

QUESTIONS ANSWERED.

By Senex.

Some years ago a church excluded a preacher and took his credentials from him. Although a married man he had made improper advances to a young lady and had written her love letters. He had also lied. He denied everything but the proof was overwhelming. Not only did the church exclude him, but the Masons of whom he was a member took it up. They found his conduct so infamous they expelled him. The Grand Lodge investigated the case and confirmed the action of the lower lodge.

Now he comes back to the church and wishes to be restored. He joined another denomination after being excluded, but says he now wishes to be back at home among the Baptists. He says that he has tried to do right since he left, and that he did the same before he was excluded—that different people looked at things differently and he thought he had done nothing wrong! When he reached that point, it is difficult to see how some honorable man present with a young sister or daughter could restrain the old Adam in his foot enough to keep from kicking him out of the meeting. An offense infamous enough to cause the church and the Masons to exclude him all right, but different people will look at things differently! My blood is old, but it boils at such effrontery.

He added, I suppose feeling complacently that some sort of a concession to public opinion was necessary, that although he had acted right, yet if he had hurt any one's feelings he was sorry he had hurt their feelings! The strange thing is that some of the members of the church think he has suffered enough and wish to restore him.

In the first place such a man has not suffered at all. He could not suffer unless he was hurt physically. In the second place no amount of suffering would make the slightest difference in the action of the church. Catholics believe in penance; Baptists do not. No human suffering can blot out sin, only sincere repentance and faith can do that. In the third place, the church excluded him not only to punish him, but to glorify God, obey her Master and preserve her own self respect. The man shows no signs of penitence, makes no confession of guilt—brazenly justifies himself, denies that he did wrong, and is only sorry to have hurt any one's feelings! I cannot imagine the possibility of any church restoring a member to her fellowship in such circumstances.

If he had come truly and humbly penitent, he would have gone to the young girl and her father, acknowledged his sin and begged their forgiveness. Then he would have come before the church in deepest penitence towards God, making for justification saying with truly penitent David, "Against thee and thee only have I sinned and done this evil in thy sight." He would have showed in every word that he abhorred his conduct because of a holy God. Had he come thus humble and penitent, the church ought to have restored him to her fellowship. But she should not restore his credentials. Spurgeon is right in saying that when a minister has openly and grievously sinned, upon due repentance he should be restored to the pew, never to the pulpit. All men are not ordained ministers, and there is no need that any one in particular should be. He can serve God as a layman. If he was not content to do that, I should doubt the sincerity of his repentance.

The brother gives me no reason to fear that a majority of the church would agree to restore the man, and as I said I cannot imagine a church doing it, whatever a good but sentimental minority might wish. But the cause of Christ is safe from disgrace even if such a thing was possible as the majority going wrong in this thing. For Baptist churches never receive a member unless the vote is unanimous. And the godly man who wrote to me evidently loves and honours God and can be relied upon to oppose the restoration in the fear of God.

"A member of the church violated one of the rules of the church. The next day after the transgression he felt very sorry for his act, and he went to the church during a series of meetings which were being held there, and requested the pastor to have a call meeting of the church so he could make his confession. The pastor refused to

do this at that time. At the next regular business meeting of the church it was impossible for the brother to be there, and the church entered the charge in the church book against him. This was done after he asked the pastor to call the church together and was refused. Also he sought the committee and made his acknowledgment to them. Was this Baptist usage?—I do not understand what committee the brother sought, before the church meeting. Does the church keep a standing committee to receive confessions?

The pastor was right to refuse to call a special business meeting of the church. If the offense was such that the church could wait to enforce its discipline, the brother could wait also. There was nothing to prevent his getting up at any service of the church and making penitent acknowledgment of his sin, asking the forgiveness of his brethren and asking them to pray with him for God's forgiveness. It is possible the sin may have been one which ought not to be specified before a congregation which gathers at a protracted meeting. In the case he could have said simply, "I have sinned grievously." The breaking of any other commandment such as stealing, lying, etc., could be acknowledged. If the man was truly penitent he would have been willing to have humbled himself thus before God and his brethren.

He knew the time of the regular meeting of the church. If it was impossible for him to be present, he ought to have sent his written confession to the church.

When the charge was made against him, the pastor should have told the church that the brother had come to him and what he had said. In view of his willingness to make confession, I think the church should have postponed action till the next meeting. They may have done this, as the questioner only says the charge was entered on the church book. That in itself was Baptist usage. If there had been a called meeting as the brother suggested the minutes of that meeting would have been recorded. If the church excluded him, without further opportunity to make himself heard, she did wrong.

Of course the church is to be judge of the sincerity of the confession, and of the signs of true penitence. No church is under any obligation to retain a member who has brought reproach upon the cause of Christ because he says he is sorry, and begs pardon and promises not to repeat the offense. Discipline for violations of God's law do not come under the same rule as private offences between two brethren. The command to the brother for personal injuries and injustice is to forgive seventy times seven. The command to the church is "We command you, brethren, in the name of our Lord Jesus Christ that ye withdraw from every brother that walketh disorderly."

"A member of our church runs a grocery and has his clerks to open the doors and invite trade on Sundays. Several of the members have talked to him, and we cannot get him to quit it. What course should the church pursue?" This question puzzled me at first, for I could not understand how there should be any question about it. If the church has any self respect, any love for the Saviour, any reverence for God, and any sense of shame in the world's eyes, it will exclude that man. I could not imagine a Baptist church destitute of these things, and hence I could not understand why any question was asked. But the reason of the asking flashed over my mind. The brother had no doubt what ought to be done, but wished my opinion in regard to the method of action on the part of the church. Although it is an open and public sin, it is not one of those infamous things which ought to cause a church to expel a member without appointing a committee to see him and labour with him. At the first business meeting some brother ought to bring a formal charge against the man; for he has already been privately admonished by the brethren. Of course in all cases not infamously criminal, the private admonition should come first.

The church should appoint a committee to see and labour with the brother, a committee of their most godly men. I think such a committee should be small, not more than three. Let prayer be made in the meeting that the Holy Spirit will show the brother his sin. And let every member of the church pray in his closet for that brother's soul. Pray that if he is truly a Christian blinded to his duty by the love of money that God will open his eyes to his sin, and if he is not regenerated that the Holy Spirit will show him his lost state and lead him to repentance and faith.

As it is an open and public sin, bringing disgrace to the cause of the Lord and putting Him to an open shame, the committee should act

promptly. If the brother repents and ceases his sin, well, if not, he should be excluded from the fellowship of the church at the next business meeting.

The Religious Situation in America.

By URBAIN GOHIER.

[Our readers need no introduction to the sprightly M. Gohier, the famous French Dreyfusard and author of "The Army Against the Nation." The following article is to be a portion of a book on the American People that the author will shortly publish in France. He collected his material during an extensive trip last summer and autumn.—Editor of Independent.]

Religion in the United States is certainly in evidence. In railway trains, in electric trains, on steamboats and in restaurants the eye falls upon pious texts, posted between the bills of department stores and investment agents. In the crowded districts of every large town are to be found city missions; their rooms, adorned with religious devices, offer free sermons for the evening long, in competition with the saloons and low-class music halls of the neighborhood; respectable and well dressed women preside at the organ and lead the singing of hymns; people of every condition, shop-people, the poorest day-laborers, push their way in; join in the singing, and listen seriously to a half hour's preaching. In the hospitals a patient's religion is noted on his bulletin-card, and the direction is posted that in event of a dangerous turn the clergyman should be summoned. The idea of a man without any religion at all never enters the American mind—at least not the official mind.

Having once conceded this prevalence of religion, however, one finds the greatest latitude in its practice. The United States is the land of tolerance. Every man may avow his own religion, or found a new one, if that suit him better. Up to the present all live at peace with a spirit of fraternity truly surprising. In the hospitals where I saw clerical attendance provided for the sick, one chapel served for all denominations. At the universities, likewise, one chapel serves for all. In the Quadrangle of the University of Chicago I have heard sermons not only from every Protestant sect, but even from a Catholic prelate, the Bishop of Peoria, whose sermon, following an opening service that was a veritable medley, came between an Anglican and a Lutheran hymn.

A sincere and active religious faith is hardly possible without fanaticism. A man who is certain that the divine truth is in his possession feels it an imperative duty to impart it to his fellows by grace or by force, and to treat as impious obstinates those who oppose his efforts. Absolute toleration presupposes a large dose of skepticism, a great lukewarmness of faith. The ministers of the numerous Protestant sects can tell, perhaps, wherein their credo differs from that of their neighbor; their faithful followers rarely can. Those whom I have questioned have never been able to draw the nice distinctions which separate their respective sects.

The Catholic question in the United States is one of extreme interest. Within a few years it will be the Catholic peril. When one expresses this opinion to an American Protestant he laughs loudly, shrugs his shoulders, and pook-pooks with hoary contempt. He answers that the Catholics of his country are animated by a genuinely republican spirit, that they have no religious fanaticism, that they are a petty minority with neither the purpose nor the power to trouble American society. Very well. The following statements will be judged idle by the American public, but they will interest the French public, which has been instructed by experience:

The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population, three hundred times more numerous. To this we must now add 6,500,000 of Catholics in the Philippines, and 1,000,000 in Porto Rico. The territory of the Republic maintains one cardinal, 17 archbishops, 81 bishops; administering 82 dioceses and 5 apostolic curateships, almost 11,000 churches, more than 8,000 chapels with 12,500 officiating priests. There are 81 Catholic seminaries, 103 colleges for boys, 629 colleges for girls, 2,400 parochial schools; 250 orphanages and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's pence to Rome than all the Catholic countries together.

Two incidents within a short interval may have opened the eyes of American citizens, here and there, to the Catholic question; the situation in

the Philippines and the Pennsylvania strike. We have already noted that while the restant clergy were divided in their partisans between the strikers and the operators, the Catholic clergy went solidly for the strikers. The title and policy was directly contrary to that which it holds in Europe, except that the essential Catholic policy of playing off against the United States the Catholic population of the lowest stratum of society, comprising the Polish and Italian immigration, of the class, besides a large influx of Canadians, are as abjectly submissive to their priests and forefathers of the seventeenth century. Under these conditions the politics of the Catholic clergy is and will continue to be that of demagoguery in the case of the recent strike it is to be noted that John Mitchell, the Bonaparte of the miners, is a Catholic, the son of an Irish Catholic and his oldest son is being educated for the Catholic priesthood; that the Federation of Coal societies of the United States petitioned President Roosevelt to end the strike; and that on the quest from the operators that a clergyman be included in the Arbitration Committee, the latter chose a Catholic bishop.

The question of the status of the friars in the Philippines gave a striking illustration of the changed position of the United States. In the Government in its infancy forbade the nomination of a single prelate, and made no make any kind of recognition of the hierarchy. To-day the outcome of the Philippine issue is the Pope has the official nomination of the archbishops within American territory, with the triumph of having received American ambassadors at the Vatican. The mission of Judge Taft, it is true, was represented by the Government at Washington as without any official character, but this flimsy hooding of the facts bear examination. As *The Independent* Judge Taft was equipped with credentials empowered to negotiate with the Vatican, and completely as any other American. The conduct of Catholic leaders in America beginning of the agitation against the same significant. Archbishop Ireland commanded and forbearance as the courts of the church, lest public apprehensions should be by a revelation of the power of the Catholic community now solid and formidable in the United States. His counsels, however, were not adopted by the Federation of Catholics then in convention at Chicago. The Rev. Paul, of Trenton, led in a bold arraignment of American administration in the Philippines, declaring that it had been animated by fanaticism, and calling on the President his duty under the Constitution and personal rights and property—to the friars in the Philippines. This means that Catholic United States feels itself sufficiently powerful to lay aside diplomacy.

The power and success of the Catholics are apparent to discerning eyes in every America. The public press, for example, fully tempers its news and its views to its Catholic patronage. In most of the towns the Catholic youth are not only special societies and clubs, but even the organizations. The church even derives from the American weakness for foreign titles by introducing young Catholics into the society of millionaires, often rewarded not only by gaining great dowries, but even by gaining titles who embrace the ancient faith for the being married by a bishop or cardinal. Theatrical and medieval pomp of the Catholics, it is true, are a minority, a minority that is homogeneous, well disciplined. They form a solid bulwark in the midst of a heap of crumbling Protestantism. They are, it is true, the backbone of the nation; but under universal suffrage a brute is worth that of a Newton. They shall be an army of fifteen or twenty million Catholics, firmly united by a common faith, trained under the regime of the Pope, blindly committed to the will of their director by the brains of a few high priests shall see how much of a showing they can make in American liberty.

"A pure heart," as Saint Bernard said, "is a good thing; it maketh thee to do good either for the love of God or for the good or benefit of another." It is not good to have one of these two things together; for the latter coincides with the first. Keep thy heart always thus pure, and thou wilt. Have a perverse heart, and it is evil with thee."—Augustine.

Campbellsville Baptist Church.

"BRIEF HISTORY OF THE CHURCH."

H. C. WOOD, B.S.G.

I am loath to undertake to comply with the request, to write a short history of this church, there are so many considerable things that could be said of her and her influence as a body and of her members as individuals, that I scarcely know which to chronicle. I am aware that however noble and dignified the name of history may appear in her stately robes, that the average person has a preference for the gay little Muse of Comedy with her caparison, wickerah and "swanton smiles." She is not so odious as her graver sister, but she is more lovable today, neither come I with any distilled words of wisdom or honeyed sweetness, but simply bring to you some plain, unvarnished, historical facts concerning the organization and growth of this, our dear old church, whose centenary we to-day celebrate and to say something of her honors and devoted past, all of which was on Saturday, May 21, 1803, that a brave single hand of Christians met in a small log house on Pitman Creek, one and a half miles from Campbellsville, to organize a church, which they named "Pitman Creek." If I were to give my imagination sway I would say that the affluent waters of a late Spring were bubbling into Summers, that the breezes were soft and the stars were fair—I would say that the virgin soil was clothed with gay colored flowers—that the magnificent surrounding forests reverberated with the thrilling songs of the feathered tribe, and that the limpid waters of the stream near, lapped away as sweetly as the "murmur of a dream;" but why should I nature smile and her sun smile on such an occasion, for that day an organization was formed and a compact entered into whose influence for well, can only be comprehended by the Arithmetic of Eternity. Even in its infancy this church had as zealous, as earnest, as capable pastors and constituency as any religious denomination ever had in Kentucky. It may be remembered that Doctor Spencer, in his "History of Kentucky" says, that the Russell's Creek Association displayed as early as 1812, a zeal, intelligence and enthusiasm in regard to foreign missions, unsurpassed by, and in fact in advance of, any similar organization in the Mississippi Valley. And ancient history tells us that this was due in a very great measure to the influence of our Lord and his church and her pious and eminent men and pastors, such as Isaac Hoopes, John Chandler and others. It has been truthfully said, that each age of a world and each locality produces its great names, who rise up without antecedents and pass away without successors and certainly this was true of this church, for these men were peculiarly fitted under God and filled with the Spirit of the Gospel; who did not disregard the spiritual needs of our Lord, "Go ye therefore and teach all nations." But they and their comrades in a warfare against sin and satan talked, walked and preached the true doctrine of Christ's religion. I intend that our Pitman church was organized in 1798, under the name of "Church on Pitman Creek," but evidently the church by that name was in no known as "Good Hope," as Rev. Isaac Chandler, in his letter to the Russell's Creek Association assembled at Good Hope in September, 1834, stated it as a fact, that this church (our Pitman) was organized May 21, 1803. I have of no one better informed, on that subject, at that time or since, than he. In the records of the Old Green River Association held at Trammel's Creek meeting house in September, 1801, at Dripping Springs, in July, 1801, and at Pitman Creek in July and August, 1802, we find no record of Good Hope church; and it seems to be generally conceded that when our church was organized in 1803, it took the name of "Pitman Creek Church," and that church at that time "Pitman Church on Pitman" changed its name to Good Hope, which latter name it has since borne, and which was organized at least as far back as 1803, as appears from the records of Tate's Creek Association. On September 8, 1804, the first meeting of the Russell's Creek Association met at Pitman Church, in what is now Taylor county. Elijah Sumners preached the introductory sermon from that familiar text, Eph. 2:6, and both hailed us up together, and made us sit together in heavenly places in Christ Jesus. A high Sumners was elected Moderator and John Chandler clerk of that Association. Our church was blessed with that devout man (Gov. Balch) Clifton, as pastor, from the time the organization was first held, when he was introduced by Isaac Hoopes. Mr. Hoopes was licensed to preach by the Nolin church three years before accepting this pastoral office. Mr. Hoopes was one of the most brilliant and successful ministers of the gospel that ever lived in Kentucky. He was large and commanding in person, had a fine head and an eye of unusual intensity and will, was warm hearted and very fervent. His zeal was like an overflowing fountain, issuing from such a depth that no season could affect his glowing current. Isaac Hoopes succeeded as pastor of our church, and his preaching was a great blessing and influence upon his flocks and audiences. He served as pastor of Pitman church, acceptably, twenty years. He was a brother of the Hon. James Haring, Kentucky's gifted lawyer and statesman, he died at Greenburg, Kentucky, November 18, 1854, at about the age of seventy years, and was buried by all. The writer is not fully conversant with the associated John Harding as

