

WESTERN RECORDER.

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 7, 1899.

NUMBER 1.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance)..... \$2 00
After three months..... 1 00
After six months..... 1 00

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

ONCE a school boy at Eton wrote of the distinguished head of the school, "Temple is a beast, but he is a just beast." The letter was carried to Dr. Temple, and his comment was it was one of the best compliments he had ever heard.

How much pleasure it would give the unregenerate heart to feel that sins could be hidden from God under a fair seeming alibi can be from our fellow-men. But the Judgment Day, in which all things shall be laid bare, is surely coming.

A RECENT writer says there is no longer heard from the pulpits the trumpet blast, "Flee from the wrath to come," but rather a call to benevolence and service to one's fellow-man. This is the humanitarian religion—Arminianism in its worst form.

The great gift which the Lord brought to his people was the forgiveness of their sins; enabling God to be just and the Justifier of him that believeth. And this great gift carries with it all lesser good things, no good thing is withheld from them that walk uprightly.

A CORRESPONDENT of the *Journal and Messenger* says: "While the older ministers lack perhaps something of the polish and education of the younger men, yet they have a way of drawing lessons from God's Word and applying it to the needs of their congregations that our recent graduates have not."

The "liberal" men having been very much to the front in the Congregational Council, the *Interior* thus comments: "The recent Council revealed that Congregationalism has shipped her anchor, broken the face of her chronometer and is making her reckonings by pointing her sextant at the comet." We are confident the *Interior* does the lady at least of the Congregationalists justice. But the concluding phrase is a fine characterization of the new theology.

Prof. Gnanan B. Forster is Professor of Theology in the Theological Seminary of Chicago University. He recently read a paper before the Chicago Ministers' Meeting in which he said, "No one now believes in the Semantics of Inspiration." He is either a crazy man, or a thorough ignorant, or he has regard for truthfulness then he has for inspiration. There were men before him who believed in the inspiration of Scriptures. How long will Baptist churches continue to call as pedants men who persist in going to study Semantics under such a teacher?

THE LOGIC OF THE BAPTIST POSITION.

BY A NORTHERN PASTOR.

I do not speak here of our form of church government. I do not see how we can lay it aside without taking a strong step toward an aristocracy in our denomination. It is a strange and instructive fact that the Presbyterians are moving rapidly toward the Episcopalians in the North. If I am able to locate the truth in the case of Presbyterians, the church idea resides more in the presbytery and synod and assembly, than in the local church. At this very hour the transition from Presbyterianism to Low Church Episcopalianism would be easy, for many but for the difficulty of re-ordination. This seems to be true in New York State, at least.

It may be fitting to say that Baptists frequently abuse the congregational form of government. Churches are, at times, wrecked by such abuse. Even converted men and women turn this liberty into a license, in multitudes of cases, and set at naught the holy office of the ministry. They frequently go the length of debasing the church privilege to the level of selfish ends. During the past few years I have known some exceedingly sad instances of this, where ministers have been unjustly treated, and the Spirit of God driven away from his converting work. A converted church membership is the safeguard of congregational government; but even with this, safety is not always assured. Good common sense, or consecrated common sense, is always in high demand among Baptists. For this reason we are to deprecate the saying, "The young people are the hope of the church." The truth is, some clear-headed man who is bowed with age is oftentimes the hope of a church.

But to our point. Do we appreciate our heritage as Baptists? Do we fully realize the splendid logic of our position? We are called narrow at times—sometimes we are—but that is our shame, if we are.

AN OPEN BIBLE FOR EVERY MAN.

For one, I wish for, I long for, the day to come when men shall know the Bible. The common weakness of Christians today is, that they do not know the Bible with a clear, definite knowledge. Preachers allow themselves to go on to other work without the choicest discipline in the Holy Scriptures whatsoever. It is an extremely delightful and enriching task to set out to master the Bible, book by book. What a discipline! What a joy!

Our position, in its true logic, leads us to claim an open Bible for every man; but this means that we place that Book in every man's hand with the purpose of helping him appreciate it and understand it just as it is. This imposes a great task upon us. To "indoctrinate" men is a laborious undertaking, requiring long effort, affectionate, unflagging interest and zeal. It is easy to move around in a small circle of doctrines, and specialize on a few outstanding teachings. It is quite another thing to launch out on the great deep of Revelation, and bring home from the ports of unfamiliar truths precious things, as Solomon's ships of old on strange waters. When we plead for the open Book, we are defending a right which logic indicates a great responsibility. Shall the Bible indeed be open?

UNSTRAINED DOCTRINE.

It is a fearful reversion of the true order to make your doctrine, and then force the Bible into conformity to it. The body of doctrine we hold and teach is the unstrained, unforced product of the Scrip-

tures. I am, for one, deeply pained to know that so many of our theological teachers are trying to make out that only critics can truly understand the Bible. There never was a greater mistake. If I may be allowed to give my honest opinion, it is this: No class of men are more fully demonstrating to the world their positive unfitness to understand the Bible than the critics.

Our whole religious thought should be regulated by the Scriptures. God has spoken explicitly. It is clearly our duty to learn what he has said and accept it. If we do this, our doctrinal scope will have a naturalness to it that will bless our inmost lives, and a completeness that will demand no far-fetched supplementing. After all, is not that the noblest, the most reasonable, the most helpful Christian who has read and learned for himself? The logic of our position demands that we do not strain the Bible, but rather strive to conform our whole thought to its message and tenor.

INTEGRITY OF ORDINANCE.

I can readily see how many Baptists feel that our position is too exclusive with reference to the Lord's Supper. They wish it were different at certain painful moments. Indeed, there is scant room for pride here. We ought to be sorry that we cannot commune with all Christians. If we were not divided, we could, we should.

But we discover here a matter of integrity as applicable both to ourselves and to the ordinances. For argumentative purposes the doctrine of the ordinances is frequently and foolishly (shall I say?) abused; and yet these ordinances have a very deep significance. They both symbolize the great truths of the Gospel as well as of Christian experience. Baptism publishes something about Christ's death and burial, and our own mystical transformation from a death in sin to a life in holiness. The Lord's Supper is no less suggestive. The Gospel is published in that ordinance in most eloquent terms.

Shall we take care of these ordinances? Shall we preserve their integrity? The logic of our position is that we shall, not only for our sakes, but for the sake of others who overlook the binding obligation to maintain their integrity.

VOLUNTARY SERVICE.

We assert an individualism for all believers. Let every man face his God, since he must give account of himself before the judgment-seat of Christ. Constrained service cannot, in its very nature, be religious. A man may not feel inclined to render voluntary service to God; then the trouble lies with himself. He must come out of this, or perish. Whatever coercion he may use to rebuke his own sin must be of his own choosing. But he can never render acceptable service to God until he does so at the promptings of his own soul.

A voluntary service signifies a will which Christ has mastered, a heart that holds to him, a life ready to be used by him. That repeated collecting of one's powers, and bringing all to the feet of Christ results in what men call spirituality. And all this is voluntary, indeed, more than voluntary; for we feel a longing to go beyond our very selves in devotion to Christ, and weep inwardly that our powers are so weak and become so soon spent as the water in poor Hagar's bottle. I cannot but maintain that there is powerful logic in the Baptist position.

Reasons are prone to find things before they are lost.—Douglas W. Jerrold.

TRUE FRIENDS.

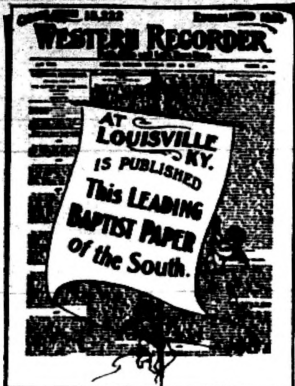
BY REV. THEODORE L. OUYLER, D.D.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door—he said he did it to "weed out the false friends who would make off if they thought he had come to bankruptcy." A rather sharp stroke of humor was that device, and there are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few by-streets and back lanes on their visiting lists. Prosperity breeds friends—adversity tests them.

One of the best tests of friendship is the willingness to point out our mistakes and to deal faithfully with our sins. Blessed be the friend who makes us see and feel our faults! What a sharp contrast the inspired Book draws between the treacherous "kisses of an enemy" and the "wounds" of a brave, true friend who applies the lancet to the diseased spot in our character! That is the way that our adorable and loving Saviour deals with his redeemed ones. He saith, "As many as I love I rebuke and chasten," and he never loves us more than when he is applying the pruning-knife to the vine in order to let the rich clusters ripen. My own experience has been that the very best way to insure the respect and affection of those whose friendship is worth the most, is to offer frank and loving criticism when conscience prompts it. I once wrote such a frank criticism to a distinguished clergyman in regard to what seemed to me to be a painful defect in one of his sermons. Instead of awakening his resentment it drew forth a cordial response, and kindled a friendship that grew warmer until the sad day when I followed his remains to their burial in Westminster Abbey.

We ministers make a grievous mistake when we shrink from a plain, tender, faithful dealing with the faults and sins of those who are committed to our care. "Son of man, I have made thee a watchman; give them warning from Me." That is the Divine injunction to all ministers to be faithful to the souls of their flock. There will be a great many blessed renewals of friendship in heaven, and none will be sweeter than that of pastors and the souls whom they have led to Jesus. They will be our "joy and crown."

What a beautiful and even sublime idea of friendship is afforded us when our Divine Lord says to his followers, "Ye are my friends!" He does not regard us as slaves or even as hired servants. He chose his twelve original Apostles that "they might be with him;" he opened God's thoughts to them, and took them into his intimacy. That same Jesus honors us poor weak creatures in these days; he takes us into his companionship, offers us his escort, promises us his presence, helps us on the journey, and intercedes for blessings that we need. Dearness does he become every day, and when a pilgrim who has walked with him forty or fifty years reaches "Babylonia" he thinks of his Saviour as an old, well-tried, ever-faithful and almighty Friend.—Intelligencer.



HISTORY OF WALNUT-ST. BAPTIST CHURCH

BY T. T. EATON, D.D., LL.D.

[Prepared for recent Jubilee Meeting].

IV.

The church reported in 1878-888 members. It was an occasion of special interest when on May 31st, 1874, the Rev. H. M. Wharton, brother of the pastor, and who had been baptised here, was ordained to the ministry. Dr. J. P. Boyce preached the sermon from Isa. 2:4: "Thou shalt say unto them, thus saith the Lord."

ABOUT DR. BURROWS.

In August, 1874, the church then numbering 708, Dr. Wharton offered his resignation on account of failing health. It was withdrawn, however, and again renewed in October. At that same meeting the church took the following graceful and brotherly action: "Having learned that Rev. Dr. Burrows has now under consideration the call recently extended to him by Broadway Baptist church, therefore, Resolved, that should he accept the call, the members of this church will extend to him a hearty welcome to our midst, believing that his settlement in this city will be a valuable acquisition to our cause."

DR. WARDER CALLED.

On June 11th, 1876, the record tells us, "The committee on recommending a pastor reported that after careful investigation they had concluded to recommend that Rev. Joseph W. Warder, D.D., of Lawrence, Kansas, be called to the pastorate of the church." "On motion of Bro. W. L. Waller, the recommendation of the committee was adopted by unanimous vote."

BROADWAY CHURCH BURNED.

Under date of December 3d, 1876, I find the following: "Whereas, the church edifice of the Broadway Baptist church was on the morning of December 2nd destroyed by fire; therefore be it Resolved, That as a church we extend to our beloved brethren and their pastors our heartfelt sympathy in the great loss they have suffered." "Resolved, That we offer to their pastor, Rev. Dr. Burrows, our sincere condolence for the great and irreparable loss he has sustained in the destruction of his valuable library, sermons and manuscripts."

December 11th: "In conclusion, your committee are gratified to present the chapel to you free from debt, and take profound pleasure in congratulating you on the signal success with which the Lord has thus far crowned your exertions to establish His kingdom, and also upon the hearty sympathy, co-operation, and generosity of our brethren and the church."

The matter of church discipline again was agitated and on August 9th, 1878, the committee on discipline was revived. The church reported to the association 684 members, and said in the letter: "Of 684 members there are between two and three hundred absent from the city; of one hundred and twelve of whom the church has no information. A large majority of these with us can do but very little to sustain the pecuniary operations of the church."

The deficit for 1876 was reduced to \$284.22, as against \$1,216.16 the year before, and in 1877 it was still farther reduced to \$323.15. In September, 1877, Dr. Broadus joined the church, and he was a model member till his death. I find the church requesting the pastor to preach on certain reports which this is all. For example, they requested Dr. Warder to preach on discipline, and on giving. The church has ever responded, not only to the regular congregational and denominational work, but to outside calls as well. At one time \$300 was given to Frankfort church. Collections were taken for yellow fever, flood sufferers, &c., &c.

SURPLUS IN THE TREASURY.

The year 1878 shows a marked growth of the church, 763 members being reported to the association; and at the close of the year not only all her debts paid, but there was a surplus of \$28.15 in the treasury. The church did not again close the year without a deficit till a year ago last January.

Under date of November 6th, 1879, I find this item: "4th. The committee find that 29 members will not come to church at all. Some of these make many excuses why they will not come, and others very frivolous excuses; and your committee report what they said on a separate list, which all may see, do desire to do so." This list appears to have been filed, but it was not recorded. No doubt it contains some very interesting reading. This committee on delinquents were three times "granted farther time" and then discharged. One brother excluded for "long and persistent refusal to attend church."

In January, 1880, Gen. Green Clay Smith was invited to aid the pastor in a series of meetings, which were greatly blessed. Dr. Warder celebrated the 4th of July this year by resigning the pastorate. The church presented him with a complimentary purse of \$600 and his resignation was accepted on the 15th of the State of Kentucky. He has since faithfully served the denomination as Missionary Secretary for a score of years.

The pulpit was supplied by Drs. Broadus and Manly in conjunction, and the church enjoyed a "feast of fat things" in their preaching. Dr. W. E. Hatcher was called to the pastorate in December, but he did not accept. On March 9th, Bro. Jno. B. McFerran was ordained deacon. He had been a most active and prominent worker for years. On the 23d of the same month Dr. W. B. Caldwell was ordained a deacon. From the beginning no member had been more scrupulously or intelligently up to the mark, but he had till this time retained the importunities of his brethren to serve as deacon.

PASTOR EATON CALLED.

On the 6th of April the church called the writer to the pastorate, the correspondence being conducted by Junius Caldwell, Esq., Dr. Beall Manly, T. T. Eaton, D.D., and the new pastor began work the 1st of May, 1881. That year 578 members were reported to the association, with \$7,617.30 raised for all purposes, and the year was closed with a deficit of \$141.26. Dr. Cornelius Tyree aided the pastor at the precious meeting, and during the year 68 were baptised.

It was decided to push the work at Twenty-second and Walnut, and in October, 1882, the Hon. and Rev. Green Clay Smith, who had held high military and civil positions, was called to take charge of this mission. Before that time a good Sunday-school had been kept on the southeast corner of Fourth and Oak Street, fronting 100 feet on Fourth Ave., with the condition that within six years a lecture room costing as much as \$20,000 should be built thereon.

The church that year reported 848 members, including 98 in the mission at Twenty-second this city, and on the 12th of October, 16 years ago to-day.

DR. J. LAWRENCE SMITH DIED,

and a great light disappeared from the intellectual and epiritual firmament. Here was a man full of great in goodness and good in greatness. He was great in his abilities and talents and in his achievements, as well as in his faith, hope and love. His life and character shed a bright lustre on his family, on his church, on his city, on his state, on his denomination, on his country and on the world, and will ever be remembered with affection and with heavenly rejoicing and glory before the Throne of God.

GLENNVIEW MISSION.

The deficit at the close of the year was \$200. Early the next year Bro. J. C. McFerran, Sr., began to agitate the subject of erecting a house of worship in his neighborhood. He saw with sadness the way many of the people spent their Sundays, and resolved to supply them with privileges for worship. He gave a lot on the Brownshore pike, and with some help, erected a neat and well-built chapel, where worship has since been maintained regularly. He took the writer in his buggy through all sorts of weather to almost every house for miles in all directions, and we urged the people to attend the worship. He even sent vehicles on Sundays for such as promised to attend but who had no conveyances. Thus by his tireless energy and princely generosity he gathered a congregation and saw the work fairly started. The year following his health gave way, and on October 18th, 1884, this "Great-Head" of our church fell asleep. A memorial window speaks to the worshippers at Glennview of the life and death of this noble, true-hearted child of God. The family published a little book his pastor prepared, giving an account and an estimation of his life and character.

In August, 1885, Bro. F. E. Davault and F. M. Myers were ordained to the ministry, expecting to go as missionaries. The former died in China after a comparatively short and very faithful service. The number of members reported that year was 928, and the deficit at the end of the year was \$537.79.

I find that on the 4th of February, 1886, Bro. Calvin M. Thompson was "authorised to exercise his gifts with a view to the ministry." Afterward he became assistant to the pastor, in which capacity he rendered most efficient service. The Rev. T. B. Webster was ordained to the ministry April 24th, 1886, and on the 17th of the next month Gen. Green Clay Smith resigned the care of the Twenty-second and Walnut-street mission, and was succeeded June 10th by the Rev. Fred D. Hale, under whose faithful labors the work greatly prospered and grew. The number of members reported that year, including those at the mission, was 1,240.

At the close of the year \$1,000 was added to the pastor's salary, although there was a deficit in the current expenses of \$537.79.

TWENTY-SECOND AND WALNUT BUILT.

It was decided by a rising vote on February 10th, 1886, to erect a neat, commodious and substantial house of worship at Twenty-second and Walnut, and W. B. Caldwell, Arthur Peter, J. B. McFerran, J. S. Phelps, D. G. Parr, W. Newman, J. H. Weller, W. T. Roberts and H. H. McCullough were appointed a committee "to carry the will of the church into effect." The result was the erection of the handsome structure now used by the Twenty-second and Walnut-street church, though they have recently of themselves added Wilbur B. Ketcham Sunday-school rooms. Pastor Hale aided me in a series of meetings, which were richly blessed.

We reported to the association that year 1,789 members, all told, and \$28,244.28 raised for all religious purposes. And the deficit at the close of the year was \$321.39. A mission on Fourth and B Streets was formally opened September 13th of this year, under the special tutelage of L. L. Parks, Esq., whose generosity provided a place of meeting. And on the 8th of October the services of Bro. Preston Blake were secured as pastor of the new mission. He was ordained in January following.

McFERRAN MEMORIAL STARTED.

Having previously consulted with the trusted friends and with several leading ministers, on the 19th of January, 1887, Deacon John B. McFerran proposed to give the church \$25,000, to be used in erecting on a suitable building on the lot he had formerly given, at the southeast corner of Fourth and Oak Sts., to be the rear of a handsome church edifice, to be known as the McFerran Memorial Baptist church, in memory of his recently deceased father and son.

This proposition was referred to a committee consisting of Dr. W. H. Whitsett, Dr. Beall Manly, Dr. Arthur Peter, Dr. W. B. Caldwell and Junius Caldwell, Esq. After deliberation they reported, saying:

"That we desire to express our gratitude to God for putting it into the heart of Bro. McFerran to make this noble and generous contribution to the cause of religion, and to record our sympathy and appreciation of the purpose he has in view."

"We have carefully considered the proposition in question, together with the conditions annexed to it, and we cordially recommend the church to accept the proposition and comply with the conditions."

This report was unanimously adopted, and W. B. Caldwell, A. Peter, B. Manly, J. B. McFerran, Andrew Cowan, Theodore Harris and A. B. Hughes—the last three from other churches—were appointed to carry into effect this action.

In September there were reported to the association 2,128 members, all told, and \$95,081.73 raised for all purposes. This included the \$25,000 from Deacon McFerran. In the same month Bro. H. C. Davis was ordained (Sept. 15th) to the ministry, and Bro. L. L. Kenyon was licensed the 2nd of the following month. This church has sent forth many preachers of the Gospel of Christ.

