay firm hold upon that great Gospel, we shall find that it brings to us a ground upon which we can rest all our thinking and all our action. It is the basis of the highest thought. It underlies the whole that we can know of God and man, of the relations between the two and the duties that we have to discharge, and the powers by which we are helped, and the hopes that we may cherish; and it is indeed the ground on which we can build all the certitude that can make life serene and blessed. Apart from that great truth and the principle which underlies all the inferences which naturally and necessarily come from it—apart from that great truth we are all groping after more or less doubtful grounds. The world's finest word about the highest thing that can occupy men's thoughts is "peradventure." There is only one thing that has the right to say, and that has said, "Verily, verily, I say unto you." Building on the death and resurrection of the Incarnate Word, we stand on solid rock, and all around us lies a wide wildering waste of shifting sands.

Did any of you ever go perhaps to a little place on the Normandy coast where a great cliff with a castle and a

church on its top lift themselves up amidst leagues of sand? That is a parable of human life, and Christ is the Rock, and on Him we can build, and standing we can say, "I know." Nor need I remind you, I suppose, how in like manner, if we have got fast hold of Him, we shall not only stand in the sense of having certitude and a basis for our thoughts and actions, but also in the sense of being able, as we never else will be able, to resist the impetus of temptations and all assaults upon us.

Stand fast in the Lord, dearly beloved, and if you and I want to have something which will be for us like a rock against which we can set our back, and the firm ground on which we can plant a firm foot, be sure of this, that the only place where we can find the rock to back us and the ground to bear us steadfast in Christ, the dying but ever-living Christ. "In which we stand," and can resist, and only in which can you resist every temptation that storms against you. Again, "by which ye are saved," a word so familiar that to many of us it means nothing, and we have to make an effort to find out and to be impressed by the depth and the sweep of its meaning in the apostolic and early Christian use. It has two opposites, being in peril and being sick, sick unto death; and in opposition to these it is the condition of being safe, and it is the condition of being sound and wholesome.

Ab, brethren, we have not gone very far into our own hearts if we have not found out that there is sickness unto death there, and we have learnt but little of the meaning of life if we have not learnt that there are perils which no man can expect to be free from and which one day will certainly come and destroy us. And so the great message comes that from our sickness we may be delivered, we may be healed; that from our dangers we may be delivered; that we may be taken away from the power of all that is evil, whether it be temporal or spiritual, whether it be what men call bad or what men call misfortune, and that we are invested with all good, whether it be corporeal or spiritual, on condition that we have clung and are clinging to the dying Christ, the living Lord. "In which ye stand," who else would totter and fall; "by which ye are saved," who else would be overwhelmed by dangers and slain by the cankers of sin.

And so, the last thing here is what this Gospel asks us to do with it, and again the apostle sums up all in two expressions. He speaks about "not believing in vain," or, as it might more properly be rendered, not believing rashly or inconsiderately, or, as the Revised Version margin has it, "without cause," and then he speaks here about "holding fast" that which ye have received. So I come at last to appeal to you, dear friends, and to ask you, have you exceeded these two conditions, put forth these two conditions, done these two things which the Gospel of the dying Christ calls, from you, namely, first, have you and are you now exercising a solid Christian faith, and I sometimes, in pessimistic moods, am prone to think that it is the faith of the majority of so-called professing Christians which is anything but solid or deliberate, which has been the result of some passing emotion which has flamed up like thorns, and has died into gray ashes like them. You remember our Lord's warning about the seed that sprang up too quickly because there was no depth in the soil. Alas! I am afraid that there is very little depth in the soil in which the so-called faith of hosts of nominal Christians amongst us is sown. There is little consciousness of sin, consequently there is little realization of the need for and the power of Christ's sacrifice; and consequently there is little transforming energy in the faith of hosts of us, and I plead with you for a deep, well-grounded, solid, deliberate, and consequently vital, and all-transforming faith. And then there is the other

thing; that solid deliberate faith, initial act, but it has to be kept up throughout the life into that we have apprehended. Why, you lay hold of a stick with your hands, keep a tight grip upon it, unless you continually tighten it, for the circles relax in the very act of grasping, and you cannot keep hold of Christ, you grip Him, and renew the grip by day and hour by hour. He is to you by reason of any past knowledge of apprehension. The Pilot will guide the sailor only so long as he is at it. The water of life will fill man's thirst only so long as he is at it. A Christ about whom you think is as good as a dead Christ far as you are concerned, and to-day's hunger will not be satisfied yesterday's meals, so to-day's grace only be met by to-day's grasping; it may be lame, but it must be hands of faith, a Christ who is willing to be held, but who is inevitably if He is not held.

So, dear friends, so much for the Gospel.

I know the failures of my life far better than the most of you critic does, but I am bold to stand here this morning and say to you, dear friends, who have been here for many years, some of you to ask you whether or not you think that I have tried in my ministry true to the key-note which Paul strongly struck in this text! I will say "Yes," and I am bold to you and to God for the last during which your love and me have borne with my limitations, never failed me. We have had forty years without a ruff, of jar. Thank God, the bond between is at least as strong to-day as was. Dear friends, may I plead my own friends to continue their loyalty to this dear old church days that are to come; and to dear friend, Mr. Roberts as he helped me, not to give me the seeing that my life's work as it is represented in this crumbling away. You can do greater kindness than by helping fill your places here, and helping up the work of the church with to-morrow vigour. Some of you have come to me for so many years, some sometimes afraid fainting dulled the penetrating power of some of you are here this occasional worshippers who have drawn to-day, as I indulge in venturing to think, by your show a kindly feeling toward I thank you for it, and to all my last word—which perhaps some force because it is my as pastor of Union Chapel—declare unto you the Gospel preached unto you, how that Christ died for our sins, according to the Scriptures. Dear friends, each you to accept it with a faith, and to cleave to it with energy. By it, and by it alone, stand. By it, and by it alone, be saved.

The closing, and more part of the sermon was delivered hushed and beseechingly into which Dr. McLaren's voice frequently drops. The himself was evidently much towards the close a stifled ally broke from the congregation among the older members were sorely stricken at losing one of they had been associated for years. But amidst the sad well Nature seemed to bring for through the open air, a stream a burst of joyous music many birds in the trees in the grounds, as if in glad thanksgiving the devoted life and glorification of the great preacher. A remarkable service about

praying hymn, "Lord, dismiss us with thy blessing," and Dr. McLaren then pronounced the benediction.—London Baptist.

THE ELECTION OF GRACE.

BY REV. R. M. FROVENCE.

I have mercy on whom I will have mercy."—Ex. 33:19.

This Scripture is quoted in Rom. 9:15 as proof of the absolute and unconditional supremacy of the divine will in the bestowment of salvation. The way of salvation is the apostle's theme. When he comes to discuss its unfolding certainty, he is thrown back, by the necessity of the case, upon the inscrutable divine purpose and the infinite divine authority. Both are declared, by implication, to be the surety of the absolute good, toward which all things are cooperating. For those who love God, who are the "called according to His purpose," Rom. 8:28. This "good" is salvation, and includes all other good as the greater includes the less; and the divine "purpose" covers all the means necessary to its security. The "for" (because) of the next sentence points back to this. "Because whom He foreknew He also foreordained to be conformed to the image of His Son, that He might be the eldest among many brothers;" "for" here meaning not relatively before, but absolutely from the first as all the divine purpose. So in Acts 2:23: "This one, given up for the ordained design and foreknowledge of God, you took and, having nailed Him to the cross with wicked hands, killed."

So also in 1 Peter 1:2: "Elect according to the foreknowledge of God." In both these passages the reference is to the eternal divine purpose. Having thus linked the saved with the Son in an eternal brotherhood, the apostle adds, by way of amplification: "And those whom He foreknewed He also called, and those whom He called He also accepted as righteous, and those whom He accepted as righteous He also received into glory." Here the entire process is regarded as complete in the divine purpose from eternity.

The teaching of the Scriptures is that election is God's eternal choice of certain persons to salvation, and that this choice is based not on any merit in the chosen, but solely upon the divine will. The means by which the divine purpose is carried through are also chosen, so that the subjects of the choice are none the less conscious of freedom.

The difficulty which has arisen in many minds as to the relation of foreknowledge and foreordination (or predestination, which is the same thing) would seem to be metaphysical rather than theological. Because foreknowledge stands before foreordination in the apostle's arguments, many have supposed the latter to be dependent upon the former. And thus in order to square this Scripture with certain other interpretations, God's foreordination has been made to depend simply upon what God saw beforehand that certain men would do. But, as already suggested, there is no before or after with Him, no succession of time or of events. The word "foreknowledge" is a human accommodation. So is "foreordination." God knows absolutely. The two are coincident and inseparable. No man can do more than look over the rim of this fellowship's deep, and the difficulties are not lessened by subjecting God to a logical process. Nothing can be antecedent to the divine purpose. If He has chosen some to salvation, His purpose is fulfilled in their salvation. If He has not chosen any to salvation, then if any are saved they are saved independently of the divine purpose. This would put salvation into human hands, make men responsible for the success of the mission of Jesus Christ, and reduce God from the place of absolute sovereignty to that of an interested spectator of an experiment involving the honor of His own name and the salvation of His people.

His choice is eternal. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly things in Christ, according to His choice of us in Him before the foundation of the world, in order that we should be holy (infinitive of purpose) and without blemish before Him in love, having pre-ordained us to the adoption of sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He graciously bestowed upon us in His beloved." Eph. 1:3-6. Here the holiness of the chosen is a part of the foreordination, and is dependent on it. More distinctly still is this set forth in the following: "Be not ashamed, then, of the testimony of our Lord, nor of me, His prisoner, but suffer hardship with the gospel according to the power of God, who saved us and called us with a holy calling, not according to our works but according to His own purpose and grace which were given us in Christ Jesus before eternal ages." 2 Tim. 1:8-10. These Scriptures seem clearly to teach that God made a choice of persons, not characters, nor classes, and that His choice was governed solely by His own will and not by any circumstance in the chosen, or anything which He foresaw in them. "So then," the apostle concludes, "it is not of him that willeth nor of him that runneth, but of God that showeth mercy." Rom. 10:13. The implied subject of this sentence is salvation, the gift involved in the living purpose.

Two objections the apostle notes. "Is there unrighteousness with God?" "Is God unjust?" "By no means." He is sovereign. He is no man's debtor. The choice of Jacob over Esau, though they were yet unborn and had done neither good nor evil, was in order that the purpose of God according to election might stand, not of works, but of him who calls. Rom. 9:2. He was under obligation to neither, therefore there could be no injustice in his sovereign choice. A second objection is, "Why does He then find fault?" Here, again, the answer is the absolute sovereignty. "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou formed me thus? Hath not the potter power over the clay, to make out of the same lump one part a vessel unto honor and another unto dishonor?" The allusion is to Jeremiah 28:1ff. "The word which came to Jeremiah from the Lord, saying, 'Arise and go down to the potter's house, and there I will cause thee to hear my words.' Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was spoiled in the potter's hands, so he made it again into another vessel, as it seemed good to the potter to make it. Then came the word of the Lord to me, saying, 'O house of Israel, cannot I do with you as this potter?' saith the Lord. Behold, as is the clay in the potter's hand, so are you in my hand, O house of Israel.'" The design of the apostle in quoting this argument, and reproducing Jeremiah's impressive object lesson, was to prove God's own claim to absolute sovereignty in the bestowment of salvation. According to this conception there was no other security for the believer. It was only by God's foreordination that the promise was made sure to all His children. Romans 4:16. "And what [is there to be said] if God willeth to bring into view His wrath and to make known His power, endureth with great patience vessels of wrath fitted for destruction, and [this] in order to make known the wealth of His glory, whom He called, even us, not from Jews only, but also from heathen?" Rom. 9:22-24. No objection can possibly stand against the apostle's argument. It is overwhelming. Men have always objected to the teaching itself, and will probably continue so to do, just as they object to the doctrine of the divine providence, and for the same reason, namely, because they cannot comprehend it. But to the believer in Jesus no doctrine of the Scriptures is so mighty or constant in its uplifting power as this. When the tempter seems so strong and the soul so weak when storms break and their roar drains the warning voice of the rocks, what could so completely destroy heart and hope, as the sickening dread that after a thousand perils had been safely passed, the soul might at last make a wreck of faith and go down to ruin in sight of the Gates of Glory!—Christian Index.

"ALWAYS ABUNDING."

Here is the ideal for Christian life. It is to be not selfish and contracted, but large, active, diligent, abounding in all that is good and lovely and gracious. Thus it is to be with our prayers, going up to the throne of Grace for great and wide blessings. Thus it is to be with our affections, taking in the whole wide world, and bearing it before God in our desires for its salvation. Thus it is to be with our labors for the advancement of the interests of the kingdom of Christ, as we use our powers without selfish stint, seeking to accomplish great and lasting results over which we shall rejoice in the eternal world. Thus it is to be with our giving, and though in our poverty we may not be able to give what we would like to bestow, yet God will make even that which is not to be as though it were, and will make his blessing enlarge the results of that which we give in faith and love.