pastor in 1846 or '47. Pitman Creek church was destined to live for some time. In 1848 when Taylor county was formed from a part of Green River county the members of Pitman Creek church began to cast about and discuss the advisability of moving the church building into the new county's metropolis, and in 1850 or '51 she moved into the then village of Campbellsville and assumed the name "Campbellsville Baptist Church." At this time (1851) her membership was 120 and as nearly correct, as we have been able to ascertain, we have had the following named pastors, and about in the order named, since the church moved to Campbellsville, to wit: William Thomas, George W. Robinson, Henry McDonald, Daniel S. Colgan, John James, V. E. Kirtley, Willis Peck, William Morris, Robert Blakeman, T. C. Starckhouse, G. A. Colson, J. J. Feits, A. F. Pierson, E. H. Brookshire, W. B. Arvin, A. C. Graves, J. M. Thomas, A. M. Vardeman, J. W. Loving, A. C. Cree, D. P. Montgomery and J. B. Roeman. We will take the privilege of referring briefly to two or three of the foregoing ministers. Rev. Henry McDonald was born in Ireland and came to this country with a view to the priesthood, was converted to the Christian religion in about 1823, at Greensburg, Ky., and ordained to the ministry about 1834. Dr. McDonald is a scholarly and polished pulpit orator. "He possesses a very affectionate and genial temperament," and has always held a high place in the hearts and affections of the people in general, and the Christian church in particular, and Kentucky has had but few more popular preachers. V. E. Kirtley, our tenth pastor, was born in Taylor county, April, 1818. Was of Welsh extraction and of a family remarkable for the number of Baptist preachers it has furnished. In May, 1837, he united with the Nolin's Creek church and was ordained by John Harding. He worked his way through college at Georgetown and was licensed to preach, at Pitman's Creek church, in January, 1839. He served in many capacities in advancing the cause of Christ. He was an eminently practical man, possessed remarkable physical strength and powers of endurance; commanding in appearance, logical in argument, sound in practical preaching, Mr. Peck was a plain, practical preacher in action, and positive in decisions and energetic in prompt, a fine parliamentarian and a man who stood for the right and "bowed to the line let chips fly where they may." Mr. Peck died in July, 1872, his last words being "I am almost over the river." W. B. Arvin was born in Eastwood, Kentucky, in 1821, and died near Campbellsville, April 4, 1890. Under his leadership our church so prospered and the condition of the old church house demanded a new and larger building, so we set about, under our fearless, tireless, dauntless, godly leader to erect this house, and we all well remember what zeal and enthusiasm he manifested in its erection and completion, and in his anxiety, 1890, he was dedicated under the name of "Mary Ann Shuttlesworth Memorial Baptist Church," in memory of one of her sainted members, whose loving son so generously assisted us. I do not think that Solomon's heart was more set on building the Temple than was Brother Arvin's on building this house. Brother Arvin was large and commanding in stature, a fine eye, bold in argument, his position and fearless in defending them, earnest and impassioned as a pulpit orator, a good debater, a model presiding officer, commanding at will those under his charge. It has been said that "France has had but one Napoleon, Germany but one Charlemagne, Russia but one Peter the Great, Spain but one Cervantes, England but one Cromwell, but one Shakespeare, but one Newton, America but one Washington in the hearts of his countrymen, but one Clay in the Senate, but one Webster in council," and likewise permit me to say, without discouragement to our other pastors, whether living or dead, Campbellsville Baptist church, taken all in all, has never had but one Arvin as a pastor, not that he was greater than all the other pastors, but that he occupied a peculiar sphere that no other man could fill. The other pastors all deserve a high eulogy, but lack of space forbids, suffice it to say: I have read that, in the great Memorial Hall at Harvard University there is a wonderful array of beautiful sentences frescoed on the walls, but all are in Latin, and it is said that some of the workmen did not understand or understand the workmen, but only did as they were bidden; so many of these pastors and men of God were writing their lives in an unknown tongue—only doing as they were bidden by Him divine, but in due time there will be read out in some Heavenly language, a biography they never dreamed was theirs, all of glory and blessing. The bitter war between the States, continued to grow until in 1890, at which time we numbered about 250 members and which is about our present membership. We have been unable to find the names of the deacons of our church while she bore the name of Pitman Creek, but since she has borne the name of Campbellsville Baptist Church, the names of the deacons were: The first two were John Shreve, Sr., and J. M. Hubbard (Uncle Mat); next were Isaac Blakey and Dr. S. T. Chandler, then came Dr. Alex Shively, Creed Haskins and J. M. Coakley, then followed the election of E. H. Bryant and H. C. Wood, then came J. R. Davis. So at present we have seven deacons, three having answered "the roll call up yonder." Our church has, for nearly fifty years, led in

the cause of missions and other charitable purposes, the other churches of this association, and all that have given nearly as much as all the others combined, but still we have done and are yet doing but little for our Master. God requires us to do our duty, to the heathen, the ingodly and all who need our help. You remember the "Legend Beautiful," in Longfellow's "Tales of a Wayside Inn," a monk had been longing and praying for a better life and that he might see Jesus himself, at length, one day the vision came flooding the room with its radiant shining. While he was gazing, entranced, upon his Lord, the Convent bell tolled 106 hour when it was his duty to go out and feed the poor. He hesitated, for he hated to leave the vision and feared it would not remain for his return. But he heard the voice "Do thy duty that is best to leave unto the Lord the rest." He fed the crowd of ragged, bestial beggars at the Convent gate, and returning found the vision still there. "When I saw this vision said: Hadst thou stayed I must have died. And God will withdraw his approval and blessings from that church, that fails to feed the heathen at her gates, that fails to give us the light of the gospel, the bread of life, and the sunshine of his love." So let us wake from our sleep, enter anew the warfare against sin and satan, realizing the brevity of our day, events and opportunities come and swiftly pass, in the morn we stand on the mountain of Hope and ere its glomings we find ourselves in the fast embrace of blisson despair. The chimes of the wedding march are quickly succeeded by the solemn deep toned diapason of the funeral organ. So while we live let us obey the most potent injunction ever conceived in the womb of thought—do our duty to God and man. Birmingham Baptists and Their Churches: An Out-Spoken Critic. Sir—About eighteen months ago I settled in Birmingham, and although anxious to join a Baptist Church, I still find myself a wanderer. What with costly spires, granite, marble and stone pulpits, colored windows, choirs who sit at right angles to the congregations and who at the same time are allowed to do all the singing; what with "Amens" and various portions of the Anglican Prayer book sandwiched into the service, prayers read, sermons read in several cases, exclusiveness printed on every member's face, etc., etc., is it I ask, any wonder that hundreds of Baptists are finding spiritual homes elsewhere in this city? It is all very correct and very beautiful, I suppose, but there are scores of Baptists here who are weary of the whole show, and who realize now what a vital error has been made. Personally I detest these hybrid services, they are calculated to drive many right into the Anglican Church, or, as in my own case, to churches such as Carr's lane, where a pure English Nonconformist service is held. I have been on the point of joining Mr. White with "Amens" and various portions of the Anglican Prayer book sandwiched into the service, prayers read, sermons read in several cases, exclusiveness printed on every member's face, etc., etc., is it I ask, any wonder that hundreds of Baptists are finding spiritual homes elsewhere in this city? It is all very correct and very beautiful, I suppose, but there are scores of Baptists here who are weary of the whole show, and who realize now what a vital error has been made. Personally I detest these hybrid services, they are calculated to drive many right into the Anglican Church, or, as in my own case, to churches such as Carr's lane, where a pure English Nonconformist service is held. 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**Sunday-School
& Lessons**

SUNDAY, AUGUST 16.

SAUL TRIES TO KILL DAVID.

1 Sam. 18:5-16.

Motto Text—"God is our refuge and strength, a very present help in trouble."—Ps. 46:1.

"And David went out whither-soever Saul went him."—This refers it seems from the latter clause in the verse, to military expeditions against the Philistines and other enemies of Israel. Saul placed him in command in the army, made him, as we would say, a general. "And behaved himself wisely."—The Hebrew word translated wisely means much. It indicates that he showed powers of generalship such as gave him victory in his battles, and that he also behaved discreetly and modestly. This discretion was very necessary in a young man without military experience except in the battle which followed his killing of Goliath, who was thus advanced by the king to command other officers.

"He was accepted in the sight of all the people, and also in the sight of Saul's servants."—That is the court officials who surrounded the king. That David should have pleased the people was not strange, on account of his killing Goliath and his success against their enemies. But it speaks volumes for his tact and his discretion that the courtiers were pleased with him. For his rapid promotion and his popularity with the people would have inclined them to jealousy. "And it came to pass as they came."—Returning from victory over the Philistines. It was evidently a notable one as there was such general rejoicing in all the cities. It is the custom of women in the East thus to welcome warriors who return victorious. "Singing and dancing."—Accompanying their songs with dancing. There was no resemblance between this dancing and the modern waltz which is the parent of so much evil. For the women danced alone and individually. The waltz would do no harm if men and women danced separately, and each person alone. The dance was a rhythmic keeping time to the singing. Tabrets were tambourines. The other instruments of music were cymbals.

"And the women answered one another as they played."—That is two groups of women sang alternately. This is customary in Oriental countries. One group sang "Saul has slain his thousands," and the other replied, "And David has ten thousands." Such exalting of his young officer above himself would have been distasteful to any king. Imagine President Roosevelt met during his trip by multitudes in every city singing "Roosevelt is fine, but Root is worth ten of him." And remember Saul was king and an absolute king so far as his people were concerned, and not merely a President for a brief time, and you will see that Saul's anger was natural in an unregenerated man. "And what can he have more but the kingdom?"—Samuel had told Saul that God would take the kingdom from him because of his disobedience, and give it to his

Catarrh

Is a constitutional disease. It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organ, disturbs the stomach. It is always radically and permanently cured by the blood-purifying, alterative and tonic action of

Hood's Sarsaparilla

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

HOOD'S PILLS ARE THE BEST CATHARTIC.

neighbor who was better than he. Samuel had not mentioned the name of the neighbor, and naturally Saul was watching eagerly to see if any indication pointed to the man whom God had chosen. His question shows that his suspicion was turned upon David.

How much Israel had degenerated spiritually is seen clearly in the difference between this song of the women and that of Miriam. God is forgotten here; the victory is not ascribed to Him. There was no gratitude to God, only boasting of the powers of the leaders, and exultation over the death of the enemy. A nation which thus forgot God would turn to idolatry at every opportunity. Let us beware of leaving God out of our joy and our triumph.

"And Saul eyed David from that day and forward."—Watched him with hatred and jealousy. Saul looked to see if there was any indication that David was the chosen man, or if he could see any thing in David's conduct to make it probable that Samuel had told him he was to be king. The women wished to honour David; they brought great trouble and danger upon him by their praises. If they had given God the glory how much better it would have been!

"And it came to pass on the morrow."—The day after the victorious return of the army when the women had sung the song. "The evil spirit from God came upon Saul."—There were times when Saul was possessed with a devil. It does not seem in the New Testament that such possession was always a direct punishment for sin, but in Saul's case it was. "And he prophesied in the midst of the house."—The Hebrew word translated prophesied also means raved. Although Saul was conscious, the evil spirit spoke through him.

He and David were alone in the room. On former occasions when Saul had been so possessed, David's music had exorcised the devil, and the young man tries it again. Saul was shrewd; anything done to David in these circumstances would have been attributed to his madness, and he could have grieved over the death of his brave soldier and made the people believe he was horror stricken at the deed he had done.

"And Saul cast the javelin; for he said I will smite David even to the wall with it."—But God guarded David and a quick movement saved him. David was brave and no doubt attributed the first effort to the evil spirit and went on playing, hoping to free the king from it. But Saul tried to murder him the second time. It was evident to Saul that God had guarded David from his javelin, and this made him afraid. His fear ought to have prevented other attempts on David's life, but it did not. Saul ought to have known, as all sinners ought to know, that no fighting against God will prosper. "Therefore Saul removed him from him."—He hated the sight of David, and felt re-

lieved when he was away from his court. But he was shrewd enough to accomplish the removal without making any public exhibition of his jealousy and anger. He advanced David to the command of a thousand men. Whether this was a higher position than David occupied during the war, there is no way of knowing. "And he went out and came in before the people."

—In his military operations. These were such as to keep the interest of the people centered in the young officer.

David's head was not turned; he continued to act wisely, and it was evident that God was with him. This fact increased Saul's fear, the word "afraid" in this verse is a stronger one than that in verse 12. Ah, if Saul had only obeyed his God he would not have been afraid before the face of any man. Conscience doth make cowards of us all.

"But all Israel and Judah loved David because he went out and came in before them."—Had he remained in Saul's household the people would have seen little of him. Saul over-reached himself as had men so often do.

CHESTER, PA., July 24, 1903.

DEAR DR. EATON:

I can not deny myself the pleasure of congratulating you on the goodness of the Lord to you. I hear that you are doing the best work of your life, and that the tokens of the divine favor were never more abundant. In this I heartily rejoice, and pray that your ripened years may have more and more of the blessing of the Lord.

Very truly yours,

HENRY G. WESTON.

[In the absence of Dr. Eaton from Louisville, I assume the responsibility of publishing the above. Henry G. Weston, D. D., LL. D., is President of The Crozer Theological Seminary. He only expresses the opinion of the greatest Baptist leaders in regard to Dr. T. T. Eaton and the service he is rendering to the denomination.—W. P. HARVEY.]

WAITED THIRTY YEARS

For the Proper Food

A man who was a semi-invalid for 30 years got well in about a month when he found the right food. He says: "When I was nineteen years of age I had a severe attack of Typhoid fever and after almost starving to death I was left in a pitiable condition.