It was on the 12th of October, 1897—how the 12th of October is linked with the history of this church!—that the largest church listening society was organized. 711 persons were given to members to form the Twenty-second and Walnut-street Baptist church. So far as I am

able to learn, no such number of Baptists ever received letters at one time before. The church was organized four days later. The new building had been completed and was dedicated on the 25th of the previous July.

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

BOOKS.

Mrs. BURNETT's new American novel, "In Connection with the DeWittsburgh Claim," which will be published next Saturday, has had a somewhat curious history. It was begun a number of years ago and was originally intended to be a novel of political intrigue, with Washington as the scene. When the story was half completed work upon it was interrupted, and Mrs. Burnett devoted herself to other literary projects. Recently she took it up with renewed interest and completed it, but not on the lines originally laid down; for the perspective of the period since she began the story led her to recast the entire novel, to divert it of its political character and lay the chief emphasis on the human interest attaching to the fortunes of Tom De Wittsburgh and his adopted daughter, Charles Scribner's Sons, New York.

MAGAZINES.

The Frencher's Magazine, for Preachers, Teachers and Bible Students, has the following contents for November: The Mighty Acts of God, by John Clifford, D.D.; A Quadrilateral of Maxims for Sunday-school Teachers, by H. Montague Butler, D.D.; The Story of a Roman Soldier, by the Rev. Mark Gray Fears; A Little Sermon by David F. Farrer; The Beatitudes, VIII.; The Faithful, by the Rev. J. Feather; The Harvesting of Souls, by the Rev. Robert Brwin; Gratitude: To Whom? For What? How Shown? by E. J. Banks; The Twenty-third Psalm; Fidelity to Principle; The Greater Mission; The Wants of His Creation, by the Rev. David Thomson; The Rewards of a Faithful Ministry, by the Rev. G. O. Porter; The Dove: An Image of Gentleness, by the Rev. Charles Edwards; Prayer-meeting Talks, by Louis Albert Banks; Will you be a Christian? by the Rev. W. West Eleventh Street, New York. Price, 15 cents, \$1.50 per year.

Dr. O'Meara, author of the famous volumes "Napoleon at St. Helena," left a journal of his daily intercourse with Napoleon in exile, less than half of which was drawn upon in his published work. The original journal, containing notes of 180,000 words, was bequeathed by Dr. O'Meara to a friend, by whose heirs it has been placed in the hands of the Editors of The Century. It abounds in passages of the greatest interest, as bearing on the character and opinions of Napoleon, matter which was suppressed by Dr. O'Meara at the time of the publication of his books in 1823. This journal, which is distinct from the book manuscript, though the latter is in large measure founded upon it, is in a fuller and more intimate style, and details the life and conversation at Longwood without reserve. The Century Magazine will soon begin to publish copious extracts from this journal.

The December Atlantic might in some senses almost be called a Chicago number, for three of the most striking and salient articles are by Chicago authors. Harriet Monroe's "The Grand Canon of the Colorado," is a brilliant and effective sketch of nature and natural scenery; Mrs. Edith W. Peattie's lively "The Artistic Side of Chicago," pictures the aesthetic, artistic, educational, and literary features of the great city, while the short story, "The Detectives," by Will Payne, is a capital example of the power of Chicago writers in romantic fiction. Chicago has reason to be proud of her contributions to the number of the representative magazines of America.

THE Christmas Ledger Monthly is freighted with original and delightful Christmas pictures, stories and sketches. The cover offers a sunny Christmas morning picture of a little boy in his nightgown, leaning over the foot of his bed, with his arms filled with toys, and brimming over with happiness. The frontispiece is a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen analysis of Scotch character, and a humorous piece in a little girl playing grandma, with a cap, and spectacles on her nose, and with dolls in her lap, making believe to see the skirt of a dress. In MacLaren's article, "When Scotchmen Have Their Full Blasts," we have been surprised by this brilliant writer. It is a keen

SONS OF DENOMINATIONAL DE-
-CLENSION.

BY ALVAN F. GORDON.

The writer of this article is thoroughly an optimist. Whatever may be the condition of the world or of our denomination, it does not trouble my peace of mind or shake my faith in the Word of God, only so far as it may mean a hindrance to the Master's kingdom. But as the condition of our great denomination to-day presents itself to us, we see nothing that means permanent progress, but rather evidences of decay. The fact that our schools, churches and preachers are increasing at a rapid rate and that our contributions for various purposes are enlarging is not questioned, but do these things alone give power and insure success?

The first evidence of our decline is seen in the quality of music now used in our church services. The world seems to be wild after new things and, along with a great many other novel things, there has come the new church music.

No objection would be made to the new music if it were an improvement on the old, and the evidence is not so much in the craze for new music, as it is in that class of the new which is selected and used. If there appears a song set to a hop-skip-and-jump tune, that is the one which soon becomes popular. Where is the new song that deepens more our devotion or inspires us to greater efforts or has as much Gospel in it as has "Rock of Ages" and "There's a fountain filled with blood"?

Another evidence of the decline is found in the character of preaching now demanded by a great number of people. Sensational subjects, anecdotes and funny experiences to make people laugh, and such preaching is from the Bible, though it is not out of the Bible. And the preachers who preach such sermons (?) are fitted far better to hang new clothes on than they are to preach the Gospel of Christ. What makes me so sick at heart is, after he has read Peter's sermon in the second chapter, or Paul's in the 17th chapter, of Acts, or Edward's "Sinners in the Hands of an Angry God," to hear one of the now-a-day average sermons. We may have many beautiful talkers, many fine theologians, but great Gospel preachers are scarce.

The character of the rising generation of preachers furnishes another evidence. And the lamentable conduct of some is not referred to, for that is bad and sad enough, and we have given ourselves very little margin to stand on when we go to talk of the drunkenness and lewdness of Catholic priests, but rather the spiritual power or lack of such power is what is meant. It is to me a sad fact that in whatever way we look, we do not see the preacher who gives promise of ever being what some of our ancestors were in this regard. Take any one of our great spiritual factors of any decade in the past—and where is he now who promises to equal him? There are those, no doubt, who think they are greater now than any one of these in the past, but are they? Who else will say they are? Where are we promised a great preacher?

The method of raising money for church expenses and religious enterprises is an expression of weakening. Certain entertain-

ments, candy stews, suppers and the like are becoming more prevalent every year. The greatest, grandest and most glorious organization ever formed upon this earth has been, by such methods of raising means for its support—made an object of charity—a pauper to beg her way. The Book says, "It is more blessed to give than to receive," but this is thus translated by those who indulge in such means to raise money—"it is more blessed to spend your own to go to the theater, give the children dancing lessons and go out and beg the office-holders, candidates, drummers, or give an oyster supper for the benefit of the church than to deny yourself and give your own means. We boast of what we are doing, yea, it is said that we are living in the age of missions and martyrs, but it is the firm belief" this writer, that there never has been such extravagance in living as we are indulging in to-day.

The disposition upon the part of our preachers to change places and the same disposition upon the churches to change pastors is an evidence of declension. We are outstripping the Methodist circuit-rider in our running up and down over the world. No man can do much with or for a church in a short time, and a church need not expect very much in a short time. The long pastorates have been the successful ones. Not only are we becoming ecclesiastical wanderers, but there are great numbers of unemployed preachers, while there are also scores of pastorless churches. One writes that in an association of thirteen churches, there are ten pastorless, and that too when there are preachers in their midst. Why all this?

One more evidence of our decline is found in the demand for the evangelist. When a revival is wanted, the average pastor seems to be perfectly helpless, and if there is any man who should be prepared to hold a meeting with a church, it is the pastor of that church, but how many hold their own meetings?

One other evidence of our retrogression is observed in the inclination of the up-to-date preacher among us to stand for what you please. There is no defining Baptist principles and what are called confessions of faith are nuisances; and just so you get your text out of the Book and believe something, you are entitled to the name Baptist. Our fathers were the indices of certain well-defined principles and doctrines, and to be numbered with them one had to subscribe to these same gracious principles. But now, what is called a Baptist preacher does not hesitate to say he had sooner be a Pedobaptist than to belong to some Baptist church for the reason that they are standing and "contending for the faith (doctrines) which were once for all delivered unto the saints." We are at sea, sail unfurled, with plenty of wind and we do move, but in the wrong direction. "Watchman, what of the night."

HELPING OR HINDERING.

Every good man makes it his purpose in life to help forward the cause of goodness and to hinder the cause of evil. He may sometimes by mistake help what is evil and obstruct what is good; but if so, and he realizes it, he sorrows over it and tries to repair the harm that he has done.

A wicked and malevolent man takes a course the opposite of this. He lives to oppose the progress of righteousness and to

promote evil. If it is sometimes to his advantage to lend a hand to a good cause, or to oppose something that is evil, he does not rejoice over the fact that he has been on the right side, but only that it has been to his personal advantage.

The test of any life is its relations to Christ. So long as one is not saved by Christ, he is still unsaved. So long as he is not a child of God, he is a lost and wandering sinner. So long as a heart is not filled with the love of God, it is filled with that which causes God intense sorrow and grief. The love of the Father is not in him. He has not as his motive in life the purpose to please God. His motive is very different. He has no vital interest in the things of God. He therefore does nothing with a motive that is pleasing in God's sight. His life, being not of faith and love, is sin and selfishness.

It is very evident that such a one can not help forward the cause of Christ. He may be amiable, and not malicious, but he has no living interest in the things of God. His heart is not right in God's sight. As he thinks in his heart so he is. He must be born from on high. He needs to be revolutionized in his very life. In his present condition he can not see, or hear, or love, or help the kingdom of God. He is a hindrance. He does not enter himself, and he does not help others to enter. Being not with Christ, he is against him. Gathering not with him, he scatters abroad. Not living a life of faith, he is living a life of sin, and in God's sight his course is evil and for evil.

It is a terrible thing to hinder the cause of Christ. He who hinders it in his own soul is a self destroyer. How often would Christ have saved, but he would not, and his eternity is left to him black and desolate. There are those all around us who are thus opposing their highest and best interests. They may be attractive and winning in many ways, but they are without God and without hope. They seem to have no love for God and for their own souls. They grieve and repulse the Holy Spirit, and send him away a mocked and mourning messenger of grace. They say they are not doing wrong; but could any course be worse than this?

There are many ways of opposing the cause of Christ. The Church is his own, and the stand we take, for or against it, determines in general our position for or against Christ. The Church is struggling now. In many a place it is weak. The influence of each person tells with some others. We may lead some to Christ and to a place in his Church, or we may discourage them from coming to him and to life.

God loves his Church as the apple of his eye. He watches over it from on high. What is our attitude? Are we helping or hindering? Are we using our efforts to build it up, with all that it involves, or are we cold in heart and chilling religion out of the heart of others, or are we tender and loving and making it easy for others to come to Christ and be saved? If we are trying to build up his Church, we are on the side of Christ, helping him and hindering evil. If we are not working for the Church, we are hindering God's own cause on earth, and helping forward the cause of darkness, death and perdition. On which side are our lives to be during this opening year?—Herald and Presbyter.

SLOCUM CURES
CONSUMPTION,
WEAK LUNGS AND CATARRH.



THE PROOF

Lungs and Throat Healed.

Mrs. H. B. BOWELL, Enterprise, Ga., says: "No pen can describe what I suffered day and night from weak lungs. Many times I was nearly suffocated, my throat being in a terrible condition from inflammation and weakness. I had tried of a cure as everything I tried did me no good. Hearing so much about Dr. Slocum's celebrated treatment for consumption and pulmonary troubles, I sent for the free course of medicine which he so generously distributes, and now I can thank the name of humanity for the grateful thanks for the cure I obtained, hoping others will take heart, and get well before too late. I shall never cease to recommend the Slocum system wherever I go."

Consumption Cured.

Mr. THOMAS SIMPSON, Federal Point, Fla., says: "I had weak lungs which continued to grow worse until consumption was developed. In vain I sought relief from almost every source, until I procured the Dr. Slocum treatment, and this speedily cured me. To-day I am as well as I can, and I hope every consumptive and sufferer from pulmonary troubles will consult him."

These are but specimens of thousands of grateful letters pouring into Dr. Slocum's offices in one unbroken stream.

Every letter breathes of new life, new health, new ambitions—of cures.

Dr. Slocum, the world-famed specialist, is to-day brightening the illustrious pages of medical history with his brilliant cures of consumption, coughs, lung weakness, tuberculosis, asthma, catarrh, la grippe and its after effects, and pulmonary diseases. His name will go down to future generations as the one conqueror of the deadly consumptive bacilli which for years has devastated nations.

The Slocum system is a triumph to the genius, skill and research of Dr. T. A. Slocum, who has demonstrated that consumption and kindred disease are curable; first by killing the deadly germs, second by healing the raw inflamed mucous surfaces, third by toning up the entire general system, and fourth by building healthy flesh and fortifying against future attacks. For these purposes four distinct preparations are administered, each a miracle worker in itself. They cannot fail when used together.

FREE TREATMENT.

To further demonstrate the value of his discoveries, Dr. Slocum has arranged to send out at ones several thousand more FREE full course treatments, consisting of the four preparations, to all who write for them.

Simply address Dr. T. A. Slocum, 98 Pine Street, N. Y., giving your express and post office address, and please tell him of reading this in the WESTERN RECORDER.

No matter how many discouragements you have met with, the Dr. Slocum System of Treatment will cure you. It is important that you take advantage of this generous offer.

When in need of expert advice, Dr. Slocum will thoroughly diagnose your troubles free of charge, and tell you how to get well quickly.

EDITOR'S NOTE: The above is a genuine offer made by America's foremost medical specialist in pulmonary and lung diseases, and we urge every reader of this publication who is afflicted to send for the free treatment because we know the proposition to be an honest one. It is also your duty to notify every suffering friend. When writing the Doctor please give him the name of the publication you read this announcement in.

Advertisement for Oxford Bibles, Teachers' Bibles, and Workers' Bibles. Includes text: "New Features in 'OXFORD' Bibles", "The Helps", "The Illustrations", "In Actual Use".

Advertisement for FREE SILK DRESS. Includes text: "FREE SILK DRESS", "Full 16 to 18 yards of beautiful silk. Black, brown, blue or any color in the latest or dark shades. Here is the bottom of the dress absolutely free to every girl who sends for it."

SUNDAY-SCHOOL LESSON.

SUNDAY, DEC. 17.

FRUITS OF RIGHT AND WRONG DOWN.

Malachi 3:15-4:5.

MOTTO TEXT—"Whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

"Your words have been stout against me, saith the Lord."—Bold, presumptuous, insolent. "Yet ye say, What have we spoken so much against thee?"—Thus they reply against God, and show their presumption by really accusing him of falsehood. They add sin to sin.

"Ye have said, It is vain to serve God."—They were right in one sense. Service in the spirit which they had offered it will not be received. And God cannot be mocked. He sees the most hidden motive clearly, and knew when they were acting from love to him and from a selfish desire to make something by serving him. "What profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"—They had absolutely no conception of the nature of religion, but thought so much obedience would earn so much blessing in a regular bargain and sale as if they stood on equal terms with the Almighty. By walking mournfully they refer to their going about fasting in sackcloth and ashes.

"And now we call the good happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—God had said that if they would obey him all nations would call them happy, they reply with a sneer that they called the proud, that is the ungodly in Israel, happy. The wicked were prospered. They had tempted God in the sense of defying his threatenings and no punishment had come upon them. Because sentence against an evil work is not executed rapidly, therefore, the hearts of the sons of men are fully set in them to do evil.

"Then they that feared the Lord spake often one to another."—The often is not in the Hebrew. When the Lord's enemies spoke so blasphemously and defiantly those who feared him spoke in his defense. They exhorted one another to steadfast faith in God. "And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—

"An expression after the manner of men, intimating that their pious affections and performances are kept in remembrance as punctually and particularly as if written in a book."—Henry. It might seem in the evil days that God had forgotten, but he was

keeping all things in remembrance, and in his own good time would punish the wicked and reward his faithful servants.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—They are as precious to the Lord as the crown jewels to a king. God paid a great price for his saints—they are to him as the apple of his eye. "And I will spare them, as a man spareth his own son that serveth him."—God will keep them from harm and care for them as tenderly as a father for a dutiful son.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—The murmurers had said that the wicked were the prosperous, and it was better to be wicked than to be righteous. But the day is coming when they should see the great gulf between the two classes, when God's justice shall be vindicated in the presence of his universe. Sentence against evil workers is not executed speedily, but it shall be executed to the last jot and tittle. A God who has all eternity in which to bless his servants and punish his enemies has no need of haste. A thousand years in his sight are but as one day.

"For, behold, the day cometh, that shall burn as an oven."—The day of final judgment of which Zephaniah says, "That day is a day of wrath." In the Old Testament, as well as in the New, it is told us that the wicked will be destroyed by fire. The phrase "burning as an oven" probably is an allusion to the fierce burning of fire in a furnace rather than in the open air. "And all the proud, yea, and all that do wickedly, shall be stubble."—The proud are both wicked and defiant. They pit their strength against the Almighty, and the only result is that they are consumed as stubble in the fire of his wrath. "That it shall leave them neither root nor branch"—a proverbial expression indicating total destruction. Not one of them shall escape. That shall be the fate of the wicked. What avail, then, their seeming prosperity for a few years in this life? There is too little heard from the pulpit and in the homes of that day of wrath. The thought of it will stem the tide of worldliness, and will enable the righteous to endure joyfully their light afflictions which are but for a moment. The thought of it will prevent the elect from envying the prosperity of the wicked. And it will rouse sinners to a sense of their danger, and of their infinite importance of preparing to meet their God while yet he waits to be gracious. It is appointed unto men once to die, and after death the judgment.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—A prophecy of our Lord and the salvation of his people, clothed in the robes of his righteousness. The rays of light darting forth from the sun are com-

pared to the outstretched wings of a bird. There is healing for sin when the rays of this sun penetrate into the darkness of the sorrowing heart trembling before the justice of God. Healing of the sinner's soul is found only in his atonement. "And ye shall go forth"—from their sin and their fears, God being no longer a wronged sovereign, but a loving father, because their Saviour died for them. "And grow up as calves of the stall."—That should rather be translated "leap" instead of grow up. They would be happy as the calves when they are let out of the stalls to leap and frolic in the grass of the sunny fields.

"And ye shall tread down the wicked."—Righteousness shall be victorious and sin be overcome. The wicked seemed to triumph, and boasted; but in that day they shall be as powerless as ashes under the feet. "In the day that I shall do this."—It is all God's work.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel."—This exhortation to obedience follows the vivid warning of the day of judgment. They must keep the commandments; they were God's which he had given to Moses for Israel, that they might walk in the way of the Lord. The Bible contains no shadow of foundation for Antinomianism any more than it does for Arminianism. Salvation is all of grace, but the saved must keep the law all the more earnestly and diligently because they keep it, because of their love and gratitude for the salvation.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—The first reference is to the destruction of Jerusalem. Scriptures have often more than one fulfillment. John the Baptist came in the spirit and power of Elijah. Our Lord came in mercy to those who would repent and believe, in judgment to the impenitent and unbelieving.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."—Something most sorely needed in these days when fathers are too much absorbed in the world to have family prayers, to instruct their children in the Scriptures, &c., &c., and in fact, to take time to be acquainted with their children. And, instead of the love and reverence and trust they ought to feel, the children live their separate lives and look upon their fathers as money-making machines. How much longer shall this sad state of affairs continue? Till God comes and smites the earth with a curse?

BAPTIST HISTORY IN GENERAL. THE FIRST BAPTIST PREACHING IN KENTUCKY.

According to the autobiography, page 8, of Eld. Wm. Hickman, he came from Virginia to Kentucky on a tour of observation, arriving in Harrodsburg April 1, 1776, and remained in the State several weeks. While here he says: "We went nearly every Sunday to hear Eld. Thomas Tinsley preach; he was a good old preacher. The preaching place was at the head of a spring at this place, under the shade of an elm tree." Gavelets, neatly mounted with silver, with appropriate inscriptions, were made out of the root of this historic tree and one was presented to the chairman of the Ministers' Meeting by the writer, and the other to the moderator of the

Jewelry by Mail

OUR ILLUSTRATED CATALOGUE FOR 1895, showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special WATCH CATALOGUE.