It is a great thing to do what is good and not grow weary in the doing; to be faithful and steadfast and changeless in gracious attitude and effort. So many persons are prone to give up after a little work for a good cause. So many start out and run well for a season, then relax their running. So many can be counted on to be very zealous while the new enthusiasm is on, and then grow very cold when the first flush of interest dies out. It is not hard to arouse a burst of zeal, but it is something difficult to keep on and on after the romance has faded from the heart. Deep-seated principle is needed in the soul to keep one going after the going has come to be a plodding and a grind. But some have this principle, and they keep on. Keep on when they are weary! Yes. Keep on when they are feeling worn! Yes. Keep on when others drop out, and the company thins, and the enthusiasm fades! Yes. Always! By night and by day, in summer and in winter, in heat and in cold, in storm and in calm, in youth and in old age, it is always good to be zealously affected in a good matter and, to keep on faithfully, steadfastly and unwaveringly, to the very end.

Any one might enlist as a soldier if he might drop out at the first cold wind or the first rough road, or the first dark night, or the first sight of the enemy; but the soldier is to endure hardness, and the good soldier stands to his lot. The marriage vow is until death shall part. The Christian vow is for faithfulness unto death, with no discharge in the war. The stalwartness of a good and true life is seen in a steadfastness that persists, and that abounds, not for a little time of pleasant hours and sunny experiences, but always, ever and forever, in unwavering faith and loyalty, on to the very end.

We depend on God. We know there are no bounds to His grace if we put ourselves where we may be the recipients of it according to His covenant. We know that His promise will never be broken, and that His words will be true as long as the heavens endure. Let His gracious and glorious character be not only our refuge, but the model on which we fashion our lives, and let us strive to be godly, in the sense of being like God, in unwavering faithfulness and in abounding unselfishness in the service of God and man.—Herald and Prophet.

HOSIERY! HOSIERY! Ladies' Fast Black Seamless Cotton Hose, plain or drop stitch, regular 10c quality. 5c Ladies' fine Cotton Hose, plain or drop stitch, in blacks with silk-embroidered ankles, fancy stripes, slates, modes and white grounds, with black figures; regular, 15c quality, for... 10c Ladies' fine quality All-over Lace Lisle Hose, in black, white, pink or blue; regular 25c quality, for... 14c Ladies' extra fine All-over Black Lace Lisle Hose, with white and colored silk-embroidered ankles; also white grounds, with black stripes and dots, slates and modes, with silk-embroidered ankles; regular, 35c quality for... 25c Ladies' Fast Black Lace Open Work Lisle Thread Hose, made with double soles, heels and toes; regular 50c quality for... 28c Ladies' extra fine Lisle Thread Hose, plain or Richelieu ribbed, black with silk-embroidered ankles, white with black and colored figures and stripes, modes and slates, with stripes and embroidered ankles; regular 50 cent quality for... 39c Ladies' extra fine quality All-over Lace Thread Hose, black with white silk-embroidered ankles, white lace ankles with black figures; regular 75c quality, for... 49c Children's fine lace open work Lisle Thread Hose, Hermsdorf dye, sizes 5 to 8 1/2; regular 50 cent quality for 35 cents. 1.00

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FELLOWSHIP WITH GOD. A Philadelphia mother recently went calling, accompanied by her five-year-old boy. Being a pretty child of the Fauntleroy type, more than one of the women she visited said complimentary things about him, all of which he took with due modesty. Before the afternoon ended, however, he revealed his ideas of maternal pride. One of the women said, jokingly, but with a serious face: "My little man, I think I'll just keep you here with me. I have a little boy of my own. Do you think your mother will sell you to me?" "No, ma'am," he replied promptly. "You don't!" she asked in affected surprise. "Why, don't you think I have money enough to buy you?" "It isn't that," he answered politely, "but there are five of us, you see, and he would not care to break the set."

How cunningly nature hides every wrinkle of her inescapable antiquity under roses and violets, and morning dew!—Emerson.

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Editorial

That was an excellent and a timely article from Dr. W. H. Felix on church discipline, which we published recently. There is a vagueness in the minds of the people on this subject, along with the feeling that something should be done. We are frequently receiving letters from pastors and deacons asking questions in regard to church discipline, in regard both to what should be done and what should be the method of procedure. With many church discipline means simply arraignment disorderly members and excluding them unless they make due acknowledgment. While, in fact, this is but a small part of church discipline. The greater part of discipline in a church is the watchful care the members exercise over each other—as a church covenant expresses it—"we will reprove, rebuke and admonish one another as the case may require." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The purpose of church discipline is restoration. When offenses need to be taken public notice of, that does not require exclusion. Public admonition should be given. In the olden time our Baptist fathers publicly admonished offenders, and that is a Baptist land mark that ought to be reset, since it is Scriptural.

Among many letters along this line we have received a quote from two, both from Texas. "Do you believe that a member of a Baptist church who constantly engages in dancing, over the repeated protests of the church and pastor, furnishes the Scriptural grounds, as a last resort, for exclusion from the fellowship of the church?"

We say yes, although the exclusion should be preceded by personal effort and admonition, and persistent effort to bring the erring member into line. It is for the church to decide whether certain conduct brings reproach upon the cause. When, for example, a member thinks dancing is right, and the church thinks it is wrong, the member must conform in his conduct to the will of the church. It is difficult to see how any Christian can think dancing is right, but as a matter of fact there are members of Baptist churches who do think so, and who need to be enlightened on that point.

The other letter states a case more at length: "A member of a church is convicted of theft, accepts the sentence without appealing the case and is now in the penitentiary. Another member commits murder and is at large unpunished, and known to be living a godless life. The first person mentioned also had not lived a consistent Christian previous to his sentence. Can the church retain either in fellowship, or should it even confer with either with a view of continuing either in fellowship? Or should the church withdraw fellowship from both until they themselves appear and make proper acknowledgment to the church?"

It is strange that such questions can be asked, and that such a case should cause perplexity. We think the church should have promptly excluded both these parties at the very next meeting after the facts came to light. In the

case of public, notorious offenses, the church is under no obligation to confer with the parties or to delay action. The good name of the church must be protected, and she should not put herself in the attitude of harboring criminals in her fellowship. When the parties come before the church afterward, the body can judge of their repentance and take steps accordingly. In the cases supposed, we think we would not consent to a restoration, but would insist on their coming in on profession of faith and baptism, just as if they had never been church members at all. We think the church membership of a thief and of a murderer is a farce.

Of course these remarks are based on the cases as stated, and so are of a general nature, and have no regard to any peculiar circumstances that may attach to this or that individual.

Two of the brightest lights of our Southern Baptist Zion have gone out. One of them, Dr. A. J. Huntington, in a ripe old age, 85, and the other in the midst of his matured manhood, Dr. J. H. Hall, 65.

Dr. Huntington had been pastor in Lexington, N., Chelsea, Mass., and Augusta, Ga., but for many years he was professor in the Columbian University in Washington, D. C., and it was in that relationship that he was best known. He was a fine specimen of the old time Southern gentleman, though he was a native of Vermont. He was a knightly and a kingly man, pure and brave and true. He had in large measure what Dean Stanley called "the magnetic force of genuine goodness." He won all hearts and held them after winning. He passed away peacefully "like a shock of corn fully ripe for the harvest," at the home of his daughter, the widow of the late Hon. W. L. Wilson, in Charleston, W. Va. Dr. Huntington wrote a capital little work on the training of children.

Dr. J. H. Hall, pastor of our church in Newnan, Ga., died after a week's illness in his home. It was during a meeting in which Dr. J. B. Moody was preaching which meeting was closed by the pastor's severe illness. The news of his death was a great shock to us. He was in the very height of his usefulness, and was exerting a powerful influence for truth and righteousness. He stood four square for "the faith once for all delivered to the saints," and he was a man of God. Our church in Newnan is one of the best in the South, and they were deeply devoted to their pastor, whose talents compelled their admiration; whose life commanded their approval and whose consecration won their love. He had been pastor in Newnan for 34 years. We are glad that a volume of his sermons is to be issued. He lived for truth and righteousness. We tender our deepest condolence to the bereaved.

Both of these valiant servants of God were fast friends and warm supporters of the WESTERN RECORDER.

Prof. B. L. DUHM, of Germany, is one of the latest lights on "higher criticism," and he characterizes the 119th Psalm as "the emptiest production that ever blackened paper." So we are at liberty to put this down as another one of "the assured results of the higher criticism." To say nothing of its inspiration, this 119th Psalm, as a simple literary

production is infinitely above anything that any German professor has ever produced.

Prof. Duhm's deliverance is a good illustration of the attitude of the "higher critics" toward Scripture. Not all of them are so outspoken as he, but they are all of a piece. Those who are more moderate to-day will be more radical to-morrow. It is an old saying "the radical of to-day is the conservative of to-morrow." And that is just the way it goes. The man who starts to slide down hill is pretty sure to go to the bottom. We advise our readers to get Sir Robert Anderson's latest book, "The Bible and Modern Criticism," (\$1.50) Baptist Book Concern, Louisville, Ky. He is a leading jurist in England, has devoted his life to the study of evidence, and he takes up the alleged evidence of the "higher critics" and shows its utter emptiness. The remark of Prof. Duhm may appropriately be applied to the "higher criticism," viz: that it is "the emptiest production that ever blackened paper." Let Prof. Duhm produce something better.

WHEREVER there are Roman Catholics, they are saying masses for the repose of the soul of Pope Leo XIII in purgatory. And this will be kept up for years and years. When the writer was last in Rome he found they were still saying masses for the repose of the soul of Pope Pius IX, though he had been dead a score of years. Millions and millions of masses will be said for the repose of Leo.

Since Roman Catholics attach great value to masses, they must believe that Leo is suffering intensely, as all these masses are needed to make Purgatory tolerable for him. So this is the best they can offer the head of their church, the one they regard as infallible, the vicar of Christ on earth, the bearer of the keys of the kingdom. For this one they believe such bitter agony is in store after death, that millions of masses are needed to enable him to bear it. What then becomes of the ordinary Roman Catholic, for whose benefit no such provision is made? If the infallible (?) head of the church can fare no better than to require millions of masses, what about the poor laborer, in whose behalf few, if any, masses will be said? The poor laborer's fate must be fearful beyond our power to conceive!

Thus we see that the Roman Catholic religion is a dismal religion. The brightest hope it can offer for its highest and best, is to suffer unimaginable agony for years and years after death. And if this be the brightest hope it holds out for even the Popes, what sort of hope does it offer to the average man? We want a better hope than that. Such a hope can bring no comfort to the soul. We want the hope of the Bible—"if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." When we are "absent from the body," we long to be "present with the Lord." When we "depart" we hope to be with Christ which is far better. The redeemed when they die enter into rest, not into purgatory. They are happy and need no masses and no anything else. They shall hunger no more, neither thirst any more, [i. e. they will lack nothing] neither shall the sun light on them or any heat. [No fires of purgatory, and nothing to mar their comfort.] For the Lamb

which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

All along the Mormon elders traveling over the country have been denying that the Mormons of to-day practice polygamy. And now a Mormon grand jury in Salt Lake City has declared that they can find no polygamy among the Mormons. It has not been long since the writer was in Salt Lake City on the very day when Angus Cannon, a leading spirit among the Mormons, was convicted of polygamy. Indeed he pleaded guilty in the court, because there was nothing else for him to do. The woman who had been his wife number 3, gave birth to a child, and to save her honor, he was obliged to acknowledge the parentage of the child. It is difficult to convict Mormons of polygamy, but that they still practice it, there can be no doubt. That a Mormon jury makes such a deliverance proves about as much as if a Tammany jury in New York or a Quay jury in Philadelphia should declare there is no corruption in their respective city governments.

Yet the deliverance of this Mormon jury is being heralded over the land as proof positive that polygamy is no longer practiced by the Mormons.

Dr. B. D. Gray spent part of last week in Louisville in the interest of the Georgetown College endowment. Louisville has not yet been heard from in this matter, and she should speak out clear and strong. Four of the college trustees reside in the city, and they will render Dr. Gray all the help practicable in this important work. Besides, many of the alumni are residents here and some of them are men of large means. To them Dr. Gray looks confidently for substantial help.

Prof. S. E. Jones writes: "I certainly appreciate, as do thousands of others, your successful efforts in defending and extending the faith once for all delivered to the saints." Dr. B. L. Whitman writes: "The paper has come with all its rich stores of truth and inspiration each week." Pastor L. E. Hall (sending in some new names), says: "I believe that you are making the soundest Baptist paper on earth." Mrs. Fannie Hayes writes: "It supports me with sweet Christian consolation, and feeds me with the bread of life. God bless the Recorder." These are samples. We make our bow.

A Boston paper describes a Mrs. Young, saying she "is small of stature and plain in features, but she has a good voice and speaks with dignity and authority." We have plenty of ladies in Kentucky of each of whom it can be said she is stately in stature and beautiful in features, and she has a good voice and speaks with dignity and authority. Therein lies a difference between Massachusetts and Kentucky.

