

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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The bitterness which those who are connected with a denomination and yet do not hold its faith, show towards those in it who do believe with their whole hearts what they profess to believe, is one of the strangest things of the day.

In a recent Catholic Congress the Archbishop of Sarajevo expressed his opinion upon a political question. For this he has been sharply rebuked by the Emperor of Austria, who warned him to abstain in future, both in word and deed from interference in political questions.

An old woman in the poor house in one of Mrs. Spofford's beautiful stories was twitted by another because her prayers had not been answered. She replied: "What I prayed for—though I might have called it different names—meant, it really meant, only peace and happiness. And if the Lord gives me peace and happiness, why, what more is there to ask?"

Rev. F. B. MEYER, of London, rebukes a custom which we are glad to say is not as common as it once was: "In addressing the Deity, do not employ such phrases as 'Dear Lord!' 'Dear Jesus!' Such endearments are for equals, and for such as are on intimate terms. Their impropriety in prayer need not be discussed. The safe rule is to follow the language of Scripture in the use of the names of God, and in all descriptions of His attributes, His character and His works."

These are warning words of a missionary in India: "We are more anxious, perhaps, to show that our theology is reasonable, i. e., consonant with the present modes of thought, than that it is divinely true. We are in danger of losing the authority of 'Thus saith the Lord.' We need to hear again the charge God gave Ezekiel: 'Go, get thee unto the children of thy people, and tell them, Thus saith the Lord, whether they will hear or whether they will forbear.'"

O. E. B., in the *Herald and Presbyter*, says: "I knew a young man who regarded himself as in the strictest sense 'an ambassador for Christ.' He would go into his study, open his Bible, fall on his knees before it and cry, 'Lord, give me my next message.' The Scripture that the Holy Spirit fixed his attention upon in answer to prayer he studied day after day, studied that he might understand it fully and present it forcibly. He went into the pulpit, not as a sermonizer, but as a herald."

BAPTISTS AT THE NORTH.

BY A NORTHERN PASTOR.

I am due no man an apology for saying that a thoroughly enlightened Baptist occupies a position of rare spiritual privilege. The conceptions of Biblical truth which he has; the holy standard by which his doctrinal views are fashioned; the unconstrained yielding of his heart and life to the claims of pure religion; all these things make our position one of exalted privilege. Of course, it is common for our fallen natures to abuse privileges—either to despise them, or to boast of them. And our dangers in the first particular are quite as decided as in the second.

For a number of years (I may be pardoned for saying it) I have watched every denominational movement, North and South; and I believe I can justify my statement when I say that Baptists, North and South, are busy destroying their own prospects of full and noble usefulness in the service of Christ. Southern Baptists contend over trifles, and drive away the Spirit of Christ; Northern Baptists take an attitude of indifference to some of the most vital principles of our faith, and keep back God's blessing.

I maintain that no man living has any right to set up before his brethren any other than a purely Biblical standard by which to test their orthodoxy. I further maintain that no man has any right to foist upon the denomination any theory, or partial presentation of truth, that will divide its ranks or diminish its efforts. And yet Baptists in the South are sometimes guilty of the first, while Baptists in the North are not infrequently guilty of the second. But to a good many Baptists in both sections it appears to be a mark of superior intellect to be hunting something that will distress rather than build up the brethren. Only a small part of the denomination has really learned the sweet art of getting straight at our proper business in this world, and keeping at it. We are great time-wasters.

The clear, positive presentation of evangelical truth in the face of a splendid worldliness is what Northern Baptists are now called upon to do. It is hard, I am sure, for a Southern Baptist to take in our situation in the North. Two claimants to our allegiance are new in the field: one is, an ungodly culture; the other, money. I do not mean that these claimants stand apart; they may, or may not. You must always bear in mind, when you estimate the achievements of Northern Baptists, what it has meant to preach a full Gospel in the ears of cultivated heresy. This very hour we have at the North a host of heretics whose culture is of the very first order, men who have reviewed one by one the doctrines of orthodoxy and rejected them for themselves. The business man you meet on the cars or at social gatherings may be college-bred, and a slave to a philosophical theory which makes Christ's death an unnecessary thing. The teachers of the public schools, which are growing more and more into colleges, are perhaps in the great cities less Christian than skeptical. What this means for the young, I shudder to think.

Baptists in the North have had to meet this ungodly culture pouring forth from the great schools. Will Baptists call this culture to fall on its knees before Christ? They have done so in the past with pretty general consistency; will they do so in the future?

Will Northern Baptists bid for money as some schools beg for it? They have

arrived at the point where money is the chief concern in all their enterprises. Their students may sink into perdition (you never hear of a conversion taking place in a certain great Baptist school), but they will beg for more money. Will Baptists get down to this position? We are coming to it. When a denomination hunts for money quite as much as for its God, things are in a bad way. Let me make it clear just what I mean: Here is a large Baptist church with a strong preacher, which hardly dares to inaugurate any matter of importance without seeking the consent of one of its monied men. Here is another which has its pastor dismissed by a rich man, and a new man picked out and particularly called by him. When a church comes to this, it lacks both backbone and common sense.

I want particularly to note our mistake in placing too high an estimate on scholarship. This is a curse under which Northern Baptists in many quarters are laboring. I fear it has its analogue in the ranks of Southern Baptists, where scholarship is sometimes belittled. Scholarship should not be first neither should it be last. I can readily see how scholarship competes for the first place.

Recently I was present at a prayer-meeting in a Baptist church which was led by its pastor, a man of large sympathy with his people. I heard him read a passage of Scripture and attempt to speak upon it. I believe I should be truthful if I said that everything that pastor said was wrong. He literally had thought nothing through. If his people were not generally untutored, they would demand scholarship first of all in the pulpit.

I object, however, to scholarship being set above religion. Religion is not contrary to scholarship, nor is it the boot-black of scholarship. A man is not bound to show that he has kindly feelings for the Swedish cook who gets his meals, by divorcing his own wife and marrying her. The wife stands first, or the man is guilty before God. Religion must stand first, or we are not of much service in the world.

But, oh, how are the Baptists going to hold their ground against a generation which feels no need of repentance? There is the point. What about the rich and cultivated? Can we reach our proportion of them? Already much of our work is soft work, delicately executed, weakly achieved; and yet I truly believe that Baptists in the North are standing more firmly for pure truth than any other denomination. How long will it last? Are we giving down? Are we compromising? I am afraid we are. I may be wrong.

Let me tell a story. I happened to meet a young man about two years ago who came from a Southern State to study in the University of Chicago. That young man never had learned the art of questioning the truth of the Bible, and at the same time pretending to believe it. He said to me that he could not bear the infidelity which he heard from the "divinity" teachers. The students who ate at the same place with him teased him by belittling his ideas of the Bible, and by speaking irreverently of different doctrines. That young man left and entered another school to be free from the blight of higher criticism; but found the teacher of the Old Testament in the other seminary a higher critic!

I regard it as a bad mistake that Dr. Strong ever uttered a single word of encouragement to the higher critics at Newton Centre and at Chicago. If Dr. Strong will take the position of a higher critic, I can show his whole system of theology a failure.

I speak of the seminaries, for here our preachers are made. The young man who sits under a higher critic for a year or two is as guilty of spiritual uncleanness as ever the thankless Hebrews were who forsook God to worship the idols of Moab. And yet—but I will not say how many Baptist teachers in our seminaries are "leaning" toward higher criticism. They had better lean toward Christ, and save their souls from perdition.

The rank and file of Baptist pastors at the North are not napping; and I should not wonder if, when the coming religious awakening reaches us, Baptists at the North prove to be honored of God as his chief instruments in bringing it about.

Now, so long as men are human there will be competitions in business life and temptations to wrongdoing, while the awful and pitiable struggle for what the world calls success will continue unremittently, and men will fall into "the snare of the fowler" through their own pride, through base ambition, through low desire, and through that determination to succeed which ignores not only the rights of others, but the laws of God as well. It certainly is not necessary for a professing Christian to disregard the high ideals established by Christ when he enters into the competitions of business life. And if he does ignore these ideals, and conforms to the lower standards of the world, he becomes chargeable with apostasy.

What is needed to stem the tide of dishonor in business life is a universal revival of conscientiousness. There should be on the part of professing Christian business men such an application of practical righteousness in trade as will recognize the rights of every man, put no obstacle in any man's way, and seize no advantage that rightfully belongs to another. There should be such a readjustment of the motives of business life as will provoke men to mutual respect and confidence, and instead of heaping up burdens upon shoulders already heavy laden, so as to embarrass a brother business man, will put into practical application the teaching of Him who said, "Bear ye one another's burdens, and so fulfill the law of Christ."—Christian Advocate.