"My nervous system was so shattered that I had to walk with a cane for 6 months after I got on my feet and my stomach was terribly distended. This was thirty years ago and since that time I have never known health although I had tried doctor after doctor, until 6 months ago I saw an article about Grape-Nuts that impressed me so I thought I would try it.

"So I gave Grape-Nuts a trial, more as something to eat than with any idea it would help me. My improvement commenced immediately and has kept right up until now I have used 7 packages and I feel like another person. I am in better health than I have been since boyhood and am strong and contented. Grape-Nuts food helped me after everything else failed and I look on this as an evidence of the great power of proper food." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500.00 cook's contest for 736 money prizes.

THE LOUISIANA BAPTIST STATE CONVENTION.

The Louisiana Baptist State Convention met at Winnfield, La., July 16th, in its 55th annual session, with 237 messengers present. Judge J. T. Watkins, of Minden, was re-elected President, Brethren J. T. Wallace and C. T. Edwards vice-Presidents, J. S. Campbell Secretary, and E. F. Lyon Treasurer. Among numerous visitors were Dr. W. P. Harvey, of the Western Recorder, Brethren Willingham and McConnell, of the Boards, West and Cleaton, of the Standard and Argus, Bailey, of the Mississippi Baptist, Prof. Leavelle, also of Mississippi, Dr. Eager, of the Seminary, Evangelists Fardy and Neale, Brethren Leary, Maples and Merrill, of Texas, Dr. W. D. Powell, of Tennessee, and others.

The newspaper brethren were in evidence all the time, the old Recorder, as usual, leading the list a mile.

The convention held a harmonious session throughout, and the plan is for enlargement. We have no divisions. Our workers are a unit in principle and method.

The Executive Board's report was very gratifying. Missionaries laboring at forty-three points preached, 2,251 sermons and baptized 519 converts. For this work receipts were the largest in our history and there was no debt reported. Under a business system adopted by our Board upon the suggestion of our incomparable Bro. Ware, we are getting accustomed to this exemption from debt, formerly an ever present feature in our Board reports. The Board was re-elected to serve the ensuing year, Hon. G. W. Bolton, of Alexandria, President. He is a man of large affairs, head of a most prosperous banking business, but finds time to take liberal share in zealous work for all our denominational interests.

The report on Home Missions brought forth a great speech from Bro. McConnell. It is a matter of serious regret that he leaves the position he is so nobly endowed to fill. In our contributions to Home Missions we felt a little short of last year, one or two of our leading churches falling to send in usual offerings. We hope to measure up better next year, for without the help so liberally provided for our New Orleans work by this Board, we would be unable to carry it on in that great city.

Dr. Willingham led the discussion on Foreign Missions in a very powerful speech. He is regarded by us as a very powerful man. His sermon on "The Joys of Salvation" was an inspiration to the convention. For Foreign Missions Louisiana Baptists went ahead of all previous records.

The outlook for our educational interests is brighter than ever before. By the diligent labors of Bro. Mark Price, \$25,000.00 has been subscribed to endow our male college at Mt. Lebanon, and he has been chosen to extend his efforts until this amount shall have been doubled. We hope to secure substantial help from our Education Society to make out a good round sum. Then watch us shine!

President Thigpen is encouraged at the progress of our female college at Keatche. The faculty at this institution is second to none in the land, the course of instruction high, and in every respect it is a first-class college for our girls. Thigpen is a magnifi-

cent man, enjoying the love and confidence of our entire denomination. Some \$1500.00 was raised in cash and pledged for relief of these institutions in the matter of repairs on buildings, etc.

A flourishing interest among us is our Orphans' Home building, which are being pushed to completion at Lake Charles. The Board of Directors accepted some \$1,600.00 from City Council at Lake Charles for this cause, which amount was ordered, by convention of 1902, to be returned to the city treasury. The acceptance of it was regarded as inconsistent with a great Baptist principle and much surprise was felt at Winnfield when it was developed that not one cent had been refunded. A feeble attempt was made by a few brethren to justify the action of the directors, but by a practically unanimous vote it was ordered that every cent be turned back to Casuar and that the work of building be not considered completed until such was done. The orphanage agent, Bro. J. T. Barrett, is a great hustler and will secure all needed funds in a short time.

Our State Paper, *The Baptist Chronicle*, did not receive the attention its importance demands. A stock company has its office in hand and Bro. Bruce Benson is editing it. Our people have never put proper emphasis on the value of the paper as a factor in our mission and education work, and at no time has the paper received adequate support. Bro. M. Boone had a hard time keeping it going, and the difficulties seem in no respect to have lessened. A lot of wisdom and a lot of money will be required to solve this problem.

A graceful thing was done when the convention passed the following resolutions which were heartily adopted.

WHEREAS, after fourteen years' connection with the *Baptist Chronicle* as its editor, our brother, R. M. Boone, has retired therefrom, and

WHEREAS, it is natural and all that good and faithful servants are rewarded by the grateful approval and assurance of some on the part of those in whom half the service has been rendered

and

WHEREAS, during his course as editor Bro. Boone exemplified the highest type of zeal for all our denominational interests; of influencing boys to truth; of heroism in the face of grievous trials; of patient willing self-giving to glorify in every good word and work; Therefore, be it

Resolved by the Louisiana Baptist State Convention in 55th annual session assembled, that hereby express our sense of gratitude to God for the services he gave us; of appreciation of our servant for his fidelity and devotion to the cause dear to hearts, and our most cordial assurance of affectionate regard to him, and of interest, that on his rich, choice blessing our Heavenly Father may send and ever abundantly rest.

Bro. Boone, in tender testimony to his long association with Louisiana Baptists and as an earnest prayer for the blessing of God on all the brethren.

It is an old-fashioned Baptist nine line land marker, and has its work in Louisiana which is well known.

A very tender memorial service was held in the midst of the convention proceedings, in which

made were made by a number of brethren on the life and labors of several of our country preachers. The convention sermon was preached by Dr. W. H. Dodson, of Minden, La. From what your correspondent heard others say, it must have been a splendid effort. Bro. Dodson is one of our older brethren whose gifts and graces enable him to the recognition we gladly yield him as a leader among us.

Discourses by brethren Powell, Morris, Adeock, and Harvey were also highly spoken of.

Winnfield was rather inaccessible, else the convention would have been more largely attended, but all present enjoyed the entertainment. An epidemic of measles hampered the good people greatly, but it made more prominent the spirit of hospitality which received us, and in the midst of difficulties provided so generously for us.

Your scribe is sure that he had the best home in Winn Parish, being the guest of Hon. J. T. Wallace, one of central Louisiana's best citizens and a stalwart Baptist.

The next session holds with the church at Natchitoches, Bro. Boone being appointed to preach the convention sermon. Hope Dr. Harvey and Eaton will both be on hand, with all others who can find mid-summer opportunity to come with us and do us good.

ALABAMA BAPTIST STATE CONVENTION NOTES.

For an account of the proceedings, our readers are referred to the report prepared by the popular pastor of Talledega, Rev. Dr. T. M. Callaway.

Messengers and visitors expressed themselves as highly pleased with the hospitality of the citizens of Troy. This was to be expected from our noble host, the talented and eloquent pastor, Dr. A. B. Campbell, and his chairman of Committee on Entertainment, Brother John L. Tratman.

The convention was not largely attended, but in numbers it made up in quality. It was a fine body of men and women, and all business was transacted in first class style. The harmony was beautiful, and a devotional spirit was prominent from beginning to close. Dr. W. B. Crumpton, Corresponding Secretary, loved and honored in Alabama, is affectionately remembered in Kentucky, being a graduate of Georgetown College, and having spent some years in the State as vice-president of Georgetown College.

Dr. M. B. Wharton, of Eufaula, one of the most prominent of great Southern pastors, will be remembered in Kentucky, as at one time successful pastor of Walnut Street Baptist church.

Representatives of the Baptist press from other States were welcomed by the genial and talented editor, Rev. Frank Willis Barnett, of the Alabama Baptist, and made to feel at home. Conscious of his own ability and the intrinsic worth of his paper, he is above being jealous of other papers.

Rev. James F. Edens was on hand; he was, when in service, the foremost solicitor in the South for subscribers for the Index, but he has outgrown such menial service, and has been promoted to a happy and successful pastorate. It was joy to meet the venerable and sainted Dr. Roby. Dr. O. F. Gregory, of Montgomery, delivered a fine eulogy on Dr. J. L. M. Curry.

Dr. J. L. Gross, of Selma, is leading his flock in the building of a meeting house to cost \$55,000. The saints of Birmingham, led by their great pastor, are erecting a house of worship to cost \$50,000.

Pastor A. C. Davidson, D.D., of Birmingham, made a thrilling address on the importance of Sunday School work. In consecrated zeal and piety he reminds one of the sainted Dr. Basil Manly.

Dr. Geo. B. Eager, so long pastor in Mobile and Montgomery, met a host of friends. He spoke in behalf of ministerial education and, as usual, made a profound impression.

Rev. Dr. Stuckey, pastor First church, Montgomery, preached the Convention sermon. He is one of our greatest preachers. Dr. Williams also preached an able sermon.

The Ladies' Missionary Society made commendable progress during the year.

The American Baptist Publication Society was ably represented by H. C. Robert and Dr. Harvey Hatcher, of Atlanta.

The Texas Baptist Standard was represented by Bro. West and Bro. Pack represented the Index, of Atlanta, while Bro. Cleaton represented the Argus. Rev. J. A. Lee, of Kentucky, was on hand representing Lasting Hymns, and booked many orders.

Bro. George G. Miles, of Montgomery read his report as chairman of the State Board of Missions. He is general state agent of the Phoenix Mutual of Hartford, and as a noble layman has no superior.

Pastor R. H. Campbell and wife were in attendance. He is now pastor at Dothan, Ala. He is affectionately remembered as a student in Seminary at Louisville and pastor of Glenview church. He is elected to preach the next annual sermon, which is a high compliment in Alabama.

SCHOOLS AND COLLEGES.

Howard College matriculated 140 young men and the outlook is encouraging for young ladies.

The Judson College, Marion, Ala., presided over by Rev. Dr. Patrick, a model scholar and gentleman, most affable in all his bearing. His bearing indicates all the endowments essential to culture and refinement, and his wife is his equal in all the nobler graces. One gentleman said, "The Judson is the Vassar of the South." To be a graduate of the Judson is a heritage and a qualification for the highest position socially and intellectually. The number of students last session 359, and over 250 boarders. The buildings and campus and general equipment are not surpassed in the South, and the Conservatory of Music ranks with Cincinnati and Boston. Since last Convention, an annex costing \$10,000 has been finished and paid for, and the new conservatory building to cost \$20,000 will be completed by fall.

Annisson College for Young Ladies and Conservatory of Music, Clarence J. Owens, A. M., LL. D., President. 350 matriculated last year, and by departments 503; 150 boarders. Cost of building \$200,000. Room for 200 boarders. Col. L. C. Owsley, formerly of Kentucky and a member of Walnut Street Baptist church, emphasizes the fact that the rooms are most elaborately and elegantly furnished, and that the dining room is one of the finest in all the land. The campus is lovely. Brother Owens is a teacher of great reputation. When twenty he was

elected president of Orangeburg Baptist College, S. C. Took the Master's degree at Columbia University. He is only 26 years old and has taught for ten years.

W. P. HARVEY.

RAVAGING THE WORLD.

If Chaucer and Shakespeare could come back from "sweet Jerusalem" to look once more upon "this troublous world," it would not be any new longing "to go on pilgrimages" or any new play in the comedy of human-life that would most deeply move their spirits. Love, jealousy and hate, ambition and revenge continue to move figures on the stage as from the beginning of time. As in those fresh morning days of English song the thoughtless and gay, the grave and the sad move on in companies and through through the highways and the byways of travel, pilgrims to every shrine, and enjoying one another as they go. In none of these matters has man changed. But the world itself on which those poets looked is no longer the same. Many of the fairest scenes which they loved have disappeared forever. They lasted till a little more than a century ago. Since then man has expended his energies in ravaging the world.

There remain in England and on the Continent fragments of natural forest and well-kept parks, in which here and there survive trees that a Druid might have loved, centuries old. Diminishing rivers still flow to the sea, but not through forest glades or wide reaches of unspoiled meadows as when the legends of Merlin and of Robin Hood, of troubadour and minnesinger lingered, where screaming locomotives and the wires of telegraphs and telephones now carry the latest sensation of the hour. The great forests are gone; every beautiful valley bristles with mills and chimney stacks. The brooks of sweet waters are no longer sweet, but, tortured into unnatural courses, they serve to bear away the dyes and scum of "industry." The most romantic river of the world, the Rhine, flows as of old, between beetling crags wild and castle-crowned, and glorious vineyards stretch along the lower levels of its banks. But the money-maker has found its forest wealth, its clays and building stones, its mineral springs. Brick chimneys belch bituminous smoke before the traveler's gaze as his eye seeks the Seven Mountains, or the Drachenfels, or Rolandseck, while everywhere vast scars in what was once the picturesque mountain-lands show the work of the quarryman's drill.

In our own country the devastation has been even greater, and is now going on at a rate which threatens to leave little of natural beauty at the end of the twentieth century. To the eyes of our children an oak or a pine more than one hundred years old will be an infrequent sight, and that too in a continent which, less than twenty-five years ago, still abounded in remnants of the forest primeval. On the Pacific Coast the great sequoias, older than the western civilization of Europe, are falling before the ruthless money-lust of the lumberman. The wide free plains of the Rocky Mountain slopes will never again see the herds of bison, or even the wide ranging cattle of less than a generation since. They are inclosed in barbed wire fences and reduced well nigh to the tamelessness of suburban lots. Niagara itself will soon be only

a mill dam, making dollars for men who nominally have souls, but who would turn them into securities to draw checks on if they could.

A hundred years ago Europe and America abounded in almost infinitely varied forms of wild animal life, and especially of birds. Here and there remnants of big game may still be found. But many a species have become extinct within a century, and many more will have passed away within the lifetime of men not yet old. That this planet is soon to be a birdless world seems almost inevitable. The senseless slaughter has been slightly, if at all, checked by the protests of those who realize what material damage, as well as loss of joy and beauty, is threatened. To a man with a milliner's mind the life of a bird is a small matter.

Practically all of this ravaging of the world has been done and is being done by men who have no scruples about ways and means where money making is concerned. It is easy to say that man requires the materials which are being obtained by this appalling destruction of life and beauty. No stuper lie could be framed. The natural life and beauty of the world are being destroyed far less to satisfy man's real needs than by recklessly wasteful methods of production. It is not using too strong language to say that the day will come in America when our descendants will find no language bitter enough to word the curses of their hearts upon the lumberman of to-day. There is not a lumberman in the United States who does not well know that he is making money by methods which are without economic or moral excuse. The men who blasted the Palisades opposite New York probably would not deny that in a well regulated community men should go to State's prison for making money in that way. Every wholesale milliner who instructs his simpering sales-girls to say that breasts and aigrettes are imitations made from the feathers of barnyard fowls not only is a liar, but also, in the classic language of the lamented Horace Greeley, he knows that he is a liar.

And so, year by year, the world is being ravaged. Beauty is nothing. Money is everything. Truly said the keenest reader of the human heart, "the love of money is the root of all evil." There is nothing so mean, so perverse, so remorseless, so insane that the money-maker will not do it without wincing. He will go on devastating the world until he has reached the limits which nature has set to his lust.—Independent.