504, 506 West Market Street.

C. P. BARNES & CO., Louisville, Ky.

General Association of Kentucky by the Hon. T. C. Bell.

KENTUCKY BAPTISTS—THE FIRST BAPTIST PERIODICAL.

In 1812 the Kentucky Missionary and Theological Magazine was established in Frankfort, Rev. Stark Dupuy editor. This was the first Baptist periodical, says Dr. J. H. Spencer in the History of Kentucky Baptists, published in the West. It was soon succeeded by the Gospel Herald, also published in Frankfort in 1818, and edited by Silas M. Noel. In the course of time this gave place to the Baptist Register in 1826, edited by Geo. Waller and Spencer Clark. It was soon changed to the Baptist Recorder. This was followed by the Baptist Chronicle, published in Frankfort and edited by Rev. W. B. Chambers. Next in succession, in 1835, John L. Waller became editor of the Baptist Banner and Pioneer. This was succeeded by the Baptist Banner, which was established in Shelbyville by James D. Wilson, M.D., the previous year. It soon changed to the Baptist Banner and Western Pioneer. Again it was changed to the present name, WESTERN RECORDER. Considering the WESTERN RECORDER as the rightful heir to all the efforts that preceded it to establish a Baptist paper in Kentucky, we have a right to claim from 1812 to 1894, which would make it eighty-seven years old, but, as there were some breaks between 1812 and 1824, we will only claim what cannot be disputed.

From the repeated efforts and great sacrifices of our Baptist fathers to establish a paper we are inspired with the importance they attached to a denominational organ that would foster and propagate Baptist principles. Their heroic struggles and sacrifices resulted in the establishment, on a solid basis, of the WESTERN RECORDER, that stands at the head of the column among the Baptist papers of the world. The history of the WESTERN RECORDER is that of the Baptists not only in Kentucky, but also of the South and Southwest. The following are among the honored names who have graced the editorial chair:

Elders Stark Dupuy, Silas M. Noel, George Waller, Spencer Clark, Uriel B. Chambers (young and of great promise, who died young), John L. Waller (whose towering intellect predestined him to be the great leader of his people, and to command respect for their principles), James D. Wilson, M.D., Wm. Buck (the great pastor, editor, organizer of churches and missionary secretary, all at the same time), Robert Lillard (a highly gifted man who died in the midst of his usefulness). Then came Chas. D. Kirk, and after him James Otis, Elds. S. H. Ford (who still survives as editor of the Christian Repository), R. L. Thurman and A. W. Larue (long times gone to their reward), Rev. J. O. Waller and Chas. J. Y. Duncan. Then came Eld. A. C. Graves, the beloved pastor now at Lebanon, Ky.; R. M. Dudley, of blessed memory; Prof. J. K. Rust, the active and popular layman; Prof. A. S. Worrall, an able writer; J. S.

Coleman, a popular preacher and great soul winner, and A. C. Caperton. The former two retired for many years, and the paper under him increased in power. Thirteen years ago Dr. T. T. Eaton became editor. His distinguished services as editor and pastor and his wise leadership are too well known and too widely recognized to need any comments.

The WESTERN RECORDER has always been loyal to the denominations. Its circulation is larger than ever before, and this issue is mailed to 25,000 homes. It is rapidly increasing. It has subscribers in every State of the Union, and all over the world where the English language is spoken, and wherever loyal Baptists live.

The WESTERN RECORDER, in all its history, has stood for the whole Gospel and sound doctrine. It has never apologized for any Scriptural position, nor compromised any Baptist principle. Earnestly and constantly it has contended for the faith once delivered to the saints. Those from without our ranks who have assailed the Baptist position have found the RECORDER on the alert as a faithful sentinel ready to repel all assaults.

TROUBLES WITHIN OUR RANKS.

The anti-missionaries sought to paralyze and move the denomination from its Scriptural missionary position. Next came the emancipation excitement and schism led by influential ministers. Then came leaders advocating Universalism, fol-

SCHOOL TEACHER

Pulled Down Hill.

"I relied on coffee so much to keep me up, having been told that it was a 'mild stimulant' that I hardly knew what to do when I found it was really pulling me down hill. My sleep was badly broken at night and I was all unstrung. Am a school teacher and was exceedingly nervous.

"When it became evident that I was in a very bad condition, I was led to make the Postum next morning. I first, but none of us could endure it. It was so flat and tasteless. She proposed to throw the package away, but I said 'Suspend judgment until we have made it strictly according to directions.' It seems she had made the Postum like she always made coffee, taking it off the stove as soon as it began to boil. Mother was so prejudiced against it that she did not care to try it again, but I got sister to make the Postum next morning, strictly according to directions, that is, allow it to boil full fifteen minutes after the boiling begins.

"We were all amazed at the difference. Sister said it was better coffee, to her taste, than the old, and father, who is an elderly gentleman and had used coffee all his life, appeared to relish the Postum as well as my little brother, who took to it from the first.

"For a while, mother clung to her old favorite, although she was sick more or less of the time. Finally, one morning she drank a cup of Postum by mistake, believing it to be coffee. We joked her so much about it, because she did not discover the difference, that she finally admitted she had occasionally taken a sip of the Postum Coffee, and from that time she proposed to use it altogether. Her health has been very greatly improved, and we are all strong advocates of Postum. Please omit my name from publication."—Flanagan, Col. Name can be given by National Cereal Co., Ltd., Battle Creek, Mich.

ARE YOU DISSATISFIED WITH THE INTERNATIONAL LESSONS?

DO YOU WANT LESSONS that will promote genuine Bible Study in the Sunday-school?

If so, send postal for FREE specimen copies of

The BIBLE STUDY UNION, or BLAKESLEE, LESSONS.

Prof. Abner Hoy, B.S., Route Thoroughbred Institute, Consulting Editor.

These lessons are used in the First Baptist Church, Newton Center, Mass.; First Methodist, D.D. Southern Baptist Theological Seminary, late pastor; in the Fifth Avenue Baptist Church, New York City, Prof. Plummer; Brown University, late pastor; and in many other leading Baptist churches. We refer by permission to the editor of this paper. THE BIBLE STUDY PUBLICATION CO., 21 Southfield St., Boston.

Your Trip to Paris

has not yet reverted from a possibility to an impossibility. Many energetic agents can earn enough money this Winter to pay for a trip abroad by securing subscriptions to

The Ladies' Home Journal

AND The Saturday Evening Post and perhaps a good deal more.

At the end of the season (April 15th) we are going to divide \$18,000 among 754 of our best agents.

This is in addition to liberal commissions on all subscriptions, and special rebates for large clubs.

The best agent will get \$1,000, the next best will get \$750, and so on.

Don't let 754 people outstrip you. But, if you should, the pay will be ample for all the work you do for us.

Write for particulars.

The Curtis Publishing Company, Philadelphia

\$12,121 72. Total money raised for all denominational purposes, according to the Year Book, \$387,836 59. True we have evangelized and enlisted faster than we have drilled, and we are not doing what we can, ought to and will do. Dr. J. W. Warder, who for nearly twenty years has been Corresponding Secretary, has been earnestly engaged in developing and systematizing our mission work, and when we compare what we were doing twenty years ago, and the chaotic condition of the work then, with what we are doing now, we see and rejoice that God has marvelously blessed the faithful labors of our beloved Secretary.

W. P. HARVY.

ARKANSAS CONVENTION.

Your correspondent on leaving the great Texas Convention turned up in due time at Jonesboro, Ark., to be present at the State Convention which convened with the First Baptist church of that goodly little city Nov. 17, 1899. The attendance was considered good for Arkansas, did not seem overly large for a Texas man. The cause is obvious when I state that there were in round numbers 3,000 messengers at Dallas and not more than 300 at Jonesboro; but still it was called a large Convention at the latter place and I suppose it was.

The Convention was preceded the day before by a meeting of the preachers and others who formed an organization that is to be known in the future as Arkansas Baptist Institute. Rev. A. H. Autry was chosen as chairman and O. J. Wade as secretary.

A committee reported a most interesting programme which was ably carried out. Friday morning at 10 o'clock Rev. Dr. A. B. Miller of Little Rock conducted devotional services, after which ex-Gov. Jas. P. Eagle took the chair and called to order the fifty-first session of the Arkansas Baptist Convention.

After proceeding to appoint a committee on credentials, Pres. Eagle announced that the Convention would continue in devotional services. The interest ran high and reached its climax while the young pastor of Emmanuel church of Eureka Springs, Rev. G. A. Miller, was singing a solo, "Looking this way." There were no dry eyes in the vast assembly when he closed with those touching words "Loved ones in glory are looking this way." This same sweet spirit characterized the proceedings throughout the entire session. No convention was ever more harmonious, though the interest often ran to fever heat. Some one quoted "If thy heart is all my heart give me thy hand" when a general hand shaking followed, also some clapping of hands and shouts of "praise God" and "glory" were heard above the sound of sweet music. Many earnest prayers interspersed and at last "Blest be the tie that binds" was sung.

At 11 o'clock Pres. Eagle again called the Convention to business.

Deacon J. G. B. Slimms of Conway, read the report of credentials which seated an overly large delegation. Rev. J. P. Eagle of Little Rock was unanimously re-elected President of Convention. He was first elected President of the same twenty-one years ago. Rev. H. C. Rosemond and O. W. Strickland were unanimously chosen as vice-presidents, Theo. Smith Secretary and Dr. J. H. Kitchens Treasurer.

After the address of Welcome by the young and talented pastor, F. Buzeman of the First church, no one could feel otherwise than welcome. This was ably responded to by Corresponding Secretary of the State Mission Board W. A. Atkinson.

The visitors from other states who were warmly welcomed to seats were Rev. A. J. Barton of Richmond, Va., who was raised in Jonesboro; R. W. Mahan, Prof. W. O. Carver and J. H. Burnett of Kentucky; Dr. I. T. Fichenor of Atlanta, Ga.; Rev. F. Ball, W. O. Golden, Tennessee; L. R. Burress of Mississippi; Rev. E. Z. Simmons, of Canton, China; J. M. Robertson, B. N. Brooks, V. C. Hart, J. C. F. Kyger, R. C. Medaris and G. B. Rogers, all of Texas; and Dr. S. H. Ford, of St. Louis.

An able address was delivered by Bro. Barton on the subject of Foreign Missions, who took collection for same amounting to about \$1,500. W. O. Carver of Kentucky, presented the claims of the Seminary at Louisville. He asked the Convention for \$250 for the Students' Fund and got more. The Seminary is growing in favor with the brethren.

Friday night the report on temperance was read by Prof. Conger. It provoked a most interesting discussion by many brethren, but all was on one side and as one brother, said "again the saloon." The work of the Arkansas Anti-saloon League was highly commended in the report as well as in the speeches.

The annual sermon was preached by the youthful pastor of Pine Bluff, Rev. Chas. W. Daniels, text Jno. 20:21. "As my father hath sent me, even so send I you." Many expressions of appreciation were heard of the sermon.

Valley Hart of Texas sang "Our mother's way" and touched all hearts.

Bro. J. W. Conger read report on Ministerial Education, which revealed the fact that the ministerial students in Ouachita College were increasing also an increase of necessity for funds to help these young men. A collection was taken; it was earnestly desired that \$800 should be raised for this purpose, over \$1,200 was secured.

The second day, Saturday, was indeed a day of much business. After devotional services, the report of Central College (female) of Conway came up which showed that many Arkansas Baptists believe in separate education for their daughters. The trustees ask the Convention for help to make some much-needed improvements in the college equipments. A. J. Barton spoke to the report and lifted a handsome collection.

Bro. Daniels read the report of trustees of Ouachita College. The many speeches that followed proved the fact that the brethren of Arkansas, believe in their own institutions of learning.

W. C. Golden of Nashville, Tenn., ably represented the Sunday-school Board of the Southern Baptist Convention.

Bro. Simms of Conway read the report of the State Mission Board. There were many interesting things brought out by the report regarding the enlargement of the work every way and the very magnificent work of the missionaries and evangelists on the field, employed by the Board; but time and space will not permit mention of all the good things that could be said. While the report on Home Missions was under discussion Saturday night, Dr. Tichenor made the most

ARE YOUR KIDNEYS WEAK?

Kidney Weakness Caused by Overwork, by Lifting or a Strain.

We do not always know the constant danger that confronts us through all the daily walks of life. It may be an accident or sudden illness, or perhaps, a disease that has been stealing upon us from day to day.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Now by this is not meant that you should overlook all the other organs and merely look after the kidneys. Your other organs may need attention—but your kidneys most because they do most.

If you are sick begin taking Swamp-Root the great kidney remedy, because as soon as your kidneys are well they will help all the other organs to health.

The kidneys may get weak or diseased from a thousand and one cause; from overwork, worry, a simple cold from lifting a strain, or excess in high living.

Others may suffer from diabetes, dropsy, swelling of the feet and ankles, rheumatism, bad blood, gout, gravel, catarrh of the bladder, sleeplessness, anaemia, nervousness, headache or neuralgia.

All these symptoms are due to kidney trouble, and the most prompt and effectual cure is Dr. Kilmer's Swamp-Root the great kidney remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition take from your urine on arising about two ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy if there is a brick-dust settling or if small particles float about in it, your kidneys are in need of immediate attention.

powerful speech, loyal to Baptist truth ever heard by many in attendance. Sunday was a great day in Jonesboro, all the pulpits were filled by many of the best preachers. In the afternoon a great missionary mass meeting was held in the First church. Rev. E. Z. Simmons of Canton, China, was the chief speaker. An affectionate farewell service was given him Sunday night.

The State Board helped 21 missionaries on the field last year. Ample funds were collected to pay them as well as all other expenses, and \$1,222 34 balance on hand.

Gov. Eagle said he would go 1,000 miles to hear a speech like the one delivered by Dr. Tichenor Saturday night on Home Missions.

Dr. Ford captured all hearts Sunday morning at First church, text, Acts 22:16 "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." The grand old man of 81 years of age seem to have lost none of his vital force or spiritual power.

The personnel of the Arkansas Convention was as fine a body of men and women as ever met anywhere. There are 48 associations in the State, 39 of which are in co-operation with the organized work.

The Western Recorder has a fine circulation in the State. A majority of those approached at the Convention to subscribe for one of the very best Baptist papers, the Recorder, the invariable answer was "I take it, could not do without it."

Monday was a most busy day, the remaining business was put through in a rush. The committee on nominations reported

Swamp-Root should at once be taken upon the least sign of ill health. It will make you well and is for sale in all drug bottles.



of two sizes and two prices, fifty cent and one dollar

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning that you read this generous offer in the Western Recorder when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

Hope as the next place of meeting, Rev. J. K. Pace of Arkadelphia to preach the annual sermon, Friday before 3rd Sunday in Nov. 1900. At 5 o'clock p. m. one of the most prosperous Conventions in all the history of Arkansas Baptists, adjourned. Hand-shaking, prayer by Dr. Ford.

Some changes are being wrought in Arkansas. Rev. O. L. Haley retires from the pastorate of the Ft. Smith church and becomes editor and proprietor of the Arkansas Baptist of Little Rock. Dr. W. A. Clark retires from this paper for a much needed rest. Dr. A. J. Fawcett who was not present at the Convention, retires from the First church, Hot Springs, and goes to Hazelhurst, Miss.

G. B. ROGERS, Fort Worth, Texas.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Mearns, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, requesting this paper, W. A. Hayes, 929 Powers' Block, Rochester, New York.

Now, if we are to expect a religious awakening, we must promote the spirit of solicitude. Brethren we are lighted to light. Do not have it said of you, as Dr. Guthrie, when alluding to one who was content with his own enjoyment of gospel privileges, said, "See that man: his religion is just the size of his coffin—exactly large enough for himself, but no larger."

THE WAY OF PEACE.

Job. 27:7. Is. 26:10.

BY T. L. RAILY.

There is a way, a peaceful way, Where glows the light of clearest day. On which no unclean thing can stray. Nor rav'nous beast be found; It is the way of sweetest peace, Where joy and gladness are increase, And pain and sadness ever cease, To shed their gloom around.

Along this way securely tread, The ransomed host by Jesus led, Who know no fear, and have no dread, Of Satan's subtle power; But guided by a Saviour's hand, They walk the path that he has plan'd, And march along a happy band, Secure in every hour.

This is an open path for those— Who safety seek from all their foes,— That round about them would oppose, This peaceful path to gain: O, how secure this path must be, Forever from all harm kept free, Where 'e'en the trembling soul may see, It's trust is not in vain. Atlantic City, N. J.

OUR PULPIT.

"LET THE REDEEMED OF THE LORD SAY SO."

BY B. D. THOMAN, D.D.

Psalm 107:2.

This psalm is a call to thanksgiving. There is no service more important. God does all the giving, and surely we should not deem it a hardship to do the acknowledging. It is an excellent custom to insist upon a child saying "Thank you," when gifts are given or favors bestowed. The education that leads to a refined sensibility is inestimably valuable. The lack of it is one of the greatest deprivations which a human being can experience; the possession of it is the greatest of acquisitions. It lies at the foundation of all that is great and noble in character. It is the essential quality in the canvas that makes fine effects possible. An ungrateful spirit defies all artistic elaborations. No amount of chiselling and polishing can turn a mean man into a saint, or even into a tolerably good citizen. What makes an instrument valuable is its exquisite responsiveness to the touch of the player, and the same thing can be said of the soul. The man who does not respond to appeal, to affection, to kindness, to sympathy, is a very barren soil to work upon. I pity the agriculturist who has to expend his energies on such a task. The crop is likely to be meagre and certain to be poor.

This quality of soul is of paramount importance in the development of character; even the grace of God must make a man responsive before it can insure the realization of a Christlike manhood. "Let the Redeemed of the Lord say so." My first observation is: 1. That God's mercies are worth acknowledging. It is hardly necessary that I should spend time in making such a point as that good. No man in his sanity would think of questioning it. God's mercies are for the most part so altogether transcendent that not to see them is to be inexcusably blind. Think of the sunshine that makes the earth glad with every returning day; think of the rain as it comes in season to fructify the life of nature and to provide refreshment for man and beast; think of the atmosphere so exquisitely adapted to minister to healthful and happy living; think of the seasons all beautiful in their time and adjusted with the most gracious regard to human interest; think of the mountains and the rivers, the lakes and the oceans all contributing their share to the climatic conditions essential to human well-being. And these are but the conspicuous mercies that help to make this planet upon which we live habitable; there are innumerable others that are embosomed in them and arising out of them. They are like the stars of heaven for number, and of inestimable value. The minute and unrecognized blessings of a single day, who would attempt the impossible task of estimating them? All that is included in the social conditions by which we are surrounded; all that goes to make home what it has been and is to us; all that comes within the sacred encirclement of our lives as a benediction. All these are mercies direct from the hand of God, and not one of them is there that is not worth acknowledging; get one of them that could be bought with untold wealth.