When each one of you comes to read his own life's story as God sees it, and as an all-knowing mind would write it, it will be far stronger and more wonderful, yes, a more romantic story than you have ever yet seen in print. Every religious life, if we could tell it all, would be just as marvellous as the life of a David or a Paul. We have been led we know not how. Our best thoughts have been fashioned in darkness and mystery. Our aspirations and hopes, our repentances, and regrets, and convictions, and conversions have come from secret touches of God, and quickening of his Spirit, manifold and most mysterious. Our lives have been shaped, not as we planned, but as God disposed. It is a wonderful thing that we are Christians; that we have kept the faith; that we have resisted evil; that we have not been dragged down by our own dead selves. It is because God has worked in us throughout both to will and to do of his good pleasure. And so will be to the end; that is the best of it. As he was with Moses, so will he be with us. He is not the God of the dead, but the God of the living. This is our God to-day and tomorrow, and forevermore.—Baptist Freeman.

IDEAS OF HEAVEN.

BY C. H. WETHERS.

Some Christians entertain some very strange ideas concerning heaven. It is quite amusing, at times, to hear people, in their efforts at fortifying some favorite position, or putting on a clincher to the end of an argument, exclaim that if Christians cannot do certain things on earth, how will they get along in heaven? They seem to think that the saints in heaven are governed very much by the same feelings, the same ideas of propriety, the same views of truth and duty, as the saints on earth. This is a gross mistake. The ideas of many Christians on earth at the present time will be radically revolutionized when they shall get into heaven. In fact, many of their ideas will be left behind them, to be taken up and believed by their relatives and friends, who will suppose that they must believe just what their fathers and mothers did, for the sake of a respectably orthodox standing in society. Now, one of the gross misconceptions which some Christians have of heaven is that when they shall get there they will feel and act towards other saints there very much as they did while upon earth. They do not consider the fact that with the assumption of purely spiritual natures in heaven, they will be entirely void of all that carnality which, while on earth, made them selfish and narrow and blind and prejudiced.

The fellowship of the saints in heaven must be, in the very nature of things, in wide contrast to the Christian fellowship which exists on earth. The grand basis of fellowship is doubtless the same in heaven as it is on earth, that basis being divine love; but even such a basis is very incomplete and imperfect as it exists in Christians in this life. It is only in heaven that it is complete and thoroughly commanding. And because, in heaven, the whole being is dominated by the perfection of the power of love, and love in a personality absolutely free from the old nature which clung to it and influenced it here, there is no disposition there to disagree in regard to doctrine, theory and practice. Some Christians ask this question: "If Christians cannot agree on earth on some matters, how can it be expected that they will agree in heaven?" My reply is, the things which cause disagreement on earth will never get into heaven. Disagreement in heaven would turn it into hell.

HOW THE CHURCH BUILT ITS HOUSE.

BY MARKUS DESOAN.

The church had been prospering well under the new pastor. It was evident that he was going to succeed. Already the little chapel, which had so long been used, and which the congregation full frequently had wished were larger, was overcrowded. It became evident that something must be done. Many plans were considered, among them the enlargement of the present chapel; and this latter seemed to be the most feasible plan to many. There were some, however, who believed, in spite of the hard times that then did plague, that the church could erect a new building, without working hardship on any member.

So three gentlemen undertook to raise the money. The church in the meantime had voted to enlarge the old chapel, but, to give these gentlemen an opportunity to show whether they could accomplish the end, the board of trustees postponed the letting of any contracts until the committee should have a chance. And this is what they did—possibly there is a suggestion in their procedure that may be of value elsewhere:

They first came to a general understanding as to the amount of money which they would raise. It was not an elaborate, but a comfortable and attractive house which they wanted. The congregation was not so large and not rich. Then they canvassed the membership of the church, and those not regular members but regular in attendance, that is to say, canvassed it in their own committee meeting to see about what could be expected from the members in the way of contributions.

After looking the ground over very carefully, they came to the conclusion that in a good many cases it would not be well to make any formal suggestion as to the amount which was expected, but, in the majority of cases, to leave that with the one who was solicited. At the outset they came to a unanimous conclusion which may be divided thus:

1. That they would not ask any member to pledge a cent more than they believed that person was amply able to pay—where a direct request for a specified sum was made; and that, where they thought a person was pledging more than he really ought to give, they would frankly tell him if the opportune moment came that he was offering more than his share and more than he ought to give.

2. That they would not ask a person to contribute any sum whatsoever, if they believed there was any possibility that the person would not pay the pledge.

This last decision was not to slight or overlook any one, but merely, in the interest of a sound business policy, that they might be able to report a list of pledges, absolutely, so far as any one could see, worth dollar for dollar pledged.

The members of the committee were busy men, but they devoted their evenings to the work. At every place they went they presented the matter practically in the same form, telling the one solicited that they, the committee, were opposed from the ground up to any one pledging any sum of any size which he did not know, by the condition of his income, he would be easily able to pay. It was shown that the new church was desirable, but that it was more desirable that the members of a congregation already generous in their gifts, should not be cramped in the payment of their pledges.

It was decided to make the money pledged payable in four annual installments, without interest, none of the pledges to be paid unless the full amount deemed necessary should be subscribed. It was thought that by this plan; the first installment to be paid in before the building was erected, it would not be necessary to borrow a large sum of money, one which the three succeeding payments would very easily take care of.

Out of all the diverse interests and, naturally, diverse views of the members of the congregation, but one sentiment was expressed to the committee, that of cordial and sympathetic interest. The entire congregation was canvassed with, but one solitary instance approaching a rebuff, and that from a man who was not a regular member but only an occasional attendant. He refused to pledge, but later he, also, through his wife, voluntarily added his proportionate share.

A meeting of the church was called at the end of the canvass of the committee. It was shown that the committee had pledged for the full amount needed. Some of the most conservative and searching members of the church had scrutinized the list with the utmost care to find weak financial spots in it. There was but one small pledge with which they could find any fault, a pledge, by the way, one of the first to be paid.

The vote was unanimous to proceed with the erection of the church building. At the time the initial payment became due, it was found that, instead of there being the usual shrinkage expected in all such church enterprises, varying from 10 to 20 per cent, and for which allowance is quite generally made, there was not a deficit as large as one of Uncle Sam's copper cents. In fact, in place of 25 per cent of the whole amount—a fourth of the pledges being expected—fully 40 per cent of the total amount pledged was paid in before the roof was on.

Some of the congregation believed that the current expenses during the year would show a steady falling off as a result of the contributions. This did not follow, however, as the weekly receipts were better than in normal years.

The church is not a mythical one, but one in active operation and is now in the midst of its second year of worshiping in a beautiful building, ample for its needs and attractive to old, and new, members.

It is believed that this plan, carried on in the soberness and quietness of personal interviewing, without any attempt at

sensational methods of raising money, with a steadfast adherence to the resolution not to accept any pledge that can not be paid, not overlooking the fact that some members are able to give more than others and presenting this fact in the most tactful manner possible, it is believed that this plan may result satisfactorily in other churches, large and small, when it is found necessary to enlarge their borders.

Try it, if you don't believe it, and see how admirably it works out in actual practice.—Standard.

THE MYSTERIES OF PROVIDENCE.

BY THE LATE DR. DALE.

"The very hairs of your head are all numbered." In these words our Lord teaches what theologians have called "the doctrine of a particular providence." By this is meant that God not only maintains the laws of the universe, but that within these laws, and, so far as we can discover, without any disturbance of them, He cares for individual men. There are general gifts which He confers indiscriminately. There are great calamities permitted to fall upon good and bad men alike. Nor does God disturb the course of nature in order to protect a good man from his own weakness. Two farms are lying side by side; you can tell by the crops which has the better soil, but you cannot tell which belongs to the better man. If the devout man is ignorant of the art of farming and the undevout man is master of it, the devout man fails and the undevout man succeeds. God deals with his farm through the general laws, and as a farmer he fails.

We know that on our side our relations to God are personal and free, so it is nearly certain that God's relations to us are personal and free. Within limitations we are free, and while God has limited Himself by His laws of nature, He does not reject His freedom. It has always seemed curious to me that many men have assumed for themselves a freedom in the presence of the unchanging laws of nature, which they find it difficult to attribute to God. Why should God's freedom be more rigidly restrained by natural laws than ours? Grant to God the same freedom while environed by law that you ask for yourself, and many of the intellectual difficulties about answers to prayer will melt away. There are some things, we may be quite sure, God will not do for us, however earnestly we pray for them. As long as we ourselves are conscious that we are not bound in the iron chains of existence, nothing is more unreasonable than to suppose that the freedom of God Himself has been superseded by natural law, and that, having created the law of nature, He can only now look on and see how it works.

