

WESTERN RECORDER

Faith, Hope and Love, these three.

1903 YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 27, 1903

NUMBER 39.

Published Weekly by THE BAPTIST BOOK CO. (Incorporated) 1000 Broadway St., Louisville, Ky. (Opposite) **ANNOUNCEMENT** **ANNOUNCEMENT** **ANNOUNCEMENT**

TERMS.—Subscription, \$2.00; after three months, \$3.00. Single copies, 5 cents. Payment in advance. If not paid by the date on the address label, if proper notice has not been given within two or three months, notify this office at once.

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Every one needs a moral and spiritual backbone as much as he does a physical one. But he must not forget that the backbone is to enable him to stand upright, and that it is not a club with which to strike others.

Time has progressed. Time was when men were chosen as Presidents of Universities and had proved themselves able and who also had shown administrative ability. Now those are chosen who have the art to win money into men's pockets. Time was when there were men who could teach scholars to think and to reason accurately. Time is when those are most valued as professors who can say the things, especially about sacred things, and thus get a large amount of money for the University.

In the interior, in speaking of Presbyterian schools, speaks words it will be well for Baptists to remember: "Decrease of money for the ministry, increase of accumulation of educated thought have been which have convinced most Christian men, in the abstract at least, that the church must maintain institutions which shall perpetually link learning and piety." We hope the glad day will come when every Baptist child is educated in a Baptist school.

The *Journal and Messenger* says: "There are a few men among us who are exercised because of what seems to be a lack of governing headship in the Baptist denomination." That happened in the fourth century, when the pastor at Rome became "bishop" and the Pope. Are we to go the same way in the twentieth century?

The efforts of the evolutionists to find their ancestors are continually meeting with failure. It was loudly proclaimed that man descended from the ape. And then there came along a scientist who proved so conclusively that human foot could not have been developed from the posterior hand of the ape, that evolutionists surrendered that ancestor. The lemurs were then turned to, but they have been proved to be less like men than the apes.

The religious census which the Daily News is taking has thoroughly stirred the Dean of Norwich, in England. He said it was "a dangerous thing" that in England there were millions of people who never crossed the threshold of a house of worship. He could not understand how the grim fact was not met and dealt with till England became the center of a vital Christian

Other Martyrs of the Faith.

BY JOHN T. CHRISTIAN.

The Commission which was appointed by Henry VIII., in October 1538, with Thomas Cramer as President, was not idle. Proceedings were at once had against the Baptists. On November 22, John Nycolson, of Lambert, was burned at Smithfield. There have always been Baptists in that neighborhood. It is the location of Spurgeon's church. On the same day two Flemings, and the wife of one of them, were condemned to death. These were all Baptists. (See Letter of John Husee to Lord Lisle, November 23, 1538. Gairdner, Letters of Henry VIII., vol. 13, Pt. II., p. 374 (899).)

On this same day Henry VIII. as supreme head in earth under God of the Church of England, ordered all strangers who have "lately rebaptized themselves, and who deny that the sacrament of the Altar is the very body of our Lord, and hold and teach other pestilent heresies, to leave the realm in twelve days, whether they have recanted or not, under pain of death. Persons belonging to these sects are forbidden to enter the kingdom; the king's subjects are forbidden to hold such heresies, and all persons are to assist in ascertaining the guilty." (Wilkins, vol. 3, p. 779.)

This was a quick way of disposing of heresies. The strangers who had "lately rebaptized themselves" did not depart from the realm. Although some of their number were dying at the stake they did not appear to be greatly frightened.

On the 24th of November four Anabaptists, three men and one woman, all Dutch, bare faggots at Paulus Crosses the same day.

"The 29th of November a man and a woman, Dutch Anabaptists, were burned in Smithfield." (Stowe, Annals. British Museum, 807, c. 30.)

These Baptists died with the greatest fortitude. Of them Latimer says: "The Anabaptists that were burnt here in divers towns in England (as I have heard of credible men, I saw them not myself) went to their death, even intrepide, as ye will say, without any fear in the world, cheerfully: 'Well, let them go.'" (Hugh Latimer, Sermons, vol. 1, pp. 143, 144.) It will be well if we can bear our part as bravely.

Crosby, after mentioning some of the Baptists who were burnt in 1538, calls attention to the fact that there were foreign Baptists in England three years before, in 1535. "But besides this," he continues, "we have mentioned instances of much longer standing, as that of Waldenses, which faith, that the Lollards, who were Wiclif's followers in Scotland, and some in the bishop of Norwich's diocese, did hold, that the children of Believers are not to be formally baptized, and that they judge it unprofitable to give children ecclesiastical baptism; saying, that they were sufficiently clean and holy, because they were born of holy and christian parents. Agreeable to this, is the account which Mr. Fox gives of some faithful christians, who were burnt at Norwich about the year 1428. For he says, though he endeavours to excuse them therein, that they say, that infants be sufficiently baptized, if their parents be baptized before them; that christians people be sufficiently baptized in the blood of Christ, and need no water; that the sacrament of baptism used in the church by water, is but a light matter, and small effect.

"There were about 120 of this opinion; three whereof were burnt alive. These were martyrs of the Anabaptist opinion in England, above one hundred years before Mr. Fuller's date of their beginning." (Crosby, History English Baptists, vol. 1, p. 40.) Crosby thus declares there were Baptists in England in 1428.

There was nothing against the character of these Baptists who were burned. The only charge was that they were Anabaptists. "Their morality was rigid, their exterior simple; they disdained riches, or affected to do so; and their austere demeanor impressed the multitude with reverence at the same time that their doctrine seduced them." (J. G. Hess, Life of Zuingle, p. 121.)

The King continued after the burning of the Baptists active in prosecuting them. In December he sent a letter to all the justices in England, in which, after many other things they were earnestly pressed to take care, that all of the injunctions, laws, and proclamations, against Sacramentarians and Anabaptists, be duly executed. This letter may be seen at large in Burnet.

Proceeding thus against the Baptists the King met with high favor in the church party. There is still preserved "A Declaration of the Faith and a Justification of the Proceedings of King Henry VIII. in matters of Religion." The date of this document is 1539. That Declaration says: "Englishmen detest the Anabaptists, 'Sacramentarians,' and all other heretical errors, and with great reverence do solemnize baptisms, the sacrament of the blessed body and blood of Christ, and other sacraments and sacramentals, as they have done in times past, with all the laudable ceremonies, and daily masses; and do the other service of God in their churches, as honourably and devoutly, paye their tythes and offerings truly, as ever they did, and as any men do, in any part of Christendome; and besides that, preachers do more often preach and declare the Gospell and true doctrine of Christ, moving the people to the glory of God, to charity, to hope, to lively faith, and to good works, more than ever they did before." (Collier, Ecclesiastical History of Great Britain, vol. 9, p. 163.) An apology like this for the King shows the profound sympathy that must have existed among the people toward the Baptists, and again calls attention to their numbers.

The more the Baptists were persecuted, the more numerous and troublesome they became. The English ministers in their wrath against Romanism had burned the bones of Becket. The authorities thought it would be more to the purpose to burn the Anabaptists who were living. This sentiment is expressed in a letter which Wyatt wrote to Cromwell, January 2, 1539. He says: "I wish I could persuade these preachers to preach his Grace's grace proceedings against the Sacramentarians and Anabaptists (as you write) as they do the burning of the bishops 'Becket' bones." (Harleian MSS. vol. 282 f. British Museum.)

Reference has already been made to the letter which the Landgrave of Hesse wrote to Henry VIII. asking him to put to death the Anabaptists. The King appointed Christopher Mont to be the bearer of the reply to the Landgrave of Hesse and Duke in response to the one which had been written to the King. It bears date January 26, 1539. He desires to thank them "for their letters concerning the detestable act of the Anabaptists, although his Highness had already by his

laws condemned such leaders of that faction as could be apprehended and had banished the rest by proclamation." (Gairdner, Letters of the Reign of Henry VIII., vol. 14, Pt. I, p. 40, 103.) Only the leaders, the King said, had been arrested and yet hundreds of Baptists were in jail. A few foreign Baptists had been put to death, but the prisons were full of native born citizens. What to do with these persons was a sore problem.

The obstinacy and persistence of the Baptists was a constant source of annoyance to the King and his ministers. The correspondence of the times is full of it. For example Sidrac Lambert writes to Cromwell, February 25, 1539, as follows: "Cromwell will beware of enemies of the gospel pretending to be his friends. Wishes that he could see a book written in Latin against the Anabaptists which he sent last summer to the King. Wishes to know if the King received it." (Calligula MSS. E. 179. British Museum.)

There must be a wholesale murder or a square buck down on the part of the King. We shall see the course he pursued.

Chicago, Ill.

SINKING TO SAVE.—God's kind intention is to let His goodness lead us to repentance. But it often happens that a sharper call must bring us back to Him. That sorrow comes, shame, defeat and trial. All these are no less a part of his goodness.

A shipowner in New York in conversation with a friend who had recently enjoyed a voyage on one of his vessels surprised him by telling him that the fine ship whose praises he was uttering had once been under water. Some seven years ago, the ship was at her dock in the East River, waiting to have a quantity of ballast taken out of her hold before taking a cargo. Early one morning smoke was seen issuing from the hatchways, and an examination showed that in some unexplained way a fire had started and had just reached a compartment in which a quantity of hay was stored. The hay caught fire quickly and the flames shot up a great height. The river fire department was quickly on the scene and deluged the ship with water. The scuttles were opened, too, and in a short time the ship went to the bottom. The owners and the fire department agreed that the best hope of saving her was to sink her. She was not badly injured, and the work of raising her at once begun. In a few weeks she was again afloat, thoroughly repaired and newly painted. She proved a staunch vessel and had since done good service. Ordinarily no greater calamity can happen to a ship than to be sunk, but in this case it preserved her for future usefulness. If the owners had refused to have her sunk the fire would probably have consumed her. It is so with some lives. When the fires of avarice and lust and passion are consuming the soul, there is nothing that can save it but some great calamity that submerges it, from which by Christ's power it rises regenerated.

The memory must be cultivated, or the progress will be slow indeed. We dare not forget all his benefits. We cannot forget any of his benefits without being so much the poorer. The more we forget the more we lose in power and enthusiasm. Every man has in the yesterday of his life some sacred spot at which he can rekindle his faith and gratitude, if only he revisits it.—J. E. McFadyen.

The Ethics of Controversy.

BY EDWARD H. POLLARD.

A young preacher, follower of Alexander Campbell, when taken to task for being too fond of religious dispute, quoted in his own justification the words of Scripture, "Without controversy, great is the mystery of godliness." The error in the exegesis apart—controversy has undoubtedly had its place in the progress of truth. It is not given to any one man to see all sides of any truth. Infallibility is a privilege claimed by but few and enjoyed by none. Only when the light is turned on from every point of view does the object stand out in its proper proportions and right perspective. Attrition of mind with mind wears off rough exercises. Then it is possible to get closer to the solid substance of truth. Just as no one race or nation has developed a high civilization without contact, and even friction, with others, so to no one mind has been given the privilege of working out, uncorrected by other minds, any great doctrine or system of truth. Debate, therefore, has its rightful place in the practical search for truth.

To find out this rightful place; to know how to use and not abuse this serviceable instrument, gives rise to the question, What is the ethics of controversy? Since to-day, the arena of debate is shifted so largely from the forum and the hustings to the printed columns of our periodicals, we shall have in mind chiefly newspaper controversy. The "Forum" and the "Arena" are to-day newspapers. Ethics has to do with conduct, obligations, rights. Christian ethics must consider these from the central Christian motive, that of love. How ought one, then, to conduct himself in controversy? We must answer this question first as respects the truth; then as to one's opponent and one's self, and finally as regards the third person, which in case of newspaper controversy is the gentle reader.

There are obligations which every man owes to the truth. He must love it. He must love it for its own sake, for its Maker's sake. He should be more concerned to have the truth prevail than to win in argument. His purpose primarily is not to corner his opponent, but to establish the truth. The Great God in controversy is making "the worst appear the better reason." Milton was right in representing this false art as Satanic. To use sophistry knowingly is immoral. Juggling with words is a species of legerdemain to which no one should stoop when the truth is at stake. Lord Bacon said he pronounced the "master of English ambiguity," but no honest debater should make use of words nor arguments for the purpose of obscuring the truth; or, like the cuttle-fish, eject his ink into the waters of controversy in order that by a policy of obscurity he may escape from his pursuer. This may be self-protection, but at the expense of the truth. It is not one's duty to obscure, but to enlighten. In dealing with so precious a commodity as truth one should realize the grave responsibility—lest he fall under the condemnation of him who "changed light into darkness—and was hurried into a sea of boiling pitch." It is a serious business. For this reason, one ought at the very beginning to see and to admit what is true in the opponent's position, and then throughout be true to truth! The tactics often adopted of drawing the opponent away upon some side issue, or into some by-path of debate and vanquishing him there, may be war, but it is not glorious in a discussion where presumably the purpose is to arrive at the truth.

There are obligations to the man behind the opposing gun. He deserves fair treatment. A certain effort to get in sympathy with him will usually bring you nearer to his point of view, which you should understand, even though it be a wrong view-point. Deliberately to mistake an opponent's position is wicked; to mistake it from a lack of care in discovering, or in presenting it, is criminal carelessness. You must be fair and honest with him. In fact, not a single gun should be fired from either side until opponents understand each other, the position of each, the meaning of terms used, etc. If this were allowed to, many a debate might be avoided. More than this, one's primary obligation toward an opponent in error is not to "corner" him, nor to crush him, but to convince and, if possible, to win him to the truth. For this reason, bitterness is never justifiable. If a man be personally worthy of such notice as a joint debate implies, he is worthy of gentle treatment. If he should show himself unworthy of this, the controversy should cease before the time for abuse and bitterness arrives. Irony, and even ridicule, may sometimes be legitimate weapons, but they should al-

ways be used with discrimination and care. Here a judicious separation of the man from his opinions is necessary. One's position, or opinion, may be shown to be ridiculous by being reduced to logical absurdity, but personal ridicule is hardly to be justified. *Argumentum ad hominem* is often legitimate, but should not be abused; it is the lowest order of argument; by its nature it never proves anything except, possibly, the opponent's inconsistency. *Sarcasm* (which comes from two Greek words meaning to tear the flesh), is not an edifying method of debate, and should be avoided. This never convinces nor wins. In civilized warfare, Christianity has long since banished the poisoned arrow—except, perhaps, in religious controversy.

And then an open mind toward the opponent's arguments is obligatory, for he has a right to win you, if he can. You have no right to put yourself out of the sphere of his legitimate influence.

The duty to one's self, when in debate, is of great moment. The first duty here is love of truth. This will manifest the highest order of self-love. One again owes it to himself to be open-minded. It is not personal safety or personal conquest that should be uppermost. Here it is far better to be right than victor. To forget this, either in the subject-matter or in the method of argument, does gross violence to one's moral nature. Butler, in his *Hudibras*, says of one—

"On either hand he could dispute,
"Refute, change hands and still confute."

Fondness for mental gymnastics has led many a man into a habit of mental dishonesty, which has ended in punitive obliquity. This is often unconquerable. Intellectual dishonesty is as wicked as any other sort of dishonesty; and when it has by habit become a part of one's mental and moral constitution, it is a calamity beyond expression; for one may thus become constitutionally unable to see the truth, even when he would.

It is not always easy for the disputant to know when he is vanquished in the argument. But one owes it to himself to find out, and to quit. One only makes himself ridiculous when he becomes like the knight in the satire—

"Who fighting fell, and falling fought,
"And when he was down he rolled about!"

Finally, in newspaper controversies the reader has some rights that contestants should respect. His time and patience are worth something. True, he need not read what is written if he has no desire to, but the controversialist is not to torture him by dragging an unprofitable debate in weary length before his eyes. The disputant also owes it to the reader to enlighten him by the discussion. The debate must be accomplishing something, moving on to some point; not just "beating the bushes," or simply thrashing an opponent before his eyes. The reader should never be overlooked. Show to him, as well as to the opponent, the truth, or else let the debate be by private correspondence. The public has no concern in what cannot be understood, or in what is not edifying.