During the past fifty years (says the Congregationalist, Boston) the birth rate in Massachusetts has decreased from 28 to 25 per 1,000 of population; the marriage rate has decreased from 23 to 17; and the divorce rate has increased from 1 for every 34 marriages to 1 for every 18, nearly double what it was. Is not this an age of progress?

Editorial Varieties

Women's rights have struck the Philippines. Miss Floy Gilmore has been appointed assistant attorney general. She says they are not making "progress" in the Philippines.

A meeting is to be held at 5 P. M., August 11th, on the Chautauque grounds in Owensboro, to arrange for holding such year a Baptist Bible Conference. We hope the arrangement will be made, and that much good will come of it.

We are pained to learn that Dr. J. S. Coleman is lying quite low with a fresh attack of his same trouble. He is at his home in Beaufort, N. C. He has for many years stood for the truth as few men have ever done, and his work will abide after he enters into his rest.

The Watchtower and Truth, of Boston, says that Dr. H. M. Wharton "is acknowledged to be the foremost evangelist in America to-day." It quotes also a remark of Mr. Dwight L. Moody to Dr. Scoville: "Was there ever a man who knew Wharton and did not love him."

The Congregationalist says that the pastor of the "First Church of Christ of Brooklyn," has proposed that all of his churches unite with the Baptist churches of which Dr. P. S. Henson is pastor. This pastor, Dr. Harlan, proposes to become an assistant to Dr. Henson or to become a missionary of the church.

We had a pleasant visit from Dr. J. W. Porter, the popular pastor of the First Baptist church at Newport News, Va. He was on his way to Memphis to visit relatives. His church is erecting an \$80,000 stone edifice they hope to dedicate in October. Dr. Porter is an all around Baptist, and he is deservedly popular.

The editor of the Recorder has paid to Michigan for a few weeks. He is a simply the pastor of the First Baptist church of Detroit for three Sundays. He will visit Battle Creek, Put In Bay and other points. Mrs. Eaton accompanied him, as did Deacon Oscar Farmer and Miss Lucy Farmer.

We were pained to hear of the death of Mr. Julius C. Smith, of Greenville, S. C. He was long one of our most prominent laymen. He was, from the beginning, a trustee of the Seminary, and was a brother-in-law of Dr. Basil and Charles Manly. He was a man of sterling Christian character.

Prof. Shelby E. Jones, of Carson-Newman College, writes: "I certainly appreciate, as do thousands of others, your successful efforts in defending and extending the faith once for all delivered to the saints." That is what a Baptist paper is for. Take that away and you have a paper has no reason for its existence. Missions are not "extending the faith once for all delivered to the saints." Churches exist to maintain and extend the faith. How sound Baptists understand some papers is a mystery.

"The whiskey trade has a big fight on hand that is growing every day, and unless something is done to stem the rising tide of prohibition our business will be wrecked."—Modified Wine and Spirit Circular.

Such was the utterance a few months ago of the whiskey organ, and those engaged in the business have been exerting themselves to "stem the rising tide of prohibition." Now that a new legislature is to be chosen in Kentucky, the Christian voters to have their eye to the attitude of candidates on this question. Send no man to the legislature who will do the bidding of the whiskey men. This is not a question of party politics, but purely one of morality and good citizenship.

Dr. J. J. Porter has come from his debate with Dr. C. C. Brown on "alien immersion" in Sumner, S. C., and is sojourning at Somerset, Ky. He is entirely satisfied with the debate, and was conducted on a high plane and of admirable spirit. It is to be published in a book. We commend Dr. A. C. Beardsley's book on the subject, just published by the Baptist Book Concern (15 cents), giving both sides of the question. If alien immersion be right then there is no necessity for Baptist membership since all they do could be done by other means. We made this statement some time ago, and were laughed at. But it is being proved, and we are asking them to put out something Baptist preachers which could not be done by others. If alien immersion be proper: then let them be proved. Dr. Boyce, Broadhead, and many were opposed to receiving alien immersion.

AMONG THE Churches.

LOUISVILLE.

St. Third and St. Catherine... Pastor Weaver preached...

St. Paul... Pastor Gill spoke on "Lead us temptation"...

Memorial—Bro. W. E. ... Pastor Foster's topics were...

St. Paul... Pastor Jenkens preached...

St. Paul... Pastor Janzen preached...

St. Paul... Pastor Dawes spoke on...

St. Paul... Pastor Tralle's subjects...

St. Paul... Pastor Taylor spoke on...

St. Paul... Pastor Clarke discussed...

St. Paul... Pastor Allen's subjects...

St. Paul... Pastor Marked—Pastor...

St. Paul... Pastor Grand—Pastor Ross...

St. Paul... Pastor Bennett's...

St. Paul... Pastor Canada spoke on...

St. Paul... Pastor Allen's subjects...

St. Paul... Pastor Dobbins preached on...

St. Paul... Pastor Dobbins spoke on...

St. Paul... Church organized, with 23...

St. Paul... Pastor May spoke...

St. Paul... Pastor May spoke...

St. Paul... Pastor May spoke...

THE STATE. Ten additions to our church in Shepherdsville resulted from the meeting in which Pastor Martin was aided by Bro. J. F. Atkins.

OTHER STATES. S. M. Stewart writes from Paris, Tex.: "The 28 school in Fannin county did not open their doors to-day. They closed the 33 which were in the beginning of the two years' seige furnish a unique history."

A church in another state which claims to be a "Landmark church," on Sunday night had no preaching but had children speak. The old Landmarkers would not let an unordained and unbaptized man speak, even when he had no doubts of his regeneration.

Bro. C. W. Paysour has been set apart to the full work of the Gospel ministry by the Salem church, Lincoln county, N. C.

The meeting with the church at Carrollton, Ga., resulted in 11 accessions; five for baptism and six by letter.

A new church has been constituted at Mineral, Louisa county, Va., with 24 charter members. A Sunday School was organized with 27 officers, teachers and scholars.

A series of meetings was held at Eggleston, Va., by Bro. B. Z. Edge, resulting in 17 professions. A church was organized, 11 added to the church and three deacons ordained.

A meeting was held at West Chapel Hill, N. C. in which there were between 25 and 30 professions. How many of these were added to the church the report does not say.

A meeting with the church at Hillsboro, N. C. Bro. Maddry, pastor, resulted in 12 accessions; four by experience and baptism.

The meeting at S. B. Walker Chapel, Ga., Bro. T. E. McCutchen, pastor, was a great spiritual uplift. 34 additions; 22 by experience and baptism.

The new meeting house of the Bellevue Saints, Memphis, Tenn., has been set apart to the worship of God. This is a child of the Central church, Bro. H. P. Hurt, recently of Kosciusko, Miss., has taken charge as pastor. The church was dedicated free of debt.

At Mayodan, N. C., Bro. Jho. M. Stanford, pastor, a good meeting resulted in 24 being baptized into the fellowship of the church. This church has a strong Sunday School and a good prayer-meeting.

A nine-days' meeting with the church at Cotondale, Ala., resulted in eight additions to the membership, four by experience and baptism, among these was the chairman of the Board of Deacons of the Campbellite church, Bro. Hanner, pastor, was assisted by Bro. G. W. Lovell of Anniston.

The meeting at Rock Island, Texas, in which Bro. J. A. Stephens did the preaching resulted in nine additions for baptism and three by statement.

Bro. W. M. Green, missionary of Frath county, Texas, held a meeting with the church at Sylvan, Tex., resulting in nineteen conversions and thirteen added to the Valley Grove church by experience and baptism.

Bro. Jno. D. Hudson has been set apart to the full work of the Gospel ministry by the church at Auburn, Ala. Bro. W. E. Lloyd preached the sermon and the ordaining prayer was offered

by Bro. F. T. Hudson, the young minister's father. The church at Buda, Texas, closed one of the best meetings ever held in the town. Twenty-three baptisms; seven received by letter and statement.

The church at Desloge, Mo., has been blessed with a great meeting. Thirty additions to the church.

A new church has been constituted at Woodlawn Schoolhouse about five miles from Lorena, Texas. Five holding letters went into the organization and nine others will join soon.

The church at Pine Island, Texas, Bro. P. M. Murphy, pastor, closed their meeting with twelve additions, ten of whom were for baptism. This church has set apart to the full work of the Gospel ministry Bro. O. M. Smith, who will enter Baylor University this fall.

Pastor T. M. Callaway, Talladega, Ala., closed his meeting with fifteen additions, nine by experience and baptism and six by letter.

The church at Solomon's Temple, four miles from Luling, Texas, held a meeting resulting in seventeen accessions.

Pastor A. H. Holcomb, Concord church at Sandusky, Ala., is rejoicing over the fruits of his meeting. Twenty conversions, fourteen of whom he baptized into the fellowship of the church.

The Caroline Street Mission, Dallas, Texas, closed a meeting resulting in fourteen additions; eleven by experience and baptism.

The church at Amarillo, Tex., in their meeting had the greatest ingathering in the history of their church. Fifty members received, nineteen by experience and baptism. Sid Williams did the preaching. A. E. Baten, pastor.

A good meeting closed with the church at Grandin, Mo., resulting in ten additions to the church. Bro. D. P. Montgomery did the preaching.

Bro. J. H. Holland has been set apart to the full work of the Gospel ministry by the Mt. Airy church, Monroe county, Mo. Bro. Byron Bibb preached the ordination sermon.

Bro. Vernon Beaman has been set apart to the full work of the Gospel ministry by the church at Sparta, Mo.

Bro. J. B. Richards was set apart to the full work of the Gospel ministry by the First church, Bevier, Mo.

A gracious meeting closed with the Dodge church, Texas, conducted by Bro. J. C. Daniel of Baytor. Twelve conversions and six baptized.

Bro. J. M. Mizel and the good people of Buda, Texas, are rejoicing over their meeting. Twenty-three baptized and seven received by letter.

The church at Roswell, N. M., closed their meeting resulting in thirty-seven additions, seventeen by experience and baptism. Bro. C. C. Young, pastor. During nine months of the present pastorate 87 people have joined the church, thirty by baptism.

A good meeting has closed at Bethany, a little mission church twenty miles east of Seguin, Texas. Twenty-two professions, seventeen additions to the church.

The saints at Goodwater, Ala., are rejoicing over a gracious revival in which fourteen were added to the church. Bro. A. J. Preston did the preaching.

The church at Lamar, Mo., closed a meeting resulting in eighteen conversions and twenty-eight additions to the church, twenty of them by baptism.

The meeting at Indian Springs, Miss., resulted in 11 received for baptism and one by letter.

Editors are supposed to know, or at least to claim to know, everything. But it was never before shown by a question that we were thought to know anything about dressmakers and fashion. However it happens by accident that we do not have to plead ignorance this time, but can answer the sister's question in regard to the best place in Louisville to have a bride's wedding dress made. For we had just heard a few days before, a lady ask a group of stylish friends a similar question. The answer was that for party dresses evening dresses, etc., there was no one in Louisville able to pare with Madame Dougherty at the New York Store, and only three dress-makers in the United States who rank with her in this line of dresses. We are as proud of being able to answer this new question entirely out of our line as if it proved that editors know everything.

LONG RUN ASSOCIATION.

To the Churches Composing the Long Run Association: The Long Run Association meets with the Long Run church September 2d at 9 o'clock. Messengers please hand their letters on arrival at once to the clerk, Henry Barlett. Put money for minutes in the letter. Please enclose the amount for minutes as it will require more this time, caused by centennial. Conveyance will be at East Wood to meet morning train on L. & N. R. R. Wednesday morning, September 2d, for all messengers and preachers. Night entertainment will only be promised these. Committees appointed last year (see minutes) will please have their reports prepared. W. E. POWERS, Moderator.

TO ORGANIZE A BIBLE CONFERENCE.

I suggest that all the brethren—both preachers and laymen—who can do so, meet in the Auditorium on the Chautauque grounds of this city at 5 p. m., Tuesday, August 11th, to arrange for a "Bible Conference" to be held on the grounds each year, except the present one, immediately following the meeting of the Chautauque. It is believed that such a conference, lasting ten or twelve days, would be a source of rest and Christian fellowship, and would be for the advancement of Bible knowledge, missions and education, etc. Don't forget the date, brethren, and let us have a thousand present with prayerful enthusiasm. F. T. HALE, Owensboro, Ky.

The ecclesiastical record was broken at Hazelwood last Sunday. We duly organized a Baptist church, they adopting articles of faith, church covenant and rules of order. The church elected pastor, three deacons, clerk and treasurer. We ordained the three deacons, then we examined and ordained the pastor, Bro. Althoff, in due order. We took up a subscription, every member subscribing to church expenses, and we took a subscription for a church building, a building committee being duly appointed. All this was done at one sitting and it was done in strict conformity to Baptist order. The prospects at Hazelwood are good, and the work there should be vigorously pushed.

The editor of the RECORDER was called to Lebanon, Ky., last Tuesday to preach the sermon and conduct the funeral of Mrs. Dr. A. C. Graves. She was a woman of rare gifts and graces and for many years she proved a most worthy helpmeet for her eminent husband. The burial was on the anniversary of the marriage. The church edifies was packed with a solemn assembly who gave every expression of grief at the death of Mrs. Graves, and of sympathy with the bereaved husband and sons. Indeed, the many manifestations of sympathy deeply touched the heart of Dr. Graves. His church in this order have shown themselves worthy their pastor. The burial was had humbly entertained at the elegant home of Mr. and Mrs. O. D. Thomas.