"The very hairs of your head are all numbered." The words were first spoken to give the disciples courage and fortitude in the troubles which were to come upon them in His service. He told them that they were to be hated by all men, and that their own kindred were to become their bitter foes. They would lose home and life itself, some of them, if they stood firm. They were to be driven from city to city, and land to land. Divine interference was not always to save them, even from their most cruel enemies, but whatever they suffered, they were to hold fast to their confidence in the life to come. To believe that He would never desert them; this was to be their consolation and support, that God, who was mightier than all their enemies, would always be near them. So that, if they had to endure great sufferings, it was not because He was incapable of helping them.

"It was to make us sons that Christ died; and as to as many as received Him gave He the right to become the sons of God. What a wonderful claim that is! "To be sons of God." Imagine it said of Isaiah, that as many as received him, he gave the right to become sons of God. Imagine it said of Paul or James. This right has come by Christ to all who believe in Him. It is one of the greatest of all His glorious gifts. I ask no further proof that Christ is divine. Now, when we have the assurance that we are through Christ the chil-

dren of God, we shall not find it difficult, I think, to believe that we are, each of us, separately and individually His child. And we have no serious belief in our oneness unless we believe this also. This great truth covers all our life, not a part of it only; not our moral and spiritual life only, but all our common life. God is truly the Saviour of all His children at all times. Remember this in your wealth and prosperity. It is God's will we should have pleasant things. We think we win our wealth by our own skill, industry, and prudence. But all these gifts are His gifts. At a touch of His finger they would all vanish away. If God has given you prosperity, it was partly because He wanted you to have the joy of them. Wealth and prosperity are given us to disciple us. The prosperity comes to perfect, it comes to increase and test our fidelity to God. It was given that you might aid the church. It was given you to send the Gospel abroad. Have you sent it? If these claims are not met, you must expect Him to say, "Out of thy mouth, thou wicked man, I will condemn thee."

I suppose what drives a man to despair is the feeling that he is being wrecked in the wild chaos of human affairs, by the force, which no human or divine law can check or punish; that he is being crushed to powder by the action of what seems a huge machine, which works without choice and without mercy, and is unconscious of the misery which it inflicts. Christ says that God is supreme, and will save us from the storm. If God permits the storm to come upon our head, it is not because He knows nothing of the trouble, not because He is powerless to prevent it when it comes upon us. What His love permits to come upon us must have a place in the means by which He is perfecting us for present blessedness and glory. We have to believe that nothing happens to us by chance; that the strong hand of God is upon us supporting us, that the perils of wealth, and prosperity, and sickness, and calamity are checked by God's love. When we believe that, life will be freer, and will be filled with a new strength.—Preacher's Magazine.

UNSPOTTED FROM THE WORLD.

See how intolerant religion is. She starts with what men have declared to be impossible. She refuses to bring down her standards. She insists that men must come up to her. No man is thoroughly religious, she declares, unless he does this which it seems so hard to do, unless he goes through this world untainted, as the sunbeam goes through the mist. Religion refuses to be degraded into a mere means for fulfilling the purposes of man's selfishness. She proclaims absolute standards, and will not lower them. She will not say to any man, weak and compromising with the world, "Well, your case is a hard one, and for you I waive a part of my demands. For you religion shall mean not to do this sin or that sin. These other sins, in consideration of your feebleness and temptations, I give you leave to do." Before every man, in the very thicket of the world's contagions, she stands and says with her unwavering voice, "Come out. Be separate. Keep yourself unspotted from the world."—Phillips Brooks.

If FINAL salvation were assured beyond doubt to all procrastinators, such delay in entering upon the service of the Lord would represent the height of meanness. It would be a wholly illogical and fairly imbecile way of doing things. For religion is not just an interest for final, dying hours, but as well a blessing for present living days and years. If religion is good for anything, it is good for everything, both here and yonder, both now and hereafter. It is not a force that only begins to operate beyond the confines of this present life. It is a thing for present possession.—New York Observer.

I HAD fainted unless want and penny had chased me to the storehouse of all.—Samuel Rutherford.

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WESTERN RECORDER

AT LOUISVILLE KY.

15 PUBLISHED

This LEADING BAPTIST PAPER of the South.

Questions Answered.

BY SENEX.

It begins to look as if I would write a volume upon the subject of Chinese missions, but this is my last utterance unless some entirely new question is asked me, and that does not seem possible. I am glad to say that the more I read of the sayings of the various Missionary bodies in this country and England, the more I see their determination to have everything which causes distrust among the Chinese, and which can be stopped, stopped at once. But it is a question which arises in experienced minds, will the various Boards have the grace and the courage and wisdom to maintain this resolve?

Our missionaries are all pious and earnest, but they are not, all of them, wise. They see what they wish to do and what they think will aid in their work; but they cannot always see all sides of the subject, and realize the wisdom of going more slowly than might be necessary in other circumstances, in order to avoid the danger of doing great harm. And Boards will be in danger of yielding to the persistent demand of the brave men in the front trenches. Boards are chosen with direct reference to their wisdom in guiding and deciding what is best to be done; missionaries are not. Hence Boards are recalcitrant if they yield to impetuosity, because yielding is so much less trouble than firmness. I think it may be well for awhile to withdraw all the white missionaries from China, but I am by no means confident on this point. I should like to ask Lord Salisbury, for I am sure that far-seeing statesman would give us wise counsel on this point. Now I hope my questioner will not think I mean the missionary work must be abandoned. That is one of the impossibilities for the Lord's soldiers, and not to be thought of for one moment.

But white men are not the only men and the only Christians on earth. There are many Chinese Christians, and there are others in this country, in Australia, in India. It may be best to turn our chief endeavor to supplying Chinese books to the native preachers in that country. To use the returning missionaries who are sufficiently well acquainted with the language as translators of Pilgrim's Progress, Hall's Come to Jesus, Baxter's Saints' Rest, Jeremy Taylor, Spurgeon's writings, &c., &c. Let the Bible first, of course, and such books as these be printed by the thousands and hundreds of thousand, and sent to the native pastors for distribution.

Then let diligent search be made among the Chinese outside of China, and there are others who are willing to go back and preach to their countrymen. After this has been done, let converted Telugus from India and the best negroes from this country go. The Chinese will not hate and distrust them as they do white men. Of course, if Chinamen properly qualified could be found, and they, at least, are not the humble men needed in the field. And Managers ought to be made of sterner stuff than to quail before the worst storm when it is a question of God's work. But, observe, I am by no means confident that this withdrawing all white missionaries in the present emergency is necessary. I am inclined to think so, and I wish I could ask the two men

who know the situation best, Lord Salisbury and Sir Robert Hart. But there is one thing about which I feel no doubt. The chief thing which the missionaries have done that they wish to leave alone to the Chinese is to buy land and own buildings. The Chinese hotel and distrust foreigners *per se*. But what angers them far more than the presence of the foreigners is to have them get a foothold in their country. The very Chinaman who sells them the land will be bitter in his heart at the thought of the ownership of the land. Two years ago—I think in the Recorder or the Journal and Messenger, but am not sure—a letter from a Presbyterian missionary to some Presbyterians in this country, who were trying to raise money to erect chapels in China, begged them not to do it, at least not to buy no land in the province in which he was, as such purchase would endanger the life of every missionary there.

He said the Chinese were very bitter on the subject of the foreign ownership of lands and houses. If land was bought in that province and he was very sorry to be obliged to reason them to murderous fury. Whereas when the missionaries rented houses to dwell in or to preach in, they paid higher rent than the owners could get from others, and they paid it promptly. Hence it was to the interest of the owner and of all his clan that the missionaries should not buy land. They were renting was a protection to the missionaries, and buying endangered their lives, besides rousing the anger of the people against the religion they preached, and making it harder to get a hearing from them.

There is no question that buying land and owning buildings is the chief thing to be avoided. And I think from what I have seen, that the Missionary Societies will stand firm against any importunities on the part of missionaries in the future on this subject. I wish I felt as confident that they would refuse to allow any manager to be put in charge to pay for the mission property which has been destroyed. Some missionaries may continue, in spite of the awful lesson, to feel that they could accomplish more if they could buy a house in a "more favorable" location than any they could rent—as if any being except the Holy Spirit could know what is the most favorable location for saving souls. Paul accomplished more by one sermon in the loathsome Philippian dungeon than when speaking in the proud Areeopagus of Athens.

Another thing which should be given up in the present distress is the boarding schools, especially for girls. It is told and believed in China that the missionaries take out of the eyes of the children to make "portions" of. This belief inflames the people, and injures the cause of the true religion. The schools are not as necessary as is preaching the Gospel, and except to make, in good cases, a distraction from the preaching, should be stopped for the present at least.