SHOULD BOYS AND GIRLS BE ALLOWED TO READ NOVELS?

There are novels written in a healthy, vigorous tone and style, and which evolve a good moral. These might be read by boys and girls without proving detrimental to their mental and moral progress and development. But the line of demarkation is difficult to draw; hence I would deem it safer to answer the question propounded equivocally in the negative—viz., that it ultimately accrues to the best interest of boys and girls to avoid the practice of novel reading until their characters are moulded and their minds sufficiently strengthened, matured and developed by nature and cultivation, as to fortify them against the seductive and insinuating evils concealed beneath the sugar-coat-

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt. Dr. Kilmer & Co., Binghamton, N. Y. Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I ran down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very Truly,
Feb. 17, 1903. Wm. M. PARTCH.
You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ed fiction scattered broadcast over our land.

Youth is the time to lay the foundation for character and basic knowledge. It is then the mind readily grasps and retains, and should thereby be stored with useful knowledge and elevated thoughts. The fascinating, thrilling incidents of the story are often so hastily perused in search of the sequel, that the beauty of diction and thought or any merit therein embodied is ignored, and no permanent good results to the reader. The power of concentration is thus weakened and impaired, and an almost insatiable desire for this class of literature is engendered and augmented.

Highly spiced food—such as characterize many of our modern novels, vitiates the taste, impairs the powers of mental and moral digestion and assimilation, and destroys the relish for the substantial, beneficial and pure literature. Such literature is calculated to give the reader distorted and abnormal ideas of duties and responsibilities of life.

I think it can be safely asserted that many of our rash elopements and unwarranted divorces are due greatly to excessive and indiscriminate novel reading.

Youthful nature is susceptible, impulsive and incredulous, fond of the beautiful and artistic. They love the rose, but dislike to be pricked by the thorns; yet these tender, unsophisticated minds are unable—by their own crucible of thought—to fully analyze, separate and eliminate the evil and apply the salutary elements to the growth of mind and heart.

There is another salient point which should not be omitted in this connection, viz.: that youth is the time for religious training and culture—"While the evil days come not," &c. Knowledge, and even refinement, divorced from religion are elements of danger and often ruin. This was the rock upon which Greece stranded. And can we trust that the tender and flexible mind will become imbued with the vital spirit of Christianity and love and relish its wholesome truths, when it has become dwarfed and distorted from the effects of insidious, fascinating novels?

I would advise the boys and girls to avoid the treacherous quick sands, upon which may be wrecked their immortal safety.

S. W. CHAMBERS, Shelbyville, Ky.

...of God's right hand.
 ...of the joy of heaven will lie also
 ...knowledge. Here, we only know
 ...but there, we shall know even
 ...known. Here, "we see through
 ...darkly; but there, face to face."
 ...of you do not understand the doc-
 ...of grace here, but you will under-
 ...them. You meet with a
 ...many questions that are too diffi-
 ...for you to answer now, and you
 ...presented with problems which
 ...solve. You must believe now
 ...that you cannot comprehend; but
 ...will look very different in the
 ...light of heaven, from what they
 ...are in the dim twilight of earth.
 ...and do not worry. Tarry
 ...a little season, and the eternal day
 ...look, and the shadows shall fall
 ...away, and you shall know all
 ...you will desire to know when you
 ...of God's right hand in glory.
 ...perhaps, it is sweeter still to re-
 ...that heaven's bliss will be re-
 ...sistent in fellowship—first, with
 ...Father. How near we shall be to
 ...when we are in his presence! Here,
 ...we see his face and live; but
 ...we shall live by seeing his face.
 ...all be the ecstasy of our glorified
 ...to gaze upon him who is invisible
 ...eyes. There, too, we shall
 ...know. Do not your sacred passions
 ...at the very thought of such bliss
 ...!

for some of you lest you should never
 enter upon this "fulness of joy" and
 these "pleasures for evermore." You
 know that dreadful word, "damned,"
 which Jesus used: "He that believeth
 not shall be damned." I will not try
 to explain to you what the sufferings of
 the lost must be, for they cannot be de-
 scribed; but a great part of the condem-
 nation of the lost will consist in the
 fact that they will lose the "fulness of
 joy" in the presence of God and the
 "pleasures for evermore" at his right
 hand. How dreadful this punishment
 of loss must be, in addition to all the
 suffering that must be endured in hell
 for ever! There stand the pearly gates,
 but what if you should never enter them?
 Yonder are the streets of gold, but what
 if you should never stand upon that
 radiant pavement? There is the face of
 Jesus, but what if he should say to you,
 "I never knew you!" There is the throne
 of God, but what if it should burn like
 a devouring fire for you, so that you
 should be unable to come near to it, and
 to say, "Father," to him who sits there-
 on? Shut out of heaven! Shut out for
 ever! In the outer darkness for ever!
 Away from the marriage feast for ever!
 "When once the Master of the house is
 risen up, and hath shut to the door, and
 ye begin to stand without, and to knock
 at the door, saying, Lord, Lord, open
 unto us; and he shall answer and say
 unto you, I know you not whence ye are;"
 ...depart from me, all ye workers
 of iniquity." Surely there is not a man,
 or woman, or child, who could look for-
 ward, without alarm, to the prospect of
 being shut out of heaven for ever. But
 you will be—as surely as God liveth,
 you will be—unless you repent of sin,
 and trust his Son. I am no prophet of
 evil, neither do I like to harp upon this
 string; yet I must remind you that God
 hath declared, concerning heaven, that
 "there shall in no wise enter into it
 any thing that defileth." You must,
 therefore, be washed in the blood of the
 Lamb if you are ever to be admitted
 within the pearly gates. Remember the
 apostolic message, "Believe on the Lord
 Jesus Christ, and thou shalt be saved;"
 for it is as true now as when it was
 first uttered. May the Holy Spirit gra-
 ciously constrain you to believe in Jesus
 now, and at once to yield up your whole
 being to his supreme sway! Ask him
 to show you "the path of life," and to
 lead you in it; for then you shall enter
 into his presence, where there is "ful-
 ness of joy," and you shall stand at his
 right hand, where "there are pleasures
 for evermore."

...jective appears to be in no respect justifi-
 ...fied.
 To begin with, I was distressed by the
 evidence of a careful attention to petty
 decorative effects. The ushers wore each
 a scarlet carnation in his button-hole,
 and you yourself were sweetly puffed
 by a white roselind. I dare say the
 sight of it brought tears to the eyes of
 some of your more susceptible hearers.
 My criticism of the paltry bits of decora-
 tion I have named, and I have not
 enumerated them all, is based upon the
 supposition that they were designed to
 make the church and its service more
 attractive, to contribute, so to speak,
 to the beauty of holiness. As though one
 should say to his unconverted friend,
 "Come to our church next Sunday morn-
 ing, and see our spruce ushers with their
 button-hole bouquets, and I am sure the
 gospel will prevail over your stubborn
 unbelief."
 There were further exhibitions of this
 desire to please the people who love
 pretty things in the house of God in the
 performances of the choir. The sub-
 dued chanting of the Lord's Prayer by
 four voices had a very decorative effect
 indeed. But is this a proper use to put
 the Lord's Prayer to? Really, Timothy,
 the matter demands explanation. But it
 was in the offertory solo that the preten-
 sious spirit, the desire to "show off,"
 and to make the service pretty and pleas-
 ing, found its completest manifestation.
 I am indebted to a whi-pered conver-
 sation in the pew behind me for the in-
 formation that the frivolous air to
 which the soprano sang "My faith looks
 up to thee" was borrowed by her for
 this occasion from a popular light opera.
 "She was just determined to sing it,"
 one said to the other, "it so exactly suits
 her voice and method, and she told me
 yesterday that she ransacked the hymn-
 book to find words that would go to it.
 It's awfully clever the way she has
 patched up and pieced out that old
 hymn to make it any kind of a fit, isn't
 it?" "Oh, yes, awfully!" was the
 reply. "I am so glad you made me come
 to church this morning. I wouldn't have
 missed it for anything in the world.
 Where did you say she was singing week-
 nights?" This instructive conversation
 continued during the singing of the
 hymn that introduced the sermon, and I
 am not ashamed to confess that I lent it
 a willing ear. (By the way, Timothy,
 I marked with surprise that there were
 but two congregational hymns, cut down
 to three verses each, as over against a
 solo and two anthems "rendered" by the
 quartette choir.) "The music-committee
 has been trying to dictate to the choir,"
 the friend of the soprano whispered to
 her companion. "They think the choir
 don't take interest enough in the hymns
 and want to know why they don't prac-
 tise them." "The very idea of expect-
 ing such an absurd thing!" was the
 shocked comment. "Well, they won't,"
 pursued a whisper number one, "and
 they said so plainly. They just can't
 afford to waste their voices that way."
 I can testify, Timothy, that the members
 of your choir were not "wasting their
 voices upon the hymns" Sunday morn-
 ing. I have seldom heard more languid
 and spiritless singing. The congregation,
 of course, took its cue from the choir
 and sang its scanty portion of the "ser-
 vice of praise" in the same half-hearted,
 perfunctory fashion. And for this in-
 lamentable failure I must hold you re-
 sponsible, my brother, no less than the
 choir. For the hymns you selected had
 no other merit than their supposed popu-
 larity, and they were set to cheap lit-
 tle hey-diddle-diddle tunes. Both words
 and music were paltry, and the refusal
 of the choir to practise them does not
 appear, after all, to be unreasonable. It
 may be true, though I doubt it, that
 congregations in general, and your con-
 gregation in particular, prefer these in-
 sippid sentimentalities. How can that be?
 Your people show discrimination as re-
 gards the preaching. They know a good
 sermon when they hear it. You do them
 less than justice, I suspect, when you as-
 sume that they would not recognize and

HOSIERY! HOSIERY!

Ladies' Fast Black Seamless Cotton Hose, plain or drop stitch, regular 10c quality. **6c**

Ladies' fine Cotton Hose, plain or drop-stitch, in black, with silk-embroidered ankles, fancy stripes, slates, modes and white grounds, with black figures; regular 15c quality, for... **10c**

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 Complete with all the Latest Attachments and guaranteed for 10 years.

Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,
 Market Street, bet. Third and Fourth, Louisville.

...there the Man, that loved and died,
 ...glorious at his Father's side;—
 ...these eyes shall behold him—the God
 ...of his Son. Oh, that wondrous
 ...Do we not feel as though, like
 ...we must fall at his feet as dead
 ...we see him as he is? O blessed
 ...we scarcely want any more of
 ...than to be where thou art!
 ...son, the Holy Spirit, who dwells in
 ...all yet more gloriously manifest his
 ...power to us there.

Mindful hour! O blest abode!
 ...shall be near and like my God!

...shall have such fellowship there
 ...the Father, the Son, and the Spirit
 ...not possible before; and then—this
 ...coming down a long way from the
 ...height of fellowship with God,
 ...is a fact that is worth remember-
 ...we shall have fellowship with the
 ...visible holy angels, and with all
 ...sanctified saints. All who have been
 ...met with the precious blood of
 ...even as we are, will be there as
 ...happy companions for ever and
 ...on.

Are you not anxious to see the
 ...and prophets who have gone to
 ...before you? Well, beloved, you
 ...we them, and the communion, that
 ...we have with them, will be of the
 ...intimate kind. And your beloved
 ...who have been called home before
 ...you shall meet them, by-and-by,
 ...the Master shall say to you also,
 ...I am up hither." Oh, yes! there will
 ...be the general assembly and church of
 ...firstborn, which are written in
 ...the spirits of just men
 ...perfect, and it will be a part of
 ...rights of heaven to have fellowship
 ...with them. I have heard some people
 ...say they will have such sweet and
 ...fellowship with Christ that
 ...will not want to have any with his
 ...but that is both absurd and impos-
 ...because you cannot have fellowship
 ...with the dead without having fellow-
 ...with the members at the same
 ...Christ will never wish you to look
 ...him in heaven as divided from the
 ...they shall be so completely one
 ...him, that, in fellowship with his
 ...you shall in no degree be dimin-
 ...your fellowship with Christ, but
 ...be enjoying it in the form in
 ...he himself rejoices, for his de-
 ...will still be with the sons of men;
 ...on earth, they were the excellent-
 ...was all your delight, he would
 ...you take the same delight in them
 ...you meet them before his throne

AN INTERCEITED LETTER.

From the Reverend John Hopkins to His
 True Son in the Faith, the Rev-
 erend Timothy Going, A.B.,
 A.M., Ph.D.

MY DEAR TIMOTHY: You will be sur-
 prised, I am sure, and gratified, I hope,
 to be informed that, I was a member of
 your congregation last Sunday morning.
 What did I think of the sermon? You
 know me too well to expect straight out
 out commendation. It had its faults,
 but I am glad to be able to say sin-
 cerely that I thought the preaching on
 the whole very good indeed. You need
 not be ashamed of it even before hearers
 who come to church in a critical frame
 of mind. But I doubt if any one whose
 judgment is to be respected found oc-
 casion for destructive criticism in the
 sermon of yesterday.

Nevertheless, I did not altogether enjoy
 the service of the morning, and I am
 constrained in the spirit, son Timothy,
 to tell you why. That is not an easy
 thing to do. I have been casting about
 for a single word which will describe the
 unpleasant impression made upon me by
 much that I heard and saw. I hesitate
 to say "cheap" or "lavish" lest I do
 you an injustice by extravagant censure.
 Perhaps "pretentious" will answer for a
 rough sketch of the more precise word
 that was wanted. I shall ask your pardon
 when I have done if my choice of an ad-

...appreciate the best the hymn book can
 offer. But were it the case that the well
 worn and trivial melodies are really more
 acceptable in public worship than their
 worklike companions, it is rather an
 argument against their continued use
 than in favor of it. These ditties are
 "popular" because by repetition, in sea-
 son and out of season, they have become
 so familiar to the ear that they "sing
 themselves" automatically. The per-
 formance is in consequence as unedify-
 ing, as meaningless, as it is easy. "The
 good old hymns?" Yes, Timothy, I have
 heard about them all my life. But good
 as they are, they were not given by
 inspiration. What about the good new
 hymns? Much of the talk on this sub-
 ject which I hear appears to assume
 that the canon of the hymnbook was
 definitely closed with the issue of num-
 ber nine, or is it number seventeen of
 the "Jubilee Hymns"—Standard.

THE LOST POWER OF ATTENTION.

The "Five-Minute Series" is one of the
 latest titles for collected short stories.
 It is guaranteed that the slowest read-
 ers may get through any of them in
 three hundred seconds. The implication
 is, also, that even the American ought
 to be willing to devote as much time as
 that to the pursuit of a well-rounded
 culture. Quick reading; quick lunch;
 literature while you wait. It is an in-
 exorable tendency of the day. More and
 more people confess to being newspaper
 readers only in the sense that they
 "usually read the headlines." We seem
 to be on the way to a future when the
 news will be given in huge posters, easily
 legible as one shoots by on a lightning
 express, and when books will be printed
 in the form of moving pictures.

The chief intellectual mischief of the
 habit of mind encouraged by display
 type and liads in a nutshell, is the dis-
 sipation of the power of attention. It
 appears more and more difficult to in-
 duce men to apply their minds long and
 resolutely to any one subject. The old
 saying that a student of theology need-
 ed to be able to look steadily at the
 edge of a razor for half an hour without
 winking, had in it the truth that the
 power of concentration of the mental
 faculties is the secret of all real attain-
 ment. Close attention, every teacher
 knows, is the road to mastery. Agassiz
 used to insist upon it; and if any pupil
 of his could not strain the mind upon
 any given natural phenomenon—a gla-
 cier-scratched boulder, for instance—un-
 til its significance and bearings could
 start out, he would be inclined to give

him up as a dullard. Darwin defined
 his own genius as lying largely in the
 power of attention—with the added and
 important proviso that he was apt to
 attend to facts which others passed over
 as negligible.