Dr. Harvey returned from his attendance at the Louisiana and Alabama Baptist Conventions, delighted with his success in behalf of the Western church and with the cordial treatment he received. We have published some of his notes, and will publish more next week. Besides, we will publish more complete reports of these meetings from chosen brethren. Never was the WESTERN RECORDER more popular than now, and never was its work more needed.

We have received from Col. and Mrs. Thomas Smith, of Harrodsburg, an invitation to the marriage of their daughter, Miss Patty Moore Smith to Mr. Edward Howard Davis. The marriage is to take place on Wednesday evening, August 5. We extend our heartiest congratulations and good wishes. II.

FRAGMENTARY.

We are informed in a very grave and solemn manner that there are questions now preachers have to deal with that the ministry of a generation or more ago did not have to consider, and had it been necessary, they were not able to do so. Will some good brother please arise and tell what those questions are? If they refer to infidelity, atheism, agnosticism, monism, deism, higher criticism, etc., do they not know that the ministry of 50 years ago had these questions to deal with? Of course they may be garbed just a little differently now, but they existed all the same, and have since the

days of the introduction of Christianity, and the uneducated preachers as they were called then—though in a very important sense they were not uneducated—did successfully meet and answer these things.

Now lets turn the table and see what discovery we can make. There are questions and things existing to-day and to which seemingly little or no attention is paid by the ministry and church, which were not winked at 50 years ago. Yes, a good deal less than fifty years ago. I refer to a serious lack of church discipline, and consequently we have dancing, card playing, disregard of church authority, drunkenness, Sabbath breaking, and other flagrant violations of the Scripture. What does all this mean?

Another thing Baptist preachers, as far as I know and am informed, are not given much to preaching on the distinctive doctrines and peculiarities of the church. Nowadays we seldom hear a sermon on baptism, communion, church discipline, government, etc., and yet the preachers who would cast a reflection on the uneducated ministry of 50 years ago or less, for not being able to meet and successfully refute certain grave questions, are themselves, with all their boasted education, neglecting (so to speak) "the weightier matters of the law."

WORK FOR THE CHURCHES.

The outlook. Commercialism in politics with its characteristic venality and the decadent civic spirit which it nurtures ratifies it and tolerates it both in municipal and state administration, have long been a matter of notorious infamy in the eyes of civilized nations, our national shame and reproach. The details of this political profligacy that have been published during the last six months have at length burned into the conscience of the churches a conviction of the moral danger threatening the national life, and of their own duty to sound the alarm and urge the remedy. Encouraging notes of the awakening reaction, indicating a moral revival and reformation have been sounded recently in various branches of the church, and it is none too soon.

FEARLESS MORE DEADLY THAN WAR.

In Kansas, Missouri, South Carolina, Arizona, Arkansas, Oregon and Texas, since June 1st, seven hundred and thirty-two lives were lost on account of floods. Total deaths in battle, United States troops, Spanish-American war, 240. And yet people will not recognize the hand of God, nor how to His will.

FOURTEEN MISTAKES OF LIFE.

The fourteen mistakes of life are: To set up your own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to have no judgment and experience in youth; to endeavor to mould all dispositions alike; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to yield in immaterial matters; not to alleviate all that needs alleviating as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. And the last and greatest mistake of all is to live for the time alone when all moment may launch us into eternity.—R.

Think of fourteen, and then of 114, and then of 1,014, and so on up into the hundreds of thousands, and then add to these as many as more sins. Is there not a necessity for a judgment?

SCANDAL OF POLITICS.

Eugene Field's Primer contains, among other things, this highly moral and instructive lesson: "What is that walking along the street? That, my son, is a Sin Senator. Will you not tell me all about it? No, my son, you are too young to hear scandal." This Senator might have belonged to Missouri, New York, Rhode Island, Colorado, Pennsylvania, Delaware or some other one of the great commonwealths. However this may be, he reeled under a cloud of scandal, of such a nature that the virtuous guide philosopher and friend declined to impart it to his youthful listener.

Let us pray for those in authority that the evil tide be turned in the way of right, and men learn to live the ways of God and righteousness.

J. N. BARBER.

OILS CURE CANCER.

All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used for ten years. Write to the home office of the originator for free book—Dr. D. M. Brix Co., Drawer 505, Indianapolis, Ind.

SUBSTITUTE.

RENO AND NOURISHING

and Phosphate a Tonic that impregnates permanently.

Family Circle.
Strengthen the Young and Old.

THREE RABBITS.

Three little rabbits sat up in a row, Three little long-eared rabbits, you know; Such funny, wee rabbits you never did see. And they said with their pink eyes turned toward me, We like to have fun, we do, yea we do; We jump and we skip and we run fast, too. But you, oh, you naughty, you cruel man, You just try to shoot us whenever you can.

We never have done you the least bit of harm, We bite off the weeds on your big, broad farm; We never have hurt you in any way, So there do not shoot us, we pray. —Sel.

JOHN REPENTED.

BY L. W. BURTON.

CHAPTER IX. THE BOTTLE.

John could not be moved from his purpose to abandon forever the saloon business. In the division of their partnership interest he asked of Mr. Slick, his partner, that his half should all be in the various intoxicants of the business. Mr. Slick was surprised at this as John was going out of the business with such outspoken condemnation of the traffic from every standpoint. On the request of an explanation of his demand, he told his partner that a short time would reveal his reason for the request. The division was made, and John soon had his share of the goods ready for removing. Jim Slick was asked if John was going to open a saloon elsewhere, to which he could only say, "I do not understand him. He refuses to explain."

A protracted meeting was in progress at one of the churches in town. John became a faithful attendant, soon became an earnest seeker of pardon. He carried a heavy cross, and exhibited a sad face. He talked freely with the preachers.

He would say: "Instead of blessing the world, I have cursed it. My business has ruined others, and how can I get forgiveness? Paul was a persecutor, and wasted the church, I know, but he claims to have had a good conscience, and thought he was doing God service. But I knew that my business was wrong all the time; that I was serving the devil." Christ presented to him as the Saviour of the very chief of sinners, and as answering the penitent thief on the cross. John's struggle was intense and his grief was bitter. Finally the surrender was made, and peace like a river flowed into his soul. As his penitence was profound, so his joy was full. He did not hesitate to declare himself on the Lord's side. His wife gladly returned to the church, and the whole family thereafter were found regularly in the Sunday School. Taking church connection in the evening, he told the church he could no longer ask for membership, but informing them that he had unconditionally surrendered the whiskey business.

The next morning the people witnessed a strange scene. They saw a cart leaving the Short Road saloon with load after load of its wares, and unloading upon an open space not far from the church where the meeting house stood. By the time the congregation had well gathered the carting had ceased and all John's half interest in the property of the saloon has been transferred to one conspicuous place and put into a common heap. Barrels, kegs, decanters and bottles; kindling wood had been provided, hoops were cut and bottles were broken and the torch applied, and all ascended in flame and smoke, and John looked intensely happy as he exclaimed, "My business will make no more drunkards, will cause no more murders, and will wreck no more homes, praise the Lord." Nearly the whole town gathered to witness the strange bonfire. Could any doubt the genuineness of John's repentance?

DRUGS' PALMERS' WINE.

For Indigestion, Flatulency, Constipation, and all ailments of the Stomach. Every case is cured absolutely with one dose a day; gives immediate relief and never fails. One trial will convince you. Dr. J. C. Palmer's Wine. Who will not pay, free of charge, to every reader of this paper who writes to the publisher, Dr. J. C. Palmer, 100 North Dearborn Street, Chicago, Ill.

ance, when it must be remembered he made himself poor in this strange sacrifice? His entire capital was in the evil business. He was determined that his unrighteous possessions should not be transferred to another that might abuse them as he had done. He knew of no good use to which his wealth could be devoted, and as a Christian and a church member he could not allow his possessions to be employed as a curse to his neighbors. To sell his goods to the trade was simply to change the proprietorship of his business and continue the evil. He decided the evil should cease with the end of his ownership. This was certainly an example of genuine repentance. A man that sells a disreputable business to another might find it difficult to prove the genuineness of his repentance. The man who is willing to make money out of the whiskey business could not be regarded a consistent Christian. To sell corn, rye or barley, apples or peaches to the distiller for distilling purposes is aiding his business, and is becoming party to the evil resulting. "If I regard iniquity in my heart, the Lord will not hear me." The man cannot consistently ask God to bless his business when he does not direct it into righteous channels. If the farmer prays that drunkenness may cease, and that the drunkard may reform and be saved, he cannot consent to having his fruit or grain converted into intoxicants. Perhaps no evil in the land involves Christian people in so many inconsistencies as the whiskey business. The church member who votes for the saloon identifies himself with the whiskey business and becomes party to the evil. He may argue that the saloon is preferable to the "blind tiger," and of two evils he should be the less. Better reasoning would be of two evils choose neither. The man who votes against the saloon does not necessarily vote for the "blind tiger." No honest or Christian man should favor either. Blind tiggerism is a stealthy, cowardly business that a temperance, vigilant community can almost entirely suppress. My entire observation of many years convinces me that the blind tiger is altogether preferable to the licensed saloon. A Christian should endeavor to legalize no evil.

John further proved the sincerity of his repentance by his faithful efforts at restitution. The Old Testament Scriptures favor restitution. The penitent Zacheus in the New Testament promised restitution. John at once applied himself to the payment of the mortgage on Mrs. Shirley's humble home, and his noble wife, Mary, cheerfully divided the small patrimony from her father's estate to aid her husband in meeting the payments of the debt. Nor was Frank nor was she ever forgotten. John's heart was moved with compassionate compassion toward Jim. He became his constant counsellor and helper.

(To be continued.)

SWEETER THAN HONEY.

Joe Sanders and Frank Thompson were chums from neighboring farms. They had been greatly excited over the amount of wild honey that "Uncle Lem"—as everybody called him—had found in a swamp near by. They immediately went to work to find a "bee-tree." They soon traced some wild honey-bees to the woods beyond Diamond Pond, and on a hot September day they began a systematic search of every tree and stump in the vicinity. The clump of trees was not very large, and after two hours they came to the edge, but, having found nothing, looked inquiringly into each other's face.

"There is just one more chance," said Frank. "Mrs. Keith's pasture, and I almost think I would rather not find it all than to find it over there."

"Yes, she is mean; but I propose we go over and see, anyway."

The interest—the thicket that surrounded the few trees and stumps, was usually came to the foot of a dead pine. They put their ears against the tree, and in spite of being on Mrs. Keith's land, they jumped up and swung their hats, shouting: "We've found it! We've found it!"

"Well, now, what can we do about it?" Joe looked very grave as he said it. "That honey is ours, because we found it. Uncle Lem, when he finds a bee-tree away back in the woods somewhere just goes to the man who owns the woods and says, 'I've been lucky. I've found a swarm of bees in a dead tree up in your pasture. Can I cut the tree down?' Then Captain Dockbridge or Mr. Hammond simply says, 'Certainly, sir; certainly, sir. If it is a good tree it is not worth anything. Be careful to cut it so that it won't fall on other trees.' Then Uncle Lem, if he makes a good haul, takes a pail of honey to the folks at the house, and says, 'Very much obliged to you,' and then he takes the rest of the honey home, and the folks there in to him. But, you see, and Joe's

face grew very long. "Mrs. Keith, she's different. If we should go up to her and say, 'Mrs. Keith, we have been lucky and found a bee-tree down in your pasture,—and where? Where?—Where did you find it?' she would be as interested to hold in any longer, but they followed quietly up to the house. When they reached the back door she looked down at their muddy feet, and the boys looked in on her clean floor, and they understood perfectly what she had in mind when she said: 'Wait here a minute, please.'"

Mrs. Keith soon returned with a heaping pan of doughnuts and some generous slices of doughnuts. "Now fill your pockets, boys; I have been making doughnuts to-day. They are nice and fresh; they won't taste so good as roasted fish, but they will be better than nothing."

Frank looked at Joe, and Joe looked at Frank, and both blushed, and Joe stammered out: "Mrs. Keith, we would rather not take anything for what we have done."

She looked at him with open-eyed amazement. Blushing to his ears, Joe gathered courage to blurt out: "You see, Mrs. Keith, we have—we have found a bee-tree down in your pasture, and if you will let us cut that down—it is a dead one—it is down in the swamp—we would rather have it than the doughnuts, and we will bring you some of the honey, too."

Their intense look on the boys' faces as they talked, and the look of scorn for Mrs. Keith's composure, and much for Mrs. Keith's composure, and she sat down on the door-step with the big pan of doughnuts in her lap and laughed as they never supposed she could laugh. "Why, you poor, chicken-hearted boys! Why didn't you tell me before? What did you suppose I was made of, anyway? Of course, you can cut the tree down, and I will lend you a sharp ax to do it with; but you'd better take some doughnuts and be off to your raft now. You fish awhile, and if Jake comes home I will send him down with an ax and he will help you cut it down. If it is a big tree, my boys, can't do it alone."