There are other mercies also of which we have been the recipients. Some of us have been redeemed. We have come into a saving knowledge of the truth through the faith that is in Christ Jesus. We have been born into the life divine. We have been, as the Apostle Paul puts it, "translated from the kingdom of darkness into the kingdom of his dear Son." Surely there could not be a greater mercy than that. It is what the Apostle calls everlasting life. It is the beginning of all that is great and noble and glorious in our upward history. And is it not worth acknowledging? The next observation I would make is: 2. That failure to acknowledge God as the giver of the mercies of life is reprehensible in the extreme. It is difficult to measure its enormity. We know something of ingratitude. We have seen exhibitions of it in the relations of life which have impressed us. We have seen sons for whom parents have toiled and sacrificed of a self-forgetfulness sublime, turning away from them in their old age. We have

seen men befriended in the time of their extremity, refusing to acknowledge their obligation when plenty poured into their bosoms. We have seen kindness requited with unkindness; generosity requited with meanness; love requited with hatred, but we have seen nothing that compares for unconscionable meanness with that of the man who has received everything that has gone to make his life happy and prosperous from the hand of God and has never so much as said "Thank you." There is nothing conceivable in human relations that can come into comparison with that. It is unutterably reprehensible. Observe again: 3. That outspokenness in regard to God's mercies is getting to be very much of a lost art. Time was when this was one of the distinguishing characteristics of those who professed to be followers of Jesus Christ. Not only in the apostolic era, which was notably one of testimony and witness-bearing, but in comparatively recent times the life of the church largely expressed itself in this way. Modern Christianity has become too refined to be natural. The formalities of social life have smothered its glowing fires and put a restraint upon its deepest feelings. We are so much afraid of spoiling the æsthetic niceties of worship that we become self-conscious and stilted even at the throne of grace. The very soul of worship is too often crushed out by a servile conformity to the etiquette of society. We are constantly saying, if not in open speech, certainly in our hearts, "How will the world say?" How will this particular action or utterance be regarded by that fastidious censorship which we have permitted to sit upon our religious lives and actions? If we honestly compare the Christianity of the present day, especially in our larger centres, with what went under that name even thirty or forty years ago, we shall, I think, come to the conclusion that with all our advancement we have lost something out of our religious lives that we could ill afford to lose. The simplicity, the unconventionality, the outspokenness of Christianity, call it what you please, is fast becoming a lost art. All this leads me up to my final observation: 4. That a quick and eager responsiveness to the divine ministries of mercy is Christianity's crowning quality of excellence. "Let the redeemed of the Lord say so." Thanksgiving is no mere incidental matter in Christian living; it is one of its essentials. We cannot exist in a spiritual sense without it. The new life must manifest itself in that way. And there is no other way in which it can grow, into which it can unfold into real vitality and strength. The Apostles ever place thanksgiving in the forefront of Christian excellence. "With thanksgiving let your requests be made known unto God," "abounding therein with thanksgiving," "watch in the same with thanksgiving." The psalmist, too, is full of it. "Come before his presence with thanksgiving," "enter into his gates with thanksgiving," "sacrifice the sacrifices of thanksgiving." The fact is: there can be no true spiritual life without it. It is the fire which kindles the sacrifice. It is the open aperture through which the light of life pours in. It is the attitude of soul which alone makes possible the divine inhabiting. Every time a man is truly

seen men befriended in the time of their extremity, refusing to acknowledge their obligation when plenty poured into their bosoms. We have seen kindness requited with unkindness; generosity requited with meanness; love requited with hatred, but we have seen nothing that compares for unconscionable meanness with that of the man who has received everything that has gone to make his life happy and prosperous from the hand of God and has never so much as said "Thank you." There is nothing conceivable in human relations that can come into comparison with that. It is unutterably reprehensible. Observe again: 3. That outspokenness in regard to God's mercies is getting to be very much of a lost art. Time was when this was one of the distinguishing characteristics of those who professed to be followers of Jesus Christ. Not only in the apostolic era, which was notably one of testimony and witness-bearing, but in comparatively recent times the life of the church largely expressed itself in this way. Modern Christianity has become too refined to be natural. The formalities of social life have smothered its glowing fires and put a restraint upon its deepest feelings. We are so much afraid of spoiling the æsthetic niceties of worship that we become self-conscious and stilted even at the throne of grace. The very soul of worship is too often crushed out by a servile conformity to the etiquette of society. We are constantly saying, if not in open speech, certainly in our hearts, "How will the world say?" How will this particular action or utterance be regarded by that fastidious censorship which we have permitted to sit upon our religious lives and actions? If we honestly compare the Christianity of the present day, especially in our larger centres, with what went under that name even thirty or forty years ago, we shall, I think, come to the conclusion that with all our advancement we have lost something out of our religious lives that we could ill afford to lose. The simplicity, the unconventionality, the outspokenness of Christianity, call it what you please, is fast becoming a lost art. All this leads me up to my final observation: 4. That a quick and eager responsiveness to the divine ministries of mercy is Christianity's crowning quality of excellence. "Let the redeemed of the Lord say so." Thanksgiving is no mere incidental matter in Christian living; it is one of its essentials. We cannot exist in a spiritual sense without it. The new life must manifest itself in that way. And there is no other way in which it can grow, into which it can unfold into real vitality and strength. The Apostles ever place thanksgiving in the forefront of Christian excellence. "With thanksgiving let your requests be made known unto God," "abounding therein with thanksgiving," "watch in the same with thanksgiving." The psalmist, too, is full of it. "Come before his presence with thanksgiving," "enter into his gates with thanksgiving," "sacrifice the sacrifices of thanksgiving." The fact is: there can be no true spiritual life without it. It is the fire which kindles the sacrifice. It is the open aperture through which the light of life pours in. It is the attitude of soul which alone makes possible the divine inhabiting. Every time a man is truly

Those who are losing their hair or have parted with their locks can have it restored by a remedy that is sent free to all. A Cincinnati firm has concluded that the best way to convince people that hair can be grown on any head is to let them try it, not for themselves, but for others. Thousands have been advanced to account for falling hair but after all, it is the remedy worn after and not the theory. People who are bald, or are anxious to save what they have or from sickness, dandruff or other causes have lost their hair should at once send their name and address to the Allegheney Medical Dispensary, 28 Butterfield Bldg., Cincinnati, Ohio, and they will forward prepaid by mail a sufficient free trial package of their remedy. Fully proven remarkable action in quickly removing all traces of dandruff and scalp diseases and forcing a new growth of hair.

MISS EMMA EMOND, Salem, Mass.

CHAS. W. BISHOP, Lathrop, Mich.

ISAAC ADAMS, Lake City, Iowa.

MRS. J. S. WEED, New Albany, Pa.

MISS EMMA EMOND. The portraits of Miss Emma Emmond show a striking difference in a person when the bald head is covered with hair. Miss Emmond was totally bald, the hair falling not only upon her head but upon her eyebrows being completely gone. Not the sign of a hair being found she sent for a free trial of the Fuso Remedy and was rewarded by a growth of hair which for thickness, quality and luxuriance was as remarkable as the result was gratifying. Miss Emmond lives in Salem, Mass. at 27 Washington St.

ISAAC H. ADAMS. Isaac H. Adams, of Lake City, Iowa, is a conspicuous example of the fact that baldness can be cured. He says: "My hair came out so bad that I got bald over the top of my head and the scalp got thin. I used the Fuso treatment, and in forty-eight hours the remainder of my hair stopped falling out and in a few weeks I had as fine a growth of hair as any man would want." Mr. Adams sent his photographs to the promoters of the Fuso Remedy to show what remarkable change has been produced.

MRS. J. S. WEED. Mrs. J. S. Weed, Treasurer of Stewart (Carp) No. 11, W. R. C., with headquarters at New Albany, Indiana, Pa., owns a luxuriant growth of hair to the famous Fuso Remedy and although past fifty years of age her hair grows out with astonishing luxuriance. Mrs. Weed kindly consented to permit her photographs to be attached. One taken some time ago when she was prematurely bald and a later one taken recently showing the beautiful effects of this remarkable hair-grower.

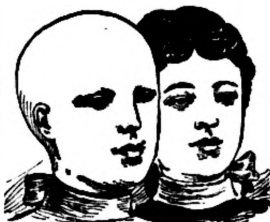
CHAS. W. BISHOP. The experience of Chas. W. Bishop, of Lathrop, Mich., will I believe encourage many another bald head to "go there and do it right." Mr. Bishop sent for a free trial of the Fuso Remedy, and by diligent application has secured a fine growth of hair, as shown in his portrait above. Mr. Bishop says: "Although I am 37 years old and had a thinning crown for many years I am glad to say that this wonderful remedy has made my hair grow out in a most remarkable manner. It began with a fine fine gradation getting stronger and thicker until I could comb and brush it as in the days of my youth. I can honestly recommend it to every one."

WRITE FOR FREE TRIAL. The thousands of people who are bald or are losing their hair and think the condition is incurable, should send their name and address to the Allegheney Medical Dispensary, 28 Butterfield Bldg., Cincinnati, Ohio, for a free trial of this wonderful hair-grower. It is not a patent medicine product, but the discovery of a well known chemist and author, Prof. Winkler, on the subject of hair and its growth. It has had a most remarkable success and has fully a tried test that no hair can be made to grow on the balding head, no matter what caused it to fall out or how many years the scalp has been shiny. Send for the free trial to-day and make a test of this truly marvelous hair-grower. Send for it whether you have any fall or not. It will astonish you with its wonderful effect on the scalp.

FREE CURE FOR BALDNESS.

TRIAL PACKAGE OF A REMARKABLE REMEDY TO CONVINCE PEOPLE IT ACTUALLY GROWS HAIR.

Prevents Hair Falling Out, Removes Dandruff, Restores Prematurely Gray Hair to Natural Color, Stops Itching and Restores Luxuriant Growth to Eyebrows, Eyelashes and Shining Scalps.



MISS EMMA EMOND, Salem, Mass.



CHAS. W. BISHOP, Lathrop, Mich.



ISAAC ADAMS, Lake City, Iowa.



MRS. J. S. WEED, New Albany, Pa.

Those who are losing their hair or have parted with their locks can have it restored by a remedy that is sent free to all. A Cincinnati firm has concluded that the best way to convince people that hair can be grown on any head is to let them try it, not for themselves, but for others. Thousands have been advanced to account for falling hair but after all, it is the remedy worn after and not the theory. People who are bald, or are anxious to save what they have or from sickness, dandruff or other causes have lost their hair should at once send their name and address to the Allegheney Medical Dispensary, 28 Butterfield Bldg., Cincinnati, Ohio, and they will forward prepaid by mail a sufficient free trial package of their remedy. Fully proven remarkable action in quickly removing all traces of dandruff and scalp diseases and forcing a new growth of hair.

MISS EMMA EMOND. The portraits of Miss Emma Emmond show a striking difference in a person when the bald head is covered with hair. Miss Emmond was totally bald, the hair falling not only upon her head but upon her eyebrows being completely gone. Not the sign of a hair being found she sent for a free trial of the Fuso Remedy and was rewarded by a growth of hair which for thickness, quality and luxuriance was as remarkable as the result was gratifying. Miss Emmond lives in Salem, Mass. at 27 Washington St.

ISAAC H. ADAMS. Isaac H. Adams, of Lake City, Iowa, is a conspicuous example of the fact that baldness can be cured. He says: "My hair came out so bad that I got bald over the top of my head and the scalp got thin. I used the Fuso treatment, and in forty-eight hours the remainder of my hair stopped falling out and in a few weeks I had as fine a growth of hair as any man would want." Mr. Adams sent his photographs to the promoters of the Fuso Remedy to show what remarkable change has been produced.

MRS. J. S. WEED. Mrs. J. S. Weed, Treasurer of Stewart (Carp) No. 11, W. R. C., with headquarters at New Albany, Indiana, Pa., owns a luxuriant growth of hair to the famous Fuso Remedy and although past fifty years of age her hair grows out with astonishing luxuriance. Mrs. Weed kindly consented to permit her photographs to be attached. One taken some time ago when she was prematurely bald and a later one taken recently showing the beautiful effects of this remarkable hair-grower.

CHAS. W. BISHOP. The experience of Chas. W. Bishop, of Lathrop, Mich., will I believe encourage many another bald head to "go there and do it right." Mr. Bishop sent for a free trial of the Fuso Remedy, and by diligent application has secured a fine growth of hair, as shown in his portrait above. Mr. Bishop says: "Although I am 37 years old and had a thinning crown for many years I am glad to say that this wonderful remedy has made my hair grow out in a most remarkable manner. It began with a fine fine gradation getting stronger and thicker until I could comb and brush it as in the days of my youth. I can honestly recommend it to every one."

Bethel Female College, HOPKINSVILLE, KENTUCKY. SELECT HOME SCHOOL FOR GIRLS. Eight Academic Schools Music, Art, Elocution, Physical Culture. Full corps of able instructors. All modern conveniences. Thorough instruction under refined, Christian influences. Terms moderate. HALF-SESSION BEGINS JANUARY 15, 1931. Pupils may enter Jan 1 without additional charge. Write for catalogue. Address: Edward S. Service, President, or, W. E. Service, S.A., Vice-President.

SELECT NOTES ON THE INTERNATIONAL LESSONS. The fact is: there can be no true spiritual life without it. It is the fire which kindles the sacrifice. It is the open aperture through which the light of life pours in. It is the attitude of soul which alone makes possible the divine inhabiting. Every time a man is truly

Small text at the bottom left corner, likely a printer's mark or a small advertisement.

grateful for his mercies he opens the windows of his soul to the light of God's infinite love. When a man is abounding in thanksgiving, the way between him and God, between him and all divine communication, is clear and unobstructed.

This being the case, the exhortation of our text becomes one of the most important within the pages of the holy record, "Let the redeemed of the Lord say so." Have you been redeemed? Say so. Have you been lavishly endowed? Say so. Have you been blessed above multitudes of your fellows? Say so. Are your circumstances such as to inspire gratitude? Say so.

I believe a new era of prosperity would instantly set in upon us if we began to "abound in thanksgiving;" if every man and woman of us who have been saved and blessed would say so. The noblest offering we can bring to God is a say so. "Let the redeemed of the Lord say so." Continuous thanksgiving will insure continuous growth in the Christian life, and continuous power in Christian service, and continuous happiness in Christian fellowship, and continuous conquest over every foe. Therefore, "let the redeemed of the Lord say so."

It is possible that the reason why you are so poor, and barren, and unhappy in your Christian living is because God has been blessing you and you have not said so. It is possible that the reason why the sunshine does not flood your life is because when the ray peeped in you did not say so. The flower laughs into the face of the sun, and the great orb suffuses it with his effulgence. You can have all of God that you can appropriate if you will only say so, if you will only respond to his munificence with grateful sensibility. How much we miss by refusing to say so. God would load us with his blessings so that there would be no room to receive them if we were only truly thankful for what we already have. "Let the redeemed of the Lord say so."

I am inclined to believe that the reason why some of you are not saved is because when God has come into your lives in providences and interpositions, you have not recognized the fact. If you had but said, "Thank you for these lesser mercies, the door of your heart would have been sufficiently opened perchance to have let in the greater.

Oh, if it is a sweet thing to be appreciated, if ingratitude stays the hand that would bestow the blessing, and gratitude opens the springs of beneficence as with a magician's touch, even when it has a selfish human heart to deal with, what shall be said of God

and the unbounded affluence which he has to bestow? He loves to be appreciated. He loves to hear, the responding echo of his own voice in the human soul. A lover never more keenly rejoices in the avowal of affection from the lips of his betrothed one than does he who has given his life for us in the exultant outspokenness of ours. And when there is reciprocity of affection between two beings so unutterably unequal you can readily see on which side is the advantage. "Let the redeemed say so." "Let the redeemed say so."

If utterances of appreciation and affection falling like the droppings of the honey-comb from human lips, give a paradisaical charm to earthly households, what shall be said of the divine? Therefore, "let the redeemed of the Lord say so."

If exultant affection beaming from the radiant face and bursting forth from the ruby lips of a child, opens the treasures of the human parent's heart, what shall be said of the divine? Therefore, "let the redeemed of the Lord say so."

Heaven is one unbroken exultant say so. The responsiveness is perfect, and as a consequence the joy is full. Therefore, "let the redeemed of the Lord say so." When blessings come into your lives, say so, and when added blessings come, say so, and when they are multiplied, say so, until the heart of God and yours shall throb to the one sweet life, and the music of earth shall be antiphonal to that of heaven.—Canadian Baptist.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting to be held with New Highland church December 29, 30 and 31:

FRIDAY—10 A. M.

Devotional exercises—I. C. Argabright.

Exegesis of 1 Cor. 15:22—J. J. Willett.

The officers of the apostolic church—D. F. Shacklett.

AFTERNOON—1 O'CLOCK.

Post or pre-regeneration—J. C. Willett and W. H. Brunner.

The conditions of salvation—Bro. Cawley.

A Scriptural church—W. H. Brunner.

SATURDAY—9:30 A. M.

Devotional exercises—J. C. Willett.

Fasting—T. J. Duvall and B. M. Shacklett.

Reminiscences of Salem Association—J. S. Willett.

Board meeting.

SUNDAY—9 A. M.

Devotional exercises—Bro. Carver.

Duties of a deacon—J. H. Bryant.

Sunday-school work in our association—O. M. Buchanan.

My hope of heaven—Bro. Haynes and M. W. Whyne.

11:15—Sermon.

Adjournment.

Brandenburg, Ky.

Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all but as an instrument to do God's glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking-glass for thyself.—Jeremy Taylor.

Santa Claus! Santa Claus!

You are cordially invited to call and see the largest and most beautiful line of Toys, Dolls, Books, Games and Fancy Goods ever shown in Louisville. An advantage in making your purchase now is that you make your selections while everything is new, and we store them for you until Christmas Eve or before. OUR DOLLS are the most beautiful that we ever imported and our prices are the lowest, as everything must be closed before Xmas, for we do not handle toys after that time.

Black Dress Goods.

- 60c Instead of 85c for extra fine quality Imperial Serge, 50 inches wide.
- 90c Instead of \$1.20 for the celebrated Gold Medal Thibet Serge, 50 in. wide.
- 50c Instead of 85c for all-wool French Novelty, 38 inches wide, in a number of the best patterns.
- 69c Instead of 90c for extra quality, all-wool French Brocade, 38 inches wide. Ask to see them.

Handkerchiefs.

- 10c For Ladies' All-linen Handkerchiefs, narrow, medium or wide hems, regular 15c handkerchiefs.
- 10c For Ladies' pretty Fancy-edge Handkerchiefs in the newest scallops, worth 15c and 20c.
- 12c For your choice of a beautiful assortment of Handkerchiefs, plain or trimmed in Val. lace, worth 25c.

Baby Wear.

- 25c For Infants' Cream Silk Embroidered Caps—ruche edge and ribbon strings.
- 18c For Infants' Pretty White Stitched Bibs, trimmed with embroidery; worth 25c.

\$1.24 For Infants' Cream Cashmere Long Cloaks, silk-embroidered cape—special good value.

Table Linens.

- 65c For pure White Satin Damask Table Linen, 72 inches wide, in the most recent patterns.
- A big lot of Dinner Napkins, the best value ever offered, which will be a boom to our already famous Linen Department. The prices begin at 60c, 75c, \$1.00, \$1.25, \$1.65, \$2.00, \$2.25, \$2.50, \$3.50. Just the kind you may want for Christmas.

Ladies' Purses.

- 25c For your choice of all the best styles in ladies' black or colored combination leather purses.
- 35c For extra quality leather Purses, in colors and black; regular price 50c.
- 50c For fine leather Purses, in plain or combination effects, with or without mountings.

Sofa Pillows.

- In making up your sofa pillows, call and see ours at special low figures.
- 28c For fancy Sofa Pillows, covered in light or dark materials, with a three-inch ruffle, worth 50c.

Colored Dress Goods.

- 25c For new Camel's Hair Plaid, 32 inches wide, in the colors of red and green, blue and brown, tan and brown, green and black.
- 45c For pretty checked Suitings, 38 inches wide, in red and black, green and tan, blue and red, blue and green.
- 65c For new Whitecoats, 42 inches wide, in all colors of blue, garnet and dark heliotrope.
- 80c For stylish Empress Cloth, 42 inches wide, in pigeon gray, dark tan, navy blue, brown, green, plum.

Ladies' Underwear

- 25c For Ladies' Jersey Ribbed Vests or Pants, in natural gray, finished seams, fleece-lined, worth 35c garment.
- 35c For Ladies' Extra Heavy Fleece-lined Ribbed Vests or Pants, silk-taped neck and front, finished seams, extra value.
- 50c For Ladies' fast black Wool-mixed Ribbed Tights, regular price 75c.

Hosiery.