On the other hand, a debater should not "play to the galleries." His prime concern is to set forth the truth as he sees it, or exposing the error as he detects it. There is too much newspaper demagoguery on the part of disputants which leads them, to care more for the approval of "the groundlings," the laugh of the light and frivolous, who enjoy the clever bit or the artful sally—but the judicious grieve!

Let us remember, in conclusion, that controversy is not the highest order of literature; it is seldom the most effective method of presenting the truth. It is sometimes necessary and often altogether justifiable. But just as a militarism gradually gives way to industrialism in the development of human society, so controversy in the sphere of intellect must yield more and more, and is yielding, to a more constructive method of advancing truth in the world. Religious polemics, as a pursuit, are almost dead in the more advanced and successful religious communities. The scientists, too, still have heated discussions among themselves, and often with much unscientific acerbity; but one and all are discovering by experience that controversy is the abnormal, rather than the normal, method of establishing truth.

Georgetown, Kentucky.

It is Christ who will come in the clouds of heaven. We must all appear before the judgment seat of Christ. This, to the believer, is the most delightful consideration—my Redeemer is my Judge!—Harvey.

A Questionable Dispatch.

How Do We Stand Before God?

BY E. HOWARD LOGGETT.

It always seems ungracious to criticize any act on the face of it is generous. And yet at times duty demands such criticism. The interests involved are so great that sentiment, however grateful in itself, should not be allowed to stand in the way of their defense. Such an occasion arises in the opinion of this writer in connection with the message of condolence sent by President Roosevelt to the papal authorities at Rome on his receipt of the news of the death of Leo XIII. According to the newspapers, "The State Department upon learning of the death of the Pope sent the following cablegram: The President desires me," etc. This message of condolence was signed by John Hay, our Secretary of State, and was sent to Cardinal Rampolla, the Secretary of State for the papal church. It was, therefore, an official communication from one government to another, however it may have been intended, and however little it may have been thought of in this light at the time.

Now then there could be no possible objection to the President sending his condolences as an individual. But the dispatch in question can be looked on aside from its expression of sympathy in only one of two lights: it is a communication to a quasi government with which we have no diplomatic relations, or it is to a religious organization with which as such our government can have no dealings. If it is the former, then an affront is offered—though not intended—to the Italian kingdom, the only recognized temporal government in Rome, and if the latter position is assumed, then due regard is not paid to the genius of our institutions and the spirit of our people.

But what of it, anyway? Why grumble at an expression of sympathy, let the form be what it may? Questions these asked well if there were nothing more than an expression of sympathy which all feel. But we do not well to forget the institution with which we are dealing. It is with the Roman Catholic church. It is an institution that wherever it is planted seeks the supremacy. By means whose employment it understands above all others, but their adjustment to existing conditions, by their use in any way promising the end sought it pursues this idea of supremacy. It is bound to do it. It can do no other. But what does this supremacy mean? What would it mean for us could it be established? To help us to a realization, let us remember that to even liberal Leo XIII., as expressed in his encyclicals, heretics are Protestants, and liberty of conscience is an error to be eradicated. Let the low countries of William of Orange bear witness or the victims of St. Bartholomew. What would that supremacy mean? What would it mean but the Catholicizing of our public schools, the suppression of the free circulation of the Scriptures and general religious literature, the abolition of our Protestant forms of worship, and the ultimate subversion of our free institutions. If it would not mean that, then Rome is not the Rome her every movement and declaration proclaims her to be.

It is because of these things, and not because we are not sympathetic or are narrow and bigoted that we venture to utter this word of earnest dissent. The Roman hierarchy, like the Russian foreign office, never sleeps. Every step, whether false or intended, which will contribute to the desired supremacy is noted and wrought into its proper place. This dispatch differing materially from the notes sent by the English King and the German Emperor, will not be forgotten. It has carried pleasure to the conclaves of cardinals beyond that which they have expressed, though they may not see the ultimate service it may render. It is because of these things that we deprecate the form of this note, however kindly the intentions of our President may have been. It sets a precedent whose existence may some time prove embarrassing, and whose consequences may be more far-reaching than we think.—Baptist Commonwealth.

There is a pass in Scotland, called Glencoe, which supplies a beautiful illustration of what Heaven will be to the man who comes to Christ. The road through Glencoe carries the traveller up a long and steep ascent, with many a winding and many a little turning in its course. But when the top of the pass is reached, a stone is seen by the wayside, with these simple words engraved on it, "Rest and be thankful." Reader, these words describe the feeling with which every one who comes to Christ will at length enter Heaven. The summit of the narrow way will be won. We shall cease from our wearying journey, and sit down in the Kingdom of God.—Rev. J. C. Eyle.

Let us take God's Word and consider His "The Lord knoweth the thought of man," fully realize this? "The Lord searcheth all the mind." Are we ever ready to reveal our thoughts? "For God shall bring every work into judgment with every secret thing, whether it be good or evil." "The Word of God is a discerner of thoughts and intents of the heart." Are the intentions of our hearts acceptable to Him? To guard our thoughts that are discerned by Father with as much care as we do our own that is hard of men? "For the Lord searcheth, for man looketh on the outward appearance, but the Lord looketh on the heart," not then our thoughts and the desires of hearts—that we should strive to direct in ways?"

We can scarcely comprehend what a blessing God has bestowed upon us in the gift of thought. Think of its magnificent foundation of all that is grand, good or beautiful. Our thoughts God would lead us into higher life. If our thoughts were to be formed by the inspired Word of God to life. By the expression of our thoughts we unfold the power and love in God's Word and live with such thoughts within that we are filled with joy and gladness, and know that God is ever near. Should we not guard thoughts and keep them in accord with Word, "Bringing every thought into captivity for 'all things are naked and open unto the eye of Him with whom we have to do.'" Let us on whatsoever is true, just and pure?

Are we not apt to look upon our thoughts the one gift to which we have exclusive? Do we not let them wander at will during idle or leisure moments, wandering into false wrong, wasting this rich gift of God? Do we consider that our thoughts are ever of God? Should each one turn from the thought and direct and meditate men's message of the Lord, what a change wrought. As good seed brings good fruit, so thoughts good life and acts. With what foolish thoughts, what can result? Is it then within our power, with God's help to our thoughts in ways acceptable to Him? Are we not as our thoughts make us? "No, he thinketh in his heart so is he." "No, he can be withholden from Thee." How do we before God this day? How shall we appear Christ with the silent thoughts of revealed!—New York Observer.

I WILL testify that within my personal attention no heterodoxy permanently thrives. Magic lanterns "have their day and come to naught." They are toys for a season only. Odd, eccentric doctrines, fads, megrims, and all of intellectual curiosities may flourish a time, but "having no deepness of earth, they wither away." False doctrine, however dully accepted, hardly ever pays its own way; a startling heterodoxy intended to bring intellectual renaissance has had its light by some sordid gas company, callously lit to modern speculation and the artistic movement. Account for it as we may, it is the pel, old and undefiled, that alone can wear and tear of time, and grow younger with waning years. In the last thirty-three years have seen enough dead theories, exploded mares and discarded hypotheses to make sized cemetery. They have gone the way of the earth. They flamboyantly entered the scene as an amateur military band, and came way out of it as a squad of consumptive. Whenever a preacher has a new and original theory in religion, I know that the first his coffin has been driven and clinked—Parker.

The vice of envy is not only a dangerous also a mean vice, for it is always a mark of inferiority. It may provoke combat will be fruitful of wrong to others, and cause misery to the man who feels it. It is but the less fruitful of wrong and more as is often the case with evil motives, is some high-sounding alias. The truth is that one of us has in him certain passions, stings, which, if they gain the upper hand, would mean that the wild beast is uppermost in him.—Theodore Roosevelt.

When answering advertisements, please the Western Recorder.

Christ's Idea of Greatness.

BY REV. GILBERT DOBBS.

There should be going far astray were we to suppose that the apostles themselves were free from the conditions common to the flesh. Some of them, ambitious, some were jealous, some were envious, some were skeptical, some were contentious. ... So Jesus called a little child to him, and set him in the midst of them and said: "Verily I say unto you, except ye be converted and become as little children ye shall not enter the kingdom of heaven."

What the world needs to-day, and what the church lacks, is earnest personal consecration. There is danger that in creating so many societies for the relief of suffering, that we will shift the burden from our own shoulders upon theirs.

Why, man, he doth bestride the narrow world like a Colossus, and we petty men walk under his huge legs and peep about to find ourselves dishonorable grave.

The greatness, is not found in genius, however brilliant, nor in wealth, however fabulous, nor in learning, however lofty, nor in power, however imperial.

And from the time he entered upon his earthly mission, until he ascended into heaven again, his prayer, his life were devoted to the service of humanity.

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What the world needs to-day, and what the church lacks, is earnest personal consecration. There is danger that in creating so many societies for the relief of suffering, that we will shift the burden from our own shoulders upon theirs.

Oh, the Cross, the Cross! How it shines against the world's black, self-seeking sky, the symbol of self-sacrificing devotion!

It is the indomitable will, pointing to that path-way that shineth more and more, even unto the perfect day. It is an ensign of victory, that floats over that heaven-born army, who have heard their Captain's call.

There is extant a Japanese legend to the effect that one of the ancient mist-makers and a celebrated bell-founder to enter for him a bell, whose tones should surpass in sweetness and power all other bells.

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The Remorse of Pilate.

BY REV. ARTHUR JENKINSON.

A legend of the Middle Ages—familiar to all acquainted with the writings of Sir Walter Scott—tells how Pontius Pilate, after many wanderings, at length turned towards his life in Rome to Lake Lucerne.

The legend has nothing more to do with the one which is uniform tradition that the Roman Procurator did end his life among the wilds of Switzerland; but taken in connection with a careful study of the Gospel narrative of our Lord's crucifixion, it does become one of those touches that throw a revealing light upon the character of Pilate.

I am not going to excuse Pilate. It is difficult even to be just to one who, finding Jesus to be innocent, yet gave the consent of a judge to His crucifixion.

The essential points of Pilate's life and character are disclosed in the Gospel history. He was a typical man of his age, and that age in many respects bore a striking resemblance to our own.

Pilate's life was a life of materialism, of wealth, of unscrupulousness. The old sources of inspiration were dried up. The world had tried all philosophies and turned away dissatisfied.

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when to do right became difficult. You see him in the Gospel story at once imperious and timorous, sarcastic and cautious. He doubts everything, distrusts everything, despairs everything.

Such was the man who was confronted in the dim dawn of the morning of the Crucifixion by a crowd of fierce, vindictive Jewish priests and scribes.

For though he seerns those men, he is more than half afraid of them. Already they had come into collision and he had had to yield.

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stool, watching his manifest embarrassment with fierce, malignant eyes. They knew his weakness—knew exactly where to thrust the knife.

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Sunday-School Lessons

SUNDAY, SEPT. 6.

DEATH OF SAUL AND JONATHAN.

1 Sam. 31:1-13.

Motto Text—"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

Four or five years have passed since our last lesson. Saul's repenting lasted but a short time, and he was again pursuing David. And David's faith in God's sovereignty failed, and with it, of course, his courage, his honor, his love for God's people. He joined himself and his six hundred warriors to the worst enemies of Israel, doing thus on a large scale what Benedict Arnold afterwards did. He marched with his men in the army of the Philistines, and had it not been for the contempt of their lords for such a renegade and their refusal to believe that a man who was willing to fight against his own people could be true to any one, David would have been compelled either to fight against Israel, or to have been guilty of treachery against Achish on the field of battle. His whole course in this thing was base and cowardly, and the Bible does not justify nor excuse nor palliate it. God in his mercy saved David from the crowning act of infamy by sending him away from the battlefield.

"Now the Philistines fought against Israel." They had come further north than usual to the great plain of Esdraelon, where it is thought they hoped to get control of the route of the caravans to Egypt. They were camped at Shunem, the very spot where Gideon and his three hundred men won their great victory. Saul's army was southeast of them on the slopes of Mount Gilboa. This plain was also the scene of David's great victory. Twice under their judges Israel had won great battles against tremendous odds on this very spot. Now they come again to fight here with the king whom they had chosen for the express reason that he should lead their armies to victory.

"And the men of Israel fled before the Philistines, and fell down slain in Mount Gilboa." The army of Israel seems to have been very badly placed from a military point of view. Their line of retreat led over Gilboa. The Israelites seem to have fled in a panic, those who still maintained order rallying around Saul and his sons. They retreated fighting as they went. Jonathan and Abinadab and Melchishun were killed; one young son was not in the battle.

The death of Jonathan is worthy more than a passing notice. He was so brave, so true, so kindly and loving, so wise in the most difficult positions, so altogether noble. From what we are told of him, he was very far superior to David in moral character and in unwavering trust in God. His faith never faltered—he never fled to Achish and offered his services to the Philistines to fight against Israel. There is no stain on the purity of his young manhood. And yet he died fighting vainly to save his father and his country on the mountain of Gilboa, and David lived to long

Difficult Digestion

That is dyspepsia. It makes life miserable. Its sufferers eat not because they want to, but simply because they must. They know they are irritable and fretful; but they cannot be otherwise.

They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fulness, headaches, heartburns and what not.

The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

Hood's Pills are the best cathartic.

years of glory and power: That Saul richly deserved defeat and death, we all feel—but the noble Jonathan! We can only say, as he would surely have said, "It is the Lord, let him do as seemeth him good." "He doeth his will among the armies of heaven and the inhabitants of earth, and none can stay his hand and say unto him, what doest thou?" Kihali the thing formed say unto him that formed it, why hast thou made me thus?"

Yet is there a Christian who, if given his choice, would not prefer Jonathan's death to David's life? He died fighting bravely for his country, left behind him an unstained name, and took with him to glory a noble and unflinching faith in God. David lived to power and glory and great wealth, but to fall into terrible sin which has given the enemies of the Lord in all ages great occasion to blaspheme; to die at last old, feeble and suffering after years of awful punishment for his great sin—punishment which brought death and infamy among his children and the keenest anguish to his great loving heart. Who would not have preferred to die with Jonathan than to have lived to weep tears of blood over the bier of Absalom?

"The battle went sore against Saul"—against him personally. The chief attack of the enemy was upon him and his sons, and they had already fallen. Though wounded, he maintained the fight for some time longer, hoping, no doubt, to be killed by the enemy. But at last the archers were pressing so closely upon him, he saw he was in danger of being captured, and therefore said to his armor-bearer, "Draw thy sword and thrust me through." The nations in those days were given to torturing prisoners, and it is evident this is what Saul, dreaded. For the manner in which he was killed would make no difference in their getting possession of his dead body. "But his armor-bearer could not, for he was sore afraid."—It was his duty to protect the king's life, and no punishment would be considered too severe for him had he taken it. In fact, after Saul had committed suicide by fixing the hilt of a sword in the ground and falling upon it, he was afraid to live and killed himself also.

"So Saul died"—the first suicide of whom we read in Scripture, as Judas was the last. A noble couple truly, whose example so many fools in this day are found to imitate.

"All his men"—means all his personal attendants, no doubt, who fought round their master to the last. When the people in the adjacent country saw the thoroughness of the defeat, they left their cities and fled in a panic. And well they might—for capture meant either death or being carried off as slaves, as well as the destruction of their property. This verse is a parenthesis telling the narrative that after the results of the battle. The narrative then goes back to the

scene of Saul's death. "And it came to pass on the morrow."—Their putting off stripping the slain until the next day shows that Saul, and those with him, had maintained the fight until late in the evening. "And they cut off his head"—as proof of their victory and his death. After it was sent round to the cities it was fastened in the temple of Dagon at Ashdod (1 Chron. 10:10). Ashtaroth was their-goddess. It was a custom to hang the spoils of their enemies in the temples of their gods as acknowledging them to be the authors of their victory.

"And they fastened his body to the wall of Beth-shan."—Beth-shan was a city which the Canaanites still inhabited, near the battlefield. The bodies of his sons hung there also. "They were hung on the wall that all passers-by might join in exulting over the defeat and disgrace of Israel. Beth-shan is now called Bessan.