The boarding-schools are an injury in another way. They take girls from their homes, keep them for years surrounded by an entirely different civilization, and the send them home as a different people. The Chinese Christians, they live in an entirely different way. The girls are restless and dissatisfied in their homes necessarily; it is impossible for them not to be. They cannot all be employed by the missionaries. It is an evil thing, and brings too often most disastrous results. Send a young girl to an entirely different mode of living from that of her home. It breaks up the family feeling, and makes the girl an alien in her own father's house.

I know the plea of rescuing the children from heathenism, &c., &c. But there is no salvation to be taught by education. What an illustration is not conversion. You cannot dedicate to the Holy Spirit whom he shall save by bringing a lot of children into a school. His way is generally, and always has been, to convert the parents and let them bring their children. And no one who truly believes in His omnipotence will ever attempt to do this. The Philippian jailer are examples of the power of the Spirit in reaching the worse of men in the most untoward circumstances.

In the day schools, even when the children are exclusively those of Christian parents, everything "Western" must be carefully excluded. It is whether the missionaries shall dress in Chinese costume and live as the Chinese do. I think that of not the slightest consequence. They are foreigners, and the Chinese expect them to be foreigners. But they must not teach foreign customs in anything to the children. In this respect, the Chinese language should be used exclusively in the schools, and English, French and German never heard. The text books should be in Chinese. The studies should be made to antagonize Chinese ideas as little as possible. Reading, writing and arithmetic should be taught in the Chinese language. Chinese customs should be kept up scrupulously, and Chinese furniture, &c., used. Kerosene may be cheaper, may perhaps give a better light; but the bean oil should be used. The people should thus see that nothing Western is to be taught at all, except that universal religion which after all began in the Orient.

It is doubtful whether any schools should be kept up at all, but if the day schools are, it must be with everything Western rigidly excluded. The foreigners must show they have no intention of introducing Western civilization and teaching their converts to be different from their neighbors in anything except in godliness.

It is going to be very hard for some of the missionaries to confine themselves, even for the present distress, to preaching the glad tidings of salvation to sinners, and to leave to the Holy Spirit his training hold of the souls of sinners. One of the very last lessons all of us

learn is to let the Spirit do his work in His own time. He seems to us to move so slowly; we get impatient and devise schemes to aid Him. Missionaries are in especial danger in this thing. They preach, and the heathen listen, and they see no results of their labors.

They wish to be able to make a good report to the home churches, to have something to show for the money expended. There is no self-seeking in this wish, they have no thought of their own lives and their own success. But they fear subscriptions will fall off, and the home churches lose interest in missions if nothing seems to have been accomplished. They show lack of faith in the faith of the home churches in the Spirit's omnipotence and His divine right to work in His own time, but I am afraid they do the home Christians no injustice by this lack of faith. The disposition to deny God the right to choose His own time is too general, alas! We are not content with obeying Him and leaving results to Him, we must see the results, or we grow impatient and wish to have things done by our own hands that He has ordained.

And when, though the Gospel has been faithfully preached, the Spirit converts but few souls, they will be in danger of insisting on trying adjuncts to the Gospel. They will beg for schools and hospitals and buying land in more favorable locations, and they will honestly believe the Chinese have a stonier view of their detestation of Western civilization and their dread of foreigners getting a foothold, and that there will be no danger in resuming all these things. They may say there is no more danger in these things than in preaching the Gospel.

But we must not let their earnestness blind us to the fact that there is more danger in all these adjuncts than there is in preaching for the Chinese are, so far as religion is concerned, the most tolerant of all nations, being especially unfavorable to the extent if there be as much danger in preaching as in buying buildings, we must not forget the preaching must go on—it is the Lord's command. And the other things can be stopped.

We all need to pray that the Managers in our Missionary Societies should have the grace to insist on giving up all effort to convert the Chinese on the one hand, and that of missionaries with more zeal than wisdom who will insist that these things which unnecessarily raise opposition shall not be abandoned. And if the Missionary Societies show a weak yielding to pressure on either side, when we meet in Conventions or Conferences or General Assemblies, according to our respective denominations, let us see to it that men shall be put upon the Boards who will be wise and firm.

RELIGIOUS AWAKENING IN FRANCE.

There is a village in France called "Huguenot," but the name has been a memorial of the past, not a sign of the present. For a long time, Protestantism has been a thing of the past. Protestantism in the whole district, Lafayette, was born near by, and the castle of Chavagnac Lafayette, with a village of the same name, is still in the possession of the Lafayette family. A hundred monasteries and convents are also in the vicinity, and a statue of Mary, sixty feet high, stands on a hill overlooking the town of Le Puy. A year ago an evangelist was sent to this supposed Catholic stronghold, namely to the village of Le Montoil, four miles from Chavagnac Lafayette. In the short space of a twelvemonth he had gathered together a Protestant congregation of no less than a hundred and fifty persons. Besides being asked to remain among the people as their pastor, he has been sought by the people of twenty-two neighboring villages to come and tell them the story of the Gospel in the manufacturing town, Langeac, near by. In this town there is a Protestant church of about two hundred members, many of whom were formerly atheistic Socialists. It is believed that the same startling success may attend Protestant ministrations in other parts of France which have hitherto known only the traditional rebound from superstition to atheism. The more rational reaction from ecclesiastical tyranny and ceremonialism, the turning to Protestantism, not atheism, is seen in the fact that the Reformed churches of France are quite unable to supply pastors for all the demands now made. These churches need aid from Protestant America. The American Committee of Evangelization has been sending the "sinews of war," to a certain extent. We should aid the Protestants of France, not only to give the Gospel to their countrymen, but also to establish churches with resident pastors, thus definitely stamping their place as the only ones in which Christianity can satisfactorily flourish.—Outlook.

The piety of Oliver Cromwell affected his immediate fame. Therefore the world knew him not. To this day there are societies in England, and even in America, for extolling the virtues of Charles and glorifying the sacredness of monarchy and the state church. By ecclesiastical bigot and skeptical historian Cromwell has been execrated as fanatic, butcher and hypocrite. But tardy justice is now being done him. Carlyle magnificently vindicated him, an example followed by most later writers. One of the latest says, perhaps not extravagantly, that Cromwell was in the world of action what Shakespeare was in the world of thought, the greatest of the Englishmen.—Pittsburg Christian Advocate.

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.

MAGAZINES.

The New England Magazine for October is a memorable number. As its name indicates, a leading feature of this magazine is the publication of interesting things about the men and the towns that have made the noble part of New England's history. All the country ought to be interested in this thing. In this number the Editor's Table will commend itself to Southerners in general and Virginians, in particular, more than it will to New Englanders. We have more than once spoken in praise of the stories in this magazine, in that they are not all dialect, but are usually in English and can be understood by educated people.

Good Housekeeping for October has the following contents: The Art of Living, by Elbert Hubbard; Housekeeping in October Woods, by Anna F. Payne, with five half-tone illustrations; A Fall Wedding, by Grace Gould, illustrated from photographs; Taking Christmas by the Forelock; Nature's Alchemy, a poem, by Lizzie Clarke Hardy; Keeping House in Paris; The Children's Room, by Adelaide L. House; The Home Beautiful; Fathers and Sons; Talks With Fathers and Mothers; The Family Health; The Family Budget; The Children; Household Economics; An Even Song, a poem, by Roy Farroll Greene; Home Duties and Pleasures; Motherhood and Babyhood; The Autumn Wardrobe; The Heat Way, by Mrs. Hester M. Poole; Editorial—A Word Personal; Kitchen and Dining Room. This magazine is conducted in the interest of the higher life of the household—unlike any other periodical. Established in 1886. Published monthly by The Phelps Publishing Co., Homestead Building, Springfield, Mass.

"Mint in the Cuisine," is the leading article in the October number of Table Talk. It gives the various uses that can be made of mint with many new recipes. It will be of interest to practical housewives. "Rich White Cake and Other Mixtures, with Remarks on Baking Them," is another excellent article with much new information about Cake Making that will be welcomed. An article on "Our Native Natives" tells all about them. "Vacation Reminiscences" is timely and valuable to mothers especially. A very interesting series of articles is running in this magazine, entitled "The Story of the Month."

The Bookman, a literary magazine of only six years' standing, has been awarded a gold medal at the Paris Exposition.

THE ATHEIST SILENCED.

Some time since a woman delivered a lecture in Lancashire against Christianity, in which she declared that the Gospel narrative of the life of Christ was a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question. "The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and eventually shrunk from France that had any respect for himself. I often tried to do better, but could not succeed. The teetotallers got hold of me, but I broke the pledge so often that they said it was no use trying no any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do; but though they all tried I was nothing better, but rather worse. Now you say that Christ is a myth. But when I tried, and the teetotallers, and the police, and the magistrates, and the wardens of the prison all tried in vain, the Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady who asked the question said he, "say what you will, the Gospel is the power of God unto salvation."—Ex.