Half-dazed by the sudden change of affairs had taken, they thankfully stuffed their pockets and went back to fishing. They talked so excitedly, however, that they had poor success. They kept a close watch on the shore and made a very quick landing when they saw Mrs. Keith, still with the ax over her head and Jake with a bright ax over his shoulder.

The boys found, to their delight, that both of their unexpected helpers were old hands with bees and knew just how to go to work. Jake's sturdy blows soon brought the dead tree down. The boys instantly pulled the sheep over to see if there were owner's marks on it, but found nothing; so they decided that it must be a coveit, kept by somebody to run with the cows. While they were talking they heard a snapping of twigs and looking up, they saw, panting for breath, with an old shawl thrown over his head, Mrs. Keith.

"Have you 'did you?' then she look in the situation at a glance. "Where are the dogs? You poor, poor sheep!" and she tenderly put her hand on the sheep, and touched the lambs in a way that surprised the boys.

"The dogs sneaked along the edge of the pond towards the south end," Joe said.

"They were Rugby's dogs, weren't they?"

"One was Rugby's; two belonged to Mike Wilson."

"I thought so. I saw them chasing down the corner of the lot heading this way. I expected to find them in the fence. Jake was gone, and there was nothing for me to do but to run after too late. If I had not been for you two boys. Dogs killed a sheep for me yesterday. I wonder if I couldn't get you two boys to help me take this sheep up to the house?"

"I guess so," and the boys looked at each other as much as to say: "Well, she's a queer one, but she doesn't look so very dreadful."

They soon had the unfortunate sheep and lambs in an old shed in Mrs. Keith's yard. Then she turned and said: "Now, boys, I am much obliged. The boys around here treat me so mean, somehow, I can't quite understand—you seem different."

By this time the boys stood with heads dropped in surprise.

"You threw your fish at the dogs, didn't you?"

"Yes, ma'am," said Frank; "but that's your fault."

"You threw all you caught, didn't you?"

Joe remembered the sharp look with which she seemed to take in the full situation at the pond.

"Yes, but then we can catch some more."

They were planning to have them for your dinner, weren't you?"

"Yes," said Joe, hesitatingly, and

ling more and more. "Well, see here, boys, folks call me close; I have to be to get a living; but I am not downright mean. Come up to see me a minute."

The boys were almost too astonished to hold in any longer, but they followed quietly up to the house. When they reached the back door she looked down at their muddy feet, and the boys looked in on her clean floor, and they understood perfectly what she had in mind when she said: "Wait here a minute, please."

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my royalties to mail to Kipling!"

The contract was drawn up by noon.

One month later came a letter from the famous author to the suggestions were fine, he wanted, and that already work on the first story.

Last Christmas Master Deceived his first check, the one per cent, on the "Fast" he amounted to three hundred Exchange.

Jack—"I have a chance to poor girl whom I love, or a girl whom I do not love. What do you advise?"

George—"Love is the salt of friendship without it all the love, pure love, makes perfect joy, earth a heaven."

Jack—"Enough, I will marry girl whom I love."

George—"Bravely spoken! way, would you—er—marry me to the rich woman whom you love?"

Mamma (to Little Joe, who wants to marry in his dearie, it is time to get up, you hear that robin outside the window. He says, 'Get up, get up quick.'—Joe (listening fully)—"Yes, I hear him; but it is his own children."

Kola Plant CURES HAY-FEVER AND ASTHMA.

Free Kola Plant to Nature's Own Cure for Hay-fever and Asthma. Since its recent discovery by the Kola Plant Co. of the great virtue of Kola, prominent in the treatment of Hay-fever and Asthma, it has been found to be a most valuable botanical product for medicinal use in the Kola Plant Co. of Europe, and is now being prepared in every form. Its cure is as follows: 1. Kola Plant, the oldest plant in the world, is the source of the great virtue of Kola, prominent in the treatment of Hay-fever and Asthma. It has been found to be a most valuable botanical product for medicinal use in the Kola Plant Co. of Europe, and is now being prepared in every form. Its cure is as follows: 1. Kola Plant, the oldest plant in the world, is the source of the great virtue of Kola, prominent in the treatment of Hay-fever and Asthma. It has been found to be a most valuable botanical product for medicinal use in the Kola Plant Co. of Europe, and is now being prepared in every form. Its cure is as follows: 1. 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Little Ones.

AND A CHILD SHALL LEAD THEM

...sure to be selfish," said Mr. Andrews... her manners are very quiet now... her father both, in a railway... would naturally be subdued. I... forget how her father wheedled... Robert into giving him the lion's... how her mother helped in the... Edith is foolish to insist that... shall take the child for a while... looked over his paper at a fair-... little girl of about eight years... then," he continued, "she's very... Beautiful children are always... desirable. They expect every one to... them. I wish I'd refused, point-... to-hello! here we are at Albany... long stop; I'll go out and stretch... barefooted children were outside... were holding each other by the... and watching, very eagerly, for... Mr. Olmstead didn't look at... the second time. Why need a man... himself about all the barefooted... who needs?

home and the little girl will be most kindly treated. It was in reference to this situation that Annie called out to assure them that it was true. "Rather queer thing for a child of eight or nine years to do, isn't it?" queried Mr. Olmstead, in a rather unpleasant tone. "Not at all queer for this child," Miss Andrews looked tenderly at the little face against her shoulder. "I wrote asking the children to come to the train to-day, so as to judge whether they are worthy. You saw them, Mr. Olmstead?" The gentleman nodded impatiently. "You noticed how clean and neat they were, and what earnest little faces they had?" "No, Mr. Olmstead hadn't noticed. "Well, I was glad to observe it," said Miss Andrews. "It shows that my dear little charge isn't denying herself to contribute to the unworthy. For she is giving nearly every cent of her allowance of spending to them; and she really does deny herself, Mr. Olmstead. It isn't easy for a child to think of scolding one else in passing the candy shop, or to refrain long from buying new hats and slippers for the dollies. I don't know how her parents came to give an allowance to such a mite, but it's proved a wise thing in this case, don't you think so?" Mr. Olmstead didn't know. He wasn't sure. He—well, in fact, there was a man in the smoking car that he must see. Arrived at home, it was the same way. Little Annie, the objectionable child, was so gentle with the more assertive Agnes that the influence upon the latter soon told for good. The little girl's coming proved a blessing. She was so ready to give up the best place to others and to do little unasked errands that the household, which had been leading very selfish and often uncomfortable lives, came unconsciously to follow her example. "It's strange, my dear," said Mr. Olmstead, complacently to his wife, "how the child of such very selfish parents as Annie's were, should have been influenced for good so speedily. She hasn't been here six months, yet she's grown to be quiet, obliging, and really companionable. I never would have dreamed it!" So, though a child was leading the household, she was doing it so unconsciously and sweetly that Mr. Olmstead, at least, didn't know that he was being led.—New York Advocate.

basket of wet moss, to keep 'em fresh, you know. He can't get enough to supply 'em all, he says, anyhow." "Seems to me," mused Aunt Louise, "that George works for what he gets. He gets practice in rowing, going for his lilies. He won his bicycle and the paper route by gathering and selling the water lilies. Why don't you go into the lily business with George? You say the supply is not equal to the demand?" "Me!" queried the surprised Jim. "Why, Aunt Louise, the idea! I've got all I can do, anyhow; and this is vacation. By 'n' by I'll have to go back to school. If I got lilies to sell, I'd have to get up 'bout three or four o'clock mornings, same's George does, to go for 'em. That's too much of a good thing, I tell you!" "Was it luck or labors that gave Watt his engine, Fulton his steamboat, Morse his telegraph, Goolybear his rubber, Bell his telephone, Edison his phonograph—or George his prize and his wheel?" asked Aunt Louise, significantly. But I'm sorry to say that Jim still complains of George's "luck."—Exchange.

THE BOY HERO.

Till time shall be no more there can be no grander deed, in every sense, done by mortal soldier—let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the Seventy-fourth Highlanders, now the "Highland Light Infantry." Everybody knows the story of "The Loss of the Birkenhead"—how the troopship struck upon a rock; how the soldiers were formed in ranks to die, while the women and children were being saved; how the whole force—officers and men—stood at the salute, while "Still, inch by inch the doomed ship sank low, Yet under steadfast men." Russell was ordered into one of the boats carrying the women and children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it the hundreds of brave hearts. He saw those fearful creatures of the deep seizing their pray, and heard the screams of scores of human beings torn to pieces by sharks. Then, just when all for him was safe, when to him was given (with honor) life, ambition, and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat. But as the sailor's face rose clear at the boat side a woman in the craft called out in agony: "Save him! Save him! He is my husband!" No room in that boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks feasting on every hand. Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again Alexander Cumine Russell was nowhere to be seen!—Winsor Magazine.

BABIES IN THE SNOW.

One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the *Ram's Horn*. The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by reindeer. They have warm clothes on, the baby in particular. Oftentimes it is wrapped in bearskins. As soon as the family arrives at the little church and the reindeer is secured, he has on clothing enough so that it will not melt and wet him, it will keep him warm. The little babies are not snugly in skins, and lays it down there strong enough to knock the snow aside and get away, so they just lie still there around it, and the parents go into the church. When church is out the father goes to where the baby is, and puts his hand low over there in the snow round the church, and I never heard of one that out and shakes off the snow. Then the reindeer trots off, a good deal faster than a horse, and takes them all home for when it covers a person all over, again.

End of the Season Hosiery Bargains

Here's an opportunity that will be welcomed by many women who are looking to economize on just such sheer dainty Summer Hosiery. 15c 2 for 25c, Ladies' Black Lisle Hose, with fancy lace ankle, full fashioned and seamless, all sizes, 25c value; clearance price 15c, 2 for 25c. 25c 25 Dozen Ladies' Black Gauze Hose, plain lisle and cotton, very sheer, spliced heels and toes, 35c value; clearance price 25c. 19c Special Lot Ladies' and Children's Black Lisle Thread Hose, all-over lace effect, full fashioned and regular sizes; also a lot of Infants' Sox, fancy lace and plain lisle, all sizes, 25c and 35c value; clearance price 19c. 39c Ladies' Black Lisle Hose, all-over lace, pretty patterns, very fine quality, all sizes, 50c value; clearance price 39c.

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little church and the reindeer is secured, he has on clothing enough so that it will not melt and wet him, it will keep him warm. The little babies are not snugly in skins, and lays it down there strong enough to knock the snow aside and get away, so they just lie still there around it, and the parents go into the church. When church is out the father goes to where the baby is, and puts his hand low over there in the snow round the church, and I never heard of one that out and shakes off the snow. Then the reindeer trots off, a good deal faster than a horse, and takes them all home for when it covers a person all over, again.

ALABAMA BAPTIST CONVENTION.

The 82d session of the Alabama Baptist Convention met here in the beautiful city of Troy, July the 22d. An interesting and enthusiastic Ministers' Conference was held the day before. "The New Testamentized Life," "The Baptist Principle," "Strong and Weak Points in Baptist Church Government and Polity," and "The Deacon's Office" were some of the subjects presented. "The Deacon" came in for a full share in the discussion. Many things were said pro and con in regard to this important personage, and some good deacons were present who were given an opportunity to answer the things that were con. Dr. W. J. E. Cox was elected presiding officer over this conference.

The Convention proper was called to order Wednesday at 9:30 o'clock by Pres. H. S. D. Mallory. As a matter of course this able and efficient layman was re-elected unanimously to preside over the convention.

Hon. R. E. Pettus, of Huntsville, and Hon. G. L. Comer, of Eufaula, were elected vice-presidents. You see Alabama Baptists believe in pressing our laymen, as we call them, into service.

Prof. E. M. Shackelford delivered the address of welcome, and Rev. A. G. Moseley, of Evergreen the response.

There were more than 200 delegates and visitors present. The reports of our different interests were gratifying. During the thirteen months of this conventional year the following amounts have been received:

State Missions, \$13,325.88; Home Missions, \$7,142.00; Foreign Missions, \$12,774.13; total, \$37,851.51.

Adding to this amounts sent direct to the Home Board and the Foreign Board, and the Sunday-school Board, also the boxes sent by the ladies to our missionaries, there is a grand total of \$41,828.30.

The following figures have been agreed upon for the ensuing year: Home Missions, \$14,000; State Missions, \$14,000; Foreign Missions, \$20,000.

During the year just closed there were 10,103 baptisms.

Great enthusiasm was aroused in the discussion of Howard College. In a very short while about \$2,000 was raised for fitting up the new dormitory.

A number of visitors were with us, among them Dr. W. P. Harvey, Dr. Geo. B. Eager and Mr. Glenton, of Louisville.

The Convention sermon was preached by the scholarly Chas. A. Stakeley, of Montgomery. His subject was "The Golden Rule." He discussed it in a masterful way, and his discourse was classic. About \$2,500 was subscribed for the orphanage. At the closing hour of the convention a memorial service was held in which tributes were paid to the memory of Hon. Joseph B. Graham, who was recently killed at Talladega, in a railroad accident, Dr. I. T. Tichenor, Dr. J. L. M. Curry and Dr. E. B. Teague. The appointed speakers were Rev. T. M. Callaway, Rev. A. B. Campbell, Rev. O. F. Gregory and Rev. B. F. Giles.