Vs. 11, 12 and 13.—Forty years before Saul had saved Jabesh-Gilead when besieged by Nahash. The people had never forgotten the energy, skill and bravery he had displayed in coming to their

rescue, and after so many years they have an opportunity of showing their gratitude. Jabesh-Gilead was a city of Manasse beyond the Jordan, ten miles from Beth-shan, with the river between. They needed to be valiant men to undertake so difficult a march to rescue their king's body from his victorious foes. They went at night in order to surprise the enemy and make sure of securing the bodies. Why they burned the flesh it is hard to say, both the suppositions usually given seeming insufficient. If their object had been to keep the Philistines from recovering the bodies, they would have burned the bones also. If, as Peloubet thinks, the flesh was offensive, it would seem instead of taking the bones and burning the flesh, they would have buried both as quickly as possible under the tree.

How noble Saul appeared when first we met him, in what terrible gloom his life went out. Such is the fate of all human goodness tried by the great dangers of prosperity and power, when unstraitened by the regenerating power of the Holy Spirit.

THE CHRISTIAN'S TREASURES.

BY REV. THEODORE L. CUYLER.

The constant question in the haunts of business men is—Where shall I find a safe investment? Our divine Master anticipated all such questions when He said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed and that He is able to keep that which I have committed to Him against that day." The great Apostle had made Jesus Christ his Trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had laid up nothing that steals could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in brown-stone mansion or in an attic—congratulate himself that what is most precious to him is in the keeping of his Saviour.

The grand old tent-maker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice in order to keep a clean conscience add to our wealth, for they make us "rich towards God." Hoarding money, stealing time from prayer and Bible, reading, nursing popularity, are all wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful Trustee; He keeps His books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and even one

talent will sparkle when a humble mission-school teacher sends her class on the last day and says, "Here am I, Lord, and these children I brought Thee!" When we speak of salvation as by grace and not works, we must not forget other truth that God will give us all according to our works. They will be laid up there. If selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants wealthy millionaires. All that He gave up of worldly self and fame and ease and comfort will stand to his credit up on the and the results of all this self-sacrifice for Jesus have been going on accumulating every year for eighteen centuries, and I can tell what they will amount to when the Judgment comes breaks? People sometimes speak in a pitying tone of "poor sinners with small salaries." Until the treasure-chests are opened up yonder, and see if one will call that hard-earned soul-winner poor. John Brown when in jail comforted himself with the thought that he had "lordships" in those souls who had led to Jesus. What a Christian the old tinker of Bedford was when he comes into full session of his inheritance!

Benjamin Chidlaw is the struggles of his boyhood on the skins of trapped animals, mittens in order to earn a few flings; that log-cabin experient fitted him for his great work as pioneer of Western Bible Schools. I should not wonder if troops of children will salute up in the Father's House. John Elliott the converted leper will be a star in his crown. Son must have already met "treasures" brought home by his mission fields in Burma have just been reading the of our young American hero Mr. R. P. Wilder, announcing conversion of that Brahmin India; his soul was filled with joy for such a convert may be a breach in the wall of heathenism through which others will pass. Who says that investments in foreign missions do not "pay"?

The simple fact is that the investments that do pay last through all eternity are which are made for the sake of Christ and in His service. gains are very steady up. Poor city missionaries and tier preachers and Salvation soldiers and goodly needle-women have their savings bank God's right hand. Those never break. The only in heavenly-treasures is from enlargement. There is no subtraction from within, and no subtraction from without. The more one gnaws there, and the more never breaks in to steal. Impossible to compute what urea every faithful, self-denial Christian maybe storing up for his or her long life-time in God keeps His record on his each good deed of love, of self-denial, each surrender of pride or worldly ambition Jesus' sake, will find sure a brace there. "Follow Me, thou shalt have treasures in heaven," says the Master. My reader, how much real treasure you got?—Evangelist.

A FINE KIDNEY REMEDY
Mr. A. B. Hitchcock, East Manassas (The Gazette), says, "I say of Kidney and Bladder disease that he will direct them to the point where he would. He makes no charge for the favor."

SUBURBANITES

Breakfast on Coffee, a Roll and a Rush for the Train.

The commuter who bolts down a few mouthfuls of food and hurries to catch the train usually catches dyspepsia as well.

The "coffee and roll" road to ill health is not necessary for there is an easy pleasant way to get back to health and shake off all the coffee diseases by shifting to Postum Food Coffee. "For a number of years I was a business woman rising early and swallowing a roll and a cup of coffee just in time to catch a train. A feeling of nausea or palpitation and a continual dullness in the eyes and head invariably followed my coffee breakfasts until one day a good angel in the guise of a woman friend bade me try Postum Food Coffee in place of coffee.

"Always trying to be progressive in my daily life I accepted the advice and the result was I found Postum a delicious clear coffee-colored beverage suited to the stomach and satisfying to the appetite. After using Postum faithfully for a month I was surprised at the result in my health. All symptoms of dyspepsia or nervousness had disappeared and because of this marked benefit I reasoned that if such simple and inexpensive remedy could prove such benefit in my case why was it not my duty to let other sufferers know about Postum. So I began to try to help my friends and I have helped many to shake off sickness by recommending Postum in place of coffee.

"There was one who was a victim of nervous dyspepsia and who craved coffee to such an extent that he invariably drank it in spite of medical advice not to do so and I could not persuade him to change, so I got his wife to give him Postum in the morning for a few days without saying anything to him about it. The result was really wonderful. He did not detect the change but noticed that he got over his indigestion. Then we told him the truth about it and now he takes his Postum regularly and is so far relieved of his nervousness that his physician predicts a speedy cure. He likes the Postum just as well as he used to love the coffee." Name given by Postum Co., Battle Creek, Mich.

HOW SHALL WE HOLD THEM?

W. WILLMAN, FIELD SECRETARY
S. S. BOARD.

One of the most serious conditions confronting the churches in the Sunday School work is that in the absence of the young man we shall hold the young man. A visit to almost any Sunday School will reveal a serious condition in the young men's department. There are some reasons for this condition of affairs.

It is almost any man speak in the Sunday School work, and the whole thought practically is that the Sunday School is a place for children. So it is, just as the preaching of the Gospel is a place for children. But when the entire emphasis is laid on the child side of Sunday School work, can it occur to you to surprise that the young men feel out of place in the Sunday School.

As the example set by the large majority of church members. If the Sunday School be the church, teaching the Bible and teaching the members absent themselves, and do it when they could attend, if they so desired, is it a matter of surprise that the young man who is not a church member should follow an example set for him by people whose actions he might be reasonably expected to follow?

Emphasis needs to be laid on the fact that the Sunday School is a constituency reaching through all ages of human life, and that it is the church doing the work of teaching and Bible study just as it does the work of preaching, missions, etc.

We may never expect to hold the young men so long as we continually emphasize the child side of the Sunday School work alone.

CLARFORK, LOGAN COUNTY ASSOCIATION.

Having been requested, by act of the body, to make a report of the forty-fourth annual meeting of this people, we comply by stating it took place with the Green Ridge church, Logan county, Ky., August 11 and 12, 1903. Though the houses stood near on the grounds, the vast multitude preferred standing in the open air to hear the annual sermon at 10 o'clock on the first day, by Elder T. T. Powell, of Todd county. Text: Isa. 49:21; "These, where had they been?"

The messengers' meeting was held in the Baptist building, while the building tendered by the Presbyterians was used for preaching. All churches presented correspondence but one. Three new churches were received and one dismissed. Some of the larger churches reported unusual religious prosperity and a marked increase in mission funds. Elders J. R. Kennerly and A. P. Moore read the letters.

The Association organized by selecting the officers of last year: Eld. W. M. Hall, moderator; H. E. Nelson, clerk; D. P. Browning, treasurer. A loving spirit attended all the business proceedings, and the messengers (over 40) did not hurry away before adjournment. Indeed, it was said that good order and quietude marked the session throughout.

Some standing committees of last year's appointment failed to report, which opened the way for new selections. We think this was the occasion of omitting that ecclesiastical authority in reference to next meeting.

The Board on Missions reported a successful meeting conducted by the Dorris brothers, and a good colportage work by Bro. J. W. Bodine.

Among the visiting ministers were noticed Elders A. C. Dorris, O. L. Weir, W. H. Smith, E. F. Adams, A. P. Moore, T. M. Jackson, — Hibbits and Jas. Ford. The first named three preached during the session.

Bro. Smith also stood for Liberty Baptist and Western Recorder.

Bro. J. C. Vick, of Bethel College, also attended, looking after the interests of higher education.

This subject, with Temperance, Publications, Orphans' Home and Missions, was discussed at length. A new item elicited a lively interest—the changing the name of the body.

The special committee to whom was referred this subject recommended that since the territory of the Association had been much changed by the withdrawal of churches to form other bodies, and the remaining were mostly in Logan county, the name Logan County take the place of Clear Fork. The recommendation was adopted. It was gratifying that the churches of Todd county made no serious objection but pledged co-operation.

The body adjourned to hold the first meeting of Logan County Association with the church at Bethlehem (Hooper), August 16, 1904. Good ladies furnished abundant of edibles for dinners on the beautiful sward, and the people did ample kindness at their homes.

F. M. WELBORN.

SOME GREAT PREACHERS I HAVE HEARD.

BY REV. JOHN BALCOM SLAW, D.D.
I.—SPURGEON.

It was my privilege to hear Charles Spurgeon three times. These occasions were all in the year 1889, shortly after his partial recovery from a serious illness that had prostrated him for several months and brought premonitions of the attack that came two years later and terminated his life. I went to the Tabernacle, naturally, with high expectations, and under the circumstances nothing but the most extraordinary preaching would have produced anything but an unfavorable impression.

It was extraordinary preaching I heard; not just what I supposed I should hear—no pratical flights or flashes, no rhetorical wonders or surprises, no artifices of style or delivery, such as effective popular speakers are usually in the habit of resorting to—but a simple, practical, conversational, at times homely, mode of talking, that took strong hold upon me and made me feel that I was listening to something that I could hear nowhere else, and that I was not likely to hear again after the eloquent lips of this man were sealed in death. It was its simplicity that made it great, its homeliness that gave it power.

My first visit to the Tabernacle was on a Sabbath morning about the middle of July, the last Sabbath before Mr. Spurgeon's holiday; but even then he had an audience of five thousand people, which was large enough to fill, though not, of course, to crowd, the great auditorium. Mr. Spurgeon entered in a quiet, natural way, and was followed by his board of deacons. The preacher's personal appearance was not prepossessing—quite otherwise, indeed, as I saw him from a seat

near the platform; and his officers looked for all the world like a group of good-natured, well-fed butchers and grocers. His opening invocation thrills my soul even now. It was the evident going forth of his soul to God and, tho' it consisted of nothing but the usual petitions of an opening invocation, it affected me as no other prayer ever did, and on its gentle, outstretched wings seemed to lift that great congregation up into the very presence of God.

Then came a hymn, led by that old-fashioned, creaky-voiced precentor, who set the tones with a fork and started them so wretchedly that not till he had sung half through the first line would a stranger have been able to tell what tune he was trying to sing, had it not been for the congregation, who, used to his voice and repertoire, caught it up instantly and lifted a volume of praise to God like the sound of many waters. Such singing was enough to inspire any speaker, and to bring his audience into sympathy with him at the very start.

Spurgeon's scripture-reading was one of his greatest fortes, and that morning he was at his best. Briefly, interestingly, he transposed the inspired utterances into the language of the present, and applied them to the discrimination, directness, practicality, and force, that made the Book seem fresher and plainer and more pertinent and helpful than one would imagine it could ever be made to appear.

Another hymn, and he began the sermon. His subject was the place and office of the Law in the history of revelation and in the religious experience of the individual Christian.

After the briefest introduction he gave the whole skeleton of his sermon, even down to the minor turns of his thought and the minutest division of his heads, telling his audience in detail just what he proposed to do, and then proceeding to take up the analysis point by point and develop it. Most speakers would have lost the attention of their hearers in giving these outlines, or, having given them successfully, their unfolding of them would have proved tedious and uninteresting; but not so with Mr. Spurgeon. Quite the opposite effect was produced by this, and as from time to time I looked over the sea of faces, not one showed any sign of listlessness or diversion, but all were lifted to the preacher in rapt and reverent attention. I left the church at the conclusion of the sermon with the feeling that God had been speaking to my soul, and that in consequence my soul was rested, elevated, and strengthened. This man's chief source of power was without mistake his knowledge of and his nearness to God.

The next time I heard Mr. Spurgeon was at his mid-week service, early in September of the same year. Fully four thousand people were in attendance at this meeting, and the service did not differ in any wise from the usual service of the Sabbath.

The third occasion was a Sabbath evening service, and this time the Tabernacle was crowded to its utmost capacity. People were sitting in the aisles, upon the steps, and in the pulpit enclosure, standing at the rear of the room and against the window-sills, and sitting every nook and corner of that vast auditorium. There were at least seven thousand people who got within the walls of the Tabernacle that night, and, as might have been expected, Mr.

Spurgeon, inspired by the mass of humanity before him, was in his finest mood. He preached on the vision of the women to the sepulcher of our Lord, and what a sermon it was! Its impression still stays with me and always will. I think of it now, after five years, as being in some respects the greatest sermon I ever heard. It was certainly the greatest in point of magnetic power, spiritual force and practical exposition. Each of these sermons made a stronger impression upon me than the one before had, and seemed to illustrate more fully the genius of this great preacher, and I thought after hearing him the last time that I could understand the devotion which his people had for him and the reason for its ever-deepening intensity.—Treasury.

DEAR RECORDER:

The Recorder for August 20th has my notice of a visit to Muncordville. From there I went to Franklin, but failed to see Pastor Mc-Glothlin, who was in Louisville for medical treatment. As he has had charge of the Franklin church but a short time it is hard to tell just how his pastorate will succeed, but strong hope is entertained. I had a very enjoyable session with Dr. E. N. Dicken and his excellent wife; also with Mrs. Maggie S. Megnier, sister of the sainted Rev. Jno. W. Self, who died last Thursday at Bowling Green. It is rather a coincidence that each of these three persons, as well as the writer of this, may be classed with the Recorder's "Old Guard," because for a long time we have all taken the paper. Bro. Dicken is serving four churches—two country churches in Tennessee and Sulphur Springs and Woodburn churches in Kentucky, all accessible by rail. He speaks encouragingly of his work. Dr. Dicken is one of Kentucky's strongest, soundest and best of men.

Passing through Guthrie, I learned that Pastor J. H. Coleman is highly esteemed by his people, both here and at Sadlersville, Tenn. He serves each of these churches for half time.

My last stopping place was near Hopkinsville, where I preached for the saints of Pastor B. F. Hyde's Concord church, both Saturday and Sunday. This is an excellent country church, and Bro. Hyde has done a good work here. The same failure to comply with Paul's injunction in I. Cor. 15:1-2, however, prevails here that prevails with almost all our churches. Paul says upon every Sabbath day "let every one of you lay by him in store as the Lord hath prospered him." "Every one" does not contribute at all and scarcely any do every Sunday in most of our churches, including Concord. Hence can God's blessings be reasonably expected unless God be obeyed.

The Concord brethren honored me highly. They hospitably entertained me; they replenished my purse and they took over a score of copies of my new booklet—"Man's Importance as a Being." For all this I am thankful.

From here I went to Sinking Fork church and made a Sunday School talk, and sold more booklets, and was well entertained by Bro. H. B. Withers and wife. Bro. W. F. Whittenbraker is the honored pastor. Bro. Withers is serving a poor church in north Christian, which needs and ought to have help from the Mission Board. Bro. C. H. Nash is so entrenched in the hearts of the Hopkinsville saints that he may be

called a fixture there. He has some strong assistants in the persons of such people as the Trices, Andersons and others.

It is hardly necessary to speak of Bethel Female College, as the general public understands how well it has been prospering all along under the management of President Edmund Harrison. The prospect is that the coming year will not fall behind those that are gone.

I was glad to meet Prof. J. O. Ferrell, being rolled in his invalid's vehicle on the streets. He told me his paralyzed side was not improved, but possibly he was otherwise improving. I was glad to God him thoroughly himself mentally and spiritually. Prof. Ferrell has done a great work as teacher of young men. He is one of earth's noble men.

T. E. RICHY.

Princeton, Ky.

TWO GREAT REVIVALS.

On the second Sunday in July we began protracted services at Campbellburg. Your scribe, in his feeble way, did the preaching. The Lord was with us and how He did bless! From start to finish the brethren left their heartiest support and sympathy. Great overflowing crowds flocked to hear the simple story of Jesus told in a simple way. A continued outpouring of God's Spirit was experienced, which continued to increase until a mighty flood tide of blessings just overflowed our very souls. A great work of grace was effected. For two weeks we continued. Twenty-one were received for baptism and eight by letter.