There should be something so remarkable, so peculiar about the life and conversation of a Christian that men should be compelled to ask, "What does this mean?" Is there anything in your character, words and habits of life so different from the world around you that men are involuntarily compelled to ask themselves or others, "What does this mean?" Not that there is to be a forced singularity, a peculiarity for the sake of being peculiar; that were merely to copy the pharisaism of ancient days. Oh, that we might realize that this is the purpose for which God sends us into the world, as He sent His only begotten Son!—S. A. Blackwood.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 28.

THE PRODIGAL SON.

Luke 15:11-24.

MOTTO TEXT—"I will arise and go to my father."—Luke 15:18.

This most beautiful parable is so beautiful and pathetic, one is in danger of forgetting its lessons in admiring its exquisiteness.

The Pharisees were angered because he received publicans and sinners. And these three parables of the lost found, were spoken to them. But the parables were spoken for all time, and have meanings which are eternally true. The first reference here is to the Pharisees, the elder son, and the publicans and sinners, the prodigal.

"A certain man who had two sons."—The law gave the elder son a double portion of his father's estate. Sometimes the younger son was paid his inheritance in money, and then the property went unbroken to the eldest son.

"Father, give me the portion of goods that falleth to me."—The younger son wished to get rid of his father's authority and his father's presence. Rebellion against God's authority is the sin of every one of our race. And while sinners cannot get out of his presence, they will do anything to enable them to forget that God's eye rests on them.

"And he divided unto them his living."—The father complied with his request. His free will was not restrained. The son wished freedom and money to plunge into sin, and he was allowed them. Sinners are allowed to take their own way, and to learn by sad experience that sin has no lasting pleasure.

He went into a far country, getting away, if possible, from every reminder and every thought of his old life. He is free there. No man restrains him, no eye resting on him in loving sorrow makes him uncomfortable. Sinners can become so absorbed in their business, their pleasure or their sin, that they can forget God, and forget that his eye rests on them, and a day of reckoning is coming.

"Wasted his substance in riotous living."—Of how many lives might these words be spoken! The young man free, and freedom is considered a great thing. But one trouble in this world, to say nothing of the next, is that such liberty comes to an end so soon. The money is gone, the health is shattered, vice ceases to please and becomes a torment to which one is bound by the iron chain of habit. Youth flies, satiety sets in, and death is near, and after death the judgment.

"And when he had spent all, there arose a mighty famine in that land."—Outward circumstances as well as inward remorse bring the riotous to misery. He had spent all his living with lavish hand on his boon companions. But when he is in want they do not come to his aid. "And he went and joined himself to a citizen of that country."—The Greek word, as Godet points out, has in it some thing abject. He is only a servant, and one of the lowest, of this stranger; he who was not satisfied as a son in his father's house because of the restraints of goodness. He wished free-

dom, and the freedom which sin gave him ended thus in abject dependence! His pleasure ends in pain. Sin is the hardest of all taskmasters.

"And he sent him into his fields to feed swine."—Just the most degrading work a Jew could do. It shows how utterly he had fallen and how desperate were his needs, that he would do such work as that. The hogs were the coarse beast with which the swine were fed to fatten them when the poor herdsmen drove them in at night. What he received was not enough to satisfy his hunger. And poor as the swine's feed was, he would gladly have supplemented his own insignificant allowance with it. But no one gave him even such food as the hogs ate. His master was a cruel one, and he had no friends.

"And when he came to himself."—Sin is a sort of insanity. He saw himself at last as he really was, and saw his father aright. He realized his own deep guilt and the utterly excuseless nature of his sin. This was true conviction of sin, this seeing himself as he was, and loathing his own villainy. He loathes, too, the far country to which he had gone for freedom. He does not wish to be free any more.

"How many hired servants of my father's."—The hired servants were the lowest menials. The slaves were trusted and taken care of as they were not. Even the lowest servants in his father's house fared well. How different was that father from the man for whom he was working now! Not even the poorest and most inefficient yonder went hungry as he was going. He honors his father. He contrasts him with this master in a far country. It is a sign of true conviction of sin when men not only see their own guilt, but honor the holiness and justice of God, and feel how much nobler his service is than that of the world.

"I will arise and go to my father."—He has faith that his father will forgive him, all unworthy of forgiveness as he is. "I have sinned against heaven and before thee."—He shows his true penitence in these words. All sin is sin against God, and all repentance must be directed towards him. "Against thee, and thee only have I sinned, and done this evil in thy sight."—It is a mark of true penitence, a mark which is never missing that it attempts no justification or palliation whatever, and lays no blame on others or on circumstances. So long as a sinner makes a solitary excuse, he is not truly penitent.

"And am no more worthy to be called thy son; make me as one of thy hired servants."—No lack of freedom now. He has lost the liberty of a son, but if his father will only forgive him he will rejoice to serve him in the lowest place. "But when he was yet a great way off."—Ah, the father had been watching for him. He allowed him to go, he sent no relief to him while in the far country. If this son was to be saved he must come to himself and learn his guilt. And he must return of his own accord to his home. But the father's heart was yearning for his son, and his eye was upon the road he must come. And at last the eye of love recognizes the familiar form in the distance. The ragged clothing, the famine-pinched features make the boy so different that acquaintances might not have recognized him. But the father's eye knows his son. He showed the joy in his return by running to meet him, catching him in his arms, and showering

"Every Man is the Architect of His Fortune."

"An architect designs, and his plans are executed by a builder. The greatest builder of health is Hood's Sarsaparilla. It lays a firm foundation. It makes the blood, the basis of life, pure and strong. Be an architect of your fortune and secure Hood's as your health builder."



kisses upon him. He deserved nothing—this prodigal—and he felt it. He receives everything.

He begins his confession as he had resolved to make it. But he does not finish it. Before he has said all and asked for the humblest place, the father speaks to the servants: "Bring forth the best robe."—The first robe, the long and white upper garment worn by Jews of rank. "And put a ring on his hand, and shoes on his feet."—Slaves went barefoot. The ring was also the signet or seal, and was worn by only men of position. Thus the father honors his penitent son who came to him humbly.

"And bring hither the fatted calf and kill it."—A calf was kept ready to be killed to entertain any distinguished guest who might come. All which he could do to show that he intended to forget, to wipe out the son's past and restore him to honor, is done. And this is the picture which the Lord himself gives of the joy in heaven when the dead is alive again and the lost is found.

A DISREGARD OF WIFE CONVENTIONS.

The distressing stories that have been reported in this country during the last week of hundreds of young people who went to the Christian Endeavor Convention in London, stranded in Europe through the failure of excursion managers to meet their agreements, have brought the keenest anxiety to many American homes. No man, who knows anything of the world, can think of a daughter penniless in a European capital without being disturbed and angry to a point beyond self-restraint. Of course most of these young people have sent home for money, and in the majority of cases we presume it has been furnished, probably at the cost of no little self-sacrifice, and the boys and girls will soon be at home again; but inevitably there have been some tragedies, and the summer of 1900 will be remembered in too many homes with the greatest sorrow.

If it were necessary, we think that we could apportion the responsibility for this state of things with considerable exactness. Since, however, the severe things that might be said are being spoken with considerable freedom in private and public, we turn our attention to another aspect of the matter. From the very first we have counselled parents and guardians who have consulted us, not to let their sons and daughters go to London this summer to the Christian Endeavor Convention and to the Paris Exposition unless accompanied by a person of age and character, who held some rightful relation of authority to the young traveller. It is not altogether easy to describe who acceptable chaperons are, but every wise father and mother is presumably competent to determine with whom the interests and welfare of their daughters would be safe. It ought not to be necessary to say that such a person should have experience,

character, and financial resources sufficient for any conceivable emergency. If a young girl cannot go to Europe under such auspices, she would do far better to stay at home.

It is not easy to describe the ignorance of life or the disregard of the conventionalities that will permit two girls under twenty to take a tour of several weeks in Europe in company with hundreds of other boys and girls of corresponding age, unaccompanied by an older person whose word is authoritative with them, and having no resources except their excursion tickets and a little pocket money.

In the minds of many people, the fact that the convention was a religious one, and that the young people were presumed to be Christians, overbalances all the considerations at which we hinted. But we confess to being old-fashioned and worldly enough not to attach very great importance to this view. And even at the very best, were all those of the party saints, there are a good many people in Europe with whom they have dealings who do not pretend to be saints. From every point of view it seems to us that the parents and guardians who permitted young girls to go on these excursions without responsible personal escort, took risks that no sane parent or guardian had any right to take.