The next session of the convention will be held at Anniston, Ala., with the Parker Memorial church, on the third Sunday in July. This session has been a most enjoyable and profitable one, and the result will be a new impetus to our work all along the line.

One of the most enjoyable occasions of the convention was the night on which Foreign and Home Missions were discussed, at which time we had our able secretaries with us, Dr. R. J. Willingham and Dr. F. C. McConnell. Dr. I. J. Van Ness was also with us and ably represented the Sunday-school Board.

We hope to do great things during the coming year.

Yours for service,

T. M. CALLAWAY.

TO THE BAPTISTS OF KENTUCKY.

For fifteen years we have been making efforts to raise an endowment fund of \$50,000.00, the interest of which is to be used in assisting in caring for our old preachers. The last annual report of The Baptist Ministers' Aid Society shows that we now have in that fund \$34,187.45. About 85 old preachers and the widows of some have been assisted to the amount of \$18,962.97. The expense of the work for salary and traveling expense of corresponding secretary has been \$12,750.77. Adding the amounts raised for the two funds together we have a sum of \$47,476.88 in actual cash raised for this worthy object. The expense of this work for salary and traveling expenses of the corresponding secretary has been a fraction less than 19 per cent. To this expense some have objected. The General Association appointed a special committee to recommend a plan for the prosecution of this work in the future. The committee made the following report:

"We recommend: 1. That the Board of Trustees of The Baptist Ministers' Aid Society of Kentucky consider the propriety of soliciting support for its beneficiaries and funds for its endowment through the agency of the State Mission Board and its corresponding secretary, and thereby curtail the running expenses of the society. 2. That the pastors and churches be urged to give a generous and regular financial help to the present support of the aged ministers and their families, and to the raising of the long proposed \$50,000 endowment fund."

I do not regard the recommendation as at all practicable, as our State Secretary is certainly burdened with work already, and then our Board of Trustees must be kept in tack, and there is a great amount of correspondence that must be done by its corresponding secretary. So it seems to be unwise and impracticable to interrupt or disorganize the present plan so far as the receiving of the money is concerned. But as the salary and traveling expenses of the corresponding secretary seems to be the objectionable feature, and as some have said that if this expense was eliminated that our pastors and churches would heartily co-operate in this great work, and that the money necessary to provide for our old preachers would be forthcoming, we can assure one and all that this expense will be eliminated as soon as the coming associational season is over. This assured co-operation upon the part of pastors and churches is just what we have been laboring and praying for these many years. What a blessing is expense. It has accomplished what labor and prayer failed to do. Praise the Lord. Let us have more expense along other lines. If Bro. Row, amid his multitudinous duties and hurried

visitations to associations can speak a word for this worthy object and urge this co-operation upon pastors and churches much good will be done, and if any wish to remit funds to him for our society they may do so, and he will cheerfully forward them to Owensboro, but this will require an acknowledgment of the receipt by him from the party sending it, and an acknowledgment upon the part of the corresponding secretary at Owensboro to him and the party sending it also.

In my labors in this work several pastors have co-operated and materially aided; in many homes I have been kindly received and hospitably entertained; I have had the pleasure of meeting many of God's saints, some of whom I count it a great honor to call them my friends; I have raised a great deal of money; I believe my going among our people has been helpful in many respects, especially to myself.

Now, as I am about to discontinue my visitations to associations, churches and individuals, and will soon hush my voice in the interest of this most praiseworthy object, I entreat our pastors to take hold of the work: as they should and show to the world and our God that we appreciate what our dependent preachers have done for us by making ample provision for their wants. Let us make this year the greatest of all. Geo. H. Cox, Cor. Sec.

SHALL WE HAVE A LOGAN COUNTY ASSOCIATION?

Having communication from many churches and brethren now in Bethel, Simpson County, Gasper River and Clear Fork Associations, expressing a desire for organization of a Logan County Association, and after a survey of the situation we find that by formation of other county associations we are narrowed down in territory, therefore we believe the time has come for our churches to form a Logan county Association. We desire to have an expression from all churches in and adjacent to Logan county that would be interested in said move. Therefore we have decided in our annual report to our Association, which meets at Green Ridge, near Gordonville, Ky., Tuesday after second Sunday in August, to recommend formation of said Association. We request all churches as above designated to meet with us by messengers or visiting brethren at said meeting to council with us on this question, and if deemed prudent, enter into said organization, or else appoint a time and place to fully effect said organization.

Please be represented by messenger if possible; if not, write us. Done by order of Executive Board Clear Fork Association. J. W. BODINE, Chairman, G. F. BROWNING, Clerk.

DEAR RECORDER:

In your issue of July 16 you say of Dr. F. C. McConnell "He drew a distinction between the Kingdom of God and the organized work in that Kingdom. This work is not the whole of that Kingdom."

No doubt, Bro. McConnell has read our Lord's teaching on the organized work; and as some brethren may be in danger of overlooking that teaching, it might be a kindness to print the reference. See Mark 9:38, 39.

J. C. HUDSON. Houston, Texas.

Chronic Sore Eating Ulcers, A Constant Upon the

Nothing is a source of so much trouble as an old sore or ulcer, particularly when located upon the lower extremities where the circulation is poor and sluggish. A gangrenous eating ulcer upon the leg is a frightful and as the poison burrows deeper and deeper into the tissue beneath the sore continues to spread, one can almost see the flesh melting away the strength going out with the slimy discharges. Great numbers of deep offensive ulcers often develop from a simple boil, swollen bruise or pimple, and area threatening danger always, because, what suspicious of all chronic, slow-healing ulcers and sores, particularly if they run in your family. Face sores are common and cause the greatest annoyance because they are so persistent and unsightly and detract so much from one's personal appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, are the chief sufferers from chronic sores and ulcers. While the blood remains in an unhealthy, polluted condition healing is impossible, and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system which local remedies cannot cure. A blood purifier and tonic is what you need. Something to cleanse the blood, restore its purity and invigorate the constitution, and S. S. S. reaches these old chronic sores through the blood. It is the very root of the trouble and counteracts and removes from the system the impurities and poisons, and gradually builds up the entire system, strengthens the sluggish circulation, and when the blood has been purified and the system purged of all unhealthy matter the healing process begins, and the ulcer or sore is entirely gone.

S. S. S. contains no mineral or other drugs of any description, but is a purely vegetable remedy, and a safe and permanent cure for chronic ulcers. If you have a slow-healing sore of any kind, external or internal, write us about it, and our physicians will advise you without charge. "The Blood and Its Diseases" free.



THE SWIFT SPECIFIC CO., ATLANTA

ORDINATION.

At the request of Beech Grove church, the Mt. Pleasant church passed an ordinance at its regular business meeting in July, to call a council to consider the propriety of ordaining Bro. Robert Kirby to the full work of the gospel ministry. In compliance with the ordinance the church arranged for the council Wednesday afternoon, July 22. The churches at Beech Grove, Gratz, Squiresville, Long Ridge, Owenton, South Fork and Mt. Pleasant were invited to sit in the council. The churches were represented as follows: Beech Grove, A. P. Holbert; Gratz, S. W. Jones, E. D. Kemper and A. J. Witt; Squiresville, C. F. Reece and J. A. Davis; Long Ridge, Judge C. W. Threlkeld; Owenton, Eld. J. W. Waldrop, Bro. John Poteet and the pastor, W. E. Mitchell; South Fork, J. S. Lushy and Robert Lusby; Mt. Pleasant, A. A. Yancy, O. B. Bourne, J. A. Schooler, R. J. Walker and the pastor, N. F. Jones. Rev. W. E. Mitchell, of Owenton, was chosen chairman of the council.

First, a motion was made and adopted to admit to seats in the council other brethren of the invited churches and other churches. This ruling seated J. C. Holbrook of Bethany; J. A. Estes, J. W. Spaulding and the writer, of Owenton; W. C. Cull and Will Mitchell, of Squiresville; J. E. Lushy, of South Fork; Solomon Ligon and J. J. Ligon, of Salem. Second, Brother Kirby was asked to give his Christian experience and call to the ministry. Brother Kirby gave his experience and call to the ministry, after which the council chose Rev. W. E. Mitchell to interrogate the candidate. Brother Kirby passed a very satisfactory examination, showing that he was grounded in the doctrine. The council retired to the churchyard and very solemnly prayerfully considered the prayer of Brother Kirby's nation. The council voted to commend to the church the ordination of Brother Kirby. The man of the council reported decision to the church and church voted that the council proceed with the ordination. On account of a series of injuries at Squiresville and the death of Mrs. Stafford, the services omitted and Eld. J. W. W. was chosen to give the charge. Present the Bible; Rev. Jones to offer prayer, and Brother Kirby to ask the benediction, laying on of hands was administered very beautifully and joyfully, after which "Amen of the Cross" was sung by the congregation and the hand of fraternal fellowship and covenant was extended to Brother Kirby. We pray that God's grace may attend Brother Kirby and that he may be a powerful hands of God for the salvation of men. M. E. D. Pleasant Home.

When You Are All Done

and are suffering from indigestion, appetite, foul breath, headache, peptic, catarrh of the stomach, and liver complaints, you need a laxative, something that will cleanse the bowels quickly, easily and without any harmful effects behind. No purgative or cathartic. No griping, cramps and system and make the worse. Use instead Vernal Berry Wine. It tones the bowels, gives new strength and vigor to the bowels but to the system. Only one small dose a day will give you the lightest to the bowels. That means cure, not simply relief. Most obstinate cases yield readily and the cure is permanent. Saw Palmetto Berry Wine is in every package with full directions. Write us for a free trial action. Write us for a free trial action. Vernal Berry Wine, Buffalo, N. Y. All leading druggists sell it.

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Send for Catalogue. ROBERT G. PATRICK, D.D., President.

- August 18. Green River—Pleasant Union church, August 15.
- August 15. Gasper River—Nelson Creek church, August 18.
- South District—Danville, August 18.
- Barren River—Sand Lick, Monroe county, August 19.
- Campbell County—Grant's Lick church, August 19.
- Franklin—Pleasant Ridge church, August 19.
- Ohio River—Pineckeyville, August 19.
- Ohio County—Independence church, August 25.
- Tate's Creek—Tate's Creek church, August 25.
- Baptist—Salvia, August 27.

- September 1. Cumberland River—Rock Lick church, September 1.
- Long Run—Long Run Church, September 2.
- Ten Mile—Macedonia church, Sparta, September 2.
- East Concord—Old Yellow Creek church, September 3.
- Central—Hardin's Creek church, September 8.
- Landmark—Pilot Knob church, September 8.
- Rocksalt—Hummel Grove church, September 8.
- South Cumberland River—Oak Grove church, Sept. 9.
- Bay's Fork—Bay's Fork church, September 9.
- Greenup—Cattlettsburg, September 9.
- Lynn—South Fork church, September 9.
- Owen—Lusby, September 9.
- Sulphur Fork—Sulphur Church, September 9.
- Ironville—Bethel church, September 11.
- Greenville—Shiloh church, Menefee Co., September 11.
- Stockton's Valley—Wolf River church, Tenn., September 12.
- Boone's Creek—Ephesus church, September 15.
- Crittenden—Crittenden church, September 16.
- Neilson—Little Union church, September 16.
- Russell's Creek—Macedonia church, September 16.
- Warren—Rocky Hill church, September 16.
- Lynn Camp—Lynn Camp church, September 17.
- Irvine—Chinquapin Rough church, September 18.
- Second North Concord—Clear Spring church, September 18.
- Concord—Drennon's Ridge church, September 23.
- East Lynn—Corinth church, September 23.
- Edmundson—Mammoth Cave church, September 23.
- Salem—Forks of Otter Creek church, September 23.
- Freedom—Stony Point church, September 25.
- Goose Creek—Rock Spring church, September 25.
- South Union—Bethel church, September 25.
- Three Forks—Dwarf, Perry county, September 25.
- East Union—Rock Spring church, September 25.
- Goshen—Garfield church, September 30.
- Seyver's Valley—Mt. Zion church, September 30.

We have a most worthy at the front of State Mission, Dr. E. B. Merideth. The secretary has been able to secure some very worthy men as in the state. If there is anything above another, he is capable of doing in the way of superintending of missions it is to find right man for the right place. I had to note that many of these are from the Southern Baptist Theological Seminary. The State Convention we record something like twenty-two of Kentucky new pastors in the past year. Several have come in directly from the Seminary to this church two years ago and entered on the work. The Lord has set his seal to the work as church and pastor. An example has been made along all lines. Right at first 40 baptisms special advance in the spiritual interests of the country. It is a country with something over 135 years. I left the Seminary to serve two years, and then returned to complete the course. I do not care the field because I have not or could stay no longer. I feel that I must break such relations, but I feel that I will see you in October and will tell you more of Kansas. The thing I will say is, Kansas is the biggest wheat crop she has in all her history. The flood of great disaster to part of the state, but all the State is not in the valley; I am in the Solway Valley. The river was higher than it had been for forty years. No great damage here. Thousands of bushels of wheat were lost because men cannot be secured to harvest it. But, the Lord is unto the Giver of all gifts, the Lord's treasury is fuller because of the great wheat. My church will be succeeding pastor \$100 a more than last year. Many will do likewise, and other things will be increased. Why it is the Lord's.