After an absence of two weeks in another meeting, the pastor renewed the efforts, which resulted in five additions. This effort was concluded with a missionary sermon. One hundred dollars were pledged after the sermon for missions. To God be the glory and the praise.

On the 4th Sunday in July our meeting at Sulphur began. Brother Geo. W. Clarke did the preaching. What a feast of good things we did have! What a work of grace the Lord did effect! Twenty souls saved and added to the church. An old church trouble of ten years' standing banished to the four winds. A church revived and united, a pastor happy, a community blessed. Thank you, Brother Clarke; we will give God the glory. G. T. LUMPKIN.

DEAR RECORDER:

The following are a few observations of last year's work within the bounds of Bethel Association.

Of the 232 baptisms reported this year 117 are pupils of our Sunday Schools. A gain of three Sunday Schools is noted, making our present number 32. In officers and teachers we have a gain of fourteen and of pupils 117. The number of pupils gained is coincidentally, the same as the number of pupils baptized. During the year there was contributed to missions \$5,781.44, a gain of \$927.80; \$575.51 of this gain was for Foreign Missions. Two churches, Hopkinsville and Salem, contributed more than four dollars per member to all missions. The association averages \$1.21. There is a distinct gain in feeling for the foreign field. For this work an average was made last year per member of 47 cents; this year it reached 64 cents. May these things be a key note of the work we are entering this year.

FRED WITTENBRAKER.
Hopkinsville, Ky., Aug. 7th.

NOT ALONE

BY S. M. WOODWARD.

I'm not alone, oh happy thought, As onward through the world I go; My Saviour leads me by the hand, And keeps me safe from every foe. He guides my weary steps along The way of truth and righteousness; He hears my cry when e'er I call, And fills my soul with joy and peace. How sweet it is to have a friend So loving, tender, kind and true, Who heeds our call, supplies our want, As we life's journey here pursue. And when the race of life is o'er, And we are done with things below, He'll guide us safely to that land, Where endless joys forever flow. Tangletown, Ky.

Our Pulpit.

TO-DAY.

BY THE LATE REV. C. J. VAUGHAN, D.D.

"To-day if ye will hear his voice, harden not your hearts."—Heb. 4:7. No words are more familiar. In these two chapters (the 3d and 4th) of the Epistle to the Hebrews, it is made the text of a sermon; one of those exhortations founded on Scripture which are characteristic of the Epistle, and which are the authoritative type of preaching in all ages of the church, and in our own. Recall for a moment the 90th Psalm as a whole. The Epistle speaks of it as a Psalm of David; and there is nothing in it at variance with that date and that authorship. It is one of those joyous calls to worship, which are so frequent in the Psalms, and of which the tone has been so much lost, till of late years, in our own Christian assemblies. "O, come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms." All things are His to whom we belong—valleys and hills, sea and dry land—He is the Creator, He is the Proprietor, of each and of all. "O, come, let us worship and fall down, and kneel before the Lord our Maker. For He is the Lord our God, and we are the people of his pasture, and the sheep of his hand."

Is all this less true of Christians than it was true of Israel? Has the Gospel set us further off from God than did the Law? Whose fault but our own is it if we find that a gloom or a bondage to which they were invited with so joyous a summons?

But then these joys have and must have a note in them of sadness. We may miss, we may forfeit, the everlasting rest, of which a promised Canaan, and even a possessed Canaan, could be but a type. "To-day, if ye will hear his voice, harden not your hearts." The Psalm spoke first to an audience alive a thousand years before Christ; we are gathered to hear it eighteen hundred years after Christ; they knew only of a Saviour foreshadowed; we live in the light of a Saviour revealed; still, through all changes, the voice is the same; still, through all times, the danger, the duty, and therefore the warning, is substantially one: "To-day, if ye will hear his voice, harden not your hearts"—lest, a promise being still left, left in perpetuity, of entering into God's rest, any of you, like the Israelites in the wilderness, should be found at last to have come short of it.

Reserving that solemn "To-day" for a closing notice, we have two brief clauses to dwell upon. "If ye will hear his voice." "Harden not your hearts." 1. The word "will" is not in the original. The apostle is not speaking at present of a willingness on the part of man, but of a grace on the part of

God. The exercise of the human will does not come into view till the next clause. This says merely, "If ye hear," or "shall hear," God's voice speaking. It is the recognition of the divine freedom to speak or not to speak. It may be, the apostle says, that God will not speak. He may have no new call, or no new promise or new message of any kind, for you. Only, if He speaks—in other words, if you hear—harden not your hearts, like others before you.

This view of the text seems to add something to its teaching. In the other case it would merely say, if you are willing to listen, listen. If you have the will not to harden your hearts, do not harden them. But there is no temptation and no repetition in the other reading: it says this—if ye hear God's voice, catch it quickly; let it not pass you by; let not sloth, let not cowardice, let not indifference, let not in harden within you that heart which ought to be all tender and supple to the influences of grace.

"If ye should hear God speaking, listen." It is conceivable that God may not speak. We may have wearied Him out by our inattention. He may say, "My Spirit shall no longer strive," "Pharisee is joined to Ishmael: let him alone."

"If ye should hear his voice." This awakens thought, quickens interest, arouses anxiety. What if I should have alleged that voice? What if there should be no word for me from the Lord? Often have I heard without hearing. Often has that voice pleaded, entreated, besought, and there was nothing in me that regarded. Neither hope nor fear, neither love nor dread, neither interest nor appreciation, nor, nor curiosity. What if it should be silent now, by my will or by God's? "If ye hear" says, "which haply, ye may not."

We are aware that there is a voice abroad in the earth, which is always speaking. It speaks in history, speaks in science, speaks in events of the day and of the hour speaks in circumstance, speaks in Providence, speaks in falling hearts, and perplexed counsels, speaks in sorrowful memories and fearful lookings for judgment. The Word of God, in holy Scripture, and in the ministrations of Christ's Church, is never absent: there is no "if" in that speaking; hear it we do all, with the outward ear—speak it always will to a world-wide audience attentive or slumbering.

But the text refers to a voice not thus to be reckoned upon, not thus constant or certain.

No one who looks back upon the years that are past can fail to recall seasons or moments when the voice was dealing with him individually. There have been times most of us when, to use one more of the figures of a book just quoted from, and lately read in the churches, the prophecies of Hosea, "our way has been hedged up with thorns, so that we could not find our paths"; when "we have followed after our wandering loves, and could not overtake them"; when we were sent back (as it were) into the solitariness of the birth and of the burial, and "set in a dry land" till we were almost "asain with thirst." And then the voice has spoken once again in the desolate life; it has "allured us, and brought us into a wilderness" of separate dealing, "and spoken comfortably to us," till even the desert seemed to change into a vineyard around us, and "the valley of Achor has become a door of hope." These experiences come once, come twice, come thrice, in a life-time: they cannot be forecast nor relied upon. This voice speaks not always: to it the peradventure of the text is appropriate, "If ye shall hear it, listen."

2. "Harden not your hearts." The figure is taken from that process of drying and stiffening which is fatal to the free growth of a limb or the further play of a vegetable. The "heart," in Scriptive phrase, is that life-centre, that instrument being, out of which are the issues of thought and action, and

upon the condition of which depend alike the decisions of the will and the habits of the living and moving man. When the heart is hardened, there is an end of all those influences of grace which till then can touch and stir, control and guide, inspire the quickening motive and apply the heavenly impulse.

There are deep as well as sorrowful mysteries. The text of this day lets them alone. It addresses itself to the will, which is the man, and says, "Harden not your heart." If you will not harden it, certainly God will not. "Why will ye die, when He hath no pleasure in it?"

We might have sought far and wide for illustrations of the method of the self-hardening. But the Psalm, and the quotation from it in the Epistle, will assist us in bringing it home. "Harden not your hearts as in the provocation, in the day of temptation in the wilderness." But the original is more graphic, more pictorial. "As in Meribah," it says, "as on the day of Massah in the wilderness." "Meribah" means "provocation," and "Massah" means "temptation." The events at the two places gave them their names. Those two events were severed by a forty years' wandering. The one was shortly before the passage of Jordan; the other was just after the passage of the Red Sea. Yet, strange to say, they were both murmurings. "Wherefore hast thou brought us out of Egypt?" was the cry of the one. "Wherefore has thou brought us unto this evil place?" was the cry of the other. The unthankful heart complains of its mercies, and contrasts the low luxuries of its house of bondage with the wholesome hardship of its march and of its freedom.

These ancient types had an obvious and a solemn application to the Christian of Palestine, when this Epistle to them was written. They were on the very eve of that great catastrophe, Roman armies compassing Jerusalem, which was to bring with it, for them, a final rupture with country and countrymen, under the higher call of Jesus Christ to a city and a citizenship above. But they have an application also to us. Is not this indeed the very thought which is in all of us whenever we are called to sacrifice the present of ease to the future of hope—the sin that besets, the weight that debases, to the irksome demand of duty, or the enterprising summons, upward and onward? What is each separate self-indulgence but a refusal of the march and of the struggle, a murmuring against the discipline and the hard fare of the wilderness, a hankering after the flesh-pots of serfdom, when God has said in Christ, The truth and the true one shall make you free?

"If ye hear, any one of you, the voice speaking—hear it say, "This is not your rest," hear it say, "I am thy salvation—come unto me—abide in me—I will refresh—in me ye shall have peace"—harden not your heart. "If the deceitfulness of sin should say with any of you, "The voice can wait—let it plead outside you till you have taken your fill of that which it cannot tolerate and cannot dwell with—then, when age comes, or sickness, or sorrow, or some shadow cast before of death or eternity, then hearken, then obey"—harden not your heart. If something within you says to you, and it does say, "There may be a thousand pleas for procrastination, and a thousand excuses for doubling—proofs might be stronger, evidences might be more conclusive, of Christianity as a revelation or of Christ as divine—nevertheless there is that in me, as God made me, which wants, which cries out for, which must die hungry and thirsty if it have not, just such a Person as Jesus Christ, and just such a hope as the heaven which He opens"—harden not your heart. That something in the God within—and that other which calls to it is the God above. "If ye hear, harden not your heart."

3. "To-day, if ye shall hear his voice." The Epistle returns again and again to

that word. "To-day" says David, "after so long a time"—after so many centuries between him and the Exodus, between him and the desert—"To-day," to the men of his time. Still there must have been a "rest" open—such is the argument—or why this urgent appeal, why this mention of a rest forfeited by them of old? Canaan, then, Palestine, the sojourn and promised-land of patriarchs, was not the rest. Into that Joshua had led them: why speak still, hundreds of years afterwards—if that was all—of something future, something still on the balance between the having and the losing?"

And "to-day" still, the apostle writes when David is laid on sleep, and Christ Himself is come. If Canaan, if Palestine, was not the fulfillment, assuredly there was no fulfillment between it and this present. "There remaineth a rest"—and it is for "the people of God." It is out of sight; it is above touch or handling; it is there where work is ended; it is there where change is unknown. To-day there—still to-day—harden not your hearts.

What is "to-day?" It is the opposite of two times and two eternities. It is the opposite of yesterday and to-morrow in time—it is the opposite of an immeasurable past, an inconceivable future, in the eternity which God inhabits. "To-day" is at once the dividing line and the meeting point of the two—the barrier between the two finites, and the link between the two infinities.

"To-day if ye will hear his voice" says this to us first—not yesterday. Linger not in the charnal house of memory. Let thy dead past bury its dead. The summer is not over, the harvest is not ended. "I will restore to thee the years that the locust hath eaten." Say not, "It is in vain—I might have been that or that, but I cannot"; true of the things of time, it is false of the soul and of eternity. Thou hast missed, no doubt, many chances of fame and grandeur; earth may have passed thee by, scowled upon thee, trodden thee under foot—but not God, not Jesus Christ, not the Holy Spirit: thou canst still be what thou wilt, in the might which is omnipotent. Not yesterday; no, to-day is the day of grace; "to-day, if ye will hear his voice," shall be the day of salvation.

"But the same "To-day" says this also to—to-morrow. Let nothing be put off which concerns the everlasting; for how knowest thou; O man, that thou shalt see a to-morrow, or see it with thy strength in thee or thy reason?"

"To-day." What a word of reproof and of admonition—of thanksgiving and of hope—of opportunity and of blessing. Is not each To-day the very epitome and abstract of a life? It has its morning and its evening, it has its waking and its falling on sleep, it has its typical birth and death, it has its hours marked out and counted, it has its duties assigned and distributed, it has its alternations of light and shade, it has its worship and its service, its going forth to labor, and its coming back to reckon. Within these twelve or these sixteen hours a life may be lived, a soul lost or won. Yesterday is gone, not to be called back; we can but weep over it unavailing tears, or repent of it with a sorrow washed in Another's blood. To-morrow is not come, and cannot be counted upon; if it comes it will be its own "To-day," with room only for itself, not for that other thing which then will be "yesterday."

To-day is ours—and it is our only possession. It is, for us, the whole of opportunity, and the whole of duty; it is the sum of life, it is the crisis and the battle-field of eternity. Seize it, and you have laid hold of heaven; to-day harden not your heart; and you shall have won Christ. God deals with us "as we have not, as we have not," we have to-day—yesterday, we have not, nor yet to-morrow. Let us talk no unreal language—let us counsel no fancies and no impossibilities. Many a yesterday casts a lurid light upon many a to-day, and the things

done and said to-day may produce deep shadow upon many a to-morrow. We cannot cut off the entail of sin from our offspring—how much less from ourselves. For the past we must suffer; over the future we are thrust a spell in the present. Nevertheless, though we might desire and dream of a more absolute severance from the done and bitterly repented of, yet God permits us to say, in no spirit of vainglorious or vain confidence, "Just as I am, without one plea... O Lamb of God I come." And so, we might say, and dream of a more powerful day, upon a yet unrealized and revealed to-morrow: we might have felt that we are possessed of a powerful "abundant entrance," and guaranteed immunity from all risk and all temptation. But here also "Live for the day" is that either reason or Gospel counsel us: to-morrow, and to-morrow the everlasting morning, are in His hands who can minister to-day, and at the last forever, to safeguard the only security, which either desirable or possible for the made and the thing bought had, is now. Not yesterday, and not to-morrow is the accepted time, now is the day of salvation.—Watchman.

TASTE AND SEE.

BY DAVID JAMES BURELL, JR.

A very little thing—a mere act of friendliness, a word in due season, indeed a word "out of season," may prove to be the power of God unto salvation. "Tell me," said an infidel to an unlearned workman whom he had upon his knees in prayer, "is your a great or a little one?" "Both," was the answer; "so great that the heaven of heavens cannot contain so little that He dwells in this narrow heart of mine." These words, uttered in all simplicity, yet doubtless by Divine impulse, were like the day-spring with which Christ animated eyes of the man born blind; and in themselves, when blessed of God, became mighty to the saving of an unbeliever's soul. Long afterwards, telling this, he said: "It was not wisdom of those unstudied words, though there was a profound depth in them—but it was the deep, yet overwhelming thought that God, Architect of the universe, the great AM, coming into the heart of that laborer and taking up His abode there, as his guest, his personal Friend; that this that brought me out of darkness into light." And if the story of conversions from the beginning to now were told it would be found, in most cases, that the heart was won not by argument, nor even by persuasion, but rather by the plain statement what Christ is to His people and to He is ever doing for them. There more power in these lessons of experience than in theology; there will never lack of an audience if the preacher begin, as St. John did, by saying, "which we have heard, which we have seen with our eyes, which our hands handled of the Word of life, declared unto you." Thus it is that Mr. Dwight L. Moody are bringing thousands, and tens of thousands of Christ, while not unfrequently the language of Augustine and Calvin the best on the shelf. For the furnishing a good soldier of Jesus Christ, no thing is needed but the ability to "I have tasted and seen that this is good." In that is comprehensible logic and all eloquence and all success; "Come and hear and I will declare what the Lord hath done for you." It is in this that God has claimed His praise out of the mouths of babes and sucklings. There was a wise saying of Dr. Johnson: "Human experience is constantly contradicting theory; yet experience ever the ultimate test of truth." No man of his time could have

of an acquaintance with the moral man, he merited much. But the answer was correct. The highest degree of moral worth is only the nearest attainment in the discharge of obligation. It is a debt we owe to live as uprightly as possible and hence no merit whatever can be claimed. "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:9-10).