And we are not in the least disposed to confine these strictures to excursions abroad. They hold equally well as to conventions in our own country. The notion that young girls, unattended by proper escorts, can safely travel hundreds of miles from home on a journey of many days, simply because the convention they are to attend is to promote Christian ends, is too fantastic to be seriously entertained by any one who has ever known the responsibility for the interests and welfare of immature young people. In view of some recent developments, the whole matter of young people's conventions will have to be re-examined.—Watchman.

IN HIS VALISE.

A Doctor Carries Grape-Nuts Food.

A physician in McDade, Tex., who cured himself by the use of Grape-Nuts food, says: "Lagrippe left me a physical and nervous wreck, with indigestion, dilated stomach, constipation and neurasthenia. I tried electricity, vapor baths, traveling, camping, and medicines, ad nauseum."

"Finally I put myself on Grape-Nuts food, and before the first package was gone, I made such an improvement that it seemed difficult to believe. I finally got to carrying Grape-Nuts in my valise, and in my pocket when I didn't have a valise. Yesterday I secured a new case of two dozen packages. 'The facts are that I could eat, and did eat, digest, and assimilate the food and gained remarkably in strength. I am now regularly attending to my practice. I have been twenty years in practice, and am free to say that Grape-Nuts food is the most perfectly and scientifically made food I have ever known. My name, for professional reasons, should not be published.' It can be given privately to those who care to inquire, by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Proud men cannot endure to hear any praised but themselves, and think all the honor lost that goes by themselves.—M. Henry.

SEVERAL THINGS.

I have at last succeeded in closing out my stock of drugs at Sullivan, Ky., and am back at Princeton to remain, hoping to be able to devote the remnant of my life to the ministry. During my nine months' stay in Union county I was most cordially received in the churches, homes and hearts of the brethren, and many special tokens of esteem were extended to me. For all of which I trust I am devoutly grateful.

Of the churches in that region I will say first that Rock Spring has lost her able and efficient pastor, T. C. Carter, whose resignation took effect last meeting. The parting was an affecting scene. A strong church felt it was losing a strong pastor, who for fourteen years had wielded a vast influence for good.

Morganfield church is moving on victoriously under the leadership of Eld. G. W. Kiley. He has recently conducted a series of meetings at Caney Mound, six miles above Uniontown, and organized a church with about 30 members, to which a goodly number of additions have since been made.

Eld. W. B. Brooks is having decided success with his Mount Olive church, and the membership is very warmly attached to him.

Eld. J. H. Spurlin is succeeding grandly with Sturgis, Bethel and Woodland churches. He recently assisted Eld. T. C. Carter in a meeting with Grand River church, resulting in 12 additions and a healing of wounds long detrimental to the cause.

I understand that President I. M. Wise is being much encouraged in his work for Sturgis College.

Uniontown church, of which I have had the honor of being pastor for nearly four years, is in a much better condition than when I took charge. Congregations are much larger, Sabbath-school is much better attended and the brethren are anxious for the coming of Eld. J. S. Miller, of Smithland, October 15, to assist in a protracted series of meetings. Let all pray for God's spirit to be with us.

T. E. RICHY.

Princeton, Ky.

REV. THOMAS J. CHILTON.

It is unusual for persons to be inquiring about their grandfathers' graves, but I must for once depart from the rule. My grandfather, Rev. Thomas J. Chilton, was a Baptist preacher of note, and moved from Virginia to Kentucky early in the eighteen hundreds, and I know enough of his history to know that he was an eminent and useful man. He was instrumental—so runs the tradition—in uniting the ultra Calvinistic and Arminian Baptist forces in his day. He lived, at least for some time, in Adair county, Ky., where my father, Wm. P. Chilton, was born in 1810. But I know very little of his history, as my own father died while I was only a boy, and have known no one else who could give me the information I seek. I know that he met his death by drowning, but where I do not know. Will some old reader of the Recorder please let me know where he is buried? I have been informed that he was buried at Mill Creek, Ky. But the postmaster at that place knows nothing about it, and, as there are several Mill Creeks in Kentucky, there may be a mistake. Any information as to the life and labors of Thomas J. Chilton will be thankfully received. O. L. CHILTON. Greensboro, Ala.

FAILED.

"Failed? 'Ah, yes, poor fellow!' you say. 'Nothing from his life seemed to gain. His was a truly losing fight. And all too soon the cruel night Closed around—beat him down. He was slain. Yes, failed,' you say. Failed! But I tell you, tell you, nay! This was a noble fight he fought, and well— With courage held high and brow so clear. No skulking idly in the rear. And if vanquished, 'twere fighting—fighting he fell. No failure, I say. And look you! What call you success? The poor plants of some few men? A palace reared of the cold— A red heap of this earth-dug gold? A cathedral crypt? And then—well, what then? Why, only a goos.

And I say again, count you the cost (if this bridge? To what is it raised? What are its bulwarks piled high there? You cross to the city of ease? Man, I tell you 'tis built on the failed The fighters who lost. And he—scorn or pity as you will, 'Twas fording that stream he fell. 'For Freedom, for Men, for the Right! Was his cry in the heat of the fight; And for these, and for you, rang his knell. Then, 'failed,' say you still? Dry-shod reach your Promised Land now On his failure—on those the world failed— They, the stuff of whom heroes are. Who saw its lights gleam from valleys afar. And fought for it—died for it—failed. No failure, I vow."

DR. GEO. B. EAGER'S INAUGURAL.

"Great advance has been made in every branch of Biblical knowledge since I sat as a student under the great masters of our Israel—the peerless teachers of my Seminary days." These were the opening words of Prof. Eager's inaugural address. He then gave a rapid sketch of the general advance in knowledge which has shed light upon the Bible and upon modern problems connected therewith, claiming that even a busy pastor, if watchful to note results, cannot have failed to appreciate the general significance of them in their bearing upon the study and exposition of the Scriptures.

His discussion of his chosen subject, "THE CONSECRATION OF CRITICISM," was in substance as follows:

Criticism, until lately, was considered by many to be "evil, and only evil, and that continually," and so to be incapable of "consecration."

Much of earlier criticism was hostile in spirit, and widely speculative; indeed, not a little of it is still open to this grave charge. But men of this spirit no longer have a monopoly of criticism. Devout men, with high and holy aims and ample equipment, have come to share the responsibility of the application of the canons of criticism to the Word of God. The science of criticism has thus ceased to be merely destructive, and has become truly constructive. So many are coming to feel that it involves no contradiction to speak of "the consecration of criticism." New life has been poured into all studies bearing on the Scriptures. We must go deeper than the general growth of letters if we would find the cause of this. It comes with a change in the culture of the time, from mere abstract pursuits to studies in the realm of fact, history, nature. The theological method has given place to the critical. Inquiry has been sent back to the sources—to the Bible itself.

Criticism is nothing less, in the ideal, than true Biblical science; the application to the Scriptures, as to their human element, of the canons and methods which govern to-day in all thorough investigation and interpretation.

Not that mere scientific or literary study of the Bible can give that deeper knowledge which alone can make it to us the Word of God. "This Word may speak to the mind and heart of the humblest, although he know nothing of the methods or processes of exact learning. Why then does the Bible require this critical treatment? As an ancient literature, as a book, or books, written originally in foreign and antique tongues, in Hebrew, Aramaic and Provincial Greek, in various literary and historic forms reaching over centuries, and full of allusions to customs and civilizations of a distant past, its meaning, so far as it touches on any points of language, history, science, art or literature of those days, can only be reached by the processes of criticism. It is the form, and not the fact, of revelation that is affected.

Historical criticism has noted here upon the principle that the divine selection of Israel for a unique mission could not withdraw either the nation or the literature from the action of the law of historical development. Criticism was then considered in the light of its results.

Clearly one of the signs of the times is a fresh interest in the Bible. It has stood the test of comparison and other sacred books pale before it. There is no evidence that criticism has weakened its hold on the interest and conscience of Christendom; nor is there the faintest sign that modern civilization intends to part with any of the essential teachings or ideals that it has gotten from this venerable volume.

Then the service it has rendered to Biblical interpretation is conceded. The attainment of a sound method of interpretation among Christians was a growth. Certain salient steps of the development are illustrative of the kind of service that criticism has rendered. The method of interpretation that obtained among the early Christian fathers sprang naturally out of their times and traditions. It was a time when there was deep spiritual insight into the truth of revelation, but little critical knowledge. Their system was an inheritance from the Jewish schools. Origen was its noblest representative. You recall his claim that all Scripture had three senses, or interpretations, corresponding to body, soul and spirit in man—the literal, for the vulgar mind, the allegorical, for the childish stage of belief, and the spiritual for the spiritual. All the fathers were not such mystics as Origen, but all held substantially the same idea of the Scriptures. The Bible was made "a sacred anagram;" the most natural facts of Jewish history and worship were converted into arbitrary figures of the new dispensation.