If it is true that our modern habits
 tend to relax the fibre of the mind, and
 make it more reluctant to grapple closely
 and persistently with a large and diffi-
 cult subject, it is obvious that we have
 here a question which lies behind all de-
 bates about the proper material of ed-
 ucation, about specialism, elective sys-
 tems, and the like. How to cultivate a
 vigorous and sustained bending of the
 mind upon its work is a problem which
 must precede discussions of what that
 work is to be. Unless the mind is
 trained and strong, it gathers nothing
 from journeys into strange climates and
 unexplored territories. Before we can
 either cultivate our own little garden
 successfully or become wide wanderers
 through many lands with anything to
 bring back except our own emptiness,
 we must strengthen the power of at-
 tending to the particular thing beneath
 the eye. Only so can we say with the
 adventurous and travel-stained Ulysses,
 that,

"All experience is an arch whereby"
 "Gleams that untravelled world, whose
 margin fades
 Ever and for ever when I move."

The triumph of the educated man in
 the whirl of life about him is the ability
 to use the multiplied instruments of civi-
 lization without being either bewilder-
 ed or buffed by them. That they tend to
 daze the mind, and to make it super-
 ficial, there can be no doubt. Mental
 distraction and dissipation he will regard
 as the chief enemy at the gate; and will
 prepare to meet him by cherishing de-
 lightful studies which brace the mind,
 and by practising that athletic grip of
 the attention which a hurried time would
 break, but which is the source of all men-
 tal conquests.—New York Post.

The *Christian Life* says: "A genera-
 tion ago the three parties in the Estab-
 lished Church—the High, Broad and Low
 —were currently characterized as the
 "Attitudinarian, Latitudinarian and
 Platitudearian" schools. A few days
 ago Mr. Emmott, M. P., in a speech in
 the house of commons, hit them off more
 tersely as "the Broad and hazy, the Low
 and lazy, and the High and crazy par-
 ties!"

On Sunday heaven's gates stand open
 —George Herbert.

Editorial

The sublimest prayer ever uttered in found in the seventeenth chapter of the gospel recorded by John. It is the prayer of the man Christ Jesus to God the Father in behalf of His disciples of all ages. It is full of love, tenderness and pathos. It was uttered in the hearing of His disciples just before His entrance into Gethsemane. Among its brightest gems are the words "sanctify them through thy truth, thy word is truth." To sanctify, as here used is to set apart, to consecrate to a holy life. Such sanctification is by means of the Word of God, the truth as uttered by the Holy Spirit through His disciples. Ignorance of this Word leaves one un sanctified. Full knowledge of, and obedience to, God's Word sanctifies one wholly "body, soul and spirit." This is the desire of the Saviour for all His people. Thus He earnestly prayed. How does God thus sanctify through His Word? This takes place through its prohibitions. There are certain things that tend to pollute the soul of the Christian and prevent his consecration to God and His cause. These the Word prohibits; such as unnecessary mingling with the world in its pleasures, amusements and maxims in business. "Be ye not conformed to the world," wrote the apostle. The Word informs the judgment and thus governs the voice of conscience. Again, this Word will not permit us to indulge evil passions, as envy, jealousy, prejudice, pride and anger. These low, mean passions of the old nature being exposed by the Word to the soul are laid aside. No earnest, sincere Christian, desiring holiness of character, can read these prohibitions daily without making advances in purity. The soul will thus be sanctified through the Word. This is also by the promises of God. Scattered all through the Word, Old and New Testament, like stars in the firmament, are beautiful and precious promises, and as the stars shine brighter in the darkness of the night, so these promises become sweeter in times of trial and adversity. Seeing and enjoying these promises the soul draws nearer to God and partakes of His holy nature. Thus by a knowledge of these promises recorded in His Word God allures His children on to sanctification of life. Child of God, how important to you is a knowledge of God's Word!

REV. SILVESTER HORNE, one of the leading preachers among the Congregationalists of England, has written a most interesting book, "Popular History of the Free Churches." The book shows much learning, careful research, intention to know what are the really important things, desire for the exact truth be it pleasant or unpleasant, and a charming style. He has much to say, of course, of our Baptist ancestors who were such a large factor in the history of free churches. Mr. Horne proves that the Non-conformists in the days of Henry VIII, Elizabeth and the Stuarts were not the ignorant men whom their enemies represented them to be. They were not only tinkers, like Bunyan, but scholars of great learning among the Baptists and the Independents. King James I said that John Udal was the

greatest scholar in Europe. Mr. Horne mentions many who were graduates of the universities.

Referring to the Baptists he says: "They were men of powerful minds and remarkable learning, according to the standard of the times. Johnson and Almsworth and Smyth and Helwisch would have lent distinction to any community. It would seem that while Mr. Horne is a staunch Congregationalist, he takes as much pride in the Baptists as he does in the Independents. He quotes the words of the Presbyterian scholar, Prof. Masson, of Edinburgh, who is distinguished for his knowledge of church history: "Not to the church of England, nor to Scottish Presbyterianism, nor to English Puritanism at large, does the honor of the first perception of the full principle of liberty of conscience and its first assertion in English speech belong, but to the Independents in general and to the Baptists in particular."

Mr. Horne gives an interesting incident in the life of Edward Winslow, a young English gentleman, who in his travels went to Leyden in 1510, and there became acquainted with the Baptist church, which he joined. Young Winslow wrote in regard to the church: "I felt that here was what I had never hoped to see, a church of Apostolic pattern and spirit. I persuade myself never people on earth lived more lovingly together than we the church at Leyden did."

It will be a glad day when it can be said of all Baptist churches that the members all live lovingly together. Persecution drew them closer to each other of course. If the power of the Catholics over the government of this country increases as rapidly for the next twenty years as it has in the last ten, persecution may yet make of our churches loving families.

The London Daily News has finished the census of church-goers in London. Its reporters have taken the city, precinct by precinct, and counted the attendance morning and night. Some days were bright, on others the weather was as bad as it could well be. The census taking began last Fall and has continued through the winter and spring.

The figures are not pleasant reading in some respects. They show that not more than one-fourth of the people go to church. In some districts the proportion who attend church was 1 to 7. The best attendance was in the city, that is, the old walled city, the heart of the business part of the city. Here the attendance was 1 to 1.12, that is, practically everybody was at church. Here the men outnumbered the women nearly ten to one.

The City contains comparatively few homes, and the young men who are employed in the great houses constitute the larger part of the population. It is a blessed and hopeful thing that these men, living in rooms, and away from their homes, went to church almost to a man. We wonder if the fact that the banks are in the City in large numbers has anything to do with this? Banks are most careful to employ only the most trustworthy men, and these can be found among church members.

The census shows that the Episcopal church is no longer the church of London, at least. For the attendance at other places of worship outnumbered the attendance at the State churches. Time

was when the established church was the church of a large majority of the people. But that is not now the case and establishment has no reason for existence. The largest attendance among the other denominations was among the Baptists. And the proportion of men present was the largest at our churches, except in the case of the Calvinistic Methodists. All the Nonconformists had a larger proportion of men than had the Established church.

But the most hopeful thing showed by the census was the attendance of the children. Except in the City, where there were few women and children, and among the Catholics, the children were present in large numbers. They outnumbered the men, and usually the women, everywhere. In some churches they outnumbered the men and women together.

This was true in every church of every denomination except the Catholics. It was the case in the most aristocratic West End borough, and in the poorest East End one. It was true on wet Sundays when, as the News puts it, "the weather was as bad as it could be," as well as on the bright ones. It was true at night as well as in the morning. It is not that a most hopeful thing for London?

Only twice has the Daily News published the statistics of the Sunday Schools. Once for a large borough in the city, and once for a small town, Whitechurch. In the Episcopal churches there were at the morning preaching 60 men, 73 women and 130 children; at night, 106 men, 87 women and 98 children. In the Sunday Schools in the morning there were 94 children.

The Nonconformist churches are given together, and the number of the churches is not stated. There were at the preaching in the morning 98 men, 64 women and 145 children; at night, 156 men, 167 women and 164 children. In the Sunday School that morning there were 123 children.

In the large city borough for which the Sunday School statistics are given, the figures are similar. In every church of every denomination there were more children in church than there were in the Sunday Schools. Evidently pious English parents have not shirked the responsibility God has given them, and turned over the souls of their children to the Sunday School teachers. In every case there ought to be more children at church than at Sunday School. For a child ought to be taken to church first, and to Sunday School when it is old enough to attend both without too great fatigue. They do not learn in this way to turn their backs on the church by going away after Sunday School. Bishop Galloway warned his Methodist brethren that they were training up a generation to go away from the church. There is sad truth in his words for the denominations in this country.

We hope the godly men and women who read this, will notice the number of children in their churches on next Sunday, and let the example of the English parents stir up their pure minds to do likewise.

We call especial attention of our readers to the extract from M. Gobler's book, which we take from the Independent. We hope it will help to arouse the Protestants of this country from their worship of Mammon ere it is too late.

The most dangerous thing to our country which has happened in many a day was Leo XIII's success in uniting the Catholic laymen of a large part of the country. Leo was one of the greatest men who ever lived in his far-seeing wisdom of what was best for the Catholic hierarchy, in his generalship in working for it and his patience in biding his time, and seizing the best opportunity to carry out his great plans.

Before the federation of the Catholic laymen, the Catholics were politically dangerous only in a few cities. They did not vote as Catholics but rather by nationalities. The German and Italian Catholics voted generally with the Republicans, and the Irish with the Democrats. And as they were sure to vote their party ticket, politicians had nothing to gain by truckling to the priests.

But this has been changed by the Federation. And the politicians of neither party can be trusted, not to truckle unless they know that the Protestants are on the alert and are watching them. If they know this, both parties can be trusted, for the politicians know the Protestant vote is in the great majority.

At first some of the Catholic papers said that the Federation of Catholic laymen had no thought of the effect they could have on politicians by throwing their votes as Catholics, and no longer as Democrats or Republicans. But their success has been so rapid that they are now boasting openly. Are the Protestants too much absorbed in their worship of Mammon to take warning?

The Dominican, organ of the Dominican monks, says:

"It is needless to assert that since the inception of the Federation movement, Archbishop Ryan, of Philadelphia, and Mr. Bonaparte, of Baltimore, have been appointed the first Catholic members of the Board of Indian Commissioners; that a Catholic has been appointed for the office of Assistant Postmaster-General; that a graduate of the Georgetown Catholic University has been appointed one of the private secretaries of President Roosevelt; that several Catholic chaplains have been appointed in our army, and that other notable personages have deservedly received positions of trust. Do not these results, speaking louder than words, tell us what united action—what a Federation of Catholic societies can accomplish?"

The discussion of the "christening" of warships which arose over the "christening" in this country of a Turkish warship, brought to Mr. W. J. Sears' mind an incident in the life of the celebrated Thomas Cooper of England, which will interest Baptists. Mr. Cooper was a strong Protestant, and on one occasion was criticizing very severely the Catholic custom of christening church bells. A British lady who was in the company said to him, "I am surprised at your speaking like that, Mr. Cooper, for don't you know there is the same authority in the Bible for baptizing bells as for baptizing babies?" Her remark set Mr. Cooper to thinking and then to searching the Scriptures upon the subject. He found no authority for baptizing either bells or babies, and shortly afterwards he joined a Baptist church.

Editorial

An exchange tells of a man in Jersey who advertised a course of lectures on "Worlds before Our World; and the World to be." Sixteen people attended the first, none of whom went again; twelve attended the second, and only five the third. It is to be hoped he was so humbled he attempted no next time.

Rev. Mr. Meyer has had a more ornate ritual in his church than among Congregationalists. Recently that working man has done up his ritual book, and therefore he is now holding usual Congregational services, ritual, worship, singing, hymns, reading the Scriptures, and preaching. He is to be congratulated on his decision.

The Pope's last poem, published months ago, is entitled, "Last Prayer." In it he speaks of preaching death and says: "That may see thy last, O Queen."

Whose mother life has brought me home alone? And he says not one word of Lord Jesus Christ. And he has the Bible says of idolaters.

The statistics of "set in" in Massachusetts, have been published. These show that nearly all the work are single. This is a sad thing, for husbands should support wives and, they should be honest. But the report says that many of those at work are independent, work and money own to marriage. This is a sad supposition. Time was when most for love—the love of his child.

After all, misery does but however wrong that may be, a mistake in the New York Advocate was a consolation for ours. In a grand editorial project, "Total abstinence for Great Majority from the Old Grave," it was surprising to sentence, so contradictory of fact, "total abstinence for all an impracticable foundation." editor wrote an "impracticable" to be a deviation, to many who stood to his declaration in spirit, and insists that was the best of the cause.

A distinguished physician in tern city has brought to our water upon himself by consumption of a young married man, "Total abstinence for Great Majority from the Old Grave," it was surprising to sentence, so contradictory of fact, "total abstinence for all an impracticable foundation." editor wrote an "impracticable" to be a deviation, to many who stood to his declaration in spirit, and insists that was the best of the cause.

We assure our brother in other states that if there disorganizers or trouble-makers in Kentucky they find to the inevitable visible ones are walking in the God and of their brethren, as they ought to do, the souls of their chief thought, neglecting minor though things. They gave more to last year than ever before. propose, God helping them, more eager for the salvation this year, and still more giving to the Lord of their lives.

Jared Maris puts an important and classical lesson, make one grain of salt to inherent profection of an regenerated souls can be the earth.

How men can say what they yet remain in the church they belong, is one of the Baron Alfred Porelli in the Episcopalian, yet he writes in regard to infant baptism, "I have seen the God, and His Spirit, it has been to the of unseeing wonder that defend the performance of your correspondents and I am, for, in the first place, itself is a misnomer, ever baptised." An article appeared on the front page of the "mark of the Beast" with right hand on the infant's forehead like the Southern cross. "It is quite obvious," speaking by a "priest" he no warrant in Holy Scripture an adaptation of two different (1) baptism of the dead, and (2) baptism by Monte Ritual. I never heard of "infant baptism" as named at the epiphany of them who do so."

CHURCHES.

LOUISVILLE.

Bro. J. S. Comper on "Sins" and on "Personal and sinning." Two received.

Bro. J. B. Sims preached "The Spirit" and on "Reconciliation."

Bro. Gill preached on "Deliverance from evil" and on "Jesus the Son of God."

Bro. B. S. Stonoroff on "Where art thou?" and on "Personal and sinning." Wm. Bruce preached on "Personal and sinning."

Bro. Pastor Jenkins preached on "The prodigal" and on "The prodigal and the father." \$16.80 Sunday collection for missions.

Bro. Pastor Tralle preached on "The prodigal" and on "The prodigal and the father." One profession. Meeting.

Bro. E. H. Roberts on "The best in Abraham" and on "Concerns."

Bro. Pastor Allen preached on "The best in Abraham" and on "The best in Abraham."

Bro. Pastor Dawes preached on "The best in Abraham" and on "The best in Abraham."

Bro. Pastor Foster preached on "The best in Abraham" and on "The best in Abraham."

Bro. Wm. Bruce on "The road to Jericho." One received by letter.