No, verily, there is no good inherently in us. The authors of "The Royal Path of Life" said truly, "We have nothing of which we should be vain, but much to induce humility. If we have any good qualities they are the gift of God; in the best of men there are bad ones enough, if they can see themselves, to strangle vanity." This is sadly true. All of us are conceived and proud and vain and sinful. Paul said: "When I would do good evil is present with me." David said: "I acknowledge my transgression and my sin is ever before me." "I was shapen in iniquity and in sin did my mother conceive me." And this he declared to be the condition of all men. "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one" (Ps. 14:3).

In the strong language of Isaiah, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed; neither bound up, neither mollified with ointment" (Isa. 1:5-6). And Jeremiah adds: "The heart is deceitful above all things and desperately wicked" (Jer. 17:9).

"Of this be sure, To do ought good never will be our task; But ever to do ill our sole delight, As being the contrary to his high will Whom we resist."

And so we have absolutely no claim of merit we can plead to commend us to God. Even Cornelius, national-famed for his upright character, national-famed as "a devout man and one that feared God with all his house, which gave much alms to the people and prayed to God always;" who was "a just man and one that feareth God, and of good report among all the nation of the Jews"—even Cornelius had no merit to commend him for justification and was forced to call Peter to "tell him words whereby he and all his house could be saved." (See Acts, chaps. 10 and 12).

And to him Peter preached the tersest and mightiest sermon of the ages, closing it with these burning words: "To him (Jesus Christ) gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:34-43). And this is the only hope of all the world. "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). And so, forever and forever man's only song of hope must ever be—

"On Christ, the solid Rock, I stand,
"All other ground is sinking sand,"
Princeton, Ky.

to a panic, and then anything may happen. The seat of the whole cancer is the belief that criminals are not adequately punished, because of lax and dishonest administration of justice. There is a pretty general belief among the people that the whole administration of law, civil and criminal, is a solemn farce; that courts of justice are simply arenas upon which selfishness and greed strive for mastery, and that victory is generally upon the side that pays most liberally. Who has not heard, "He'll never be convicted; he has too much money"; "There is no use in fighting corporations in the courts"; etc. Until this is all changed, and the people made to feel that they have some security in the enforcement of law against criminals, they will rise up and "protect" themselves. And unless we set about the remedy of the maladministration of justice in some effective way lynchings, strikes and insurrections (for they are all of a piece) will grow worse and worse, in spite of our impatient indignation at mobs.—The Christian Standard.

RELIGION, ALL OR NOTHING.

WRITTEN IN 1853 BY C. H. SPURGEON.

The great William Dawson had a quaint way of expressing what a Christian should be when he said, "A Christian is a one-eyed man." No doubt in this he caught the expression of our blessed Lord when he spoke of a single eye, and embodied the sentiment of devoted Paul when he exhorts us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

In all the greatest contests of principles which agitate nations, men know well that they must take either one side or the other; should a man try to be both a protectionist and a free trader, he would be of no use to either party, and would be but little respected by any. Men love decision; the world scorns the weathercock man who turns as the wind shifts its quarter—now a church-goer, and soon a Dissenter, sometimes a Baptist, at others a Methodist, turning round just as the ring of his companions may choose to dance. The world in all questions, whether political or religious, must ever admire decision for one thing or the other.

So also in the more sublime and essential points of dispute the cry is ever echoing, "If the Lord be God, follow Him; but if Baal, then follow him." "No man can serve two masters." "He that taketh not his cross, and followeth after Me, is not worthy of Me." "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Make religion all or nothing; give it the best seat at the table or else invite it not to your house.

Alas, how much some men do to effect a union with God by profession and with the world by carnality! But all in vain, God will sign no truce with the devil; though Satan is ever ready to yield some ground, God will not be easy so long as Satan has an inch his own. If a man be a Christian, he must be an out-and-out Christian; let him not try to drive on the edge of the precipice, or walk barely on the right side of the line of separation. Mark Antony is said to have yoked two lions to his chariot which they drew through the streets of Rome; but a thousand Mark Antonies could not bring the Lion of the tribe of Judah and the lion of the pit into companionship, for a moment. It was a barbarous death an ancient king inflicted on a traitor who sided with contrary parties in war, he tied his legs and arms to horses, and then placing them at the turning of the road, he ordered one set of horses to be driven one way, and one set another way, so that the wretch was dragged hither and thither or piecemeal. But do not some professors serve their religion in the same way? Their hearts are dragged to piecemeal by the contrary forces of the world,

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time, eternity, God and mammon. It is deadly work to attempt to put one's self into such a position; yet many voluntarily strap the cords themselves, and are executioners to their own souls.

A drunken man, when befuddled with liquor, may be silly enough to try to walk on both sides of the street; but who in his sober senses would attempt it? Just as absurd is it to walk on both sides to religion. I have walked on one side of a road and the sun has thrown my shadow on the other, but the solid reality remained only and entirely on one side; and I would ask, do many walk with the whole weight of their power and the whole mass of their energies on the world's side, while God gets nothing but a mere shadow, a form, a profession?

It is an impossibility for a man to be both dead and alive. When the ocean shall cradle fire, and waves shall be fuel to the flame, when the devouring element shall kiss the liquid water, then cease to be even then shall the world cease to be a foe to grace, nor shall sin and holiness meet peacefully in one breast. The love of this world is enmity against God. In any of its million shapes it is still the same monster, and must not for a moment gain a lodging with us. If men professing religion did but keep this constantly in view, we should not so often have to complain of lukewarmness and inconsistency. Those who now find it almost impossible to attend prayer-meetings and week-night services would soon say, "Business must not drive religion to the wall, but we must ever make business weaker than religion, and let the shop be deserted rather than the closet or the meeting-house." Many men who cannot see their way clear for performing acts of charity and piety would see much better if they had only one eye, or if they were not cross-eyed to their own displeasure. If God were sole Monarch of every professor's heart, there would be a change in the earth, and the Eternal would have entire dominion over the universe. These half-men are the greatest clogs that ever Christ's Church had put on the wheels of her chariot.

O brethren, let us be whole-hearted, for Jesus is, and our heavenly Father is, and the Spirit is! Did not Jesus spend His whole life in His Father's business, which is ours, too? Did not the Father give up all for us, and does He not steadily keep to one purpose? Has the Holy Spirit divided aims and ends? Does He not still remain the great Author of good, only good, and

that continually? Brethren, be imitators of God as dear children, and especially in a constant openness of aim. Be thorough Christians, through God's grace. Amen.

LITERARY.

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

The Second Reader of the Funk & Wagnalls Series of Standard Readers. The First Reader has met with a hearty reception from leading educators of the country, and has already been widely introduced in the schools.

"History of Socialism in the United States," by Morris Hillquit. This is not only a clear and well-ordered compendium of what has heretofore been a scattered and voluminous literature on the subject of communistic experiments in America, but it is also a new and original account of the rise and present political status of what is officially known as The Socialist Party of the United States, written by one who has long been in the councils of the party.

"Typical Elders and Deacons," by the Rev. James M. Campbell ("Hamish Mann"). This is a companion volume to "Clerical Types," a book by the same author which has been well received by clergymen and church people on account of its witty style and wise observation.

"The Being with the Upturned Face," by Clarence Lathbury. Mr. Lathbury writes of man and his destiny in glowing periods the uplifting optimism of which has been inspired by the high minds of literature and philosophy.

"Modern Practical Theology," by Professor Ferdinand S. Schenk of the Theological Seminary of the Reformed Church of America at New Brunswick, N. J. This work on homiletics and kindred branches has had a natural growth from the author's experience as a preacher and an instructor of preachers, and therefore will prove of practical value to every clergyman who is neither too old to learn anything new nor too young to take any advice.

"A Hundred Years of Missions," by the Rev. D. L. Leonard. This is a revision to date of a former publication, recognized as authoritative in missionary circles.

Volume V. of "The Jewish Encyclopedia."

Subscribe for the Recorder.

DEPRAVITY AND HELPLESSNESS EXCEPT IN CHRIST.

BY REV. T. E. BITCHCY.

William once said: "Of all trees I observe God hath chosen the vine—a lowly creeper upon the helpfull wall; all boasts, the soft and pliant lamb; all swells, the mild and guiltless dove. When God appeared to Moses, it was in the lofty cedar, nor in the spreading oak, but a bush, an humble, abject palm. As if he would, by these seasons, check the conceited arrogance of man."

There is full of arrogance and conceit. Friends met and interchanged the ordinary salutations. Said one to the other: "How is your health? And how do you world serve you?" The answer was: "Much better than my merits." To this response the other contended the answer was wrong, for being a

The frequent resort to lynching in our country, both North and South, is not only a shame to our civilization, but a symptom of some deep-seated malady which ought to be healed. The press, the pulpit, and religious benevolent conventions have had much to say upon this subject of late. Many suggestions have been made as to plans for putting lynching down by force. That is not easy to do, seeing that the very force which is to put it down is doing the lynching. But repressing lynchers is only dealing with a symptom. It does not reach the seat of disease. A lynching is more an expression of popular alarm than of popular wrath. Criminals swarm through the land and create a feeling of uneasiness which may easily be roused

Editorial

This trustees of Georgetown College met last week and accepted Dr. Gray's resignation as President, he having made it permanent. He enters upon his work as Secretary of our Home Mission Board September 1st, with the best wishes of us all for his highest usefulness. He does not leave Kentucky entirely, because the state is part of his field, though his residence will be in Atlanta. We hope to see much of him for years to come.

Dr. Gray reported that he had secured about \$15,000 of the \$75,000 needed to secure Mr. Rockefeller's offer of \$25,000, and that a good many had promised they would give who have not yet named the amount. He expressed the hope that he would be able to reach the figure—\$25,000—by September 1st, and we earnestly hope he will succeed. This will leave \$50,000 to be secured by December 31st next, and it can be done by proper effort.

A committee was appointed to nominate a President, and this committee are doing their best thinking. May God guide them. In the meantime the Executive Committee will secure a man to take the field for this fund. May God guide them also. Then a committee of co-operation were appointed by the Trustees, consisting of pastors in Central Kentucky, who will aid the financial secretary in this work of securing the money. We favor following the methods of Drs. Boyce and Broadus when they secured the \$300,000 in the state to secure the removal of the Seminary from South Carolina. May God guide this committee also.

All the friends of Georgetown College should promptly bestir themselves in this behalf. The time is short and the amount to be raised is large. Yet a general rally of the friends of the College will bring success. If ever they are to do anything for the institution, now is the time.

The Chicago Tribune makes some sensible comments on Christian union. It says: "The situation would be a reunion which resulted from the abandonment of all vital tenets and the adoption of a common platform which consisted of nothing but hazy platitudes. Nothing can be gained, therefore, by pushing the work of reunion beyond the point marked by a real identity of theological beliefs. Don't cry peace, peace, when there is no peace."

The recent convention of the Christian Endeavor Society invited the Baptist Young People's

Union, the Epworth League and the Westminster League to join them and form only one general young people's organization for the country, and the above remarks of the Chicago Tribune were called forth by that action.

The question of the union of the different denominations comes up again and again, and various methods are proposed. The favorite way is for all denominations to drop the points on which they differ and to unite on those on which they are agreed. Numerous practical difficulties would arise under this method. Baptists would gain under this method in one way, since all admit our baptism and all do not admit any other. Hence in carrying out that method all would have to become Baptists so far as baptism is concerned. In another way, however, Baptists would lose, since we hold that the teaching of Scripture must determine all questions of doctrine and polity. A doctrine is to be held only because it is taught in the Bible or rejected only because it is not taught there. The give and take principle contradicts this. One denomination should not give up what the Bible does teach because another denomination gives up what the Bible does not teach.

Another method is to start a new denomination with the cry of Christian union, "down with the sects," &c., &c. The result always is that another sect is added to the list. It is a novel method, surely, to abolish sects by making another sect.

The only practicable, as well as the only proper method, is to hold to what the Bible teaches and to that alone. And since people differ in their views as to what the Bible does teach, let the effort be to learn this definitely. It was a thoroughly practical plan the editor of the WARRAN RECONCILER introduced at the Southern Baptist Convention and which was adopted by the Northern Baptist Anniversaries. This method was for each denomination to appoint a number of its representative scholars, who would confer with those appointed by the others, in an earnest effort to ascertain just what the Bible does teach on the points of difference.

It was said that these scholars might not agree. To be sure, but the effort, if persisted in would do much to clear the air and to promote real Christian union. How will it ever be generally agreed what the Bible teaches unless some honest effort is made in that direction? The other denominations would not respond, except that a partial response came from the Disciples.

Certainly Christian union is an object gloriously worth securing, but it should not be secured at the expense of truth. In the time of the Apostles there was but one denomination, and there ought to be but one now; since all ought to be right, and whenever all are right, they will be agreed and union will be a fact. Any union on any other basis than truth, would not be Christian but anti-Christian.

This strenuous life which is, being interpreted by the actions of its praisers the "bumpions" life, is getting many hard hits. Dr. Henry Van Dyke in an address at Princeton said: "The strenuous life which does every thing with set jaws and clinched fists and fierce efforts soon gets to be strained and violent, a prolonged nervous spasm."

Mr. CHARLES BOOTH, a wealthy manufacturer of Liverpool, has given a large part of his time for years to personal investigation of London. When he began his labours we do not know, but in 1891 he published his first volume, a bulky one, on "Life and Labour of the People in London." He has now finished his work, and it amounts to a library.

Seven large volumes are given to the "Religious Life and Work." He moved from center to center, remaining weeks and even months in each place. He had personal interviews with two thousand men of the various denominations. He read all the reports, he visited the churches, and used all the acumen which he had gained in conducting his great business to get at the facts in every case. No such book has ever been published nor will ever be published in the future unless another Charles Booth shall arise.

We have seen no statement in regard to Mr. Booth's own religious views. But our impression is that he belongs to the Episcopal church, the established church of England, and to the evangelical wing of the church. He writes with an evident sympathy for evangelical religion, and is careful to state facts as he found them.

The Baptist Times and Freeman, and the London Daily News have given extracts from Mr. Booth's words in regard to the Baptists of London, which are of interest to us. He studied carefully the characteristics of the Baptists which have made them the most successful denomination among the Non-conformists, and which have made them remarkable for the number of men who are members of their churches. According to Mr. Booth, the London Baptists are strong Calvinists and preach a strong Gospel. The word which he thinks characterizes alike their doctrine and their faith is "strength."

Everywhere he found the Baptists strong in the "intensity of their convictions." Baptist doctrine is "austere," he says, and that gives it its power over "minds of firm texture, unable to take sin or anything else lightly."

He compares the Baptists with the Congregationalists, the second denomination in numbers. He found among these lack of intensity of religious feeling and a tendency to unorthodoxy in doctrine. Their strength is more social than religious, while the strength of the Baptist churches is their religious life. "And the essential characteristic of the Baptists is their strong effort to maintain unity of doctrine."

In regard to the Baptist doctrines as preached he says: "Hell plays fully as great a part as Heaven, and the personality of the Evil One retains a reality which in the case of the other sects has begun to fail. Such convictions have their origin in the eternal contest between flesh and spirit. They are not emotional aspirations, but the last strongholds of struggling souls. They are, perhaps, more in accordance with the male than the female character, and in fact the Baptist community is virile beyond any other body."

This writer had a pleasant visit last week to the South District Association. It met in the splendid Baptist house of worship in Danville, where Pastor Sumrell ministers so efficiently. The meeting was a fine one in all respects, and the WARRAN RECONCILER fared

exceedingly well. The business manager and the editor were handsomely entertained at the splendid home of Mr. and Mrs. Morris J. Farris, pillars of our church in that city.

This church recently lost by death two most valuable members, Deacon James A. Slaughter, one of the best of men. He would have been 69 had he lived till September 11th. He was a staunch friend of all good causes, and was loved and honored by his brethren. He was long a trustee of Georgetown College. He leaves a widow and one daughter (Mrs. Mahan). Mrs. Slaughter is a daughter of Col. John Stout, of Woodford county. We extend our condolence to the bereaved.