This mystical method passed over into the Latin Church of later times and helped to produce the strange incapacity for sound Biblical learning which has ever characterized it. Under the "four-fold method" of its doctors, the Bible becomes "a mere kaleidoscope, in which disjointed bits of Scripture can be shaken into any shape of doctrine. Luther laughed at it, and it is to the imperishable honor of Tyndale that he rose above it and stated the true principle: "Understand that Scripture hath but one sense, and that the literal. That is the root and ground of all."

Now criticism can admit no

such mystical canon. It bows in reverence before the real mysteries of revelation; but it will not distort its plain facts and truths by the fantastic guesswork of human fancy.

Another marked feature of the history of interpretation is the dogmatic system. This is a step forward. The fanciful spirit gave way to the unity of system. This, however, was greatly abused in the Roman Church. The law which reigned in the exegesis of its schools was the analogy of faith. The abuse lay, first, in forgetting that the Bible is given in no systematic or scientific form, but in history, poetry, gospel and epistle; but, second, in substituting for the true analogy of faith the dogmatic system of a later age, and interpreting the whole Book by the controversial dialect of the schools. It was against this scholastic abuse that Protestantism declared the supremacy of Scripture. Luther touched the very marrow of the matter when he rejected the analogy of the faith, and stood for the analogy of the Scriptures. This false dogmatic tendency has left its impress upon Protestant, no less than Roman, scholasticism and criticism has rendered a real service in correcting it.

The speaker then dealt with the controversies raging over the Old Testament—the great battlefield of day.

The smoke and dust have not cleared away, but some things are clear. The unique character of Israel's record, by and literature is acknowledged. While tracing the development of Israel from its patriarchal beginnings, through the Mosaic period to the Kingdom, and to the later sacerdotal state; while claiming that its history has on it the stamp of all early writing, that the social morality of Israel, as of other peoples, has its growth from polygamy, slavery and heroic barbarism to the milder and loftier ethical type of later times, still not a few of the best critics maintain that there is a divine force operative in it and a divine stamp visible on it, from beginning to end. Then this advantage has accrued: Certain elements of vital truth for society not drawn out in the New Testament have been brought clearly out in this new dealing with the Old Testament truths that Christian citizens and statesmen would do well to give heed to to-day.

As regards polemics and polemical methods, criticism has wrought a beneficent revolution. In any serious debate with thoughtful men to-day the Christian advocate has a great vantage-ground if he frankly and honestly adopts the point of view of historical criticism, i. e., if he adopts the genetic method, the method that traces things, institutions and peoples back to their origins and all the way up; noting not only their growth, but also their modifications under the influence of changes of environment. We may deny on the most purely scientific grounds any right to an a priori presupposition against a divine revelation. We insist that it is a question to be determined by the facts of the case.

Then, so far as the friends of the Bible are concerned, we may demand, with the same justice, that the defense of revelation shall not be endangered by resting it on any questionable ground.

The zeal to defend the Bible from hostile attacks is a noble one, but the history of the past is a constant lesson of the supreme importance that it be

"a zeal according to knowledge." Every great discovery in science has for a time been viewed with suspicion by some of the leaders or defenders of religious thought.

Augustine denounced the idea of there being "antipodes," or men on the opposite side of the earth, with their feet opposite our feet, as "on no account to be believed," since it would contradict Scripture! The roundness of the earth was thought to be satisfactorily disproved by the text which speaks of the heavens being stretched out like a curtain (Ps. 104:2). Galileo, as every school-boy knows, was forced to sign a statement that "the proposition that the sun is the centre of the universe and immovable from its place is absurd, philosophically false, and formally heretical, because it is expressly contrary to Scripture!" for does not the Bible say that the world is established, that it cannot be moved? (Ps. 93:1). Even so acute a scholar as Calvin urged that this text from the Psalms proved conclusively that the earth is at rest, and that the sun moves round it! Then was not Columbus assailed with innumerable quotations from Genesis, Psalms, the Prophets, the Gospels and the Epistles to prove the impety of his belief in the existence of America?

We know now that a truth of natural science, established beyond doubt, is God's truth, and that it can be justly set over against any supposed meaning of particular texts that contradicts it.

Few, as yet, can do justice to the processes of criticism, and fewer still can give intelligent opinions upon disputed points. But there are many who can assimilate the best results of criticism, and can appreciate the inspiring view of the history of revelation which it opens up and illuminates.

In conclusion, let us remember the Master's legacy—the truth and promise of the Holy Spirit's abiding presence—a truth yet to become more and more a reality to us. No essential truth once revealed by Him can be impaired by any fresh discovery of facts. Faith in God and the supernatural cannot pass away. Our modes of conceiving of them may be modified by the disclosures of science or criticism, but the divine reality remains and abides, rock-fast, forever.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

- OCTOBER. West Union—Wickliff church, October 17. Ohio Valley—Clay church, Oct. 23. Blood River—Oak Grove church, Tennessee, October 24. South Union— Goose Creek— Graves County—Dublin church, October 31.

If additions or changes are desirable, please write to the papers. J. K. NUNNELLY, Secretary.

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A HISTORIC CHURCH.

BY E. V. MULLINS, D.D.

In an account of a centennial celebration held in Harrodsburg, Ky., in a Western Recorder of the year 1875, we read as follows: "It was the 10th of June, 1776, ninety-nine years ago, that the first sermon ever preached in Kentucky or West of the Alleghenies was preached under the shade of an old elm tree that stood by the famous old spring at Harrodsburg, Ky."

There has been some debate over the question whether Thom as Tinsley or William Hickman, both Baptists, was the preacher of this first sermon in Kentucky, with the preponderance of evidence, according to Dr. W. P. Harvey, in favor of Tinsley. Then, too, there has been a question raised as to whether or not a Mr. Lythe, of the Church of England, who held "divine service" at another point in Kentucky in 1775 did not also preach a sermon. But to those who have looked into the matter, a "divine service," from the Church of England point of view, by no means involves, as a necessary element, a sermon.

However this may be, for Kentucky Baptists the historic spot which enlists their strong interest is Harrodsburg, where our fathers in the faith began the campaign of evangelization which has resulted in untold blessings to this Commonwealth.

The Harrodsburg church is one of the oldest churches in the state, and has had pastors who gave many of the best years of their lives to Kentucky.

For years the Harrodsburg church has needed a new edifice. Through the generosity of Mr. J. A. Shuttleworth, of Louisville, the way has been opened for the church to undertake the enterprise. They have made heroic sacrifices to erect a structure worthy of the town, the historic associations of the body, and suitable for the commanding site given by Mr. Shuttleworth. It is not a wealthy church. It has seemed to the writer, who had the honor of being their pastor for nearly four years, that it is an opportunity for Baptists over the state to lend a helping hand where it will do great good. Who does not desire a brick or two in the structure which shall perpetuate the work and memory of Tinsley and Hickman, who preached there a century and a quarter ago? An effort was begun at the General Association at Owensboro to raise a fund to aid the Harrodsburg saints in their efforts to build. A number of pledges were made, but nothing like a sufficient sum was raised. I believe there are many other Baptists in Kentucky who will be willing to contribute towards this object.

Baptists have a history of which we may well be proud. Let us manifest our pride in befitting ways, and especially by strengthening our forces at a point not only of great historic interest, but of great present importance.

MEEKNESS.

BY REV. DAVID JAMES BURRELL, D.D.

Meekness, with a noble end in view, is a crown of honor. The man who stoops, even to shame or death, that another may walk over him into the kingdom of heaven is a hero with a martyr's soul. But the man who stoops for the mere sake of being humble, who bows his head to injustice and dishonor when there is no virtue in patience

and no advantage in non-resistance, is an unmanly coward. There are times when a blow is better than a blessing; and it is just as wrong not to strike at the right time as it is to strike at the wrong time. Every Christian ought to have at his command a reserve fund of righteous indignation to be used, like a deadly weapon, only on rare occasions, and when nothing else will answer. It is written that the meekest of all men—so meek that he was called the Lamb of God, who himself said, "Blessed are the meek for they shall inherit the earth"—went into the temple on a certain morning and drove out the money changers with a scourge of small cords. The same Jesus once called Herod a "fox" and Judas a "son of perdition." He branded the Pharisees as whited sepulchres and told them they were no better than a generation of vipers. His anger was said to be like a consuming fire.

And yet when occasion demanded, he was patience incarnate. He was reviled but he reviled not again. He gave his back to the smiters and hid not his face from shame and spitting. He was led as a lamb to the slaughter. But, mark you, this meekness was not weakness, nor was it a mere aimless non-resistance; it had a purpose, a definite end in view. He endured the buffetings and contradictions of a sinful world in order that he might work out redemption by the ministry of his long suffering. He saw afar off the fruit of the travail of his soul. Think you he would have gone like a Lamb to the slaughter for the mere name of patience, or without a prospect of some great good as the result of his sublime self-sacrifice? Passivity without a motive is contemptible; but to be passive in the hands of persecution from high principle and with a spiritual object in view is evidence of superior moral strength and courage.