- 10c For Ladies' pure Black Fleece-lined Seamless Hose, 3 thread heels and toes, fast black.
- 15c For Ladies' Black Ribbed Fleece-lined Seamless Hose, spiced heels and toes, absolutely stainless.
- 25c For Ladies' Gray-ribbed Seamless Wool Hose, very elastic, spiced heels and toes. Splendid value.

Ladies' and Men's

Gloves.

- 90c For Ladies' pure silk fleece lined black Gloves; worth \$1.25.
 - 45c For Ladies' pure black silk taffeta Gloves, patent finger tips, in all sizes.
 - 50c For Men's black lined Astrakhan Gloves, kid gussets; worth 75c.
- All sorts of Men's Working and Driving Gloves.

Stamped Goods.

- 10c For 20-inch scalloped center pieces, stamped in roses, strawberries, chrysanthemums, poppies and violets.
 - 12c For hemstitched linen center pieces, stamped in forget-me-nots, roses, poppies, etc.
 - 25c For fringed linen dresser scarfs, good length, stamped in floral or conventional patterns.
- Stamping done to order.

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully—in fact it is as safe as shopping in person from our counters. A trial order will convince you.

J. Bacon and Sons,

425 to 429 East Market Street, Louisville, Ky.

When the Blood

is pale, then your lips and cheeks are pale, your nerves weak, and your whole body greatly debilitated. The doctors say "You have anemia." There's just one thing you need—something to make the blood rich and red.

Scott's Emulsion will certainly do this. It will make the most happy changes for you, and soon your old strength and activity will return.

Scott's Emulsion, New York.

EDITORIAL

TILL JANUARY 1900 FREE.

To every new subscriber who will send us \$2.00 we will send the WESTERN RECORDER till January 1, 1901, throwing in the time between when the money is received and the 1st of January, 1900, free.

ON THIS ROCK I WILL BUILD MY CHURCH.

We have received several requests to state "clearly and concisely" our views as to the meaning of the word "church" in the passage, "On this rock I will build my church," &c. (Matt. 16:18).

In the very next paragraph (v. 23) we read: "But he turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me," &c.

Without arguing the matter at length, we think the rock element in Peter's character, which found expression in his noble confession - "Thou art the Christ," &c. - this is the foundation on which the church is built.

THREE VIEWS.

As to the meaning of "church" in this passage, there are three views. The Roman Catholics hold that their hierarchy is meant, which they claim is founded on Peter.

ance precludes the idea of the continuity of Baptists from the days of the Apostles. Neither of these assumptions is well founded. If it be conceded that there is "universal invisible church," it by no means follows that Jesus referred to it in this passage.

GREEK USAGE.

In determining the meaning of a word in a given passage, it is necessary to find the meaning and usage of the word in the language from which it is taken. The word "church" here in Matt. 16:18 is a translation of the Greek *ekklesia*.

Since, then, *ekklesia* confessedly means a local assembly, we must give it that meaning in Matt. 16:18, unless it can be shown to have a peculiar meaning in this passage.

THE SEPTUAGINT.

But did not the word *ekklesia* acquire a sacred meaning among the Jews, unknown to the classic Greek authors? That is a legitimate question. The usage among the Jews of Palestine is to be determined particularly by the usage of the Septuagint version of the Old Testament, which was in use among them.

"An Ammonite or Moabite shall not enter into the assembly of the Lord; even to the tenth generation shall they not enter into the assembly of the Lord, forever." - Deut. 23:3.

"And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven." - 1 Kings 8:22.

"The whole congregation was forty and two thousand, three hundred and three score." - Ex. 2:84.

And all the congregation said, Amen, and praised the Lord." - Neh. 5:13.

"Let them exalt him also in the assembly of the people, and praise him in the seat of the elders." - Ps. 107:32.

"Gather the people, sanctify the congregation," &c. - Joel 2:5.

These are samples of the usage of *ekklesia* in the Septuagint, and they show that the word meant to the Jews of Palestine a local assembly. There is not one passage in the Septuagint showing any meaning to the word contrary in any way to the meaning in the passage above cited.

NEW TESTAMENT.

But does not the New Testament show a different usage?

This, too, is a fair question. The word occurs 115 times in the New Testament. In 100 of these cases there can be no question that the meaning is a local assembly, and in the other cases that idea is involved.

"Tell it unto the church; but if he refuse to hear the church," &c. - Matt. 18:17.

"And it came to pass that even for a whole year they were gathered together with the church, and taught much people." - Acts 11:26.

"And when they had appointed them elders in every church," &c. - Acts 14:23.

"And he went through Syria and Cilicia, confirming the churches." - Acts 15:41.

"Likewise the church that is in their house." - Rom. 16:5.

"Unto the church of God which is at Corinth." - 1 Cor. 1:2.

"Let the women keep silence in the churches." - 1 Cor. 14:34.

"The church in Ephesus" - "the church in Smyrna" - "the church in Pergamum" - "the church in Thyatira" - "the church in Sardis" - "the church in Philadelphia" - "the church in Laodicea." &c. - Rev. 2:1, 8, 12, 18, and 3:1, 7, 14.

These are samples, and it is manifest that the overwhelming usage of the New Testament is that *ekklesia* means a local assembly. That meaning, therefore, must be applied to the passage in hand, unless such application would destroy the sense, and such will not be claimed.

Even in the few passages where the word *ekklesia* is applied to all the redeemed through all ages, its meaning is not thereby changed, for all the redeemed are regarded, as Dr. Broadus well said, "as an ideal assembly," or, as the Philadelphia Confession states it, when they are "gathered into one," in "the general assembly and church of the first born," &c. (Heb. 12:23).

To apply the term "church" or *ekklesia* to all the elect, no more changes the meaning of the word than applying the term "flock" to them, or "body," or "bride," changes the meanings of these words. *Ekklesia* always carries with it the idea of a local assembly, and when it is applied to the elect they are regarded as gathered into an assembly.

CHRIST'S OWN USAGE.

Finally, the usage of Christ Himself settles the question. In His recorded discourses, Jesus used the word *ekklesia* three times, "On this rock I will build my church." - Matt. 16:18. "Tell it to the church." - Matt. 18:17, and "If he refuse to hear the church." - Matt. 18:17. In the last two cases the meaning plainly is a local assembly. According to every principle of sound interpretation, this meaning must be applied to the other passage, unless the sense would thereby be destroyed, which will not be claimed.

The Baptist Commonwealth, speaking of the recent "Baptist Congress," says "while only a small audience was present at the day sessions, the brethren believed that the denomination was listening and coming under their moulding influence."

In Russia they still use the old Julian calendar, which is now twelve days astray. It is proposed to correct this error, and bring the Russian year into conformity with the year of the rest of Christendom, which is universally admitted to be correct. But those Russians who wish to make the correction do not see how it can be accomplished. It is necessary to drop twelve days, but which twelve days to drop, is the question.

We suggest a way out of the difficulty. Let one day be dropped each year, and in twelve years 'he calendar will be corrected. Let the day of the least popular saint be chosen this year, and then be dropped next year, and so on. Then let a double celebration be given the year after the dropping of the saint's day dropped 'he year before. Of course the dropping would only involve a loss for one year. It is likely the Russian people would stand that, and twelve years is not long to wait for the correction of the calendar. Then the process might help to open the Russians' eyes to the nonsense of this whole saints' day business.

DR. HENRY COWAN, Professor of Church History in the University of Aberdeen, in his "Landmark of Church History," says:

Soon after the close of the sub-apostolic age, the earlier part of church worship became separated by a brief interval, from the Lord's Supper, at which only those "baptized and in full communion might be present."

In other words, the Christians of the sub-apostolic age were close communionists, straight and square. This is the plain teaching of the New Testament and the general creed of Christendom. All the Protestant confessions of faith, so far as we know, teach close-unionism. Even the Roman Catholics do not give the Lord's Supper to those whom they do not regard as baptized and in the church. Dr. Wall, of the Church of England, said that open-unionism was the greatest absurdity of which he ever heard. The three prerequisites to partaking of the Lord's Supper are a credible profession of faith, baptism and orderly church-membership. If either of these is lacking, it should be supplied before coming to the Lord's table.

In the death of Sir J. W. Dawson, of Montreal, America loses her most eminent man of science and the cause of evangelic Christianity loses a great champion. Dr. Dawson's writings are masterful in all respects and they reveal and defend his unshaken faith in the Bible as the inspired Word of God. He was a striking illustration of the union of the highest scientific attainments with the profoundest faith in the old Gospel of grace and glory.

DR. M. B. WHARTON will soon lay down his work at the Brantley Memorial church in Baltimore and will go to Atlanta for a season. He is one of our very strongest men and of course will soon be in active work again. His address at the Walnut-street Jubilee in this city on "What Baptists Stand For," which was published in our columns, has attracted many conversions.

Editorial Varieties

Americans last year gave \$40,000,000 for foreign missions and expended \$15,000,000 for shewing gum!!!

Rev. A. J. Fawcett, late of Hot Springs, Ark., accepts the call to Halesburg, Miss. We congratulate the church on securing his services.

The Treasury officials tell us there is now more than a billion dollars in gold in this country. That is enough to pay \$600,000,000 yearly subscriptions to the Western Recorder.

Prof. Boyce is reported as saying: "Putting off mortality is but a step toward realization of individuality," whatever that may mean. Of course Prof. Boyce believes it is a good thing, and we are glad he holds that view.

Mr. R. E. Brown, of Spokane, holds a claim against the Boer government for nearly \$200,000. His claim has been approved by the Boer Supreme Court, and yet he cannot collect the money. He wants the Government at Washington to take hold of the matter.

The Examiner gives an appreciative sketch of the late Robert Lowry, D. D., who recently died at his home in Philadelphia, N. J. He is best known as our leading Baptist hymn-writer of this generation. Among his hymns are "Shall we gather at the river" and "One more day's work for Jesus."

The Rev. C. A. G. Thomas, in the North Carolina Baptist, gives an interesting account of his recent visit to Shelbyville, Ky., and especially of the home of that stalwart Baptist, J. A. Middleton, Ky. If we had an hundred men like J. A. Middleton, we would drive the devil out of Kentucky.

Last week's South Carolina Baptist was a memorial number for the late Dr. John C. Maxwell, to whom, under God, the South Carolina Baptists owe their orphanage, named for Dr. Maxwell's deceased daughter - the Connie Maxwell Orphanage. His death is a great loss to our denomination in South Carolina.

Speaking of the case of Mr. Pinkham, of Colorado, the Congregationalist says: "These facts seem to show that belief in the virgin birth, the physical resurrection and the substitutionary atonement of Christ is essential in the Baptist denomination. You are right, brother. The Baptists believe something and they propose to maintain it."

Louisville is to be the residence of a Methodist bishop, Dr. H. C. Morrison. We were wrong-learned that, since the death of Bishop Kavanaugh, Louisville has been left without a Methodist bishop. We have here an Episcopalian bishop and a Roman Catholic bishop, and why not a Methodist bishop also? Louisville has, however, over thirty Baptist churches.

Dr. Hargrave, of Philadelphia, who has carefully studied the subject, says there are 700,000 drunks in the United States. The loss in productive power to the country on this account is put down at \$1,000,000,000 a year. The wealth of the country would increase \$10 a year per capita faster than it does if we had no drunks. This is aside from the other destructive items caused by drink.

The Rev. T. T. Martin has been preaching with great power and unction at Twenty-second and Walnut-street church for two weeks past. The congregations have been large and have been deeply impressed. He preaches at 3:30 P. M. every Sunday in Literary Hall, and on the only one he has been admitted, but next Sunday ladies are invited. For a firm grip on Scriptural truth and for clearness and vigor in its presentation, commend us to T. T. Martin.

To find in the Bible where some one did something does not prove that we ought to do the same thing. It depends on what the Bible says concerning it. If the Bible approves it or teaches that we ought to do it, of course that settles it. But the mention of a deed in the Bible does not prove we ought to do it. For example, the Bible tells us how Abraham lied, how David sinned, how Judas betrayed Christ, &c. Will anybody cite these cases as reasons why we ought to do likewise?

There was a Union Baptist Thanksgiving meeting held Thursday morning of last week in McFerran Memorial church. Prof. W. O. Carver preached the sermon from Ps. 111: "It is a good thing to give thanks unto the Lord." The Jews have three great national holidays, Passover, Pentecost and New Year, and since we have no Passover, July 4th and Thanksgiving Day, the last most resembling the Jewish, because most filled with thoughts of God. Prof. Carver spoke of the various reasons we have for thanksgiving as a nation, as a denomination, and as individuals. The United States are recognized now as never before as a world power and our national greatness is occasion for thanksgiving. Among the Baptists of the South peace has come during the past year, more manifest outside of Louisville than here, a peace many hardly thought possible a year ago. Our mission work has advanced, and our numbers are increasing. As individuals, we have peace, and even our disappointments and trials should cultivate in us thankfulness. The Rev. B. F. Jenkin took the collection for the Orphan Home after the sermon. The response was general. Prof. McFerran presided, and Dr. W. O. Carver, John and Susan took part in the exercises.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE DEER NATIONAL ANTHEM.

Know ye the folk, of heroes made, To long enthralled a slave? That people rose and all it had For Right and Freedom gave. Come, Burglers, lift the standard high, What once we were, let's be! Lift up the flag, and let us march, A people strong and free. A people free, A people free, Let's up and march to liberty! Know ye a land so richly blessed As ours, by Nature's hand, And yet a land so sore oppressed By every hostile hand? Translators! for our souls and fields To arms! and boldly stand! There, where our hearts and homes are found— There is our native land. A blessed land, A blessed land, For us a blessed fatherland Know ye to find a land like ours, Where Justice reigns and Right, Yet is oppressed our land, By England's envious might? Translators! let them do their worst; Fear naught that they may do! Your cause is just, your cause is right, And God will fight for you! And God will fight, And God will fight for yours and you.

MISS SOPHRONIA'S BONNET.

BY ADELAIDE D. ROLLSTON.

[Concluded from last week.]

"I'd know that old hat anywhere," she reflected, as she gazed after Betty's trim little figure. S'phrony bought it the same winter I bought my gray felt. And it's just as good now as it was then. And here's Betty wearin' it to school! Of course she's belted to wear it as a punishment for loolin' her own hat the other day. Well, S'phrony always was the beatnest woman on the face of the earth. Nobody else would ever a-thought to push a sixteen-year-old girl in such a mortifying way. She needs a straight-out talkin', that's what S'phrony needs, and I 'low to give it to her, too, if ever I see that old hat on Betty's head again.

But after all, Miss Martha was a timid little woman, and allowed a whole week to pass before she put her threat into execution.

And even then she could think of no excuse for making Miss Sophronia a visit.

"I was there last, and S'phrony ain't overly fond of my company," she mused, "and I don't want her to think I just come a-purpose to give her a talkin'. Reckon I'd better ask her for that pop-corn she promised me last fall. I might as well get it now as never."

Miss Sophronia received her more graciously than she had expected.

"I'm real glad you've come," she said as Miss Martha sat down and removed her shawl. "Betty's gone over to Hattie Ray's to spend the night, and I feel like you ought to see what you have a cup of tea. I've had mine, but there's plenty more on the stove."

"Thanky, but I've just had my supper," replied Miss Martha, politely. "And I haven't got a minute to stay. I just ran over to see you because I wouldn't give me a few ears of that yellow popcorn you promised me in the fall."

"Lal how forgetful I am!" exclaimed Miss Sophronia. "It's up in the attic. I'll go get it right away."

"Oh! I bet you do," begged Miss Martha. "I don't believe I've been up in that attic since we were children."

"It ain't a very nice-lookin' place just now," said Miss Sophronia, apologetically. "One of the boys has dawdled around up there, for I've got to fix for prayer-meetin' directly."

It's in a basket right by the attic door. Just help yourself to all you want."

And she hurried away, leaving Miss Martha to climb the attic stairs alone.

Almost the first thing the latter saw when she entered the dusty little place was the old cedar chest. It was standing open, and held many quaint things that were quite familiar to her.

"Dear me, if this ain't the identical bonnet S'phrony wore the year she was engaged to Adam Holt!" she mused, as she put her hand in it and brought out a funny-looking object composed of white lace and pink roses.

"I recollect that she never wore it again after Adam broke it with her. It's a wonder she's kept it all these years. Well, Adam was the only man she ever had, and I reckon she wanted somethin' that would remind her now and then of that time. Dear me, how it does bring back the past to come up here and see all these years."

She carried the bonnet over to the window and looked at it long and critically. And as she stood there a sudden darning die entered her usually slow brain. For a moment she seemed irresolute, then a sly twinkle came into her soft eyes, and a funny little smile lifted the corners of her mouth.

Putting the bonnet carefully under her apron, she gathered up a few ears of the popcorn with her other hand and hastily left the attic.

As she passed through the long, dark hall, another thought that betted her mind came to her. At that moment at a small table on which stood the hand-bow in which Miss Sophronia kept her best bonnet. And when presently she entered Miss Sophronia's sitting-room there was a hurried look on her face that might easily have been mistaken for an expression of guilt.

The garbage man was gone and Miss Sophronia was busily engaged in combing her scant locks preparatory to twisting them into a hard knot on the back of her head.

"You ain't goin' home a-ready?" she said, as Miss Martha picked up her shawl.

"Yes, it's gettin' late. 'R-ter stay and go to prayer-meetin' with me."

"I-I-I," said Miss Martha, "I'm somehow confused, I'm I'm unconfable to you though, S'phrony, for askin' me—and for the popcorn. Well, I must be gettin' back home. I didn't tell the folks where I was goin', and they will be wonderin' all these years."

And with a hurried "good-night" she was gone.

When, a half hour later, Miss Sophronia entered the church and walked stiffly down the aisle to her accustomed seat, she was vaguely conscious of the fact that there was something unusual in the glances that were being directed at her by the congregation. Still it never occurred to her that there might possibly be something in her appearance to account for the glances. After then presently a couple of girls in the row behind her broke into audible laughter; she turned around and glared at them in a way that was meant to awe them into proper silence. But instead of subsiding they only giggled and laughed the more, and by and by a young man just across the aisle was shaking with laughter.

Miss Sophronia looked slowly and searchingly about her to discover the cause of so much unseemly mirth, but nothing met her eye that could possibly have provoked such levity.

Yea, that's the something that was amusing the people and diverting them from their devotions. And when presently the minister rose and began to speak in his loud slow voice, Miss Sophronia could see that the owl-like gravity of his countenance was disturbed by a smile of fun in his eyes. Then she looked across the room to the pew occupied by Adam Holt's family. Adam himself was gazing down at the floor in a meditative way, but his wife and four daughters were staring at her as much as they could, their eyes fixed as on an escaped lunatic. A flush of angry embarrassment came into her thin, sallow cheeks. She glanced nervously down at her neat-fitting black alpaca dress, then put her hand under her chin to assure herself that the bonnet she was wearing in the usual staid bow. Apparently there was nothing amiss in her appearance yet a vague suspicion entered her mind that she was the object of all this badly-suppressed merriment.

She stood erect for a moment, then darting her furtive glances about her, swept down the aisle and out of the church.

At the door a small boy grinned at her in a way that made her long to box his ears, and even the old janitor, who had been so respectful to individuals, gave an odd little snicker as she passed him.

Edgemoor and panned at such un-

seemly mirth, she hurried homeward. And when, at last, tired and breathless, she entered her room and glanced at her reflection in her little mirror, her sallow face took on a strange paleness. For, instead of her neat black bonnet, a mass of dirty white lace and pink flowers adorned her head.

"Mercy me!" she ejaculated when she was able to speak, and jerking off the ridiculous-looking object, she sat down and gazed stupidly into the fire for the space of several minutes. Then she suddenly recalled Miss Martha's visit to the attic, her confused manner when she returned, her evident haste to leave, and her absence from the prayer-meeting, and the mystery was made clear.