The other death was that of Mr. Samuel G. Thomas, son of Deacon and Mrs. A. C. Thomas, who passed away in his 39th year. He was a man of sterling character and a faithful Christian. His devotion to his parents, his family and to his church was beautiful. The family lived in Louisville for years and were members of Walnut Street church. It was Deacon Thomas who offered the anti-Whiskey resolutions. Mr. Samuel G. Thomas was a son of whom any parents might well be proud. We deeply sympathize with the bereaved family—wife, child, parents, brothers and sisters.

"In science there is neither good nor evil; there are only stated phenomena or accomplished facts." So said Alexander Dumas, and he is quoted with approval in The Critic for July. So to attempt to "harmonize" religion with science would be to take all thought of good and of evil out of religion. It would be to destroy religion.

We are tired of hearing about harmonizing religion with science; what is needed, in that line, is to harmonize science with religion. That is to say, science should take into its account moral facts which are just as truly facts as are physical. Nay the moral facts are the powerful facts. They are the facts that make history and make character. According to the above doctrine of Dumas and The Critic, a scoundrel is on a par with a saint. Such science can see no evil in assassination, and no good in charity. The less of such science the world has, the better.

We are glad to recognize, however, that science is taking account of moral phenomena more and more. Prof. James has written a book on religious experience, viewed from the stand point of science. This is but a sample. The whole science of sociology is based on moral facts. The whole of government, of family life, of business of all sorts, and of human character are excluded from scientific treatment on the Dumas-Critic theory. Life is not composed of chemistry and physiology and dynamics. It is faith and hope and love.

MARSHAL FIELD, of Chicago, head of the greatest dry goods business in the West, said recently that certainly the weakest point in the government of the country to-day, and the one that is destined to bring us the greatest trouble unless we have an immediate change, is the lax enforcement of the law.

A GENTLEMAN being asked to recommend some good tonic for nervous persons replied to the anxious inquirer, he knew of none and added: "What I want to find is a good tonic for those who have to live with them."

Editorial Varieties

There are people who think, by minute, live by the day and talk by yard.

"I am a self-made man," cried a speaker. "What a humiliating confession!" cried a man in the crowd.

Dr. J. M. Frost paid us a pleasant visit Saturday. He was on his way to Owen county to visit friends. He is in better health than for some time, and he believes in the Sunday School Board with all his heart. We all ways glad to see him.

We are pained to learn of the death of Walter S. Gayle, Esq., of Middlesboro, a banker there, and a man of influence and usefulness. His brother of Mrs. B. E. Garvey, of M. J. Riley and of the Hon. J. M. W. We tender our condolence.

Dr. A. S. Worrall is publishing a translation of the New Testament in brief, foot notes. He has favored us with a sheet, which shows that he is a Greek scholar, as well as a man of English, and we will gladly welcome his translation.

We hope no district association for its support of a messenger and alternate to the Southern Baptist Convention, which meets next May in Nashville. It is necessary for the association to appoint, or the place will be vacant. Nobody but the association fill the place.

The Popular Science Monthly has a full page whiskey advertisement, which has long been a question whether it is contrary to religion. Certain Popular Science Monthly, in advertising whiskey, is acting contrary to religion. We have no desire to "harmonize" our religion with that sort of science.

Rev. John T. MacDonald has been more than five years an Episcopal missionary to Malabar. His study of the Bible convinced him that infidelity was rampant, and that infidelity was Scriptural baptism. Therefore he returned to England, and wrote a book, and the Church Mission Society telling them he must follow the teachings of the Holy Spirit of the Baptists will probably send him back to India as a missionary.

That was a clever turn Dr. C. took on Dr. McGlothlin. The latter argued that ecclesia in the New Testament means "community." Dr. C. quoted some passages translating of community, e. g. "Let your love keep silence in the community for it is a shame for women to be in the community." That is what the "deadly parallel."

Many hearts will deeply mourn with Dr. J. S. Felix and family the loss of a young man, Joseph B. Felix, a young lawyer of wonderful and of brightest promise, after a long illness, died at the family home on First Street, early Monday morning. He went abroad for his health, but not benefited. Returning he was attacked by a severe illness, which he was unable to shake off. He was a man of most earnest piety, and was devoted to the practice of law with brilliant prospects. He was called home and he was ready. He was a member of Walnut-street church.

The editor of this paper had a pleasant visit to Michigan. It was a visit to him to preach to people who the keen relief for the old Gospel by the saints at the First church in Detroit. He is indebted for special issues to the editors of the Christian Union and the Christian Worker. He is a man of most earnest piety, and was devoted to the practice of law with brilliant prospects. He was called home and he was ready. He was a member of Walnut-street church.

Between Sundays the editor, his vacation, was at Battle Creek, a curiously interesting though he was not a patient. Dr. Crandall, of Texas, was there, and he was a man of most earnest piety, and was devoted to the practice of law with brilliant prospects. He was called home and he was ready. He was a member of Walnut-street church.

Little Ones.

PATRIOTISM OF BRADFORD'S REVOLUTIONARY GRANDMOTHER.

BY HELEN M. RICHARDSON.

Bradford was reading a book about the war. When he came home the library his mother made the book as he laid the book upon the table it seemed heavy reading for a child of twelve; and she asked Bradford why he had chosen it.

"I want to know something about the war," was the answer; and the book which shot from his dark eyes was an answering gleam in those of his mother.

"The evening while they were gathered in the cosy sitting room, mamma and Bertha studying, and grandfather with her knitting-work, Bradford looked up from his book and said with great eagerness:

"Dear, I scraped lint and made it more about it," said Bradford eagerly. And Bertha closed her book with a bang, and chimed in "Yes—do, grandma."

"I would rather talk of your Revolutionary grandmother—your great-great-grandmother, Alden," was the reply. "The events of the civil war are so close that you hear and read something every day about the bravery and heroism of the women of that time; but the revolution are so far back that they seldom referred to."

"The time mamma also began to be interested; and four expectant faces looked for the narrative. Grandmother's needles ceased their busy work as she began:

"When the news reached the North of the war, bereft, and distressed the of Washington's army, your great-great-grandmother Alden was about eighteen years old. Her father was a farmer; and in those days farmer's wife and daughter knew to spin and weave cloth, and make it into garments.

"When Alden possessed the true patriotism; and she knew that these poor fighting soldiers must be clothed and fed before they could give service to their country. She saw, also, that it was women who must make suitable clothing was sent to the front when her father came into the hospital she noticed that his face looked so pale, and she knew that he was thinking, as she was, of her father, who was in that shirt and barefooted army. It was a cold day, and her father laid two logs across the stove and ironed, above which the tea was cheerfully singing.

"Alden," he said, "I wish that Reuben had to feel this warmth; 'tis bitter without."

"Do not wish him here, father; only let him comfortable where he is," replied Avis, a faint flush dawning upon her cheeks.

"My daughter, thou speakest wisely," said her mother.

"Jonathan Alden had blessed his son and him forth to battle for liberty independence. He let his eyes rest a moment upon the cheerful glow of the fire; then he walked slowly over the table that stood in a corner of the room and took from it a well-worn book, "My child, come hither," he called.

"The cloth was at last woven and ready to be cut up into shirts. Scissors, thimble and needle did the rest. There came a day when Avis proudly surveyed twenty-four shirts spun, woven, and made by her own hands, and now ready, in the short time of thirty days, to be sent to Washington's suffering army."

"Three cheers for our great-great-grandmother!" cried Bradford, springing to his feet when the narrative was ended. And all agreed that a grandmother who had possessed such a patriotic spirit was a grandmother whose memory should be honored.—Christian Advocate.

"The closing words of the psalm which her father had just read were still in Avis's mind: 'And establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.' She had long been wishing for some work whereby she might be of service to the soldiers, and as if in answer to her earnest wish the way seemed suddenly to be made clear.

"Father, I would like to make some shirts for the soldiers," she said.

"Avis's mother had been dead several years, but her daughter had been taught to spin and to weave; and Avis knew what labor it would involve to do the thing which she had in mind.

"The tow is in the barn, daughter," answered her father. "Take as much of it as thou thinkest thou canst wisely use. Art sure thou canst card and spin and weave the cloth and make the shirts without help?"

"That I am, father," she replied. "If I may have the tow I will promise to have two dozen shirts ready to send to Washington in a month."

mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God! Then when the psalm was finished, as was their custom, father and daughter knelt together upon the bare floor, and with his hand upon the holy book the father lifted his voice in prayer that the God of battle would keep in safety their loved one.

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"Jonathan Alden looked into his daughter's eyes and saw in them the same fire that had burned in Reuben's when he dropped his hoe in the field, and went forth to enroll himself among his country's defenders.

"The next day Avis was up before daybreak. As soon as her household duties were over she went to the barn for tow, where she carried it into what were then called 'batts,' but which we now call sheets of cotton wadding. This was no light or easy task.

"The day was a joyful one to Avis when the great spinning wheel in the kitchen was at last in motion, humming merrily, but noisily, for it was a cumbersome, laborious machine. In the summer this wheel was stored in the garret; but in the winter it always occupied a place in the kitchen, as all the cloth for garments in those days was made at home by farmers' wives and daughters.

"Whenever Jonathan Alden passed through the kitchen on his way to and from his work he was wont to cast his eyes upward, and his lips would move, as though he were commending Avis and her self-imposed task to the guidance of an over-ruling Power."

"One day there came news that the men in the hospitals were suffering greatly. They were sheltered only by log huts or frail wigwams woven of twisted boughs, and some had died for want of straw to put between their bodies and the cold frozen ground. Oxen and horses were scarce, and some gallant men had volunteered to serve as beasts of burden, and had yoked themselves to wagons and dragged into camp such provisions as they could obtain for their sick comrades. How Avis's eyes gleamed when she was told that her brother Reuben was one of these volunteers.

"By this time the cloth was warped and in the loom. The machine was a huge framework of oak timber, six by ten, and seven feet high. But, although Avis's arms often ached as the cloth grew beneath her nimble fingers, she thought not of her weariness. The men for whom she was working were giving their young lives to keep the homes they had left free from tyranny and oppression. They were starving, freezing, dying, yet they wavered not; why should she?"

"The cloth was at last woven and ready to be cut up into shirts. Scissors, thimble and needle did the rest. There came a day when Avis proudly surveyed twenty-four shirts spun, woven, and made by her own hands, and now ready, in the short time of thirty days, to be sent to Washington's suffering army."

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WHAT DROVE THE CLOUD AWAY.

BY CARRIE H. BUTTERFIELD.

It was early in the morning, but every one saw that cloud—it was so big and black. Not a cloud up in the sky, you know; but far worse—on Ned's face.

Mamma looked sad, grandma puzzled; even Baby May was serious, and going up softly, asked in her sweet little voice, "Corn cake, Ned?" for a stomach ache was her greatest affliction. Only Auntie May, who had three great boys and had seen many clouds and storms, as well as much sunshine, only smiled.

"Good morning," said mamma, and kissed the little frowning face.

"Good morning," replied Ned, shortly. But mamma held the little brown face in her hands till she saw a smile, or thought she did, for it was so faint and went away so soon, she wondered afterward if she could have been mistaken.

"Would you like a piece of this nice pink and white cake, Neddie?" asked auntie.

"You know I would," said Ned, scowling.

"Ned!" said mamma.

"Yes'm—if you please," added Ned, meekly.

"Dear me! Dear me!" murmured auntie to herself; "this is a bad case. Let me see." Then she hurried out to the kitchen. "Nora, a few cherry preserve tarts, when you make the pies."

"Yes'm, sure," said Nora.

Two hours later, disconsolate Ned, looking a trifle less unhappy, sat on the porch with Baby May, each holding on a tiny plate a dear little tart. While waiting for them to cool Ned told grandma all about his troubles. Grandma, or mamma, or even Auntie May would only laugh and say, "Oh, let it pass;" but grandma had been a boy, and knew there were things the spirit of a boy couldn't stand.

Willie Gray had found his "truly" knife that morning, and wouldn't give it up—said "Neddie's was keepable," and "cause he couldn't describe it "zactly" said maybe 'twasn't his.

"Too bad, too bad," said grandma; "something ought to be done. Have you tried 'heaping coals of fire on his head'?"

"No," said Ned; "but I could; he's down by the fence now an' I could s-s-shove 'em right over. His hair's so thick it wouldn't burn him much. Jes' s-s-scare 'em awful." (Ned always stammered when he was a little excited).

"Or how'd it do, grandma, to knock him up against the stove and b-b-burn him a little?"

"That wouldn't hurt him enough," said grandma, seriously.

Ned turned a little pale and gazed at grandma in surprise.

"I should say that little pie would make a good coal!" Ned gazed at the tart a long time; at last he remarked as he looked up at grandma with a twinkle in his eye: "I guess it would; it's kind of red."

Sample Hosiery Sale Continues.

Many good things remain in the lot and we are determined to make a final clean-up and know no better way than to offer them at these unusually low prices.

- 15c Sample lot of Infants' Sox, black and fancy colors, small sizes only. 25c and 35c values; sale price, 15.
19c Sample lot of Ladies' Black and Colored Cotton and Lisle Hosiery plain drop-stitch and all-over lace, regular 25c and 35c values; sale price 19 cents
25c Sample lot of Ladies' Black and Colored Lisle and Cotton Hose, silk-embroidered, plain and drop-stitch, 30c values; sale price 25c
35c 3 for \$1.00—Sample lot Ladies' fine Lisle-thread Hose, plain gauze, all-over lace, black and colored; a large assortment of fine Hosiery; regular 50c and 65c values; sale price 35c.
49c Sample lot Ladies' extra quality Lisle-thread Hose, many styles of black and colored, all-over lace, 75c and 85c values; price 49c.

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ASSOCIATION MINUTES.

As Good as the Best. As Cheap as the Cheapest. Those who have special charges of this work are no doubt going to ask for estimates at an early date. We shall be pleased to make estimates on this work for you, and will take it as a special favor if you will let us hear from you, and give us a chance. We think we can save you money, and we know you will get first-class work. In writing for estimate, state size of type, size of page, number of pages, kind of paper, number of catalogues wanted, and any other information you may think necessary. Let us hear from you at an early date. BAPTIST BOOK CONCERN, 642 Fourth Avenue, Louisville, Ky.

Royal Insurance Company of Liverpool.

SOUTHERN DEPARTMENT. MILTON DARGAN, Manager. JOHN B. CARTERMAN, ARTHUR O. LANGHAM, BARBEE & CASTLEMAN, Resident Agents, Columbia Building, Louisville, Ky.

MONKEY GOT THE JAM.

With loud outcry and the broom the lady rushed toward him, when the mischievous beast, knowing his minutes were numbered hastily overturned the bowl on the table. Then, rolling himself joyfully in it several times from head to heels, he scampered beyond her reach. During the recital of her woe, and, in fact, for the remainder of the day, the monkey sat scraping the sweetmeat from his body and licking his paws with glee.

A sweet little story concerning a pet monkey and a pot of jam is vouched for by a Johns Hopkins University man now residing in McCulloch street, says the Baltimore Sun. It was in the country and all on a summer's day that the family monkey was seen scudding homeward literally drenched in raspberry jam. He was pursued by an irate neighbor with up-lifted broom, but once safe on the home port he swung himself lightly into the nearest tree and peacefully listened to her tale of wrong. During the early days of the Manhattan Elevated Railroad in New York the trains did not run on Sunday. One Sunday morning, ignorant of this fact, a traveler rushed up to the stairway, only to find the gates closed. Noticing the letters, "M. E. R. R." over the entrance, he said in disgusted tones: "I might know a Methodist Episcopal railroad wouldn't run on Sundays."

Subscribe for the Recorder.

FOREIGN MISSION NOTES.

The work on foreign fields is progressing well. The missionaries seem cheerful and hopeful. Echoes of the glorious Convention in Savannah are coming back in letters from the foreign shores. Praise goes up to God all along the line from those at the front.

The Board continues to appoint new missionaries. Eight have been set apart for the work since May 1st, and two others under appointment, have gone to the foreign field. But our great need right now is for several men for important points. These men live somewhere. We can and should ask God for them. We do not believe there ever was such an opportunity in the world's history for world-wide evangelization.