J. S. UMBREGER, Nashville, Kansas.

FREE KIDNEY REMEDY.
A. Williams, East Hampton, Conn., says he suffered from kidney and bladder trouble for many years. He writes: "I will send him his address but will not be free of all cost, some of them are looking for. The ONE cure them."

- DISTRICT ASSOCIATIONS.**
Place and time.—1903.
- AUGUST.**
- Onitika, August 4.
 - Sharpburg, August 5.
 - Lanoka church, August 5.
 - Green Ridge church, August 11.
 - Willmore, August 11.
 - Kentucky—Fishing Creek church, August 11.
 - County—Buck Creek church, October 31.
- OCTOBER.**
- Laurel River—New Hope church, October 2.
 - South Concord—Canada Creek church, October 2.
 - Daviess County—Sugar Grove church, October 6.
 - North Concord—Big Brush Creek church, October 8.
 - White's Run—Carrollton, October 6.
 - Little Bethel—Harmony church, October 7.
 - Little River—Kittawa, October 7.
 - North Bend—Bellvue, October 7.
 - Union—Oyathiana, October 7.
 - West Kentucky—Zoar church, Oct. 7.
 - Esterprize—Fairview church, Johnson county, October 9.
 - Mt. Zion—Williamsburg, October 9.
 - Upper Cumberland—Sister's Fork, October 9.
 - West Union—Bandana church, Oct. 14.
 - Ohio Valley—Grave Creek church, October 30.
 - South Concord, South Cumberland and South Union did not elect at all.
 - Blood River—Pleasant Valley church, October 31.

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Graves County—Oak Grove church, October 28. If changes are desirable, please write to the papers. J. K. NUNNELLY, Sec. Georgetown, Ky.

The Southern Baptist Convention meets 1904 in Nashville, and consequently there will be a demand for seats among the Kentucky brethren. The attention of the Associations should be drawn to their privilege of sending each a representative, but this representative must be elected at the annual meetings which are about to be held. Fifty-seven Associations elected representatives to the Savannah Convention, but thirty-two elected brethren who did not attend, nor their alternates either. Booneville, Clover Bottom, Cumberland River, Esterprize, Goose Creek, Green Hills, Laurel River, Lynn Camp, North Concord, North Concord 2d, Rockcastle.

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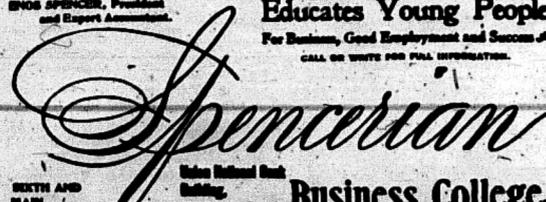
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The Farm

and Household

In Mercer Will Spillman sold a bunch of about 25 yearling mules to Walter Terhune at \$72.50 per head.

W. S. Beasley & Bro., of Garrard, sold to Richard Gentry, of Boyle, 64 1,800 pound cattle at \$4.80.

Mr. Charley Samuels, of Deatville, Ky., sold to Mr. Dave May one two-year-old mule for \$70.

In Cumberland county, Ky., a few days ago, Mr. John McComas sold to Hance Goff a nice pair of mules for \$315.

Fox & Logan, of Danville, Ky., sold to Langley, of West Virginia, recently four mining mules at from \$100 to \$125 apiece.

J. E. Allen sold to Clay Bottoms, of Perryville, court day, a nice bunch of young steers for \$11 per head.

William Bland, of Bagdad, Ky., reports sale to Lexington parties of a handsome three-year-old gelding for \$300.

D. N. Prewitt shipped 272 lambs last week that he bought in Boyle and Lincoln counties at from 2 1/2 to 5 1/4 cents.

W. M. Robb bought last week of Jas. A. Hulet, of Jessamine county, twenty-five 4,400-lb. export cattle at \$4.65, immediate delivery.

Mr. S. T. Boler, of near High View, sold his wheat crop, 1,300 bushels, to Woodridge Bros., at 75c. It averaged 22 1/2 bushels per acre.—Woodford Sun.

R. C. Morgan, of Lexington, bought of C. Alexander, at Hutchison, 100,000 lbs. of hemp at \$6 per cwt., growing crop—said to be the best crop in Bourbon Co.—Paris Kentuckian.

C. Alexander sold last week 25 tons of new crop timothy hay at \$15 per ton to R. J. Neely. Mr. Alexander is very proud of his fine crop of hemp, it being pronounced by hemp men as the best crop in the State.—Bourbon News.

R. C. Nunneley sold to Smith & Johnson, of Boyle, 86 ewes and remainder of his lambs at \$2.75 for ewes and \$4 for lambs. He sold to same parties 24 hogs for September 1 delivery at 5c.—Interior Journal.

Sales of Burley tobacco of 1902 are still being made by the growers of the Mason County District, Messrs. J. F. Lewis & Co. having recently purchased from John E. Bouldin 11,000 pounds at 8 cents and 4,000 pounds at 7 cents; Phillips & Gault, 4,500 pounds at 7 cts.; Hicks & Gault, 2,500 at 6 cents; Henry Palat, 4,200 pounds at 6 cents; Willitt & Litsinger, 2,500 pounds at 6 cents. At Claxton's Ridge, Owen county, C. E. Young sold his crop to Just Bros. for 5 1/4 cents, and A. J. Smith sold his crop to John Turner at 8 cents.—Danville Advertiser.

Ohio and Kentucky tobacco growers expect to get high prices this season because of the indicated shortage in the Southern crop. Official announcement has been made that the high prices for cotton have resulted in a decrease in the tobacco acreage and a corresponding increase in the cotton area. Southern advices are to the effect that the profit in cotton is so large under prevailing conditions that tobacco growing will be abandoned in many sections this year. Under the circumstances many of the leaders in the trade look for higher prices this year, especially since the weather in some important areas of the tobacco belt has been bad thus far.—Danville Advertiser.

ROSES FOR THE CEMETERY.

For several years I have been observing the roses in the cemeteries and noting the varieties that are not only suitable for this purpose on account of their beautiful and delicate coloring, but for their hardiness as well. Our winters here will perhaps for two years be so mild and pleasant that some of our tender roses would come through with little or no protection; then the third winter would be severe—and often cold snaps will come without any snow, which is such a protection to plants left out—that only the very hardiest would survive; so in cemetery planting one would want those that are both blizzard and drought-proof.

I have seen an old bush of Madam Planter standing at the head of a druggist's sleeper, and year after year, through drought and the severest of winter weather, this has greeted me each spring as fresh and as sweet as ever. Once when the winter was so severe that even the peach trees were killed, this bush was killed back nearly to the ground but came out again beautifully in the spring. The flowers of this variety are pure white, very large, full and double. This is perhaps the best of all the standard roses for the purpose. Newer white roses are being introduced each year, and it is claimed that many of these are perfectly hardy, but then, several years' trial is necessary to prove their hardiness.

Paul Neyron is a grand pink rose of the Hardy Hybrid Perpetual class. This is much used for cemetery planting and is an old, well-tried rose and a very prolific bloomer, blooming all summer, which is very much in its favor, as so many of the Hybrid perpetuals bloom in May and June, and then there is a dearth of flowers the rest of the year.

Mrs. John Laing is an exceedingly valuable rose for this purpose, as it is a constant bloomer, sending up its clear shining pink flowers the whole season. In addition to the delicate coloring and hardiness, the flowers are borne on long stems and are exceedingly sweet.

The Hardy Hybrids, as a rule, have large, very bright colored flowers, but in Mrs. John Laing we find an exception, the coloring here is as faint as in any Tea.

Gloire Lyonaise is the nearest approach to yellow we have in this class, and this is white tinted with yellow. This has not only the dainty coloring and form of the Tea, but its sweet fragrance as well. Most people prefer the white for cemetery decoration, the bold glaring colors not being in keeping with their surroundings here, yet a few of the daintily colored flowers which are emblems of life and immortality are very appropriate. Three most excellent old white roses, are Coquette des Alpes, Coquette des Blancs, and Perle des Blancs.—Laura Jones, in Vick's Magazine.

THE BLACK LANGSHAN.

A Satisfactory Breed.

The best general-purpose fowl that I have had any experience with is the Black Langshan. We have tried nearly all the other popular breeds, and have been fairly successful with each, but for the coming season we have decided to make a specialty of the Langshans and keep no other chickens on the premises.

It is a common saying that pure-bred fowls are delicate, hard to raise as chicks or to be kept healthy as adults, but in this case it is a mistake. During the past five years we have kept Langshans, yarding them and keeping them separate from the rest every season in order to obtain their eggs for setting, and during that time there has been less illness among the flock, and we have raised a larger percentage of chicks hatched than ever before.

For the farmer the Langshans seem specially adapted. The chicks are healthy, thrifty little fellows, grow rap-

idly, and reach a fair brooding size at eight weeks of age without extra pushing. The hens are patient brooders and good mothers, the maternal instinct being so strongly developed that when several hens with their broods are put off at once, each hen tries to steal every chick she sees. And at closing up time, even when the chicks are several weeks of age, the broods have to be divided anew every night, as the hen that clucks the most persistently gets the largest share of little ones.

Since we have had the Langshans we never see poor little chicks creeping around with bleeding heads, a penalty for having ventured too near the brood of another hen. But when the mothers are so much alike and all the chicks marked the same way, it must be difficult for the hens to know their little ones apart, which, perhaps, accounts in some degree for their getting on so well together.

As layers, the Langshans can scarcely be excelled. We have kept Brown Leghorns—said to be everlasting layers—but taking them all the year round, I believe the Langshans are fully their equal in egg-production. The close, thick feathering of the Langshan—for their plumage is of the warmest and fluffiest—enables them to withstand the cold, and therefore they come nearer laying all the year round than almost any other breed. This very characteristic—their hardiness—should recommend them especially to the farmer, for it is a deplorable fact that farmers do woefully neglect their poultry in winter.

The eggs of the Langshans are of good size, brown in color, rich and well-flavored. The shells are remarkably thick, and the eggs unusually perfect in shape.

The plumage of mature birds is of a bright glossy black throughout, reflecting many brilliant iridescent hues in the sunshine. The comb, which is erect, single and well serrated, is of a glowing scarlet, and, with the bright red wattles, forms a beautiful contrast to the glistening black plumage. In appearance, richness of coloring and symmetry of form, the Langshan can easily hold its own with any of the other breeds. The cock has a proud, erect bearing, broad, full breast, and round, deep body; tail long and full feathered, carried well up. The hens have rather small heads, broad breasts, deep and full, eyes dark brown or hazel, comb straight and upright, fine in texture and bright red. They are compact in build, and weigh well to their looks. Mature birds weigh respectively—cock 10 and hen 8 pounds.

As a table fowl, the Langshan can scarcely be excelled; the skin is pure white, flesh tender, juicy and of a delicious flavor. They make excellent roasts; a large, well-fatted bird being almost the size of a turkey, and with its round, shapely form, making a dish of handsome appearance. In fact, to an unusual degree, the Langshans combine the most valuable characteristics which go to make up a practically useful fowl. This means a good deal. But in the Langshans we are not disappointed.

Besides the good qualities above enumerated, the Langshans, unlike some of the other large breeds, are active in their habits. The hens when allowed to run at large take a wide range, leading their broods far afield in search of insects, grain, and fresh green vegetation, their natural food. This enables the chicks to grow off rapidly, and they develop bone and muscle at the same time with size and weight; hence they know nothing of leg weakness and are seldom troubled with gapes. They are too busy to get sick. Yet for all the hens are such active foragers, it is an easy matter to make them contented and happy in confinement.

They are so appreciative, too; they give good returns for all care and attention bestowed upon them. And last but not least is the fact that the Langshans are salable. We have never raised enough parobreds yet to supply the demand right around us. They are be-

Items of Interest

News the World Over

Two thousand seven hundred and twenty-eight steerage passengers on one ship, to say nothing of two camels and a number of birds and dogs. This is the largest number of emigrants to arrive on any one ship—the Pennsylvania, which has the honor of breaking the immigration record. The days are busy ones at Ellis Island, 5,829 immigrants on six ships just waiting to land. What is to be the outcome of all these foreigners brought to our shores is a question; missions boards might consider with profit.

Lord Mayor Saurmel of London is a Jew. In a recent speech at the prize distribution to religious classes in a synagogue he said that he had received a petition from their brethren in regard to the Kishenev massacre, and as requested, had presented it to the Foreign Office to be forwarded to the Russian government. The Foreign Secretary replied as the Lord Mayor had expected he would, declining to forward it, as England could not meddle in the internal affairs of Russia.