"It's 'fraidy Trans's work!" she reflected, "she turned the old bonnet over in her hand and scrutinized it with a critical and disapproving eye. 'She knows I put on my bonnet half the time in the dark, and so she fetched this thing down here and put it on top of my head as a purpose to fool me. Well, I'm glad it wasn't Betty that played me such a trick. And now I reckon it's about time this relic of the past was destroyed. I've been a fool to keep it all these years anyhow.'"

But of other thoughts that betted her mind she never had on the subject will never be known, for no one ever alluded to the painful matter in her hearing.

It was quite a month, however, before she appeared in public again, and she still lingered before the door and Miss Martha exchanged any friendly visits.

But as Betty has never been compelled to wear an antiquated hat since that winter, and Miss Sophronia has grown less stern and exacting, Miss Martha feels no compunction of conscience at the result of her little joke.

THE LITTLE SPRIG OF CONTENT.

Edith is only a school-girl, and not very wise, but she has some of the wisdom that is better than any to be gotten from books. So she does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith; "but I'd glad I'm going to grade school. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes, but I like mine just as well," was the answer.

Edith has "the little sprig of content" which gives a rich flavor to everything.

SURGICAL OPERATIONS

For Cure of Piles and Rectal Disease No Linger Necessary.

It has long been thought not only by some physicians, but by people in general that the common, painful and exceedingly annoying trouble, piles, was curable only by the knife. Other means than a surgical operation, and this belief has been the cause of years of needless suffering, because of the natural dread of surgical operations. There are many salves, ointments and pills which afford some relief in cases of piles, but the Pyramid Pile Cure is the only preparation so far introduced that can be reliably depended upon to cure, to stay cured, every form of itching, bleeding or protruding piles.

Mrs. M. C. Hinkley, of 601 Mississippi St., Indianapolis, was told by her physician that nothing but a surgical operation, costing between seven and eight hundred dollars, could cure her, as she had suffered for 15 years, but even in such a case as hers the Pyramid Pile Cure accomplished a complete cure. She says: "I knew an operation would be death to me, and tried the Pyramid with very little hope, and it is not to be wondered at that I am so enthusiastic in its praise."

Mrs. D. E. Reed, of South Lyons, Mich., says I would not take \$500 and be placed back where I was before I used the Pyramid Pile Cure. I suffered for years, and it is now eighteen months since I used it, and not the slightest trace of the trouble has returned.

The Pyramid Pile Cure is sold by nearly all druggists at 50 cents and \$1 per package and as it contains no opium, cocaine or other poisonous drug can be used with perfect safety. No one need be afraid to use it, for any form who will give the excellent remedy a trial. Made by the Pyramid Drug Co., Marshall, Mich. Any druggist can get it for you.

Subscription for the Reconstruction.

MAGGY-FISH.

One day we had a letter from our big boy out West, saying: "I've just started off a boat in a box by express. Do adopt the poor little wretch."

Mother groaned, and father said: "Be prepared, my dear, for he's equal to sending anything from a rattlesnake to an Indian baby."

And, a few days later, when the expressman brought in a big box with a lattice front, which he held very gingerly by the closed top and bottom, we decided it was the Indian baby, for out of the box came a little laughing baby voice:

"Come, Maggy, come on, come wash your face."

We hurried the man into the kitchen, unfastened the box on the table, and then looked in, and lo! a very weary, worn, old feather duster, on two sunning little black feet, with a fuzzy black head and the brightest of black eyes.

"It's a magpie," groaned father. "Now for her name."

But the sweet baby laugh, just like that of a happy little child, was anything but bedlam.

"Let him out," said mother. "See how he begs."

The yellow fellow was pecking at the door of his box and so evidently begging to come out that we couldn't resist him. After taking a good look all round the room, he jumped with a little two-footed jump like a child's from the table to the floor, and started to walk across the room for the sink, with his wings in a wild state of flutter, and his little downy feather on head standing up, and calling to us over his shoulder:

"Come on; come on, Maggy, wash 'er face!"

He simply danced with delight as the cook put a tin basin of water on the floor and into it he jumped, throwing the water in every direction before she could get out of the way.

Such a happy thing you never saw. We stood round him, laughing and clapping our hands, and he laughed at us, putting in a little "O! whew, Maggy!" each time he went under water. After he had soaked up or thrown out every drop he trotted across the floor, jumped up in a chair that stood in the sun and proceeded to dry and dress himself.

Every feather on his body was dry, and he was again, and by the time he was satisfied we were more than that. I wanted to pick him up and feel of him, he was so fluffy and fuzzy. His breast was pure white, the feathers very thick and fully two inches long, while his head and feet were jet black. His tail was his pride and joy, and it was a very funny tail; it showed all his feelings.

When he was happy or angry, he spread it out like a great fan, but if he was sulky, he would make it just the width of one feather, and then we kept out of the way of that strong, sharp beak.

He was a pet we never grew tired of watching. He would amuse himself with a rubber band and a few buttons for an hour at a time, talking to them in low, soft tones, telling them how much he loved them. He was all sorts of little half learned things, until one rolled out of his reach, when he would call after it, "I'll tell Marmar!" and burst out crying, a real baby's disappointed cry, and you may be sure the button was picked up and put back where it was something very pitiful about that cry; you never could resist it, and if we forgot to bring him down at meal time even father would drop his knife and fork and trot obediently upstairs at the call of that little mournful voice.

The delight of Maggy's soul was a grasshopper hunt in the back yard. I would carry out the cage, a tin basin of water, and my school books, and prepare for a quiet morning—which I never had—Maggy was too much fun. He would come tiptoeing out of the cage, and peck me on the nose, and take a good look around, give a long sigh of "O! whew! O, Maggy!" and then dive into the basin and take a good bath. After a hard shake he would start out on his march, and see to the grasshoppers that were in air or on earth, certainly not in the basin of water into which they were carelessly scooped before being tucked into the cracks of the roof and under the floor of Maggy's cage. There were several species which he would catch, and he would put them in a little tin box, and then the funny part was he would put them in a tin box and take them out alive and apparently unharmed.

One day he found a toad. That was something new, and, therefore, he Maggy, generally respectful, followed it down the yard to a respectful distance, but it slow crawled up to him; so, with one little black foot he stepped over it, and it was gone.



fatigue without ever finding the precious metal. Often the most precious things of life are found only after infinite exertion and discouraging search. Many a man and woman looking vainly for health almost drops by the wayside before the golden means of relief is at last discovered.

"About twelve years ago," says O. R. Coppenhaver, M.D., of Mount Union, Huntington Co., Pa., "I was suddenly taken with a pain in the pit of my stomach which was so violent I could not walk straight. It would grow more severe until I was unable to get up. I consulted a physician and he told me I had a form of dyspepsia, and treated me for about six months with but little benefit. I still kept getting so weak I could scarcely walk."

"I then tried another physician and he told me my liver was out of order and that I had indigestion. He gave me a treatment and I got some better but only for a short time. I then tried another one who said I had chronic indigestion, ulceration of the lining of the stomach, torpid liver and kidney affection. He treated me for more than a year and I felt much better but it did not last."

"I then took using several widely advertised patent medicines, but received no more than temporary relief, while using I then tried Dr. Pierce's medicines, using his 'Golden Medical Discovery' and the 'Pleasant Pellets' and in two months time I was feeling better than I had for years before. I can truthfully say Dr. Pierce's medicines did me more good than any I had ever taken."

If you are one of those discouraged ones in the long and weary search for health, write to Dr. R. W. Pierce, of Buffalo, N. Y. He will send you friendly advice that will not cost you one cent. For constipation, nothing is equal to Dr. Pierce's 'Pleasant Pellets.'

Teas and Coffees advertisement with text: 'No Presents! No Premiums! No Discounts! The Very Best Imported TEAS AND COFFEES AT ONE-HALF PRICE FOR CASH. Special terms to institutions, Clergy, etc. For full particulars address CONSUMERS IMPORTING CO., Dept. 6, P. O. Box 200, New York, N. Y. Reference: Western Recorder.'

Parker's Hair Balsam advertisement with text: 'PARKER'S HAIR BALSAM. For Itching Scalp, Dandruff, Falling Hair, etc. Sold by all Druggists and Grocers.'

Song Books advertisement with text: 'we carry in stock. Baptist Hymnals, words, 25c. Soloist Gongs, by lot, each \$1.00. Harvest Bell, words, per doz. 1.50. Many's How and Old, music only, 25c. King's Notes, words, 25c. Sacred Songs, words, 25c. Centennial Hymn, words, 25c. Gospel Hymn, all numbers, prices on application. Songs of the Kingdom, 25c. The Childhood Songs [new], 25c. Songs Tried and Proved, 25c. Gleanings from the [new], 25c. Gleanings from the [new], 25c. Gleanings from the [new], 25c. The Church - a new, cheap collection of songs with music 25c. Can supply any book - just say what - Write for prices - in quantities - Order now books for - the year and suggest your singing.'

Baptist Book Concern, Louisville, Kentucky advertisement with text: 'BAPTIST BOOK CONCERN, Louisville, Kentucky.'

25,000 Trial Packages FREE!

Rheumatism Cured by a Simple Remedy that you may try without spending a cent—Cured many cases of 20 and 40 years standing.



JOHN A. SMITH

If you have rheumatism, write to me and I will send you free of cost a trial package of a harmless remedy, which cured me and thousands of others among them cases of over 20 years standing. It is a grand remedy and in order that every suffering reader may learn about it, I will gladly send them a Trial Package free, even if more than 25,000 invalids should apply. Many a distressing case of rheumatism, among them some which defied Hospital, Drugs, Electricity and medical skill, were successfully cured. In Decham, Ind., it cured a lady who had been cured by her neighbors. In Prosser, Neb., it cured Mrs. O. Morris who had been afflicted for 15 years. In Fountain City, Wis., it cured Hon. Jacob Bessner after suffering for 25 years, notwithstanding having employed seven physicians. At 130 Oak St., Vincennes, Ind., this remedy rescued Miss Emma Callender from a case of rheumatism which her physicians considered fatal. Rev. O. Stued of Hartsville, Wis., testifies that this remedy cured two members of his congregation, one who had suffered 18, the other 15 years. Thousands of similar instances could be mentioned where this horrible plague has been completely cured. Write at once for a free trial package and other information for it is the honest remedy that you can test before you part with your money. Address: John A. Smith, 830 Commercial Church Bldg., Milwaukee, Wis.

Opium and Whiskey Habits



have been my special study for many years. Judging by the great number of cures I have made, I feel it but a truthful claim, that I can help the Opium and Whiskey addicted more than any other physician. I have lifted up thousands of pain worn, languid, nervous and emaciated men and women into health and usefulness. Do not become discouraged if other doctors can't help you, for I cure where others fail to relieve. Call if you can or write Dr. B. M. Woolley, 24 Lowndes Building, Atlanta, Ga., for his book, FREE.

DROPSY

Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE.

Ten Days Treatment Furnished Free by Mail. Dr. B. M. Woolley, 24, Lowndes, Atlanta, Georgia.

BEWARE OF CHEAP SUBSTITUTIONS! DR. BLAUDS PILLS GENERAL DEBILITY

The greatest improvement on Silver Codon, and the C. F. POWERS & Co., New York. All druggists.

GRAND FURNITURE AT A BARGAIN. PAUSE, PULPITS, ETC. Write for Catalogue. NATIONAL BUREAU, 212 N. 2nd St., St. Louis, Mo.

he gave it a gentle poke. That bettered matters, so he tried it again. It was a nice plaything. Maggy wanted it. So he turned it toward his cage and ran ahead calling, "Come on, come on!" But the load didn't care to come. He wanted to go just the other way. Maggy was troubled and came to me for help. "Gatie come on," he begged, pulling at my dress, but I wanted the fun, so I said: "No, go settle it with Mr. Toad yourself. Maggy, fish." I forgot to tell he had added Fish to his name, nobody knows why.

He hurried off to his toad with a cross little shrug of his shoulders, and after looking at it for a moment, deliberately picked it up. One taste was enough. Down dropped the toad, and away rushed Maggy for his basin. He took about seven baths that day, and couldn't be induced to look at a toad again.

Like some children, he was the best of company while having his own way, but I'll him to keep out of your water pitcher, or away from that dear, delightful button box, and he was the crosslest little person you ever saw.

But he could love much, and I don't think we should soon forget the pater, pater of those busy little black feet and the happy baby voice, calling, "Come on! come on!"—Our Animal Friends.

HOW WE CARPETED THE CHURCH.

BY ANNA JULIETTE KINSEY.

"There will be a social at the house of the pastor next Thursday evening, to which everybody is invited. Come early and bring your friends."

"Good morning, Mrs. Raymond," said Alice Park. "I suppose we can count on seeing you at the social. It would not be complete without you."

"Certainly I will be there," answered Mrs. Raymond. "I enjoy a social as much as the younger folks. Be sure to come," said Alice.

"Of course I will," answered Alice. "You will go, too. All the young folks of the church are going. It always has a good time. The parsonage is a large, two-story house, with double parlors, a wide hall and dining-room down stairs, which are thrown open to the guests. It is against the rules to have refreshments (and no one misses them), but a collection is taken during the evening. Then there is the piano, so we can have music, both instrumental and vocal, for Mrs. Mason and her daughters play, and several others play in the church. And we all gain in which Mr. Mason joins as heartily as any one, besides conversation, etc. I can't tell you all; you must see for yourself."

"I am anxious to go," said Jessie. "That Mrs. Raymond seems to be a favorite with you."

"She certainly is, and you will like her as well as I do after you become acquainted with her. She is one of the warmest-hearted and best women living, and very outspoken. She always says whatever she has to say about you right to your face, and you take it kindly, as it is meant, too."

"I must get better acquainted with her while I am here," said Jessie. "Thursday evening came, as all evenings do, and with it a household of cheerful people at the parsonage. All were ready to go, and talking, as is usual at such a place. Pinned Alice Park, who was the center of a lively group, looked up and said, "What has Mrs. Raymond on hand now? She always has something unusual. Let's go and see," and they all started to cover the church, and then followed a blank space for names and the amount each was willing to promise.

"What an original idea!" said one. "What does Mrs. Raymond would ever have thought of such a thing?" said another. "But tell me all about it," Mrs. Raymond. It is such a new idea."

"Last Sabbath I could not help noticing how much noise the chairs made on the bare floor in the church, and the corners interrupted the service so much," answered Mrs. Raymond, "and I thought, 'why can't we carpet the church all over; it would look so much better, and be so

much more comfortable, too.' I went home with this on my mind and tried to think of some plan to accomplish it. Finally it struck me. 'Why not make a rag carpet and sell it and buy new carpet?' and I have not been able to get rid of the idea since. So I brought this paper to-night, thinking this would be a good place to get some promised. Don't you all want to help? You can promise any amount, from one pound up, and if you'll help, I'll promise we won't refuse to accept it."

Everybody laughed at this, and Mrs. Mason reached for the paper, saying: "I can promise ten pounds to begin with, and may give more later."

"Others put down ten paces with various amounts, until there was quite a good start made. "But," asks one, "what about the chain and the weaving? We don't want to go in debt for anything."

"And we won't," said Mrs. Raymond. "I'll help, of course. The ladies give the rags and the gentlemen give cash to buy chain and pay for the weaving. They can commence to-night as well as not. What do you say, Harry?" turning to a young man at her side.

"I'll help, of course," said Harry. "and Joe and George want to, too. Don't you, boys?" and he handed over a half dollar.

"Certainly we do," answered the others, and they each gave something, the amounts being set down. "As we want to keep all accounts straight," said Mrs. Raymond.

"But how will we get it sold?" asks Miss Jackson. "There will have to be a great number of yards made."

"I will sell some of it in my store," said Mrs. Raymond. "I can sell some at my store, and perhaps some of us will want to take some for our own use. There won't be any trouble about selling it. I think we will have to make about twice as many yards as it will take to cover the church, as we must get a good carpet."

After a time the company scattered, all expressing themselves as having enjoyed the evening and hoping to soon meet there again socially.

Everybody was interested in the carpet and told of it to others, so that it was soon known all over town. Hags came in fast, and soon a piece of carpet was on sale at Mrs. Raymond's store. When customers came in she would call their attention to it and say, "Don't you want to buy some of our church carpet? We want to get it made, and we'll carpet the church as soon as possible."

"I heard you were going to carpet your church with rag carpet," said a lady one day.

"No, ma'am," answered Mrs. Raymond, positively. "You can tell I never said that, that it is a mistake. We are making and selling rag carpet, and putting the money in bank to buy a good wool carpet to cover our church all over."

Even the children were interested and went to sewing rags. One little boy, about five years old, saved a pound or more, and others helped as much as they could.

At last enough money was in the treasury to think of ordering the carpet. So one of the merchants got samples and a committee met to select it, and the order was sent.

One cold morning Mrs. Raymond went around telling the ladies, "The carpet has come, and we'll meet at the church this afternoon at 1 o'clock to make it."

When 1 o'clock came a goodly number had assembled. Some of the men were there and moved all the chairs to one side. The carpet was cut for the vacant side and music, and in the evening the men put it down.

The next day the other half was made and put down, the aisles covered with pretty carpet to protect the main piece, and how pretty the church did look!

"Well, Mrs. Raymond, does it pay for all the hard work?" asked one of the happy women. "Pay! I should think it does. Won't we enjoy it, though! It looks so much more homelike and pretty. And one good thing about it is, we have quite a bank and left after paying cash for the carpet."

Remodeling a Gown

becomes a pleasing occupation, provided it was stitched on a Singer Automatic. The elastic seam made by this machine is perfectly safe when locked but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert this simple bit of mechanism is the most convenient and effective of any.

Having all the advantages claimed for other automatic sewing machines the Singer Automatic has many points of preference that can easily be demonstrated by comparison. Of faultless construction and finish, it is absolutely the lightest running the simplest and most compact. It is easily threaded and its parts are better protected from dust. The broad treadle better promotes the health and comfort of the operator because it is lower and the position of the feet can be changed at will. These points are worthy of careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

SOLD ONLY BY THE SINGER MANUFACTURING CO. Offices in every city in the world.

BAPTIST PERIODICALS

Are Always in the Lead

| Quarterlies | Price | Monthlies | Price |
|--------------|---------|------------------------|---------|
| Advanced | 4 cents | Baptist Superintendent | 7 cents |
| Intermediate | 3 " | Baptist Teacher | 10 " |
| Primary | 2 " | | |

| Home Dept Supplies | Price |
|--------------------|---------|
| Advanced | 5 cents |
| Intermediate | 4 " |
| Primary | 3 " |

| Leaflets | Price |
|--------------|-------------|
| Advanced | 1 cent each |
| Intermediate | 1 " |
| Primary | 1 " |

| Illustrated Papers | Price |
|--------------------------|----------------------|
| Young People (weekly) | 15 cents per quarter |
| Boys and Girls (weekly) | 15 " |
| Our Little Ones (weekly) | 15 " |
| Young Men (monthly) | 15 " |

The Colporteur (monthly) single copies 10cts. per year 12cts. each year. 5cts. each year. AMERICAN BAPTIST PUBLICATION SOCIETY. 254 Washington St., Boston. 177 Wabash Ave., Chicago. 379 Elm St., Dallas. 123 Fifth Ave., New York. 314 N. Eighth St., St. Louis. 69 Whitehall St., Atlanta.

Laths, Doors, Sash, Blinds. LUMBER

W. J. Hughes & Sons Co., 14th and Maple Sts., Louisville, Ky.

low her," and those who are left still have cause to remember her perseverance in this work and everything connected with the church, for she was faithful.—Presbyterian.

LET us try to receive the full impression of Knoch's beautiful life on our own minds. Here was a man in the very childhood of the world, who seemed distinguished from those who lived around him, and from those who came after him, because he "walked with God."

Always Took Food Before Pleading. Dr. Brunton, one of the most famous physicians of London, tells of a patient of his who was a habit breaker, and who was cured by a case of cod liver oil before pleading a case. This barrister did not believe in stimulants and never used them while engaged in mental labor. Yet he always took his dose of cod liver oil because he said it rendered his mind much more active. With cod liver oil he was a most remarkable case, especially when partly disabled by rheumatism. It certainly strengthens the memory and feeds and builds up the whole nervous system to a most remarkable degree.