At the Associations and State Conventions we hope foreign missions will be given a good hearing. If this is minimized, the meeting will be dwarfed. If magnified, the meeting will be made glorious. Let no motto satisfy us which says less than "The World for Christ." If Christ's Spirit is greatly honored in your Association, then you will have desire and time to consider this great work.

Persons who wish tracts, sample Journals or reports of the Board, which give full information about our work, can get them by clipping a line to the Corresponding Secretary.

We also have beautiful maps of the world, 50 by 57 inches, printed in colors on cloth, with our stations marked on them, which we deliver at any post office at the very low price of \$3. These are excellent. Every church or Sunday School should have one.

We are trying to make a great advance in our work this year. To do this we need to disseminate information. We urge every pastor to get his people to take the religious papers. If our paper in fifteen states could get 50,000 new subscribers (and we ought to have them) then we could get \$100,000 additional for foreign missions. Our editors love our great work; let them have more readers. We rejoice in thousands of new subscribers for the Foreign Mission Journal. If our people read and become informed, they will give.

Receipts from May 1st to August 15th, 1903.

Table with 2 columns: State/Territory and Amount. Includes Virginia (\$4,552.51), Georgia (\$3,915.86), S. Carolina (\$2,816.28), Kentucky (\$2,330.06), Tennessee (\$1,985.99), Alabama (\$1,342.17), Missouri (\$1,074.32), Texas (\$999.43), N. Carolina (\$911.21), Mississippi (\$480.54), Maryland (\$398.27), Louisiana (\$296.85), Dis. of Columbia (\$174.79), Florida (\$127.00), Indian Territory (\$43.16), Arkansas (\$40.00), Oklahoma (\$16.96), Other Sources (\$1.61). Total: \$31,209.61

These are not altogether as large as we had hoped for, but enough to encourage us. We are now borrowing money to carry on the Lord's work. If you have some for Him and those who have not heard of His love, will you please help now?

Yours in the Master's name, R. J. WILLIAMS, Cor. Sec. Richmond, Va., Aug. 15.

SOUTH CAROLINA LETTER.

This is revival season with us; some of the brethren think this is the only season that we can have an ingathering. There has been by far more interest in missions this year than any previous year, many of the pastors leaving their pulpits and attending missionary rallies with no small success. We are far better organized for missionary work than we have been. We are gradually adopting a system in giving, which I believe is the key to the missionary problem. However, every effort is being put forth now in revival work, and this is meeting with great success.

The writer and his co-laborer, Rev. J. R. Williams, have received one hundred into the church in the last two weeks. A good way to start a revival is to push the cause of missions. This, our greatest missionary year, will be our greatest year for revivals. God's promise, "Lo I am with you always," is conditional. He honors us when we honor Him.

The faculty of Furman University are doing all to secure a good opening. Dr. Potest comes to us well recommended, and his arrival is awaited with high anticipation.

Bro. Buckholts has returned to South Carolina, and is shepherd of the saints at Abbeville. He has a warm welcome from all the brethren throughout the state.

Fraternally, R. J. WILLIAMS, Greenville, S. C.

OOT TO

Have Sharp Brains Nowadays or Drop Back.

The man of to-day no matter what his calling, needs a sharp brain and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, Mich., who is energetic and wants to advance in his business read an article about food in a religious paper and in speaking of his experience he said: "Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking and I know now that it was due to the fact that my food was not rebuilding my brain."

"About this time I began the use of the condensed food Grape-Nuts and the result has been I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active but my muscles are also harder and more firm where they used to be loose and soft and my stomach is now in perfect condition. I can endure more than twice the amount of fatigue and my nights' rest always completely restores me. In other words I am enjoying life and I attribute it to the fact that I have found a perfect food." Name given by Postum Co., Battle Creek, Mich.

DEAR RECORDER: I enclose herewith my subscription to the Recorder. I greatly enjoy the paper, and feel now that I couldn't afford to do without it. What a great and good work you are doing in giving such a paper to the world.

The Lord has greatly blessed me in my summer work. I trust all is well with you.

Fraternally, C. A. OWENS, Crawfordville, Ga., Aug. 13.

Contentment is a rare jewel, but it acquires its polish from experience.—Exchange.

SOUTH DISTRICT ASSOCIATION.

The 101st session of this Association was held last week with the church at Danville, Ky. Bro. Fox, the clerk of the Association, reports proceedings.

Pastor Surrrell and his church as hosts cannot be excelled. The guests praised all the accommodations.

It was to me boundless joy to meet friends of many years. The Association is increasing in numbers, spirituality, efficiency and power.

Pastor Wood, of Harrodsburg, had baptized during the year 102, and received 34 by letter; present membership, 428. During the year they raised \$4,250, reducing the church debt to about \$5,000.

Pastor Wm. M. Stallings, of Forks of Dix River, is doing a great work. His church averaged more per capita for missions than any other church in the Association.

Pastor T. H. Plempus, of Cynthiana, was a guest. He is delighted with his new field. He will shortly visit his mother in North Carolina. Some one suggests that he may not go alone to visit his old home.

Bro. Gilman, of Danville, can tell of the thrilling meeting of Bro. George McKinney and a noted jockey in Danville.

It was my pleasure, in company with Drs. B. D. Gray, J. J. Taylor, T. T. Eaton, J. L. Owens and G. B. McKinney to enjoy the hospitality of Bro. Morris J. Farris and family. W. P. H.

NOT RETROGATION BUT ADVANCE.

We are informed that an impression has arisen that the American Baptist Publication Society intends, eventually, to disperse with its Southern Branches, and that the changes about to be made in the Atlanta branch are supposed to be part of a plan looking to such an end. May I be permitted to say that there is no ground whatever for this impression. We intend not only to continue our Southern branches, but to strengthen them, and to extend, if possible, the business of the Society in the territories covered by them. The changes at Atlanta are made largely that the Society may do a more effective work along the special lines for which it was created. We discontinued the general book business, not simply because that business has been in the main unprofitable, but that we may have more time and energy for pushing the publications and supplies which the religious world requires. We shall carry a stock of Bibles, books, church and Sunday School supplies and periodicals superior to that of any other house of the Atlanta field, and shall stand ready to respond to calls not only from Baptists, but from all other denominations. The release of a considerable amount of capital employed in the general book business, and the decrease in rent and running expenses involved in the change, will enable us to get closer to associations, churches, Sunday Schools and individuals. Under the arrangement made with the purchaser of our general stock, we shall also be able to fill any and all orders for current literature. Our new store at 50 South Pryor Street will be as large as the old one, and there will be every provision for welcoming, entertaining and meeting the wants of customers and friends. The change really marks a distinct advance

of the Society's work in the South, and we beg that it will be regarded. A. J. ROWLAND, Secretary.

ORDINATION.

Rev. J. A. Kirtley, Jr., was duly set apart to the work of the Gospel ministry by prayer and the laying on of hands, in Bullittsburg church, August 20th. Representative brethren from neighboring churches were present and sat with the church in council. The following ministers were present and formed the Presbytery: Drs. J. A. and J. S. Kirtley, H. N. Quisenberry, D. B. Rickard, S. E. Davies, — Dance and — Protsman. Dr. B. F. Swindler, E. B. Atwood, C. A. Earle, W. B. Taylor, John L. Sproles.

The order of exercises were as follows: Examination of candidate, led by Dr. B. F. Swindler. Sermon, Dr. J. S. Kirtley. Ordination prayer, D. B. Rickard. Charge to candidate, Dr. J. A. Kirtley, assisted by H. N. Quisenberry. Presentation of Bible, John L. Sproles. Duty of churches to look out young men for the ministry and encourage them to exercise their gifts, S. E. Davies. Benediction by the candidate. A large concourse of friends were present which added much to the pleasure of the occasion. The exercises were instructive and touching, especially the charge by the aged father to his son. Thus old Bullittsburg church, mother of churches and ministers, sends one more of her young men out to proclaim the riches of a Saviour's love. Rev. J. A. Kirtley, Jr., will continue his work as assistant pastor of the Ninth Street Baptist church, Cincinnati, Ohio. JOHN L. SPROLES, Pastor. Subscribe for the Recorder.

ARE YOU LOSING WEIGHT

If so then your system is out of balance, and there is a flaw somewhere in your constitution, and a possibility that you are losing health, too. The falling off in weight may be slight, but it makes a wonderful change in one's looks and feelings, and unless the building up process is begun in time, vitality and strength are soon gone and health quickly follows. If you are losing weight there is a cause for it. Your blood is deteriorating and becoming too poor to properly nourish the body, and it must be made enriched before lost weight is regained. It requires something more than an ordinary tonic to build up a feeble constitution, for unless the blood and germs that are lurking in the blood are destroyed, they will keep poisoning the blood and weakening the system, and you continue to lose weight. In S. S. S. will be found purifying and tonic properties which not only build up weak constitutions, but searches out and destroys germs and poisons of every description and cleanses the system of all impurities, thus laying the foundation for a healthy, steady increase in weight and future good health.

Food may be beautiful and the appetite good, but still the system weakens and we remain poor in flesh unless what we eat is properly digested and turned into rich, pure blood. S. S. S. re-inforces the stomach and aids the digestion and assimilation of food, and there is a rapid up-building of health and strength. S. S. S. acts promptly and beneficially upon the nervous system, strengthens and builds up the brain, refreshing sleep can find no tonic so invigorating as S. S. S. and being composed of roots and herbs its use is attended with no bad effects. Old people find that it braces them up, improves the circulation of the blood, stimulates all the bodily organs, persons of delicate constitutions take S. S. S. with safety, as it does not derange the stomach like the mineral remedies, but acts gently without any shock to the system, whose feelings tell them they are strong or well, and who are growing thinner and falling below their weight, should take a course of S. S. S. and build up again. S. S. S. is recognized everywhere as the leading blood purifier and the safest of all tonics. We cheerfully furnish medical advice, without charge, who will write us.

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of the Society's work in the South, and we beg that it will be regarded. A. J. ROWLAND, Secretary.

COWARDICE.

All men admire courage and spise cowardice. The coward spises himself, because of weakness. Nothing is more sive to a self-respecting man to be called a coward. I should be honest with myself would we not find much cow in ourselves? Are there men and women outside of the because they lack the courage to enable them to stand with the people of God? there not heads of families neglect family prayer because are afraid to lift up the voice of prayer before their families? there not men who never in sinner to come to Christ because they are afraid? Are the church members by thousands never engage in the good work because they lack courage? They are not afraid of hell, fiery furnaces, nor prison wounds, but of the world's thoughts, the faces of men, will confess that they are cow but let everyone examine and see.—New York Christian Advocate.

A SCOTTISH nobleman being an old gardener of the fishment with a somewhat bare coat, made some part mark on its condition. vera guld coat," said the old man. "I cannot say you there," said his lordship, "it's a vera guld coat," said the old man; "it covers tented spirit and a body that no man anything, and that than-mony a man can get coat."—John Mitchell.

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TRAINS NORTH.

Leave Louisville: 8:15am; 9:35am; 11:35am; 1:35pm; 3:35pm; 5:35pm.
Arrive Louisville: 7:35am; 8:55am; 10:55am; 12:55pm; 2:55pm; 4:55pm.

TRAINS, JEFFERSON AND SOUTH APT.

Leave Louisville: 8:30am; 10:30am; 12:30pm; 2:30pm; 4:30pm.
Arrive Louisville: 7:50am; 9:50am; 11:50am; 1:50pm; 3:50pm; 5:50pm.

TRAINS, LEXINGTON AND FRANKFORT

Leave Louisville: 7:30am; 9:30am; 11:30am; 1:30pm; 3:30pm; 5:30pm.
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The Farm

and Household

Over nine-tenth of the hemp crop of the United States is grown in Kentucky.

Mr. G. B. Cannon, of Scott county, bought of John R. Barnhill ten head of 55-pound shogals at \$3 per head.

Letton Vermont, of Bourbon county, recently sold to John T. Jones, of Iron Mountain, Mich., a pair of fine coach horses for \$800.

Jas. Carpenter, of Millersburg, sold to Jonas Well 17 head of 1480-lb. cattle and Chas. Layson sold him 16 head of 1480 lb. cattle at \$4.73.—Bourbon News.

Will Thomason, of North Middletown, sold to McIntyre & McClintock 243 90 1-2-lb. lambs. Price, \$1,328.25.—Paris Kentuckian.

Several farmers in the South Elkhorn section of Fayette county have sold their crops of tobacco in the field as it stands for \$6 to \$9 per hundred.

Mr. A. K. Clements, of Henry county, recently sold his crop of nine hogheads of tobacco at an average of \$10.30; the highest price was \$14.75, the lowest \$6.70.

Mr. J. W. and B. F. Parrish sold last week to Cincinnati parties their crops of orchard grass seed amounting to nearly 4,000 bushels at \$1.12 1-2 and \$1.35 per bushel. This is the largest crop of this seed raised in the community and probably in the county. Orchard grass raising is comparatively new in the blue-grass region, but it will doubtless grow in popularity.—Midway Clipper.

In Lincoln, John B. Foster got 1,000 bushels of wheat off of 100 acres. Some of it made 20 bushels per acre. Lutes & Co. sold to M. S. Baughman 75 ewes at \$3. 75, and to Chas Riehenbach 50 of same at same price.

At Hustonville last week, W. G. Cowan sold a pair of mules to Len Hudson for \$375.—George D. Robinson sold Bowen Fox a pair of mules for \$230. Cowan & McCormack sold to C. H. VanArdale 240 ewes at \$1.50. Frank North sold to Fox & Logan a pair of mules for \$287.50.—Danville Advocate.

There were 60 cattle at I. M. Bruce's pens Monday of last week at Stanford and most of them sold. Prices ranged from 2 1-2 to 3 1-2. Milch cows brought \$25 to \$35. There were several hundred sheep which sold at \$2.50 to \$3.50. Lutes & Co. sold 180 sheep at \$3 to \$3.50 and bought a lot of 75-lb. hogs at 4 to 4 1-2 cents.

Hilder Bros., of Bourbon, weighed out the 40 head of cattle at Paris Tuesday of last week recently purchased of Mr. L. B. M. Bedford at 5c, and they averaged 1,650 lbs. They also weighed out a bunch of 30 purchased of Milton Plummer at 5c, and they averaged 1,600 lbs. This is the best lot of cattle heard of in Kentucky this season.—Danville Advocate.

Coffey Bros., of Columbia, Ky., sold to Wilson Bros., of Cave City, Ky., one walk-trot horse last week for \$150. They also sold to A. W. Pedigo, Glasgow, Ky., three small mules at from \$60 to \$75. Same parties also bought seven mules from \$80 to \$115.

The record of the season for burley tobacco was broken Wednesday of last week at Louisville, when a hoghead of bright cigarette wrappers from Owen county was bid in by the Continental for \$28.00 per 100 lbs. The tobacco was raised by O. W. Giles. His entire crop consisted of leaf, lugs and trashes. The crop sold as follows per 100 lbs.: \$28.50, \$31, \$32, and \$15.75, an average \$21.50.

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Subscribe for the Recorder.

THE HERB GARDEN—LAVENDER.

A wind has blown up in favor of pot, sweet and medicinal herbs. Repeated inquiries come to us as to their commercial value, mode of culture and adaptability to certain latitudes.

The old-time use for herbs have been revived in many respects. Their aromatic properties are utilized for sachet powders and toilet waters, and essential oils extracted from them are used in domestic matters and in pharmacy. Amateurs find profit in cultivating them, but it is best to begin on a small scale, getting acquainted with the plants and learning the loss and profit, by experience that does not involve much loss.

Lavender is one of the first to consider. It has more fame than any other of the sweet-scented herbs. The name, Lavender vera, comes from the Latin "lavare," to wash, given by the ancients who used the flowers to perfume the bath water. Our colonial ancestors brought lavender with them from the "Physic Gardens" of England, and in chests and presses where the household linen and wearing apparel were stored the dried flowers were strewn. They impart delicate perfume, and are particularly nice, drying or curing with aromatic oil conserved in the tissues, so there is no crumbling of dried petals as is the case with flowers of lighter texture.

Our ancestors regarded lavender as useful and ornamental. They considered the flowering shrubs highly ornamental, and at this day their taste is approved. It is no mean ornament of the flower garden. The linear leaves are hoary and the spikes of blossoms are of the peculiar grayish blue, lavender-tinted color known everywhere as "lavender." According to the strict rules of botany, lavender, rosemary and sage are not herbs, but by common consent are classed with herbs, which botanically are: "Plants with soft, succulent, not woody, stalks or stems."