Bro. F. F. on "The Christian" and on "The Christian." Pastor Reid on "The Gospel Invitation."

Bro. Pastor Leonard preached on "Ye are the light" and on "Ye are the light."

Bro. Pastor Taylor preached on "Our sins" and on "Our sins." One received by letter.

Bro. Pastor Weaver preached on "The love of Christ" and on "The love of Christ." One received by letter.

Bro. Pastor Janzen preached on "The love of Christ" and on "The love of Christ." One received by letter.

Bro. Pastor Hill preached on "The love of Christ" and on "The love of Christ." One received by letter.

Bro. Pastor Althoff preached on "The love of Christ" and on "The love of Christ." One received by letter.

Bro. J. G. B. on "The love of Christ" and on "The love of Christ." One received by letter.

Bro. May preached on "David" and on "David." One received by letter.

Bro. L. A. N. on "The love of Christ" and on "The love of Christ." One received by letter.

Bro. Albert B. Bond writes from "I resigned July 29 to take" and on "I resigned July 29 to take."

Bro. Bond received an anonymous postal

Hyde, of Christian county in a two weeks' meeting at Otter Pond, seven miles from Princeton, had the pleasure of baptizing 15 of the 20 converts of the meeting which closed last Friday night. Three were added to the successful pastor of Forest City (Ark.) Baptist church, and visited his sister in Princeton, and will preach to my people next Sunday, the 2nd of August. He is one of our Kentucky boys who has found a good church and an excellent wife in Arkansas, and is now wedded to his new home.

Pastor E. W. Summers writes from Cardwell: "The Lord hath done great things for us at Cornishville, whereof we are glad, his people made to rejoice and 10 precious souls saved and added to the church, my own boy being one of the number. What shall I render unto the Lord for all his benefits unto me. Bro. Wm. Stallings, of Marksboro, came to us in the Spirit of the Lord and preached the old Bible Baptist doctrine for ten days; and you know God's Word never fails. Help us to thank the Lord and give God all the glory, and pray him to give us more men like Bro. Stallings, who loves his work, and will preach it in love and power, sink or swim. Pray for us. God bless the Reformer."

OTHER STATES.

Pastor W. James Robinson writes from Water Valley, Miss.: "You may state in your news columns that I have secured Bro. T. P. Hale, of Owensboro, to assist me in a revival meeting, September 29. Our people are very hopeful, and are anticipating a great and good meeting. We are planning to support a foreign mission next year. The Reformer is the incomparable. That is all. I read every editorial utterance as a letter from home."

Bro. R. F. Stamps writes: "Pastor P. M. Jones, Brookwood, Ala., a staunch friend of the Reformer, began his pastorate last October. He has held no services except his regular Sunday services and Wednesday night prayer meetings. Since Jan. 1st he has baptized more than 40 and welcomed a goodly number by letter. The church, with very little outside help, is almost completing a new house of worship."

Pastor B. W. Collier, Covington, Ga., is greatly rejoiced. His meeting resulted in between 40 and 50 additions to his church.

The church at Midway, Ga., has been greatly stirred. As a result of their meeting 31 members were received, 24 by experience and baptism, 7 by letter.

The Philadelphia church, Tenn., Pastor J. R. Wood, closed a gracious meeting resulting in 11 additions. One sister 64 years old was baptized, and a man of 40 who had once been a Methodist.

Osborn Creek church, Tenn., received as a result of their meeting 37 accessions, 31 by experience and baptism; Bro. J. T. Early did the preaching.

The saints at New Holland cotton Mills, Ga., have been greatly revived. A protracted meeting was held resulting in 70 additions. They meet and hold services in a little school house.

The church at Ten Mile Creek, Ga., 80 years old, held a glorious meeting resulting in 51 accessions. Bro. J. C. Solomon, of Atlanta, did the preaching, but a greater than Solomon was there.

The church at Holt's Corner, Marshall county, Tenn., weak numerically, is strong spiritually. Sixteen additions as the result of their meeting, 10 by baptism, all boys and young men. Two brothers from five different homes were baptized, making five pairs of brothers.

As the result of a two weeks' meeting on Johnson Creek, Scott county, Ark., a church was constituted with 10 charter members, after which 2 were received by relation and 18 by baptism, with others to follow. A prayer meeting was started.

The saints at Jonesboro, Ark., are rejoicing in their meeting resulting in 20 additions to the membership. Bro. F. D. Hale did the preaching.

A great meeting has been held with the church at Graniteville, S. C. Forty-two were received for baptism, 7 came in by letter and Pastor J. W. Blanton has the names of others for whom he will obtain letters which will make 58 in all.

The church at Lexington, Oklahoma, has been spiritually blessed. Thirty-four were added to the membership as a result of their meeting.

Lanometer church, Texas, is having two congregations; at one service 3 received for baptism, 10 baptized.

Bro. Shipman held a meeting at Bear Creek School house, Texas, in which there were 15 or 20 professions of faith, 10 were baptized with others to follow.

The church at Oak Ridge, Ark., closed their meeting resulting in 33 professions of faith in Christ. Twenty-eight baptized, 6 received by letter and 4 by statement.

As a result of the meeting at Mills Chapel, Ga., conducted by Bro. Frank Jackson, of Windsor, Ga., 110 new members were added to the church, 82 by experience and baptism.

The revival services at New Holland, church, Ga., conducted by Pastor D. S. Grindle, greatly awakened the people and 52 candidates were baptized into the fellowship of the church, 33 young men and boys, 19 young women and girls.

The church at De Queen, Ark., Bro. J. E. Taylor, pastor, has been greatly blessed. Thirty-five were added to the church as the result of their meeting, which makes an increase of 50 members since February.

A new church has been constituted at Dumas, Ark. Four members, two men and two women, went into the organization, three others were received for baptism, and eight or ten are expected to join before their meeting closes.

Bro. T. H. Biggers has been set apart to the full work of the Gospel ministry by the Vernon church, Andrew county, Mo., of which church he is the much loved pastor.

The church at Stonefall, Miss., has enjoyed a good meeting. Twenty-nine additions to the church, 17 of whom were for baptism.

A meeting of several days at South Side, Meridian, Miss., resulted in church much strengthened spiritually and 21 added to the membership; seven being baptized at its close.

The meeting with the church at West Point, Ga., closed with 15 new members added to the list, 12 by experience and baptism.

Pope's church at Finleyson, Ga., has enjoyed a gracious revival. 33 were received into the church by experience and baptism.

As a result of a week's meeting at the Prairieview church, Texas, 17 professed faith in Christ; 14 received for baptism. Many of the members promised to erect family altars.

The new church at Fincastle, Texas, had a fine meeting. Sixteen professions, 11 additions, 10 by baptism.

The church at Lowland, Texas, Bro. Kennedy, pastor, has been most graciously blessed. Meeting resulted in 46 additions.

The church at Lone Elm, Texas, closed their meeting with 45 professions of faith and 15 added to the church. The remaining 30 need looking up.

DEAR RECORDER: My church at Bartow voted me the month of August for a vacation, and now myself and family are enjoying the balmy breezes off the many beautiful lakes in this region. Fishing is fine, and we are nicely domiciled, where we hope to enjoy a much needed rest, after eight months of labor. During our pastorate here about 150 have been added to the church. S. G. MULLINS, Bartow, Fla., July, 29.

Constipation Needs a Cure.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One or two doses a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 89 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

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Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

Table with 2 columns: Item and Price. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, etc.

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

BUCK CREEK CHURCH.

It was my pleasure to preach last Saturday and Sunday at Buck Creek for Pastor J. S. Gatto. The meeting of Shelby County Association will be held this year with this church, and a resolution was passed in church meeting requesting the ladies to furnish a lunch for dinner during the Association, and not to furnish ices, pies and cakes. Bro. Gatto has been pastor of this church eight years, and he is greatly loved by the church and community. I enjoyed the hospitality of Sister T. J. Dodan, the wife of Prof. T. J. Dodan, a blessed memory, who was my school mate at Georgetown College many years ago. Sister Dodan lives on her elegant farm with her four accomplished daughters and two sons. She has two sons who are lawyers in Louisville—John C. and W. L. Dodan, and another son, the popular pastor of First Baptist church, Henderson, Ky. In company with Bro. Gatto took dinner with Bro. R. A. Long and family. W. P. H.

DEAR RECORDER: In last week's issue you stated that I had been chosen to take charge of the Commercial Baptist Department of the Southwestern Baptist University. This is a mistake. I am dean of the new Teachers' College, which is just organized. Thank you for a correction. Yours sincerely, J. A. BAKER, Jackson, Tenn., July 29.

DR. HARVEY'S WORK ON COMMUNION.

DEAR RECORDER: Please give room for me to say, Dr. Harvey's work on Communion is a work that our preachers and churches should endeavor to put into the hands of all our people, and in the hands of all others who desire to know the truth. It drives the nail. As it costs but little, it can be more easily sent on its great mission. Long live Dr. Harvey, for the work of the Master. W. A. JARREL, Dallas, Texas, July, 1903.

After several ballots the Catholic Cardinals elected Cardinal Giuseppe Sarto of Venice to succeed Leo XIII. He will be known as Pius X. He is an Italian, of course, having been born at Riese, June 12, 1855. Spain, France, and Austria have the right of veto in the election of pope, but it is believed these governments will make no objection to Sarto. We hope he will be very far inferior to Leo XIII. in ability.

DEAR RECORDER: The annual session of Elkhorn Association will be held with Mr. Freedom church, located at Wilmore, Ky., six miles south of Lexington, Ky., Cincinnati Southern R. R., on Tuesday, Aug. 11, 1903. As Bro. E. F. Wright, who was chosen to preach the introductory sermon, has moved out of the bounds of the Association, and notified the clerk that he cannot preach, Bro. W. D. Nowlin, of Upperstreet church, Lexington, who was chosen alternate, will preach the sermon. We extend to you and all brethren a cordial invitation to be present. We have tried to arrange for reduced rates, but could not. Train leaves Lexington, Tuesday morning, at 9:45 o'clock. MALCOLM THOMPSON, Clerk.

THE Shelby County Association will hold its next session with the Buck Creek church, Finchville, on the 13th of September. All visitors and messengers who come by rail will get off the train at Finchville, where they will be met by the committee on entertainment and conveyed to the church. We are expecting a profitable session. J. S. GATTO, Pastor.

PROGRAMME.

The following is the programme of Church Meeting, to be held with Zion church, beginning August 28, 1903, at 8 o'clock p. m.: Introductory Sermon, Harmonizing Acts 2:28 and 10:13—L. W. Dodan, B. A. Gieger, alternate. Aug. 29, 9:30 a. m.—Organization. Discussions offered on preceding sermon. What is the difference between church fellowship and Christian fellowship?—H. H. Farmer, J. P. Farley. Order of elements of a New Testament church—W. A. Lusk, W. H. Bell. What is preaching the Gospel?—Elmo Jordan, W. S. Schwerdtfeger. Was John's baptism Christian baptism?—L. D. Ragan, W. O. Cornell. What must I do to be saved?—Frank Farmer, Babe Likens. The Sunday School and what it can accomplish—S. F. Walden, J. B. Robertson. Aug. 30, 9:30 a. m.—Sunday School and mass meeting. 11 o'clock—Sermon on Missions—M. E. Staley. Done by request of the pastor of Zion church and friends. W. H. Bell.

DEAR RECORDER: Kindly permit me to speak a few words through your columns to my friends. My resignation of the presidency of Clinton College was offered after mature consideration and with best wishes for the success of the institution. I bespeak for the College under the Presidency of Prof. John A. Miller, the heartiest support. He comes with sound scholarship, energy, experience and a reputation for success. But in the time to come my best efforts shall be given to the interests of Bethel College, an institution too well known throughout the country to need any word of commendation from me. It will afford me much pleasure to receive many letters of inquiry from young men who wish the best training under the best Christian influences. During the present month I hope to visit many who will patronize us the coming season. Yours sincerely, J. C. C. DUMFORD.

We extend our sympathy to Prof. and Mrs. J. C. C. Dumford in the sudden loss of their brilliant son, Billard. He was only four years old, yet his attainments were those of a grown man. His progress at school was marvelous in its rapidity and thoroughness. All who knew him predicted a great future for him. But God knew best and called him home after a few hours of intense pain. Better than all Millard's intellectual greatness was his humble and devoted piety.

Prof. J. C. C. Dumford of Clinton College was called to a Professorship in Bethel College, and felt that it was best for him to go. The Trustees of Clinton College yielded reluctantly to his wishes and accepted his resignation. They passed resolutions highly commendatory of his labors in Clinton College for the three years of his Presidency, and as highly commendatory of him as a Christian and a noble man. He leaves pleasant memories in the hearts of the good people of Clinton.

THE meeting of the Simpson County Association, last week was the best in the history of the body. The entertainment was according to noted Kentucky hospitality. The writer was entertained in company with Dr. J. G. Bow and Miss Mary Hollowsworth, by Bro. Lee Gillespie and family. During my sojourn at the Association I was entertained in the elegant home of Bro. Wright and family. I am permitted to report regular proceedings of the meeting. H.

THE STATE.

Bro. Albert B. Bond writes from "I resigned July 29 to take" and on "I resigned July 29 to take."

Bro. Bond received an anonymous postal

One's.

DEEDS OF KINDNESS.

MAKING ROOM.

...dine. I can't take...

...change with you...

...said the little one...

...I said to...

...for people, comparatively...

...how little it costs, and...

...in the day, it so changed...

...again the young woman of...

...It was at a res...

...soon hour, in a hurried...

...he'n't warm!" sighed a...

...looking girl near me, to...

...take this fan?" said a...

...I looked, and lo, the speaker...

...of the stamp! I was very...

...in the young woman by...

...and, appearing myself com...

...corner, took more time...

...than was necessary in order...

...I did not have long to...

...another proof of her kindl...

...ization.

...the last order of Indian...

...of the waiters to a pale...

...and girl, as she set down...

...a before her neighbor, the...

...whom I was observing.

...murmured the girl, disap...

have Dorothy's picture in every...

...she'll be all right after she has...

...The crimson window curtains were...

...She was afraid of it, that was certain...

...The little maid soon ceased her sobs...

ONLY A QUARTER.

...Please, sir, will you buy my chest...

...Chestnuts! No!" returned Ralph...

...Please, sir, do buy 'em," pleaded the...

...Indeed, sir, we are," sobbed the child...

...He did not stay to hear the delighted...

...While Ralph Moore was indulging in...

...Mary, back already? Surely you have...

quarter! Only think, mother, a whole...

...Years came and went. The little chest...

...What can it be that detains papa?"...

...There's a man with him in the study...

...Charles, said Mrs. Audley, "who is...

...Charles, give him the situation."

...An hour later, when the children were...

...Ralph Moore was sitting that self...

...In grateful remembrance of the silver...

...Ralph Moore had thrown his morsel of...

LESSON FOR A BOY.

...I had overheard a conversation between...

...Then he stopped, blushed, and looked at...

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BAPTIST BOOK CONCERN.

642 Fourth Avenue, Louisville, Ky. Then he stopped, blushed, and looked at me rather appealingly.

Vertical text on the left edge of the page, likely a page number or binding indicator.

WHAT IS IT?