TO CURE A COLD IN ONE DAY. Take Laxative Broom Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

A MAN must have a keen, clear vision of sin, as an enormity of the age, never to be excused, if he is to be lenient and compassionate towards the man who is a sinner. That is a false conception of love which imagines God is not a God of judgment.—G. Campbell Morgan.

Two hundred sermon outlines with rules for sermonizing, by Rev. H. M. Richardson. A few copies left in stock that we intend closing out at 50c per copy. Very useful to young ministers. Address Baptist Book Concern, Louisville.

No Trouble to select Holiday Presents

when you have thousands of articles to select from.
Elegant Dinner Sets, 100 pieces, \$5.45
Cut Glass Tumblers, per dozen, \$2.45

Everything in China and Glass. Table Cutlery at reduced prices.

Mail Orders Filled Quickly.

Arthur Kaye,
564 Fourth Ave., Louisville, Ky.

UMBRELLAS



We Give A Written Guarantee

With every Umbrella we sell over \$1.00 it means if anything, whatever goes wrong with the Umbrella we make it right without charge. This is an important item in buying Umbrellas to give away. It pays to give the good kind; the kind that are backed up by a guarantee in writing. Engraving free.

CHILDREN'S UMBRELLAS

Nothing will tickle the tots more on Christmas morning than a pretty little Umbrella. They cost 50c to \$1.50. Those over \$1.00 are protected by a written guarantee. Engraving free.

GLOVES

are always appropriate. We give a neat box with the better grades free. Here are our leaders:

Fine Lamb Skin \$1.00
Tresbon Seal Kid. \$1.50
Fownee LaTosca \$2.00

Send us a mail order.

THE ORIGINAL
Geo. Cross,
Yellow Front Store,
413 Fourth Avenue.
Store Open Saturday Night.

YOU CAN Order by mail

more satisfactorily if you have one of our **New Catalogues**

with 90 illustrations. Holidays are near at hand. Do not delay sending for one.

WM. KENDRICK SONS,
Jewelers
226 Fourth Avenue, Louisville, Ky.
Opp. Court St.

Order Your **Sunday-School Supplies**

—the periodicals of other Societies— or anything else in this or the book line from the Baptist Book Concern, Louisville, Ky., if you are seeking reasonable prices and the prompt delivery of your order.

FROM TEXAS.

The Rev. Dr. Eaton's appearance before the late Texas Baptist Convention worked both ways as a surprise. The editor was surprised at the vast audience, and that audience was dazed and electrified by the rapid firing battery from Louisville. A sightless banker was present and none more than he had his appetite sharpened to a keener edge by Dr. Eaton's wit and wisdom. "How many words can that man speak in one minute?" said one man to another. "I'll venture the *Dallas News* man will slip a cog or two if he reports it," said another. The *News* got it down verbatim, and hundreds, even thousands, of its readers, marveled at the reporter's skill. Both the speech and its reporting were first-class displays of high-grade wit. "Do us that way again," and we'll be happy.

Anti-expansion, Imperialism and Expansion are the grindstones upon which our politicians are whetting their wits. In the shuffle so far, 16 to 1 does not cut any figure. The common folk are already confused. "If anti-expansion is against imperialism, does that involve expansion?" "If expansion is not imperialism, and imperialism is opposed by anti-expansion, then expansion has a clear road," argues another. "Where are we at?" enquires another. "See here! if you are for Bryan you are against anti-expansion, therefore you are an expansionist and against Bryan, and—O, fie! I don't understand it," frets out another hardy worker of the soil. It's "confusion worse confounded," sure; but there are some preachers in Texas who might straighten the thing sufficiently to intensify the difficulty of getting out of the woods.

"Guessing" is prevalent just now among us. It is about what effect the ninth clause, adopted by the Dallas Convention, will have upon churches, associations and church members. One county has already called a meeting of churches to study and discuss the matter. It is more than likely that similar gatherings will be held. If Dr. Hayden is a "fuss maker," he is also a "stirrer," for the Baptists of Texas are wider awake now than they have ever been.

Rev. Luther Little, late pastor at Bonham, enters the pastorate of the First church at Ft. Worth on the first of December. His call to that important field was by a happy incident. While waiting "between trains" a member of that church spied him out and besought him to preach for them. Straining a point on "making train connection," he complied with the request made, and that settled the question. He is said to be twenty-eight years of age, a full graduate and a fine preacher. That church has an excellent body of men in her active membership, three bankers being on the board of deacons, one of them holding successfully the superintendency of the Sunday-school. Success to him. Amen! **ROXBURY.**

PROGRAMME.

The following is the programme of the Ministers' Institute at Fountain Run, Ky., Wednesday, Thursday and Friday, December 27, 28 and 29. Preachers please prepare on the subject assigned them and come:

1. To what extent is Barren River Association a mission field, and how can we supply the destitute regions with the Gospel?—J. T. Downing, J. B. Austin, J. E. Holland and J. B. Witscher.

2. Exegesis of Col. 2:12—W. J. Levi, J. B. Carter, T. I. Winn and W. T. Davasher.
3. Why is it that there are so few conversions within the bounds of this association?—Riley Calvert, J. H. Whitehead, J. C. Hudson and T. H. Durham.
4. True repentance and its relation to faith—J. S. Denham, J. A. Calvert, A. G. Coley and H. S. Evans.
5. The state of a Scriptural believer—R. H. Spillman, W. N. Davis, A. C. Parley and J. H. Guad.
6. The Holy Spirit and his mission in the world—F. M. Stone, J. P. Durham and J. V. Powell.
7. Nature and effects of true religion—J. W. Spillman, W. F. Jagers, T. M. Tinsley, J. L. Tinsley and H. W. Thomas. The meeting to continue over Sunday if wished.
R. H. SPILLMAN, Ch'm.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 7.

CATTLE.

| | |
|---|-------------|
| Extra good export steers, 1,200 lbs. and up | 26 00/25 |
| Light shipping, 1,200 to 1,500 lbs. | 4 00/4 75 |
| Best butchers | 4 00/4 0 |
| Fair to good butchers | 3 50/4 00 |
| Common to medium butchers | 3 20/4 00 |
| This, rough steers, poor cows and milkers | 1 75/2 25 |
| Good to extra oxen | 3 75/4 25 |
| Common to medium oxen | 3 50/4 25 |
| Feeders | 3 75/4 25 |
| Yearlings | 3 50/4 25 |
| Stags | 3 00/4 25 |
| Veal Calves | 2 00/4 25 |
| Milk cows—Choice | 21 00/22 00 |
| Fair to good | 18 00/20 00 |

HOGS.

| | |
|--|-----------|
| Choice packing and butchers, 225 to 250 lbs. | 5 00/5 00 |
| Fair to good packing, 150 to 200 lb | 4 50/5 00 |
| Good to extra light, 100 to 150 lbs. | 4 50/5 00 |
| Fat hams, 125 to 150 lbs. | 5 00/5 75 |
| Fat hams, 100 to 125 lbs. | 5 00/5 75 |
| Pigs, 45 to 75 lbs. | 5 00/5 00 |
| Scoughs, 100 to 200 lbs. | 3 00/3 25 |

SHEEP AND LAMBS.

| | |
|--------------------------------|-----------|
| Good to extra shipping sheep | 3 00/3 25 |
| Fair to good | 2 50/3 00 |
| Common to medium | 2 00/2 50 |
| Stags | 1 50/2 00 |
| Wethers and milkings, per head | 2 00/2 25 |
| Extra Spring lambs | 4 00/4 25 |
| Best butcher lambs | 4 00/4 25 |
| Fair to good butcher lambs | 3 50/4 00 |
| Full-goods | 3 00/3 25 |

LEAF TOBACCO.

Report for week ending Dec. 7.

SALES WITH COMPARISONS.

Following were the sales for the week and year to December 7, with comparisons:

| | Week. | Year. |
|-----------|-------|---------|
| Year 1899 | 1,267 | 141,205 |
| Year 1898 | 1,921 | 95,005 |
| Year 1897 | 5,185 | 100,000 |
| Year 1896 | 2,540 | 155,149 |

REMARKS.

| | 1899. | 1898. | 1897. |
|---|---------|--------|---------|
| Total sales of new crop to date | 125,705 | 76,917 | 142,601 |
| Sales new crop to date, original inspection | 100,254 | 59,261 | 111,500 |

REJECTIONS.

| | 1899. | 1898. | 1897. |
|---|--------|--------|--------|
| Rejections this week | 232 | 713 | 618 |
| Percentage of rejections to auction sales | 18 | 17 | 25 |
| Rejections Jan 1 to date | 24,775 | 16,448 | 20,200 |

RECEIPTS.

| | 1899. | 1898. | 1897. |
|-------------------------|---------|--------|---------|
| Receipts this week | 1,079 | 704 | 1,260 |
| Receipts Jan. 1 to date | 108,027 | 62,206 | 114,120 |

SMOKED—1899 CROP.

| | Red. | Colony. |
|---------------------------------|-------------|-------------|
| Trash, green or mixed 4 75/5 75 | 5 00/5 50 | 5 00/5 50 |
| Trash, sound | 5 75/6 25 | 5 25/5 75 |
| Common lugs | 5 00/5 50 | 5 00/5 50 |
| Medium lugs | 5 00/5 50 | 5 00/5 50 |
| Good lugs | 5 00/5 50 | 5 00/5 50 |
| Common leaf, short | 5 00/5 50 | 5 00/5 50 |
| Common leaf | 5 00/5 50 | 5 00/5 50 |
| Medium leaf | 5 00/5 50 | 5 00/5 50 |
| Good leaf | 5 00/5 50 | 5 00/5 50 |
| Pine and selections | 12 00/12 50 | 12 00/12 50 |

SMOKED—1898 CROP.

| | Red. | Colony. |
|-----------------------|-------------|-------------|
| Trash, green or mixed | 5 25/5 50 | 5 25/5 50 |
| Trash, sound | 5 50/6 00 | 5 50/6 00 |
| Common lugs | 5 00/5 50 | 5 00/5 50 |
| Medium lugs | 5 00/5 50 | 5 00/5 50 |
| Good lugs | 5 00/5 50 | 5 00/5 50 |
| Common leaf, short | 5 00/5 50 | 5 00/5 50 |
| Common leaf | 5 00/5 50 | 5 00/5 50 |
| Medium leaf | 5 00/5 50 | 5 00/5 50 |
| Good leaf | 5 00/5 50 | 5 00/5 50 |
| Pine and selections | 12 00/12 50 | 12 00/12 50 |

THERE IS ONLY ONE POND'S EXTRACT



THIS IS IT!

Invaluable for all Aches, Pains, Inflammations, Catarrhal Trouble and Piles.

POND'S EXTRACT CO., New York and London.

WHITESON'S

S. E. Cor. Fourth and Market, Louisville, Ky.

Clothing Only

For Men, Boys and Children. Three big Floors. Nothing but Clothing.

Overcoats and Suits at Reduced Prices

\$10.00 For Men's Suits of beautiful Striped and Checked Worsted, single and double-breasted coats and vests, black and blue patterned serge and Vicunas, Silk faced, hand made lapels. Originally worth \$15.

\$10.00 For Men's Overcoats that come to you fresh from the market, are cut short, medium and long full and half box Kersays, black, blue and brown. Coverts, in plain and herringbone, dark and light shades, with or without velvet collars, fancy back, satin sleeves and yoke lining, binding. Value \$15.

See them in our Fourth-street windows. We have suits as low as \$5.00 same as others would ask you \$7.50 for.

\$3.00 For Boys' Topcoats—Boys' department second floor—Just like papa's loose fitting, box effect and lap seams in Herringbone and Oxford Frieze. Good value at \$5.00.

\$2.00 Boys' and Children's Suits from 2 to 16 years can be fitted with a pure All-wool Cheviot Suit. Pants have patent extension waistband; shirts to 8 have extra vests; 5 to 16 have double-breasted coats. Good value at \$3.00.

\$2.00 For Boys' and Children's Suits in Navy Chinchilla, with Velvet Collars, 2 to 16 years, lined with wool lining. Good value at \$3.

We sell the best Children's 50 cents pants in the city—a new pair if they rip. Try the new store and save money.

Dollar Pants.

If there is a man who has not seen or heard of them, it will pay him to investigate. Such values have never been offered elsewhere—and never will be. They are all wool, well made and well fitting. They are stylish—who could ask more?—and they are only one dollar. A new pair if they rip.

MONEY REFUNDED ON UNSATISFACTORY PURCHASE

Refer to this paper.

Hardwood Floors

We lay floors in the most skillful manner. Our Parquetry Floors wonderfully beautify any home.

You add decoration over ornament when there is spread over your Hardwood Floor one of our handsome, yet moderate-priced, Turkish Rugs.

Estimates on floors cheerfully furnished. Our Mr. Engleman is prepared to submit designs and figures.

CORRESPONDENCE SOLICITED.

W. H. MCKNIGHT, SONS & CO.,

WHOLESALE & RETAIL
Dealers in Floor Coverings and Draperies.
225 Fourth Avenue and 226-228 W. Main Street
LOUISVILLE, KY.

NEW INVENTION A \$12. Bath Cabinet
For only \$5.00
 Our New 1902 Style Square Quaker Folding Turkish Bath Cabinet
GUARANTEED TO BE THE BEST OF ALL CABINETS
 at any price, or your money cheerfully refunded.



Engraved from Photograph

There is no Man, Woman or Child in the World Whom Turkish and Vapor Cabinet Baths will not Benefit.

Sit on a chair with the head outside breathing pure air, enjoy at home for each all of the cleansing, purifying and purifying effects of the famous Turkish, Hot Air and Vapor baths prepared in a most perfect and cheaper than any treatment at Turkish Bath Rooms, Bathing and Hot Springs.

IT IS THE ONLY BATH which PRESERVE HEALTH, PREVENTS colds, Fevers, La grippe and influenza, it RELIEVES BRUISES, HEMORRHOIDS, RHEUMATISM, GOUT, NEURALGIA, BRUISES, ALL BLOOD and Skin Diseases, Liver and Kidney Troubles.

SO SIMPLE TO OPERATE.
 Before entering bath, close up outside door and lock door all around and to open a temperature of 100 degrees is maintained, regulate steam all done in one minute, steam is uniform, steam is pure, and of a quality which you can see and feel. Impurities are absorbed and broken down.

WE POSITIVELY GUARANTEE RESULTS.
 Our cabinet is constructed by 2000 lbs. of steel, and it will cure Nervous Trembles, St. Vitus's Dance, Neuritis, Obesity, Migraine, Neuralgia, etc.

DEFINITE BENEFITS.
 In 10 minutes, it will make it impossible for you to find fault with other people's goods, as there are a number of people who have known the value of our cabinet.

WE POSITIVELY GUARANTEE RESULTS.
 Our cabinet is constructed by 2000 lbs. of steel, and it will cure Nervous Trembles, St. Vitus's Dance, Neuritis, Obesity, Migraine, Neuralgia, etc.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

IF YOU WANT TO GET THE MOST OUT OF YOUR CABINET, WE WILL GUARANTEE TO MAKE YOU SUFFER FROM NO OTHER DISEASES.

The World Mfg'g Co., 819 World Bld'g, Cincinnati, O.

We know this to be reliable and to do as they agree, the Cabinet is just as represented. Editor.



Colored Dress Goods.

- This week we will make great reductions on every thing in this department. We start:
- 48-inch fancy mixed Homespun, yard 80c per yard, at 70c
- 48-inch heavy Storm Serges, all new colors, at 50c
- 48-inch new Whiptords, new shades, at 50c
- 48-inch new Gray Homespun, two shades, at 70c
- 48-inch New Empress Corda, all latest shades, at 82c
- 48-inch extra fine Covert Cloths at 98c

Handkerchiefs.

- We have just received an elegant new line of Ladies' Handkerchiefs, which we will offer at Basin Prices:
- Ladies' All-linen Hemstitched Embroidered Handkerchiefs, 12c, 15c, 18c and 25c
- Ladies' All-linen Lace-trimmed Handkerchiefs, 25c and 35c
- Ladies' Corded and Plain Hemstitched Handkerchiefs, 10c, 15c and 20c

Ladies' and Gents' Hose.

- Ladies' Black Ribbed Hose 25c
- Ladies' Black Fleeced Hose, double soles, at 25c
- Ladies' Black Cotton Hose, ribbed top 13c
- Gents' Black and Tan Socks, double soles 10c
- Gents' Black Socks, white soles 23c
- Gents' extra heavy fleeced Tan Cotton Shirts 48c

594-596 E. B. NUGENT LOUISVILLE, KY.

PROGRAMME.

The following is the programme of the first fifth Sunday meeting of the ministers and members of the West Union Baptist Association to be held with Hazelwood Baptist church, commencing on Friday night before the fifth Sunday in December 1899.

FRIDAY NIGHT
 7 P. M. Sermon for criticism. —G. E. Holt, alternate, E. B. Sullivan.

SATURDAY MORNING.
 9 A. M. Relation of faith and Works. —T. M. McGee W. L. Jones.

10 A. M. Proof that infant baptism is unscriptural — W. K. Penrod, W. H. Hughes.

11 A. M. Missions, how to develop a missionary spirit in ourselves and others. —E. B. Sullivan, F. M. Rollins.

AFTERNOON.
 2 P. M. Duties of pastor to church and church to pastor. T. B. Rouse, T. M. McGee.

3 P. M. Qualifications and duties of deacons. —L. F. Hodges, G. L. Cull, M. Grace.

NIGHT.
 7 P. M. Query Box.
 7:30 P. M. Apostasy exposed. J. A. Giles, J. B. Gooch, W. G. Reeves.

SUNDAY MORNING.
 9 A. M. The Sunday school Work. —J. H. Balance, M. L. Martin.

10 A. M. Restricted communion —J. R. Stewart, M. Grace, J. N. Hall.

11 A. M. Sermon. W. K. Penrod.

AFTERNOON.
 2 P. M. The necessity for and the best means of promoting Christian Education. J. N. Robinson, J. R. Stewart.

3 P. M. Query Box. M. GRACE, J. M. DODSON, J. W. DORSKY, Com.

HARRODSBURG.

Last Sunday it was my pleasure to hear Pastor J. F. Williams of Harrodsburg, preach to the children. The cause under his leadership is in a prosperous condition. The foundation of the new church building will soon be completed. The lot adjoins the Commercial Hotel, and has been given by the owner of the hotel, Mr. James A. Shuttleworth, the wealthy wholesale clothing merchant of Louisville. When completed the building is expected to cost \$15,000. H.

On the 17th of Nov. I arrived home, in company with my wife from my trip to Old Virginia. On the evening of the 18th my people gathered in the beautiful home of Mrs. Ida Allen, where a royal reception was tendered pastor and wife. The church was largely represented, and hand shaking and pleasant greeting were the order of the evening. Refreshments were served, and great taste was displayed in the decoration. A pastor never had nobler brethren and sisters who can do such things better. The pastor and wife greatly appreciate the expressions of affection. For this token of love we are truly grateful. May the Lord be praised for all of his blessings.

Yours in his name,
 THOMAS M. GREEN.
 Greensburg, Ky., Nov. 27.

In answering ads. please mention this paper.

MARRIAGES.

On Thursday of this week Miss Mary Louise Jackson is to be married to Mr. F. O. Shockley at the home of the bride's parents, Mr. and Mrs. G. W. Jackson, of Elizaville, Ky. Mr. and Mrs. Jackson are old and tried friends of the writer, and our heartiest congratulations and best wishes are warmly extended.

By Pastor T. T. Eaton, in the parlors of Walnut-street church, Nov. 29th, at noon, Mr. H. B. Innes and Miss Lulie Bedford. The happy pair reside at Render, Ohio county, Ky.