Lavender in all sections is an under shrub, very prolific of blossoms. Every branch terminates in a spike of bloom. In the latitude of New Orleans it grows to nearly tree size, affording shade, and making a very handsome appearance among the choicest shrubberies. The commercial value of the flowers depends upon how the case is managed. If well cured, the proper channel of trade secured, and the flowers raised in sufficient quantities to invite offers, there is profit in lavender culture for amateurs, particularly for ladies.

To "cure" or properly dry the blooms, cut them when the first half of the spike is full blown and the buds on the end beginning to open. Tie them in bunches, and suspend heads down in a well-ventilated place, out of the sun. The blooms cure gradually in the shade, but in the sunshine dry rapidly, evaporating the aromatic oil. The plants bloom from May until the first of July heavily, and sparingly through the balance of the season. It is estimated that from twelve to twenty pounds of oil are produced from one acre of plants. Oil of lavender is one of the costliest and is much esteemed in pharmacy. Lavender water, that is so popular, is made by dissolving the oil in spirits of wine. Druggists, perfumers and soap manufacturers buy the lavender flowers. Large, wholesale quantities are disposed of to better advantage than small collections.

For domestic use the cured blossoms are cut with stems, and are laid in the folds of linens, cashmeres, and even among books and stationery. "Lavender sticks" are made by cutting long-stemmed blossoms and wrapping them with colored baby ribbon, down to the tip ends, lightly binding three or four blossoms into one.

The baby ribbon is tied in long, loose loops at the lower end, and into a long loop at the upper end to suspend the sweet lavender flowers bound together, wherever they are to be placed. These lavender sticks are used in armchairs and closets, suspended among wearing apparel; and also they are used in drawing rooms, suspended from the side of the

clangers, the mantel bracket or chair.

The old-time grace and sweetness of lavender commend it to culture, aside from its commercial value. The plants come readily from seeds, blooming the second year, and increasing in size and floriferous indefinitely. They may also be had of any plant dealer. Lavender prefers sunny, well-drained locations, and rich, friable soil, watered and mulched the first summer. After the first year of careful culture lavender is hardy and free in growth.—Mrs. G. T. Drennan, in Vick's Magazine.

VARIETY IN STUFFING POULTRY.

One of the new ways to attain variety in one's menu (that much-desired end of many a housekeeper) is in the kind of stuffing used in roasting poultry. It is not so very long ago that the general idea was that the only way to make a stuffing was a combination of bread crumbs and a few spicy vegetables, such as thyme, onions, etc.

Now there are any number of variations on this old-fashioned method. Many of them do start with the bread crumbs, but not even that foundation is used in all of them.

Probably the best known of the newer stuffings is that made of chestnuts which is very good for chicken, turkey and duck. The large Italian chestnuts are used, and the way to make it is to boil a cupful of chestnuts in salted water until they are tender, then mash them and add two tablespoonfuls of butter, one of cream, a cup of bread crumbs, salt and pepper.

For turkey another good stuffing is of oysters, which is the old-fashioned stuffing to which is added a dozen chopped oysters and a little of the oyster liquid. One way to give a very fine flavor to a roast chicken is to stuff it entirely with celery. With this no bread crumbs at all are used. It is rather uncommon, but is considered by some experts the best recipe for chicken.

The plain bread crumb dressing may be varied by the flavoring used with it. Chopped olives are good or parsley or bay leaves and a little green pepper will always give a delicious sharp taste. Or one may use several of these things.

There are several kinds of stuffing that, being especially to duck, although most of those used for chicken may also be used for duck. One of these duck dressings is of potatoes and chopped nuts, with butter, parsley, and the usual salt and pepper. Another is a combination of apples and raisins. This sounds a little peculiar, but is extremely good. The apples are cut in slices, just as they would be for a pie, and the raisins are used whole, although, of course, they are much better with the seeds taken out.

This stuffing does not require any extra flavoring, the flavor coming from the fruit.

Any housekeeper who likes to try experiments can find many other combinations for herself and will no doubt strike some that are very delicious. And the change in the stuffing will often make a decided difference in the flavor of the meat of the different kinds of poultry.—Examiner.

QUALITY IN NURSERY STOCK.

It costs a great deal of money, a great deal of time and a great deal of experience to grow plants properly—and these are facts which more intelligent persons are beginning to realize. The prices of plants to-day have not been lowered by improved methods and better knowledge; instead, better plants are grown, both in kind and condition at greater expense to the producer and to the purchaser. Certain kinds of stock can be grown with greatest ease and consequent cheapness, and unbelievers having this class in mind often fail to recognize quality. The Carolina poplar has been instrumental in deceiving the public as to the value of trees. Only a couple of years are required to rear a tree of respectable size for transplanting, and the cost is but a few cents. They can be grown on almost any ordinary nursery

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Items of Interest

News the World Over.

The storm which did so much harm in Martinique also struck Jamaica with great force. Port Antonio was destroyed, only six houses being left.

The Canadian steamer, Empress of India, when near Hong Kong, had a collision with the Chinese cruiser, Huang Tai.

Severe shocks of earthquake have occurred in Mendoza, a city of 18,000 inhabitants in the Argentine Republic.

We can take with equanimity a letter sent to the Southern people by the Society of Friends in England in which they protest against the lynchings.

The United States of Colombia have rejected the treaty for digging the Panama canal, as they had a right to do.

If Senator Cullom is rightly reported, his state ought to ask for his resignation. His words suggest that the State of Panama should secede and then make a treaty with the United States.

The Dutch have been trying for 100 years to benevolently assimilate the people of Java, and Sumatra.

Of all the costly and fragile things in the world none more so equalled the modern warship.

Booker Washington attempted to address a meeting of negroes in Boston at the African Methodist church.

DEATHS.

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

BENNETT. Mrs. Mollie Bennett, wife of J. F. Bennett, died Aug. 9, 1903. The funeral was preached from Palm 16:5, at Eastwood church.

SELF. Rev. John W. Self was born in Logan county, Ky. May 9th, 1834, and died in Bowling Green, Aug. 17th, 1903.

Rev. John W. Self was born in Logan county, Ky. May 9th, 1834, and died in Bowling Green, Aug. 17th, 1903. His father, Daniel Self, was a Baptist preacher.

GOD'S SIGHT OF THE BLOOD.

"The blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you."

The necessity of blood-shedding in order to effect man's deliverance from the guilt of sin is one of the first truths of the Bible.

The blood does not cover the sinner at the altar. A dead Christ upon the cross does not save the sinner. God does not see it in a basin in the house.

Sometimes the shortest chapter in a book contains the hinge on which the whole plot turns.

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Items of Interest

From the World Over.

London, August 21.—"American farmers are being a very long time in their big forests entirely without thought for the future. In the West we found big piles of wood decaying and not used, because it had been cut down without necessity. So long as the American farmer makes money to-day, he does not think of the future. Within ten years they will have to be importing their building wood from Germany. Our forests will never give out. The cutting is regulated by the government."

Subterranean lakes have recently been discovered in the Eucla district, Australia. They lie about thirty feet below the surface and contain an abundant provision of potable water. This discovery is of great practical importance to this generally arid district. It is of scientific value also, as it affords an explanation of the disappearance of certain rivers.

Philip K. Stern, a mechanical engineer of New York, claims to have perfected an apparatus for the transmission of optical images in colors. The principle is that the transmitter is focused upon the optical image to be sent. The luminous rays are transformed into electric currents and sent to the receiving end over an ordinary electric circuit. The picture received will be in one color, but by an arrangement of three colored screens the apparatus will be made to reproduce the proper tints.

The British government agreed to give the bora-bora \$15,000,000 when they ceased fighting. The generosity of this was loudly praised in England in spite of the fact that by the laws of civilized nations, England is under obligation to pay for all of the 30,000 destroyed farms which her officers destroyed after annexing the Republics. Now Gen. Botha says that the money is being spent by the "Repatriation Boards" who for twelve months have been traveling round the country. Gen. Botha gives the British government credit for good intentions, but that intentions have been thwarted by those junking boards.

Now has come by mail of the most destructive cyclone which has been known. Hanou, the capital of Tonquin, was wrecked and Nam-Dim, a large city, swept out of existence. The barracks of the French troops, a strong stone building, were so utterly destroyed and a train was left of them. The cyclone lasted at Hanou one hour. A barrel of spirits belonging to a French merchant, was found 120 miles away. Thousands were killed.

The statistics of the Immigration Bureau for the year ending June 30 have been published. During the year, 921,315 emigrants came, mostly from Italy, Russia and Austria. The greater part were from Italy. The New York press calls attention to the fact that these countries are being depleted of the lowest and most criminal part of their population. It is a great advantage to Italy to be rid of so many—but what of the United States?

A British expedition has been sent to explore Hudson Bay for the purpose of determining whether a new grain route is practicable. The expedition is from the western portion of Canada, to be stored in elevators on Hudson's Bay, and shipped by water during the brief summer season in which navigation is open. It would be a short route to England; and if the danger to navigation from ice can be avoided, it will be by far the cheapest way of getting grain from all Western Canada to Great Britain.

The U. A. R. held their annual meeting in San Francisco. The attendance was very great, and the illuminations of the city in their honour surpassed everything which has ever been done. The net loss of the body during the year was 7,245. There were 8,266 deaths. Gen. John O. Black was elected Commander-in-Chief, and Gen. Miles declined to be a candidate and himself urged the election of Black. The sealing of his old comrades in regard to the treatment which Gen. Miles has received from the President was shown in the strong resolutions passed.

Lord Salisbury died at his home, Hatfield, which has been the home of the Cecil since the days of Queen Elizabeth. He was easily the greatest of English statesmen, and a man whose private character was unblemished. Not since the days of his great ancestor who was Elizabeth's prime minister, has England had such a foreign Secretary. When he was old and weary and assailed by the loss of his beloved wife, he committed the mistake of his life in allowing Chamberlain to conduct the negotiations with Kruger.

REMEMBERING 'BIRTHDAYS.

An exchange notes the fact that in the journal of Louisa M. Alcott is a little record which is deeply pathetic, when one remembers how her brave, unselfish life was spent unwearingly for others: "My birthday; thirty-six. Spent alone, writing hard. No presents but father's 'Tablets.' I never seem to have many presents, as some do, though I give a good many. That is best, perhaps, and makes a gift very precious when it does come."

Yes, the giving is best, there is no doubt of that; that she was, after the first hard years, able to give so much to those she loved was the great joy of Miss Alcott's life. Yet how pitiful it seemed that so loving a heart should know the hurt of being unremembered!

"We don't make much of birthdays of our house," a girl said, the other day. "There are so many of us, you know. Once in a while, somebody will say, 'I think you might congratulate me,' and then we all suddenly remember."

But why not remember beforehand, and make the day a glad one? It does not need money, necessarily; some tiny touch of festivity at the table; birthday letters under the plate, or tucked in odd corners, to be discovered one by one; a little treat, in which all can join—such simple things as these will be eloquent of love, and make the day one of memory's shining heritages. If it costs a little trouble, so much the better. Surely our love for our dear ones is not measured by our ease. Could we forgive ourselves ever if some day we learned, too late, that a loved one had been grieving because she thought that we did not care?

CAMPBELL COUNTY ASSOCIATION.

This fraternity convened in its annual gathering on August 18th and 20th, with Grant's Lick church, Campbell county. It is composed of two city churches, Newport and Dayton, and eleven country churches, and appears to be a fairly prosperous body. The pastors are C. M. Thompson, Hall, J. M. Fowler, N. H. Poole and others. Bro. Poole seemed from the letters to have been supplying many more churches than the other preachers. It appeared that the mission spirit was growing, as evidenced by increased contributions over last year. Our Newport church has had an unusually prosperous year, under the wise and faithful leadership of our beloved Thompson. There was paid during the year for all purposes more than \$4,000. The church debt which has been such a burden is rapidly being cancelled, the pastor's salary raised and a handsome amount given for missions. The Dayton church is doing commendable things with Bro. Hall for leader, and judging from the energy and wisdom expressed during the settings of the association, he will lead that flock of God to large fruitfulness. And as for our beloved Fowler we all know that he is the right man in the right place. So the whole corps of pastors seemed to be well equipped and wide-awake. Bro. C. J. Bagby was again elected Moderator and served in a dignified and graceful manner. Bro. Jas. I. Ware was elected clerk.

The introductory sermon, by Bro. Thompson, was timely and delivered in great earnestness, and wisely arranged. Text, Malachi 3:3. The subject of missions was prominently brought forward, so as to include every phase of our work, that is, District, State, Home and Foreign. Bro. Hall made a fine address on Foreign Missions. Bro. Amos Stout, an active and efficient pastor not mentioned above, made a very fine speech on Home Missions, while the writer undertook to explain the purpose, plans and work of our State Board of Missions, emphasizing the church building work, so as to include our unfinished houses at Jackson and Ashland. Bro. Fowler and Bro. Ellis each gave us excellent talks on Christian giving. Bro. J. J. Rucker and Bro. M. E. Ligon took charge, and did it well, of our schools and colleges. Our local option work was by no means neglected. The Recorder was managed by Bro. Thompson and the writer. The reason for two of us, is that it is an institution of such great proportions that one man cannot do justice by it, unless he be an expert at the business. The visitors were J. A. Davis, J. J. Rucker, M. E. Ligon, Bro. Hawkins and the writer. Two much could not be said in praise of Pastor J. W. Beagle for the wisdom displayed in the systematic and polite management of the great hosts gathered, in the way of lunch on the ground and excellent homes provided. He is, as the writer discovered, deservedly held in high esteem by his flock, both at Grant's Lick and Pleasant Ridge. The meeting was orderly, with a fine Scriptural vein, and an attractive social side. The writer enjoyed much, trying to preach at Pleasant Ridge on the first night of the association, conducted by Rev. J. A. Davis, an ex-pastor, as also kind hospitality extended by Bro. H. M. Aulick at Grant's Lick, and Sister Jape Madox at Pleasant Ridge.

ALL windows open on sacred scenes. The Mecca and Jerusalem of our worship are not walled cities, they are inviolable and inward sources of inspiration. And yet it remains true that this principle of the outlook of the soul, the habitual frontage of one's life and thought, is still the most preliminary question of religion. Just as your home or room is valuable as it faces sunny fields or sunless alleys, so the first principle of the mind or soul is that it shall face the right way; and the difference between spiritual health and spiritual disease is often not so much a matter of opinion, or creed, as of spiritual frontage.—Rev. F. G. Peabody.

An American girl, pretty and bright, had been spending some time in Leamington, England. The afternoon before her departure she suddenly remembered that several books from the public library should be returned. She took the volumes, called forth, and presently encountered a young Englishman whose acquaintance, though brief, had not been without attraction. "Really, now, how queer you American girls are," he said. "Now, I suppose if you were at home, walking on Fifth Avenue, you would never be seen with a fellow lugging all these books." "Certainly not," she quickly and archly answered, "If I were in America the fellow would be carrying them."—New York Times

Vigilance is a watching opportunity; tact and daring in seizing upon opportunity.—Austin Phelps.

"We cannot serve God and mammon; if we follow Christ in anything but in name, we must sit loose to the world and the world's interests; we must be content, if need be, with the beatitudes of poverty and persecution."

THE MARKETS.

Report for week ending August 22.

Table with columns for CATTLE, LIVE STOCK, and various types of livestock such as steers, sheep, and hogs, with their respective prices.

LEAF TOBACCO.

Table showing prices for leaf tobacco, including categories like 'Good to extra ship. sheep' and 'Fair to good'.

COMPARISONS WITH PREVIOUS YEARS' SALES.

Table comparing sales for various years (1901, 1902, 1903) across different categories.

REJECTIONS.

Table listing rejection statistics for various years and categories.

RECEIPTS.

Table showing receipt statistics for various years and categories.

BURLEY-1902 CROP.

Table showing Burley crop statistics for 1902, including total and colored amounts.

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

PASTOR W. B. RILEY advertisement for a new book titled 'Yagaries and Verities'.

BAPTIST BOOK CONCERN advertisement listing various religious books and their prices.

W. H. McKnight, Sons & Co., advertisement for lace curtains, muslin curtains, and other home furnishings.