...the rainbow, ...intangible and ...a hunter and the ...with game; but as ...he never hunted. ...fisherman, and ...lotted with trout ...had been long ...and all he loved ...; but he lay ...the road, making no ...that he was ill. His ...and shrunken limbs ...of death. He said, ...to it, there is an ...to restore the invalid ...And yet, I saw, he ...to procure it. ...A plant was ...No soil was ...why waste your ...such a barren spot? ...I stay here, I am sure ...blows. I watched it, ...plant, up farther on ...bird was sitting on its ...why sit there? ...never come to any ...I know these eggs ...and birds will come ...up the rock I found ...I said, why toil so ...stems that you may ...They said, Tho we know ...a snow, we know ...comes, we are prepar ...wondered—that the ...knew that there was ...fisherman who knew ...his home; the traveler ...his home was near; the ...knew that there were ...him that would cure ...and that they did not ...fish and seek their ...reach out for the heal ...while the plant, the ...wrought out their va ...labeled my teacher why ...the plant, the bird, the ...denately what they told ...me, fisherman and in ...each spoke a false ...labeled to deceive? ...but each had labored ...himself, and had suc ...once produced a flower ...that than ever had been ...never withered and it ...Other florists imitat ...out flowers, remem ...color, but they faded. ...shall I know whether ...that I buy is genuine? ...by the fading or continu

Campbell County—Grant's Lick church, August 18.
Franklin—Pleasant Ridge church, August 18.
Ohio River—Pinekeyville, August 18.
Ohio County—Independence church, August 22.
Tate's Creek—Tate's Creek church, August 22.
Baptist—Salvins, August 27.
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 2.
Central—Hardin's Creek church, September 3.
Landmark—Pilot Knob church, September 3.
Rockville—Hammal Grove church, September 3.
South Cumberland River—Oak Grove church, Sept. 3.
Bay's Fork—Bay's Fork church, September 3.
Greenup—Cattletburg, September 3.
Lynn—South Fork church, September 3.
Covey—Lobby, September 3.
Hwyer Fork—Salpahr Church, September 3.
Boonville—Bethel church, September 11.
Greenville—Shiloh church, Manfey Co., September 11.
Stockton's Valley—Wolf River church, Tenn., September 12.
Roanoke's Creek—Ephesus church, September 15.
Crittenden—Crittenden church, September 15.
Nelson—Little Union church, September 15.
Russell's Creek—Macedonia church, September 15.
Warren—Rocky Hill church, September 15.
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 22.
East Lynn—Corinth church, September 22.
Edmondson—Mammoth Cave church, September 22.
Bales—Forks of Otter Creek church, September 22.
Freedale—Stony Point church, September 22.
Gosse Creek—Rock Spring church, September 22.
South Union—Bethel church, September 22.
Three Forks—Dwart, Perry county, September 22.
East Union—Rock Spring church, September 22.
Goshaw—Gayfield church, September 30.
Seymour's Valley—Mt. Zion church, September 30.
OCTOBER.
Laurd River—New Hope church, October 2.
South Concord—Canada Creek church, October 2.
Davison County—Sugar Grove church, October 2.
North Concord—Big Bruak Creek ch., October 2.
White's Run—Carrollton, October 2.
Little Bethel—Harmony church, October 7.
North Road—Bellevue, October 7.
Union—Opthians, October 7.
West Kentucky—Dear church, October 7.
Sherrill—Fairview church, Johnson county, October 9.
Mt. Zion—Williamsburg, October 9.
Upper Cumberland—Slater's Fork, October 9.
West Union—Bendons church, Oct. 14.
Ohio Valley—Grove Creek church, October 20.
South Concord, South Cumberland and South Union did not close at all.
Blood River—Pleasant Valley church, October 21.
Grove County—Oak Grove church, October 21.
If changes are desirable, please write to the papers.
J. K. MURPHY, Sec.
Georgetown, Ky.
The Southern Baptist Convention met 1904 in Nashville, and commencing by there will be a demand for seats from the Kentucky brethren. The attention of the Associations should be drawn to their privilege of sending such 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, Enterprise, Gosse Creek, Greenville, Laurel River, Lynn Camp, North Concord, North Concord 2d, Rockcastle.

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CANCER.
Treatment and Cure.
 Dr. Charles Weber, of Cincinnati, O., has cured many cases of Cancer and Tumors in many years, using no knife or operation. As an evidence of his success, he has the names of a few reliable persons who have been cured by his method. Dr. Weber, 102 Fifth Street, Louisville, Ky. He has cured several cases of Cancer of the Breast, Lung, Liver, Stomach, and other organs. He has cured many cases of Cancer of the Neck, and of the Genitals. He has cured many cases of Cancer of the Mouth, and of the Throat. He has cured many cases of Cancer of the Rectum, and of the Bladder. He has cured many cases of Cancer of the Skin, and of the Bones. He has cured many cases of Cancer of the Eye, and of the Ear. He has cured many cases of Cancer of the Nose, and of the Throat. He has cured many cases of Cancer of the Larynx, and of the Trachea. He has cured many cases of Cancer of the Esophagus, and of the Stomach. He has cured many cases of Cancer of the Intestines, and of the Liver. He has cured many cases of Cancer of the Pancreas, and of the Spleen. He has cured many cases of Cancer of the Gallbladder, and of the Bladder. He has cured many cases of Cancer of the Prostate, and of the Uterus. He has cured many cases of Cancer of the Vagina, and of the Cervix. He has cured many cases of Cancer of the Ovary, and of the Fallopian Tube. He has cured many cases of Cancer of the Testis, and of the Epididymis. He has cured many cases of Cancer of the Penis, and of the Scrotum. He has cured many cases of Cancer of the Glans, and of the Prepuce. He has cured many cases of Cancer of the Clitoris, and of the Labia. He has cured many cases of Cancer of the Vulva, and of the Perineum. He has cured many cases of Cancer of the Anus, and of the Rectum. He has cured many cases of Cancer of the Sigmoid Colon, and of the Descending Colon. He has cured many cases of Cancer of the Ascending Colon, and of the Cecum. He has cured many cases of Cancer of the Duodenum, and of the Jejunum. He has cured many cases of Cancer of the Ileum, and of the Cecum. He has cured many cases of Cancer of the Sigmoid Colon, and of the Descending Colon. He has cured many cases of Cancer of the Ascending Colon, and of the Cecum. He has cured many cases of Cancer of the Duodenum, and of the Jejunum. He has cured many cases of Cancer of the Ileum, and of the Cecum.

Items of Interest

News the World Over

All along the various stages of life from the bottle days of infancy, through the "Gumbo shooting" days of boyhood, up to the mature years of bicycle and motor riding and of sending cablegrams, is india rubber in some form or other an almost indispensable commodity. And the supply has not always equalled the demand. Now West Africa comes to the rescue with a new rubber plant - *Santolophia thraltonii*. Unlike the other rubber plants this has its rubber in its roots and thrives in sandy places. Golf players will hail this find with delight as all the world now plays golf with the india-rubber filled ball.

In view of the killing of King Alexander of Serbia, the *New York Christian Advocate* publishes a list of the rulers who were assassinated during the Nineteenth century. It is a frightful one, and shows that being the chief executive is dangerous business. The first one was Czar Paul of Russia in 1801. There was another czar, two sultans of Turkey, four ruling princes, one Egyptian, and eleven Presidents. Among the latter were two of the United States and one French president. The Twentieth century has opened most terribly, having already seen two kings and one president murdered.

The *Chicago Tribune* kept a record of the casualties on the Fourth of July, as published in the papers of the leading cities and towns. There were 52 killed outright, 3,665 wounded, and the loss from fire was \$400,625. This was in the large cities alone, and does not include the many deaths from lockjaw. There were four deaths from lockjaw in one day in a Cincinnati hospital, and there have been three in Louisville. The papers bring their hands and say that something ought to be done, but there seems no prospect that anything will be done.

The exceptionally cold month of June has caused the papers to recall to mind the "year without a summer," 1816. The cold extended over Europe also. There was killing frost and ice every month in the year. In New York state, wheat, potatoes, rye, in fact every thing but the barley was killed. In June snow fell in New England and New York in some places to the depth of 10 inches. The average temperature for the entire year in Philadelphia was 49 degrees. It was the coldest summer ever known in the West Indies.

Some of the papers are announcing with a blow of trumpets that Secretary Hay has scored a big victory in his diplomacy with Russia. Others which do not belong to the circle of his admirers are pointing out that his victory is naught. Russia has agreed to open two ports in Manchuria to the trade of the other nations - some time. She has set no date. She has always promised that for the present she did not intend to close the doors in Manchuria. And her "some time" will probably be after England has, according to her pledged word, evacuated Egypt.

In fact the great silent men - the most dangerous to the world now living - who rule Russia have won a distinct victory. Secretary Hay has always insisted that Manchuria belonged to China, and has insisted on treating with China in regard to trade with it. This time he gave up completely, and treated directly and alone with the Russian ambassador, thus admitting Russia's sovereignty over Manchuria. It was sensible of Hay to admit facts, but it was a distinct back down.

The two open ports are to be the sea port *Za-Zung-Kao* and the inland and important city Mukden. But before an open door to Mukden, a great center of trade is available, Russia must build a railroad to that city from the estuary of the Yalu. As the Eastern papers point out, "Russia will be in a comfortable position of control at the mouth of the Yalu, and at a strategic vantage point as regards Korea. That is, by the concession of a free port Russia will go amicably where otherwise she would hardly have dared to advance so soon."

The great business of humanity in Ireland, as shown by the recent statistics, is causing much alarm. From 1881 to 1901 the number of people increased from 4,237,000 to 4,488,000. As the population of Ireland has been decreasing the ratio of increase is greater than those alarming figures indicate. What is the matter, and what can be done about it?

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. It is variably in advance. Count the words and you know at once what the charge will be. Unless the contrary be stated in the notice, it will be brought down to 100 words.

McMANNUS.

Whereas, in the dispensation of an all-wise Providence, the Rev. O. D. McMannus, pastor of the First Baptist church of Smithland, Ky., was on June 10, 1903, called to his final reward; and, whereas, in his death the church sustained a great loss and the town lost a good citizen, the Sunday School a faithful worker, therefore be it

Resolved, That we, the members of the church of which he was pastor, and of the Sunday School of which he was a member, hereby express our profound sorrow on account of the death of our late pastor and fellow member. That we lovingly tender to his bereaved wife our deepest sympathy, and pray that she may be upheld by the mercies of our heavenly Father, and may sustain her in her great affliction. That a copy of these resolutions be spread on the church records, and that a copy be sent to Mrs. O. D. McMannus, and that a copy be sent to each of the following papers for publication: *THE WESTERN RECORDER*, "*Epitaph*," and "*The Lexington Banner*." Done by order of the church, at its regular business session July 16, 1903.

W. I. CLARKE,
 J. H. COOPER,
 LAURA CHAMBERLAIN,
 C. H. WATSON,
 Committee.

ALEXANDER.

On last Sunday we laid to rest Bro. Philip Alexander. This good man had lived almost seventy-two years and had worn most worthily his honored name. He had been a true Christian and a Baptist during more than half a century. At his death he was superintendent of our Sunday School, and had long been a teacher. He was a fine type of the Christian gentleman and a ripe saint. He walked with God. Forty-three years ago Bro. Alexander was married to Miss Mattie Baker, who survives him. This devoted wife blessed his life and comforted him in loving administration to the last. Of the four children only one, Mrs. D. is living. Charlie, Lewis E. and Minnie (Mrs. June W. Gayle) have passed into the beyond. We sorrow, but not as those without hope.

E. F. WRIGHT.

THOMAS.

We, the undersigned committee, appointed at the February meeting of Oak Grove church, to write a sketch of the life and resolutions on the death of Bro. J. J. Thomas, deceased.

Bro. Thomas was born March 19, 1833; joined Donaldson Creek Baptist church in 1854. He was married to Miss Mary Cunningham July 6, 1856; ordained deacon in 1866. He went into the organization of Oak Grove church in 1875; served as deacon until the day of his death, which occurred January 28, 1903; was Church Clerk for sixteen years and filled both offices with credit to himself and honor to the church. Bro. Thomas left a wife and nine children, all of whom are consistent members of the Baptist church. He was a faithful Christian, well known in his duty and untiring in its performance. Previous to his joining the church he lived a strict moral life, after which his Christianity was exemplified in his every-day life, and whereas it has pleased Almighty God to take from us our beloved brother, be it

Resolved, That in his death, his wife has lost a kind and loving husband, his children a prudent and indulgent father, the community one of its best citizens, the church one of its oldest and wisest members.

J. J. PATTERSON,
 J. H. VINEGAR,
 E. H. CUNNINGHAM,
 Committee.

STILES.

Calvin Stiles, the subject of this notice, was born October 29, 1830, on the farm on which he died. Was married March 31, 1859; to Miss Lizzie Carter. Joined the Baptist church at Union Bend 1878 or 79, and baptized by the writer in the Rolling Fork River. Bro. and Sister Stiles had born to them ten children - nine boys and one daughter; seven boys and the daughter are still living, all members of the same church but one son. I never saw children more devoted and attentive to their father than these. Bro. Stiles had been a member of the church for fifteen years. He bore his affliction with a great patience. His appreciation was manifested in the gathering of the very large crowd to listen to the funeral preached by the writer. God bless this sad home.

W. T. USSEWOOD.

New Books. Good Books.

TIMELY OFFERINGS.

PAGE, THOMAS NELSON. "Gordon Keith." \$1.50.

A detailed history of certain years in the life of a young Southerner, bringing in also considerable of the lives of numerous other people, with their tragedy and pathos. The scene varies between the South and New York City. The hero, in spite of occasional mistakes, is a manly, courageous fellow, who succors the "under dog," is faithful to his friends, and tells the truth. He has two love affairs, one of which prepares the way for the other. Both business and social life are prominent in the book.

CONNOR, RALPH. "Gleggarry School Days." A story of early days in the Indian Lands. 12 mo; illustrated, cloth. \$1.25.

In this story of the school days of Gleggarry Mr. Gordon is at his best, for while dealing with younger life he must of necessity introduce the older folk, the minister and his wife, the school teacher, the old scholar whose summers are spent on the farm, and many other fascinating personalities all of the woods and out of doors and all delineated in faithful character by Ralph Connor. This new volume fittingly supplements *The Man from Gleggarry* in that it deals with some of the same characters, but in a different period, a period of which we all long to hear more.

LORIMER, GEORGE C. "The Master of Millions." \$1.50.

The book begins with a prologue, showing how a certain young man is falsely accused of a theft committed by a man far above his station, and the brother of the girl he presumes to love. He is helped to escape, and goes to Australia, whence he returns after many years as the "master of millions," to find his love still unmarried. In the end the man is killed by the original thief, his head in his old sweetheart's arms. Life in the slums is depicted, and there are many characters in the book, which points various lessons.

MACLEAN, NORMAN. "Dwellers in the Mist." \$1.25.

A volume of connected stories with the scene laid in the Hebrides. A principal figure is the minister who, after giving his people his best service, is forced out because his doctrine fails to please them. He falls a sacrifice to his devotion at last. The other stories are of mingled humor and pathos, as "The Woman who Never Quarrelled," "A Christian Name," "A Marriage without a Wooing," etc.

STOCKTON, FRANK R. "The Captain's Toll-gate." With a memorial sketch by Mrs. Stockton and a bibliography. With etched portrait and views. \$1.50.

A thoroughly Stocktonesque story, brimming with whimsicalities. The captain is taken from the merchant service and has an attractive house with a toll gate attached. His niece, the daughter of an absent naval officer, comes to visit him and has an amusing collection of love affairs, together with several misunderstandings and one startling adventure.