By W. C. Jones, on November 15, Mr. Eugene Coley, of Louisville, and Miss Mary Hackworth, at the bride's home in Shelbyville, Ky.

At Cedar Creek Baptist church, near Fern Creek, Wednesday, November 29, J. W. O'Hara officiating, Mr. Henry Tyler and Miss Laura Hawes.

DR. HIDDEN RECOVERS.

Rev. Dr. J. C. Hidden, who had a severe spell of nervous prostration during last spring and summer, has recovered his health, and for some time has been resting at the home of his son, Dr. Joseph H. Hidden, in Accomac county.

Dr. Hidden's physicians say that he needs a rest after many years of unbroken work, and he will not undertake any active duties for some time. He is spending his time recuperating.

Dr. Hidden's friends will be glad to know he has been restored to health after an illness of several months. He will probably spend a part of the winter further South, where he can get the benefit of the more temperate climate.

ONE of the many things for which the people of the United States, Canada and England, for its circulation is large there, owe gratitude to God, is that the man who had the brains and the capital to make the *Youth's Companion* what it is, is a devout Christian. The influence of the *Companion* is always on the side of good and of God. Is not that a cause of rejoicing, as it goes into 600,000 homes and is read by young and old? The proprietor gives \$50,000 a year as his regular subscription to the Baptist State Board of Massachusetts, and it is, under God, mainly owing to him that the Baptist cause has advanced so much in Boston.

MISSOURI is rich in resources of many kinds, but none are more interesting than the zinc and lead fields of the southwest portion of the state. From extensive reading we gather that there are no richer mines of any kind in the world than the "Joplin District."

Surface mining requires little or no capital, which is one of the chief attractions of these mines. Then, too, both ores are found in the same mine, as well as the water for washing. We can understand why any one should risk his life and endure the hardships of Klondike, when there is untold wealth at his door. The advantages of the Missouri mines are clearly set forth in a neat pamphlet, issued by the Missouri Pacific Railway Co., which has been an important factor in the development of the State.

Any one interested in mining would find much valuable information in this little book, which may be had upon application to R. T. G. Matthews, T. P. A., Louisville, Ky.

PASTOR S. A. OWEN, of Richmond, called at our office while in the city. He has resigned at Richmond, but continues as pastor at Kirksville and Kingston. He is one of our best men.

A Michigan Miracle.

Speech delivered after nearly 15 years. The *Ypsilanti Commercial*, Ypsilanti, Mich. Many things appear miraculous which are really the result of natural laws the workings of which can be accurately predicted. A striking example of this occurred in a prominent Michigan family recently, and there can be no question as to the truthfulness of the narrative since it is attested by Mrs. Harriet Beagley of Ypsilanti, Mich., a sister-in-law of Mr. Joshua Beagley, who was governor of Mich. in 1853-4. Mrs. Beagley said: "In 1886 I suffered from a severe illness during which my source left me and I did not speak above a whisper for nearly 15 years."



"I was treated by five local physicians and afterward consulted leading specialists of N. Y. They diagnosed my case as partial paralysis, stating that the life-rod of my vertebrae had become rigid, and that the right side partially so. For nearly six years I have suffered from a severe stomach disorder and about a year ago I began to try Dr. Williams' Pink Pills for Pale People."

"My stomach trouble was relieved, my general health became greatly improved and to my surprise I regained control of my vocal cords. I have used five boxes of the pills and last Nov. I spoke aloud for the first time in almost 15 years. I am now 71 years of age and have full control of my voice." (Signed) MRS. HARRIET A. BEAGLEY.

Return to and subscribe to have the 10th day of May, 1899, at Ypsilanti, Mich. Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that act directly on the blood. For all forms of weakness, a specific is found in these pills. The blood is vitalized and becomes pregnant with the elements of life. The nervous system is re-energized, all irregularities are corrected, strength returns and all weaknesses disappear. So remarkable have been the cures performed by these little pills that their fame has spread to the far ends of civilization. Where ever you go you will find the most important article in every drug store to be Dr. Williams' Pink Pills for Pale People. Physicians prescribe them and everywhere the people use them.

It is marvelous the number of cases that these pills have cured. Doctors frequently prescribe them and druggists everywhere report large sales of these health restorers. At druggists, or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cent per box, or six boxes \$2.50.

SOME friends from Hopkinsville, who are not Baptists, will visiting this city, pleased very much by their enthusiastic praise of Bethel Female College. They praised the progress of the young ladies in their studies, the scholarship of the teachers, the firm but loving discipline, the excellent management of the boarding department. The great prosperity of such a school in such a community is only a matter of course. We congratulated Kentucky Baptists when Prof. Harrison came among us and every year has added heartiness to our congratulations.

Mrs. Whitney's New Book

Mrs. A. D. T. Whitney has for many years enjoyed the reputation (and the fact) of being one of the most popular of American writers. Her stories, FAITH, GARTNEY, LESS GOLDTHWAITE, HITHERTO, WE GIRLS, etc., have been a delight and inspiration to many hundreds of thousands of readers, who are profoundly grateful to Mrs. Whitney that her story have been as wholesome as they have been interesting.

On Mrs. Whitney's seventy-first birthday her new book

Square Pegs

appeared and already it has passed to the third impression. It is our congratulation that a story-high-toned should enjoy so much popularity.

A handsome one-dollar volume price, \$1.50.

Sold by all booksellers. Sent, postpaid HOUGHTON, MIFFLIN & CO BOSTON.

ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

William Anthony, an orderly on the Maine when she was blown up, showed himself brave and cool even although he did not report to Capt. Stigbee as the papers said he did. He was lionized after he reached New York City and it turned the poor fellow's head. Because the fuss was not kept up and he was left to "hug his own row," he was discouraged and committed suicide. Some one said with as much truth as wit that there was only one man who could stand being lionized and that was Daniel.

Secretary Root's report gives great pleasure to everybody. There have been some fears expressed that by some machination an effort might be made to break the promise to Cubans that their island should be their own. Secretary Root sets such fears at rest. He says: "We shall transfer to the Cuban government the control now held by us in trust for the people of Cuba. The revenues of the island of Cuba have been treated as a trust fund for which the United States was accountable to the people of Cuba, and the accounts have been kept so that this department will be ready to account for all money received."

John I. Blair, one of the railroad kings of the country, died on the 1st in Blairtown, N. J. He made an immense fortune in honest ways, and he did not wait till death for his benefactions. He was a Presbyterian and has built one hundred churches in the Western towns where they were needed. He has given largely also to colleges, but his chief giving was to home missions.

Joseph Chamberlain made a speech in England in which he threatened France with "serious consequences" because of cartoons in her comic papers which he does not like. He also declared there was an "alliance" between England, Germany and the United States. This aroused a storm not only on the continent, but in England. The English policy has been for a long time to hold aloof from alliances. The London Times tried at first to excuse his words and then read him a sharp lecture. That there was no truth in his story of an alliance with the United States is patent. Not only have the people of this country been opposed to entangling alliances, but none can be made without a two-thirds vote in the Senate.

Gen. Robert V. Vance, brother of the late Senator Vance, died at his home at Alesander, N. C., on the 5th ult. He entered the Southern army as Colonel and distinguished himself by his skill and bravery in the battle at Murfreesboro' as took command of the brigade after his knee fell, and was soon after made Brigadier General. He has been Representative in Congress for thirteen years.

Gen. Otis has issued instructions for the strict examination into the self-inflicted wounds inflicted by the men who wish to be mustered out of the army, come home and claim pensions. Boards of investigation have been appointed by Gen. Wheeler. These wounds have become so frequent that Gen. Otis saw something must be done and he has acted accordingly. The Chief-Surgeon has also called attention to the frequency of these wounds which the men claim were accidental.

The Cromwell statue at Westminster, under which the Bismarcks have been burning out with wrath, was unveiled in the presence of officials only. The statue is supposed to be the gift of Lord Roseberry and he made a most elegant speech about

Cromwell on the night of the unveiling to an audience that crowded St. James Hall. The figure of Cromwell is ten feet high and the pedestal twelve. At the foot of the pedestal is a bronze lion. Cromwell holds a Bible in one hand and a sword in the other.

There was a battle at Modder River which the British claimed as a great but bloody victory. But London was made uneasy by the fact that the censor would allow no details to be published. It has gradually leaked out that it was a battle in which both sides might claim the victory. The Boers repulsed the British attacks, but during the night withdrew from their position to a. Menzies led off men and was himself wounded. Nothing positive is known of what has happened since. Ten thousand more troops are called out in England.

Congress met on Monday and the House promptly elected Gen. Henderson speaker. There was great excitement over the polygamist, Roberts. A monster petition against seating Roberts was presented in the view of the fact that ex Senator Edmunds and Justice Harlan, of the Supreme Court, declare he cannot constitutionally be refused a seat, but can be expelled immediately after wards, many petitioners asked for his expulsion. Objection was made to his being sworn in by two Congressmen, and his case was passed. We do hope that he will be expelled by a unanimous vote.

The news from the Philippines is the same—Filipino running at the top of their speed and United States troops pursuing them. If they quit fighting the war is over. But if they take to guerilla warfare in their swamps it may last longer than Gen. Otis has now will be needed to garrison the towns. The climate has proved very much better during the rainy season than was feared. There has been much sickness among the troops, but very few deaths.

A SUBSCRIBER FOR SIXTY YEARS.

I send enclosed \$2.00 to renew my subscription to the RECORDER. I have been taking the paper continuously for 60 years, when it was the Baptist Banner. My wife and I celebrated our 60th wedding anniversary on the 7th inst. We were surprised by a party composed of children and grandchildren to the fourth generation, who remembered us with many nice presents. We think the RECORDER an excellent paper, and wish it much success.
Bronston, Ky., Nov. 24.

\$100 REWARD \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional blood purifier. The foundation of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and amending nature in doing his work. The proprietors have much faith in the curative powers, and they offer One Dollar for any case that it fails to cure. Sent for free testimonials.
Address, F. J. CHERNEY & CO., Toledo, O. Sold by Druggists, etc.
Hall's Family Pills are the best.

MORPHINE Cures Croup, Whooping Cough, Sore Throat, Hoarseness, and all other ailments of the throat and lungs. It is a powerful expectorant and soothes the inflamed membrane. It is sold in all drug stores.

CHURCH NEWS.

(Continued from 6th page.)

was assisted by Bro. D. P. Montgomery, pastor of Logan-street. Result, 30 additions. In all there have been 28 additions since Bro. Cooper took charge, October 1.

Pastor J. H. Spurlin writes: "I have just closed a 15-days' meeting with the Sturgis church, and one of the best we have enjoyed for several years. Bro. J. H. Milburn, of Fulton, aided me in the work. He is a Gospel preacher, has convictions as to the right and the courage of his convictions, something needed in this age where the trend is toward a broad, liberal nothing. This brother has no modern claptrap methods, but recognizes the Gospel of Jesus Christ and God unto salvation. We had fine congregations all the time, and attentive listeners. The results of the meeting were 23 additions to the membership—18 by experience and baptism and 5 by letter. The church was greatly rejoiced and strengthened, and the expectation now is to have preaching twice a month. I have been here as pastor nearly eight years. I hope to enter upon the ninth year with hope and courage. I love my people here and by the way they stand by me. I can but believe they love their pastor. All my work in Union county is in a prosperous condition. I go from here to Harmony church in Caldwell county, to hold my next meeting. Pray for us there."

Third church, Covington, has had a great meeting. There were 59 additions to the church—44 by baptism and 15 by letter. The pastor is Rev. Pastor J. W. Porter, of Mayville. Bro. Porter came to us during the political excitement, and the power of God was so manifested that our people seemed to forget that there was an election. We have just closed our eighth year. In the seven years there have been by decrease 137, by increase 498, present membership 379. The pastor starts into the eighth year, being recalled by a unanimous vote. We feel very grateful to God for His blessing of great joy and gladness and the indications of his approval of the work and the workers.

Pastor I. W. Bruner writes: "On the fifth Sunday in October we closed an interesting meeting of three weeks with my church at South Carrollton. There were 5 conversions claimed, 15 by letter and 10 by baptism. One of them united with us and was baptised. The preaching was as able and thorough, by which the way of salvation was made very plain, and to which much interest was attracted. Bro. East did all the work, but he had a very good pastor. He won the hearts of many of our people. On Nov. 26 closed a meeting of 3 weeks' duration at Station church, McLean county. The preaching the first six days was so good that the church was wonderfully drawn to Bro. East, who did not shun to bravely declare the whole counsel of God. Many Christians were greatly blessed, and 3 excellent young people were added to the church, 2 of whom were baptised and 1 by letter. The meeting was a success. This meeting closed the protracted meeting campaign with my church. Beginning at Sacramento with Bro. Fred D. Hale, we had 14 additions; at Vine Grove, with Bro. East to aid me, we had 6 added. While we have had a very successful campaign, the preaching was sound and the Gospel and prayer were relied upon without any clap-trap or high pressure influence. The people were urged to calm deliberation. The churches are all certainly stronger on account of the character of the work done. South Carrollton church remembered their family Thanksgiving."

Pastor J. T. Lewis writes: "We just closed a meeting of 15 days with my Irvington Baptist church. Bro. J. M. McFarland, of Louisville, was the evangelist. We all feel greatly helped and strengthened by the preaching, which was sound and the Gospel and prayer were relied upon without any clap-trap or high pressure influence. The people were urged to calm deliberation. The churches are all certainly stronger on account of the character of the work done. South Carrollton church remembered their family Thanksgiving."

Pastor J. T. Lewis writes: "We just closed a meeting of 15 days with my Irvington Baptist church. Bro. J. M. McFarland, of Louisville, was the evangelist. We all feel greatly helped and strengthened by the preaching, which was sound and the Gospel and prayer were relied upon without any clap-trap or high pressure influence. The people were urged to calm deliberation. The churches are all certainly stronger on account of the character of the work done. South Carrollton church remembered their family Thanksgiving."

less it was to increase my salary.) Our church house was almost a wreck, and now we have a beauty, and in order to have this we had to raise something near \$200. But it was cheerfully done, although we only have between 80 and 70 members. Our 'Ladies' Aid' is a great help in the church, and a comfort to the pastor. God bless our Christian women. We are expecting good work along missionary lines. We have established a system for this work, and God will bless it. Brethren, it is an honor to be trusted with the Lord's work, and a blessing to do that work. May he help us to be faithful."

Pastor J. S. Miller writes: "I assisted Pastor W. R. Gibbs in a meeting at Caldwell Spring church, Crittenden county, beginning the first of Sunday in November. We had a fine meeting considering it was held during one of the most exciting election campaigns in the history of the State. The meeting continued 14 days and resulted in 5 professions of faith in Christ and six approved for baptism. This was the first meeting that I have held with this church in the last four years. I find them to be a noble band of Christian workers. But I missed Deacon John Embry, one of the most prominent members of the church, who died of a stroke of Apoplexy. He could not have sustained a greater loss in the death of any one member. The pastor, who has served this church nine years, still has the full confidence and hearty co-operation of his brethren."

OTHER STATES.

Bro. Sid Williams is now aiding Pastor E. L. Weason in a meeting in the Corinth church, Miss. There is a meeting of devotion on Thanksgiving day.

Rev. C. J. Casey has moved from Louisville to Moore's Hill, Ind. He is pastor at Moore's Hill and Hogan Hill. He is a worthy brother, and we wish him great success.

Pastor T. H. Campbell writes from Rockville, Md.: "Last Sunday was one of great rejoicing for our church. It was my pleasure to baptize four bright Sunday-school scholars—all sisters, and ranging in age from 9 to 15. Neither one of their parents is a Christian, but the example of their daughters has deeply affected them; they are much concerned about their soul's salvation. A little child shall lead them." May they be given grace to follow in our prayer. It is a source of joy to every true Christian to see sinners give their hearts to God even in mid-life. The church is rejoicing in an occasion of still greater rejoicing when children, with lives full of possibilities and usefulness stretching out before them, become followers of the lowly and meek Jesus. We also visited members by letter—father, mother, and four children. May the Lord bless us and make us helpers one to another."

Pastor J. E. Barnes writes from Selma, Ala.: "My work here is moving off nicely and collections good. We received 12 by letter, and several others will come soon."

SANTA CLAUS AT BACON'S.

J. Bacon & Sons Open Their Sale of Christmas Articles.

While the great majority of people were looking forward to and planning for Thanksgiving Day, the heads of the larger firms of Louisville were not unmindful of the fact that between Thanksgiving and the coming of Christmas, less than thirty days, there are, so many supplies and Christmas goods have commenced to come in, and the display windows of the more enterprising of the merchants are even now bright with holiday offerings. Not for years has a Christmas promised to hold out to the anxious buyer so many and some of them attractive things that can be purchased this year for a comparatively small outlay.

The merchants seem to be well assured that the people, as a whole, are in a far more prosperous condition than has been the case for some of the Christmases that have past, and are going to be almost overwhelmed with a tempting array of holiday gifts. The first formal opening of a Christmas sale was made at J. Bacon & Sons, in Market street, between Preston and Jackson. The upper front of the store was gay with numbers of small United States flags and streamers, and the show windows were filled with toys and knick-knacks of every description, many of them unusually pretty and remarkably ingenious. Crowds stood in front of the east window all afternoon, watching the

DR. E. A. WORST'S NEW SCIENTIFIC Catarrh Inhaler ON TRIAL FREE!



DR. E. A. WORST, ASHLAND, O. It cures Catarrh, Colds, Pains and Rearing in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all diseases of the Air Passages.

CURES BY INHALATION. It is the only agent fine enough to carry any medical influence into the small air cells and homes of the living germs, that will effectually destroy the cause of these diseases. It was the agent that carried the disease there, and it must be the only successful remove it.

SPECIAL OFFER.

For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year, on three days' trial, free. If it gives satisfaction, send me \$1.00; if not, return it after three days' trial. If you are willing to comply with such reasonable terms (agents wanted), address, DR. E. J. WORST, 410 Main St., Ashland, O.

tricks of three jugglers, the tight-rope walking by a figure clad in blue and pink satin, and in endeavoring to catch the strains from an accordion manipulated by a diminutive Creole belle and a banjo played by a miniature African. Each of the figures is clad in silk and satin brocade, and each is moved by an electric battery.

The rope-walker holds above his head a many colored parasol, while with his right hand he grasps a hoop of silver wire. Slowly and with great gravity he raises his right leg, gives his foot a coquettish little kick, and then, holding out the hoop, places his foot through it, all the time balancing himself on his other foot. Then he extracts his foot, and with the same precision assumes his normal position once more.

Just below and slightly to the right, sits the band player. His fingers sweep across the string, his foot keeps time to the music and a smile of happiness over-represents his face.

Near the center of the window are the three jugglers. One, dressed in red and green satin, stands erect. By his side is a large dice box, in his right hand is a huge fan. He bows slowly and pleasantly. Then he raises his fan so as to cover his head. The fan is lowered and—the head is no longer on his shoulder. A minute later, the dice box is slowly shoved up and the missing head appears. Again the fan is raised, this time to the shoulders of the figure, and when it is again lowered, the head is once more in its rightful place.

The second juggler is equipped with a high hat and a silk handkerchief. He covers the hat with the handkerchief, and then, removing the handkerchief, holds up a mouse. The hat is again covered, and this time he draws forth a rabbit.

The third and last juggler is dressed as a clown, and stands beside a small table. Placing his peaked hat on the table, he lifts it up and discloses a heavy gold ring. Covering the ring, he again lifts the hat and discloses a ball. The operation is gone through with again, and the ball is supplanted by a die.

Above the last of the jugglers sits the Creole maid, who with unvarying monotony, proceeds to bring out the wheezy notes of the accordion. Bacon & Sons have begun early, but they have begun well.

TWO GOOD TEACHERS; both single, one a lady and must be a superb teacher of vocal and instrumental music; of the other a young man—a fine literary teacher; want both to be fine disciplinarians. Address "E. Y." care of this office.

THE RECORDER must be a good paper—75 years' existence surely proves it so.