Dr. C. A. Penrose goes with the Baltimore expedition to explore the Bahamas, and he will have charge of the examination of the health of the colony. He will report on the colony of degenerates which is there. A band of Tories after the Revolutionary war, resolved to live under the British flag, went to the Bahamas. Being surrounded by blacks, they intermarried among themselves, until they are now a community of idiots and deformations.

After all, the petition of the Jews in this country was not sent. Instead of promising with a hurrah to send it, inquiries should have been made as to whether Russia would receive it. But the promise was made first and then the inquiry was made. Russia refused, as everybody knew she would. She had already imprisoned 120 men for complicity in the plot, and dismissed several officials in disgrace. The object of the promise being to secure the Jew vote, especially in New York City, and the refusal of Russia was received with equanimity.

A six foot ledge of jade, the sacred stone of the Chinese, has been uncovered just south of the Oregon-California boundary. The fragments of this jade have several years been picked up by the miners as an unfamiliar stone, these, being examined by mineralogists, have been pronounced jade. This is one of the first discovered minerals, and was much used in prehistoric times both for weapons and utensils and for ornamental and jewelry uses. It is a tough compact stone, varying in color from a pure white to a dark or pale green. This is the first time jade has been discovered in situation on the North American Continent.

A new trait in ant character, horse-back riding, has been discovered by a traveller in Siam. These ants were small, gray in color, and travelled often and in troops. Each company contained a large ant, and that moved more rapidly than the others and always carried a small gray ant upon its back while the rest of the troop were on foot. This ant on "horse-back" would ride out from the column from head to rear and apparently overlook their manoeuvres. These ant horses must be rare and valuable, as M. Meissen scarcely ever found more than one mounted ant in a colony.

The incessant rains in England, which have been such a tribulation to the farmers, have proved great blessings in other respects. For seven or eight years the Midlands and some of the Eastern counties have been steadily drying up and the beautiful old churches along the junction lines of Northamptonshire and Huntingdonshire have alarming cracks in their walls, some of them actually threatening to split the churches in two. Nothing could stop the mischief but such an amount of rain as has fallen, and many fine old buildings, both churches and mansions, will be saved.

We now have ten drunkards. Good Health thus describes a Philadelphia victim of the tea habit: "This young man visits Chinatown regularly and drinks the special tea which he serves. He will put away in an evening fifteen or twenty bowls, becoming finally as boisterous and silly as though he had put away as many cocktails, though he will not stagger. He says he remembers nothing after the sixth or tenth bowl of tea, and that the day after one of his wives has a wretched headache and a sore, parched mouth."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge a cent a word for all over 100 words, invariably in advance. 'Tis not the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

IN MEMORIAM.

R. E. Purgear and Miss Emily M. J. O'Beloved. Beloved, my precious wife! Sweetheart of my heart, dearest joy of my life. From thy lately-found home in the spirit-land, Toss me to-night, my love, a kiss from thy hand; Sweet lips that were for prayer and love— Angel-like kiss from realm above— Dear hand! it's touch the heart could move:

Ah, sealed in death to-night, But thy soul lives in light. To-night, yes! NOW, thirty years ago, sweet wife. You and I took the marital vows for life: And, my precious sweetheart, O! how good and true Wert thou to me, my darling, all these 36 years through; Did'st make me so happy, dearest, That with thee the skies were clearest, In thy arms was Heaven nearest— I thought not to lose thee, Thou wert my life to me.

But to-night, darling, I linger here, And yet I feel the thrill of thy spirit near: For thou art conscious, saved! and in Christ art free. And to-night, in spirit, thou visitest me, For I know thou lovest me yet, And this doth in my heart begot A solace—ease O! heart to fret— Though spirit-life speaks not, Her loves are not forgot!

The fragrance of thy spirit-presence cheers, The music of thy voice my soul well leads. The love-light of thine eye thrills my heart, And in my dreams we are not apart: For thy Christ is mine, sweet "Em," And soon I come to thee and Him, And our joy-cup will fill to brim— With thee our children four, Among come the two more.

'Til Christ took thee I knew not the full measure Of the music, love and joy of my treasure: Poor human thought! it was that thine O' perturbation joy! I lily did opine That thou wert a gem loaned to me, To light my heart and make it free, That I, anon, His also be:— Watch for me at the gate, For Love e'er seeks his mate.

R. E. PURGEAR.

Campbellville, Ky., June 23, 1903.

GREEN.

Tribute of respect of the Baptist church at Kuttawa, Ky., to the memory of our beloved Bro. W. H. Green.

It has pleased our Heavenly Father to enter our fold and take from our membership of the Kuttawa Baptist church one of its best and most useful members, W. H. Green, who died June 24, 1903, age 63 years. We deeply mourn the death of Bro. Green, feeling that the vacancy made in the church by his death will be greatly missed, and can be filled by no one else. He was a deacon in the church and a man that possessed more than the ordinary intellect, and being well versed in the Scriptures, he often made talks in our prayer-meetings with so much spiritual force that it made his influence in the church a power for good, and though he is numbered with the dead, yet he lives, and his noble Christian character will be as broad cast upon the waters, and will be gathered in many days hence. He was true to his Christian convictions, lived and died triumphantly in a Saviour's love, and we have every evidence to believe that Bro. Green is now enjoying the blessedness of the promise, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." The funeral services were conducted by Pastor T. C. Carter, with teaching words of comfort amid the tears of broken-hearted relatives and a host of sympathizing friends. At the close of the services Capt. W. J. Stone made some very touching remarks upon Bro. Green's good traits and noble Christian character, which brought tears to the eyes of many friends. We humbly submit to the will of Him who doeth all things well, hoping one day to meet Bro. Green with all the redeemed on the bright shores of eternity. We extend our heartfelt sympathy to the bereaved family and relatives.

W. E. JONES, Ch'k. Com.

(Continued on 16th page.)

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25 In His Steps. C. M. Sheldon.
15 Inez. Augusta Evans Wilson.
25 Kept for the Master's Use. Havergal.
7 Lady of the Lake, The. Sir Walter Scott.
6 Lalla Rookh. Thos. Moore.
6 Last Essays of Elia, The. Chas. Lamb.
14 Light of Asia. Sir Edwin Arnold.
15 Lowell's Poems. James Russell Lowell.
12 Lucile. Owen Meredith.
8 Marmion. Sir Walter Scott.
6 Mosses from an Old Manse. Nathaniel Hawthorne.
14 Past and Present. Thos. Carlyle.
15 Paul and Virginia. Bernardin de St. Pierre.
25 Paradise Lost. Milton.
25 Paradise Regained. Milton.
15 Pleasures of Life, the. Sir John Lubbock.
21 Princess, The and Maud. Lord Tennyson.
5 Poe's Poems. Edgar Allan Poe.
30 Prince of the House of David. J. H. Ingraham.
9 Queen of the Air. John Ruskin.
7 Rab and His Friends. Dr. John Brown.
15 Rasselas, Dr. Samuel Johnson.
15 Recessional and Other Poems. The. Kipling.
15 Representative Men. Ralph W. Emerson.
15 Reveries of a Bachelor. D. G. Mitchell (Ik Marvel).
16 Sartor Resartus. Thos. Carlyle.
6 Scarlet Letter, The. Nathaniel Hawthorne.
5 Sesame and Lilies. John Ruskin.
5 Sign of the Four, The. A. Conan Doyle.
15 Sketch Book. Washington Irving.
5 St. Mark's Heat. John Ruskin.
8 Story of an African Farm. Olive Schreiner.
3 Strange Case of Dr. Jekyll and Mr. Hyde. R. L. Stevenson.
12 Study in Scarlet. A. A. Conan Doyle.
13 Tales from Shakespeare. C. and Mary Lamb.
10 Tanglewood Tales. Nathaniel Hawthorne.
3 Tomes, Vol. 1. George Eliot.
3 Tomes, Vol. 11. George Eliot.
5 Stickit Minister. S. R. Crockett.
1 Twice-Told Tales. Hawthorne.
PRICE.
50 From the Bell Room to Hell.
40 Honey From Strange Hives—Book of Sermons.
35 Be Perfect. Murray.
40 Why Do You Not Believe. Murray.
30 Vest Pocket Dictionary, cloth.
40 Americanism or Romanism, Which?
15 Graves-Deitzler Debate on "The Church."
52 Modern Dancing. Gardner.
21 Early Conversations. Hammond.
4 Private Devotions.
30 Duty of Watchfulness. Sam. Jones.
5 Open Communion and Infant Baptism, by Waller.
21 Pilgrims Progress.

Baptist Book Concern.

BOOKSELLERS AND PUBLISHERS.

642 Fourth Avenue, LOUISVILLE, KY

Items of Interest

View the World Close

One of the most picturesque characters ever in this state has died at the age of 83. Gen. Cassius M. Clay was a soldier, politician and abolitionist...

King Edward, Queen Alexandra and Princess Victoria, are on a visit to Ireland. Queen Alexandra who is as beautiful as ever, and as lovely in character...

The Filipinos, 250 strong, made a brave fight in Albay, the chief city of the island of that name. They were defeated, losing 15 killed and the same number wounded...

Manganese is a rare and extremely valuable mineral of intense hardness. In view of its rareness, the discovery made by the Albatross is surprising...

The Albatross found large sections of the Pacific's depths devoid of life, while other parts swarmed with it. Many new species of fish were discovered...

Lord Heath in a speech in Parliament called attention to the report of the Inspector-General for recruiting in which the General said "the one subject which causes anxiety in the future as regards recruiting is the gradual deterioration of physique..."

The Chinese in Honolulu have held a mass meeting to protest against the exclusion of Chinese from the United States and insist on retaliation if this exclusion is persisted in...

We are glad to see that the Baptist Commonwealth denounces the crime as well as the lynchers. Its words will have more weight with those suffering under the hands of the lynchers...

DEATHS.

For actual obituaries we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words...

(Continued from 15th page.)

HELSLEY.

Mrs. Elizabeth Helsley died June 22, 1902, having been a constant but patient sufferer for twenty-five years. She was born Dec. 13, 1825...

EWING.

Died at her home in Logan county, Ky., July 1, 1902, Sister Martha Ewing Borer, March 18, 1830; married Dec. 24, 1872, to John C. Ewing...

HAUGHTON.

Mrs. Ella Gayle Haughton, born in Haywood county, Tennessee, July 29, 1840, died at the home of J. C. Ewing, Prescott, Ark., July 6. Mrs. Haughton was converted and baptized in her twelfth year...

Hushed in by the rest and the silence of sleep; Heart-ache in this hour of our anguish—we weep. Sweet to sleep, Sad to weep.

DEAR RECORDER:

Last Saturday and Sunday I accepted Pastor Charles Gregton's invitation to occupy his Hebardville pulpit in his absence...

Bro. Gregton was only recently called to this work, but the impression prevails that no mistake was made when the call was made. He has a fine opening here...

like ability, and no one feels oppressed.

Bro. Gregton has been having the aid of Elder B. F. Hyde in a successful meeting with his Otter Pond church. About 18 professions of faith, 14 baptisms and the church much revived.

T. E. RICHEY, Princeton, Ky.

QUESTION OF BRO. SENEX.

The question: "When and by whom did church or non-intercommunion have its origin?" Bro. Senex passed on to some reader of the Recorder to answer. Bro. Senex always so Scriptural, gave way to the contaminating influence of Pedo-Baptist sentiment...

Then the restrictions put around the Supper in 1 Cor. 6:11-13, where each church is to judge as to what persons are to partake of the supper, is another proof of the Scriptural origin of non-intercommunion...

J. B. MOODY, Jackson, Tenn.

WHICH IS OUR DUTY?

BY PRED.

Shall we, as Christian parents, send out fathers and mothers to foreign fields, separating them from their children? Is it not our duty to say to them, stay where your children are?

vote to the heathen they should do so with their might.

I regard the parents who can and won't raise their own children in a worse condition than the heathen. How could they set an example for them to go by when they are not living right themselves; have left their children in a distant land to be taught, they know not what.

I say let's send those who have no children; they will do better work, because their minds will be more on their work. May the Lord of the harvest greatly bless the laborers, and may they have many sheaves for their reward.

Lewisburg, Ky.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

AN AWFUL SUFFERER.

If there is any disease which is awful in its effects upon the sufferer, that disease is Asthma. Suffocating, gasping for air, and sitting up, perhaps for weeks, in an agony of despair, weary, worn and helpless, such is the life of one who is afflicted with Asthma...

THE MARKETS.

LIVE STOCK.

Table with columns for Report for week ending July 25, GATTLE, and various livestock prices including steers, hogs, sheep, and calves.

BARNES' GOLD PEN advertisement featuring an illustration of a fountain pen and text describing its quality and availability.

C. P. BARNES & CO. LUMBER advertisement listing various types of lumber and building materials available for sale.

LEAF TOMATO advertisement providing information about the product, including its quality and contact details for the supplier.

RECEIPTS advertisement showing a list of receipts for various items, including flour, sugar, and other goods, with corresponding amounts.

W. H. McKnight, Sons & Co., 4th and 7th advertisement featuring a large list of products including lace curtains, muslin curtains, awnings, and hammocks, along with promotional text for a special sale.