LOVEY MARY. The new book by the author of Mrs. Wiggs of the Cabbage Patch. \$1.00.

The delightful philosophy of Mrs. Wiggs as expressed in her quaint sayings has brought joy to the hearts of thousands. She is a gay challenge to every pessimist, a general banisher of blues and a rebuke to grumblers. The new book, "Lovely Mary," re-introduces Mrs. Wiggs and every reader of "Mrs. Wiggs of the Cabbage Patch" will want it. With eighteen full-page pictures.

THE ONE WOMAN. A powerful new story by Thos. Dixon, Jr., author of LEOPARD'S SPOTS.

This is essentially a love story and character study of three strong men and two fascinating women. In swift, unified and dramatic action, we see Socialism a deadly force destroying the home life and weakening the fibre of Anglo-Saxon manhood. This dream of "fellowship and solidarity" is shown to be a lapse to the herd, out of which the mating pair in marriage was evolved as the basis of civilization. The crash and roar of New York's colossal life is its accompanying chorus, and its record is a leaf torn from the author's heart. His truths are like lightning flashes, and one feels, as the book grips with growing, breathless interest, that the inmost secrets of individual and national character are being laid bare. Illustrated by H. West Cline. \$1.50.

THE LEOPARD'S SPOTS. "The Epic of the South." Thos. Dixon, Jr. \$1.50.

THE METTLE OF THE PASTURE. (Just out.) Jas. Lane Allen. \$1.50. "The Mettle of the Pasture is a novel of greatness; it is so far Mr. Allen's masterpiece; a work of beauty and finished art. There can be no question of its supreme place in our literature; there can be no doubt of its wide acceptance and acceptability. More than any of his books it is destined to an enviable popularity. It does not take extraordinary prescience to predict an extraordinary circulation for it." - James MacArthur in the August Reader.

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 The \$1.25 books for \$1.00 each. Post 10c. each.
 The \$1.00 books for 80c. each. Post 8c. each. Order at once from.

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SPEND THE SUMMER.

The highlands and mountains of Georgia, along the line from Nashville, Chattanooga & St. Louis, may be found many health resorts, such as Monticello, Lookout Mountain, Bear Springs, Bon Air Springs, Rock Springs, Estill Springs, and many others. The training climate, splendid mineral waters, romantic and varied scenery combine to make these resorts usually attractive to those in need of rest and health. Beautifully illustrated folder has been issued by the N. C. & St. L. Ry., and will be sent to any one free of charge. Write to L. Danley, General Passenger Agent, Nashville, Tenn. (enclose this paper.)

The Greatest Offer Ever Made.

"Louisville Times," published every week afternoon. Regular price \$1.00 per six months.
 "Weekly Courier-Journal," published every Wednesday morning. Regular price \$1.00 per six months, 80 cents.
 "Western Recorder," published every Thursday, regular price six months \$1.00. There is no reduction in price for cash.
 These papers six months by mail, same or separate addresses for \$1.00 when the three papers are sent together.

Applications under this offer will be received only during June, July and August. Address all orders, including remittance of \$1.00 to THE WESTERN RECORDER, Louisville, Ky.

UNWATCH

The kind that keep you from getting into any more trouble. For nearly half a century we have made a specialty of High Quality Time Pieces.

We have found that the only way to get the best quality of watches is to have the movements made in our own shops.

Write for our list of watches to the Editor of Western Recorder, Jersey, Missouri.

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C. P. BARNES & CO.
Watchmakers and Jewellers
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Items of Interest
From the World Over.

The tornado at Patterson, N. J., the worst ever experienced in the city, entered South Patterson tearing across the city, smashing lumber yards and coal yards on its way. Then mounting upward, came down and struck a house on upper main street. When he gale reached the Meich Mill it tore away from the building then swept across to St. Joseph's Hospital, uprooting many of the picturesque old trees on the lawn. The fury was greatest on Clay street, 25 houses were wrecked. Between \$150,000 and \$200,000 worth of property was destroyed and three people killed. It is hard to estimate the value of the many beautiful old trees destroyed. Very few of the property owners carried tornado insurance.

Germany is suffering from floods. The highest known for many years is reported from Silesia. Nearly the whole town of Troppan was under water for many hours. In the Sudeten Valley all of the villages were flooded so rapidly that thirty of the inhabitants were drowned, not being able to escape in time. The crops of the entire district have been destroyed. The traffic on the Schenck-Troppan Railway is interrupted owing to the destruction of bridges and embankments.

The results obtained in this, the first year's existence of the Assuan Reservoir, completely justify the great amount of time, labor and money expended. The water supply for Middle and lower Egypt has been well maintained and the irrigation of summer crops assured. A large increased area of cotton and rice land has been irrigated. The Assuit and Minieh provinces have had summer water for the first time. The rotation of crops have been greatly modified and the prohibition against irrigating land for sowing with maize, Egypt's most important food crop, has been removed earlier than was ever before known.

An international association, originating in France, has been formed to abolish duelling. An Austrian officer was expelled from the army for refusing, on religious grounds, to challenge a brother officer by duels, according to military opinion he had been insulted. Another officer was similarly punished for giving advice deemed contrary to the laws of chivalry. Therupon Don Alfonso di Bourbon, a distinguished officer, and direct descendant of King Louis of Spain, wrote an open letter expressing his detestation of duelling and proposing to form an association to do away with it. The association aims at the arbitration of personal disputes and suggests legislation for punishing offenses against personal honor.

A severe earthquake shock has been felt at St. Vincent accompanied by a subterranean sound of cracking, which shook the buildings and threw the people into a state of dire consternation, fearing another disaster would follow this earthquake similar to the one of July 17, 1902 which produced the eruption of Sept. 3, 1902. The Soufriere volcano has been slightly activated since July 19, emitting puffs intermittently and otherwise making threatening demonstrations.

The lessening of the birth rate everywhere in the white race except in Russia, is causing wide spread discussion. If it goes on it will not be many centuries till the yellow and black races will be left alone in the world. The latest information in regard to the decrease is from New Zealand, a flourishing English colony. An official statement shows that the birth rate has steadily decreased till it is now below that of France. What does the white race propose to do about it?

The Mullah has written a letter to the British consul at Constantinople, he offers to exchange the Maxim guns he had captured for ammunition. In his letter he spoke of the heavy loss of life on both sides and inquired pathetically what the British wanted of his country any way. This is a question which Boer and Filipino, as well as Mullah ask, and which must be answered at the day of judgment before a just God. It would be well to answer it in the fear of that God before the day of accounts.

This government made a demand upon Turkey that the Turks who have come to this country and been naturalized be allowed to send for their families to them here. These men are not allowed to go back to Turkey to live, and there is good reason for that, and the United States government does not ask they should be allowed to do so. Turkey agreed to send them their families, and 23 families left at one time.

FROM TEXAS.

There is always something doing in Baptist circles in Texas. Our great Laporte encampment on the Gulf Coast has just come to a close. Drs. Willingham, McConnell, Riley, Inlow, Stone and many others from abroad, along with Drs. Truett, Gambrell, McCall, Townsend and others of our own forces, furnished a tempting menu, while the tenting, rowing, fishing, bathing, etc., constituted a most restful and delightful outing. The State B. Y. P. U. purchased a beautiful ground and Laporte is to become a permanent Baptist Chatanqua. A prohibition election and other pressing engagements made it impossible for the writer to attend, much to his regret and disappointment.

Your readers have already been apprised of the great medical college at Dallas, which, with all its buildings and equipments, becomes the property of Baylor University and will henceforth be operated as one of its departments. Baylor is making rapid strides under its new and splendid president, Dr. S. P. Brooks. You are also aware of the movement for a Baptist hospital, which is to go still further, to make Dallas the great center of our denominational life.

For our work in Temple we have recently borrowed one of your Kentucky men. Rev. H. F. Aulick has been two months pastor of our South Side church. Seventeen members have been received. Funds have been raised for extensive improvements and the church seems to have started on a new era of prosperity and growth. Thanks for Bro. Aulick; we should like many more after his style.

This scribe and his wife have a month's vacation, which we propose to spend in the "Old Kentucky home far away," and at Chatanqua, N. Y.

P. E. BURROUGHS,
Temple, Texas.

SIMPSON COUNTY ASSOCIATION.

This association met with the Mt. Vernon church July 28th and 29th.

Opening hymn, "Crown Him Lord of All," was sung by the audience with a hearty good will. After which Bro. A. Malone read the 90th Psalm; Bro. W. P. Harvey offered prayer, followed by singing "How Firm a Foundation." On motion of Dr. E. N. Dicken, Rev. V. K. Witt was, for the second time, chosen Moderator. Church letters were called for and read. These letters showed that the Lord had blessed abundantly the churches since our last meeting. At 11 o'clock Tuesday, the association adjourned to the stand in the grove to hear Dr. E. N. Dicken preach the sermon, from the 16 chapter of Acts of Apostles. When the Doctor had finished the great host of Baptists glorified and thanked God for such an expounder of truth as Bro. Dicken. Bro. W. P. Harvey preached Wednesday morning and Bro. Benson in afternoon. Great good feeling and fellowship characterized the meeting throughout.

Many visiting brethren, by their presence and counsel, gave much assistance and encouragement. Bro. Bow, our official secretary, aroused much interest and enthusiasm for missions. This article would grow too long to tell of all the good things done, said and eat. This was a great meeting, attended by great hosts

of people, and Mt. Vernon did herself proud by the whole-souled, abundant Kentucky hospitality she dispensed.

The association adjourned on Wednesday afternoon to meet with Providence church, six miles west of Franklin, on Tuesday after first Sunday in August, 1904, at which time and place Simpson Association will extend a hearty welcome to all brethren and lovers of our Master's cause.

V. O. GILBERT.

WHY I SHOULD.

Why should we take a denominational journal? Why it may be contended with my daily with its religious intelligence; and my literary weekly, and my magazine, should I take a denominational journal at all? We wonder if we can in a brief space give an answer or two to this query that shall be convincing. For one thing, it will keep us in touch with the deprecation of which we form a part. This is not altogether of no importance. We are only parts of a great whole. We are only humble units of a vast number. What we do is not of so much importance, but there are others working along the same lines, in the same general field and for the same purpose. To be kept in touch with these, to be encouraged by their encouragement, to be led to sympathize with their obstacles, to be kept in touch with their personality, is to have something of vast helpfulness brought about for us. This the denominational journal proposes to do, and really does.

It will also be a help in supporting our denomination if we sustain a denominational journal. A denomination cannot exist without the use of public agencies. It must have meeting-houses in which to worship. It must have a pulpit from which the good tidings can be proclaimed. It must have, if it is spiritual, prayer-meetings, in which the inner life may receive sustenance. It must have Bible schools in which instruction in the truth can be imparted. Now, in like manner, it seems to us, it must have its distinctive journals. Reading impressions one as perhaps uttered speech does not. Read only denominational journals or non-denominational journals, and inevitably in the final result such reading will react against the fibre of our denominational allegiance.

As a matter of fact, as a denomination we could almost as well do without our pulpits as without our distinctive denominational press. We need waking up in regard to its needs generous and larger support. It would be a good thing if every denominational paper were of such superlative excellence as that it could compel itself for this reason to be taken. Possibly a good many of them come nearer to this than most suppose; but even if a denominational paper is not ideal, as, indeed, few things are—let us still support it. Let us, moreover, do this at once. The trouble largely is that these words will not reach the ones for whom they are most of all intended. We cannot reach them save through others. Will not those who do take a denominational journal, for the sake of the cause they love, induce those who do not? Say to them, "Do you take the Common-sense?" and if their response is "No," tell them why they should. If all whom we can reach would do this, we might have one thousand new names on our list in ten days. If this should be, what ozone it would put in the hot July and August days yet to come, and how far it would go toward reconciling some of us to not being able to take a vacation. Try it and see.—Baptist Commonwealth.

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DEAR RECORDER.

The dear old paper grows better and better each issue, and I never tire of reading it. Every Baptist in not only Kentucky, but everywhere ought to have it. You have certainly earnestly contended for the faith which was once delivered unto the saints, and may our Heavenly Father continue to bless and strengthen you for all good work.

Yours most sincerely,
MALCOLM THOMPSON,
Payne's Depot, Ky., July 29.

Disappointment, ailment, or even weather depression; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper—glumness, touchiness, discontent, irritability—do we not know how catching these are?—Frances Ridley Havergal.

CANGEA is permanently cured by our new Germanic Treatment. Most even in old and neglected cases. Write for free booklet. 639 N. Illinois St. Indianapolis, Ind. **GERMANIC CANGEA CURE.** Dr. W. V. Harvey

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 1.

CATTLE.

Choice to prime ship. steers	\$4 50	4 75
Medium to good ship. steers	4 25	4 50
Choice butcher steers	4 25	4 40
Medium to good butchers	3 75	4 25
Com. to medium butchers	3 25	3 75
Canners	1 25	2 00
Good to choice feeders	3 50	4 00
Common to med. feeders	3 75	3 90
Good to extra stock steers	3 50	3 85
Common to med. stock steers	3 00	3 40
Good to choice stock heifers	3 00	3 30
Com. to med. stock heifers	2 75	3 00
Plain light mixed stockers	2 00	2 75
Good to ch. hologna bulls	3 25	3 40
Medium to good bulls	2 75	3 00
Choice veal calves	5 00	5 50
Common to med. calves	4 00	5 00
Choice to fancy milk cows	25 00	40 00
Med. to good milk cows	25 00	30 00
Plain to com. milk cows	18 00	20 00

HOGS.

Choice pack. and butch.	5 35
Medium packers	5 25
Choice light soppers	5 00
Choice pigs	5 00

Good pigs 4 50
Roughs 4 25

SHEEP AND LAMBS.

Good to ex. shipping 2 25
Fair to good 2 00
Common to medium 1 75
Bucks 2 00
Extra shipping lambs 2 50
Best butcher lambs 2 00
Common tail end lambs 1 50

LEAF TOBACCO.

Following is report of sales for and year ending Aug. 1, 1903.

Week	1903	1902
Jan. 1 to date	1,300	1,200
Year 1903	1,300	1,200
Year 1902	1,200	1,100
Year 1900	1,300	1,200

COMPARISONS WITH PREVIOUS YEARS' SALES.

Total sales of new crop to date: 81,820; 1902, 104,189; 1901, 100,000. Sales of new crop to date respectively: 1903, 68,139; 1902, 61,901; 1901, 103,706.

REJECTIONS.

Rejections this week, 1903, 231; 589; 1901, 241.

Percentage of rejections to total sales: 1903, 19; 1902, 23; 1901, 23. Rejections Jan. 1 to date: 1903, 273; 1902, 24,013; 1901, 21,000.

RECEIPTS.

Receipts this week, 1903, 2,074; 2,831; 1901, 1,800.

Receipts Jan. 1 to date, 1903, 69,000; 1902, 89,339; 1901, 93,882.

BURLY—1903 CROP.

Trunk	\$3 50	4 00	\$5 00
Trunk, sound	4 25	4 75	4 50
Common lugs	4 75	5 25	5 00
Good lugs	6 50	8 00	10 00
Com. lf, shrt.	5 50	6 75	6 50
Com. leaf	7 00	8 00	7 50
Med. leaf	8 50	10 50	9 50
Good leaf	10 50	12 50	11 50
Fine & Sel.	13 00	15 75	15 00

DARK—1903 CROP.

Good lugs	\$4 25
Common leaf, short	4 00
Medium leaf	4 50
Choice leaf	5 00
Fine and selections	5 50

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