It is related of a certain famous actor that a glass of wine was once thrown into his face by a friend who has lost his temper in the heat of debate. He wiped his face with his handkerchief and merely said, "That, sir, was a digression; now for the argument." Thus it will generally be found that a mild answer is

the best repartee; and not infrequently the waiving of a just claim may result in the greater advantage.—Selected.

THE MOUNTAIN WORK.

As I sit amid the grandeur of this varied scenery in Eastern Kentucky, my very soul seems to throb with the hopes of the speedy fulfillment of our desires and of prayers answered. O, I wish every Baptist in Kentucky could just realize the opportunities God is placing before us. We have so long neglected, and yet it is not too late. Education, church building, colportage, mission work, development of every kind calling us to consecrated action.

After the Board meeting last Monday I left Louisville at 8:30 P. M., reaching Barbourville at about 5 A. M. Tuesday. Bro. R. L. Baker, our missionary pastor, met me at the depot. We had breakfast, and soon were on our way to East Union Association. There we met Bro. W. B. McGarity, the efficient bishop of London. The brethren of this association are earnest, good people. They began about 10 A. M. and held one session till about 4 P. M., no intermission, no dinner; but preaching, reading letters, reading and discussing reports and arranging for the work of the coming year. They were kind and brotherly to the Secretary. Listened and endorsed our work, and subscribed \$100 to the building fund, notwithstanding many of their own church-houses are not completed. God bless and prosper them.

Late in the evening we returned to Barbourville, where I tried to preach to a large, attentive, intelligent congregation. Pastor Baker was beginning what promises to be a very interesting meeting, aided by Pastor R. L. Bowman, the bishop of Pineville.

Wednesday morning I arose about 3:30 o'clock and went to Pineville to look after our interests there. Here a great door of usefulness is open to us.

At 5:12 P. M. I boarded the train for Middlesboro, where the genial and popular G. W. Perryman dispenses the Gospel. Talked to his people Wednesday night. His church has many elements of strength, and, notwithstanding heavy losses of members, is pushing ahead in their great work.

Thursday night I am at London, where the beloved McGarity is now moving. This church has had his services for half time and Jellico the other half. Now Jellico releases the State Board and calls a good pastor for all time. We predict London will soon take the same stand. I preached to a fine congregation here at night. The London church has raised about \$75 for missions this year.

I go to Laurel River Association to-morrow and then to Louisville. I preached last Sunday at Southgate-street, next Sunday I am to preach at Logan-street, next week I go to West Kentucky. Brethren pray for me and the work. J. G. Bow.

WHAT a time is made about heresy hunting? But nothing is said about the heresy monger. He must have liberty to peddle his wares at will. This is freedom of thought. But to seek to unmask him or to defend the flock against him, this is the worst intolerance, and worthy of the dark ages. Surely orthodox may have liberty to defend itself against the aggressions of unsettling opinions. There is nothing so intolerant, often, as the intolerance of the hypothesis fresh from some rationalistic factory.—Can. Pap.

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15c For Colored Cashmere, in best fall shades, for house dresses and school wear.
25c For pretty Scotch Plaids, in all new bright colorings, for children's dresses.
30c For extra quality Wool Cashmere, yard wide, latest fall colorings, very serviceable, 30 cent value.
35c For Figured Mohair Novelty Dress Goods, 36 inches wide, in a variety of smooth effects.
50c For All-wool Cheviot, 36 inches wide, one of the best values in this department.
65c For those stylish Plaided Cheviots, 48 inches wide, for ladies' coat suits or dress skirts.
75c For extra quality All-wool Homespun, 36 inches wide, steam spunged, one of the most desirable cloths for tailor suits.
95c For stylish Mohair Novelty Dress Goods, 40 inches wide, in this fall's newest designs.
\$1.15 For New Peridot Suitings, 40 inches wide, in neat small designs. This is a new fall fabric.
\$1.50 For fine imported Crepons, 42 inches wide, in the stylish smooth effects, worth \$1.75 per yard.
\$1.75 For Sweet Milk and Wool Figured silks, 44 inches wide, one of the handsomest cloths this season.

Fall Wrappers.

- 60c For Ladies' Blue and White or Red and White "Cello" Wrappers, made with a yoke front and back, trimmed with broad, fancy ruffled shoulder caps.
74c For Ladies' Striped Flannellette Wrappers, in Blue and White stripes, the waist lined through out, the collar, yoke and cuffs trimmed with heading.
88c For Ladies' Pretty Blue and White Flannellette Wrappers, extra quality, made with a fancy pointed yoke, the collar, sleeves and yoke trimmed with fancy braid.

Our Black Specials.

- 20c For yard-wide Storm Serge or Mohair Poplin, an excellent value, worth 25c per yard.
25c For yard for 30-inch Storm Serge or Novelty Suiting, for suits or separate skirts.
35c For fine quality Novelty Wool Jacquards, with tints, 36 inches wide, a low value.
45c Special price per yard for shades of Cashmere, Mohair or Storm Serge, three good values, extra finish and quality.
50c For stylish English Homespun, 36 inches wide, in a pretty tan and military blue.
59c For two-toned Cheviots, 36 inches wide, in red and black, blue and black, and brown and black, the best bargain ever shown in our dress goods department.
70c For solid-color Heavy-weight Venetian Cloths, in light gray, castor, brown, light and dark blue, made in Italy.
\$1.20 For New fall Suitings, 48 inches wide, for sensible skirts.
45c For pretty Mill-finish Novelty Dress Goods, 36 inches wide, in Charbonne, American Beauty, electric blue, holo and gray.
50c For Two-toned Mixtures, 36 in. wide, with black pattern dots and changeable grounds.
75c For New Granite Cloths, 36 inches wide, in all the leading fall shades, that will please the most fastidious person.
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EDITORIAL.

The Religious Herald's recent attack on the Home Mission Board has brought upon itself attacks from the Baptist Standard and others.

This suggests several thoughts: 1st. Baptists are free, and yet they are under obligation to cooperate; since only thus can they obey Christ's commands for bringing the world to a knowledge of the truth and obedience to the faith.

2nd. Since co-operation is obligatory, it is our duty to cooperate, along Scripture lines, of course, in the way to best secure the results desired.

3d. Hence we have district associations, state associations, or conventions, and the Southern Baptist Convention. These are, or should be, in direct touch with the churches and under their control.

4th. The Boards of the Southern Baptist Convention are simply committees charged with certain details. They are not like the Board of directors of a railroad or of a bank.

5th. Baptist papers are supposed to exist for the benefit of the denomination. Their appeal for support rests on the claim that their existence is needed for denominational prosperity.

6th. All questions in regard to manner and methods of co-operation are open for frank and free discussion. Every brother who thinks he can suggest an improvement should have a fair hearing.

7th. As to the method of criticism, we suggest the following: Let the brother who sees an objection to present methods or an improvement on them, first write to the Board in whose work the point belongs.

provement, or if they make a satisfactory explanation, showing that the objection is not valid, or the improvement is not desirable, the matter ends. If, however, the brother gets no satisfaction from the Board, and he regards his point as important enough to press farther, then let him advocate it on the floor of the Southern Baptist Convention.

It is not a friendly criticism for an editor to sharply assail a Board in his paper, without correspondence with the Board, and without an appeal to the Convention.

The Journal and Messenger has been having an interesting round with Dr. W. P. Harvey. The editor gave a good amount of space to criticizing Dr. Harvey's little tract on "Baptists in History," and Dr. H. asked space to reply.

The Journal and Messenger frankly admits that this denial of Baptist continuity is a new thing, starting within the past ten years. This admission is in accordance with the facts, and it is to be noted and remembered.

It is especially to be borne in mind whenever the charge is made that those who hold to Baptist continuity are "sacerdotalists" and "sacramentalists." Were all Baptists "sacerdotalists" and "sacramentalists" until ten years ago—pray?

HELP THE SUFFERERS!!!

The disaster that has befallen the city of Galveston, Texas, and the surrounding region, is simply appalling. More than 5,000 lives have been lost, \$10,000,000 worth of property destroyed and many thousands of people have been rendered homeless and destitute.

Dr. W. M. Harris, pastor of the First church of Galveston, writes: "The death roll will probably reach 5,000. Our church is in absolute financial ruin... 31 of our 400 members are among the dead and among our best workers. The survivors are financially ruined, being unable to repair their own dwellings.

Table listing names and amounts: Roanoke Ala. Bap Church \$35.00, Western Recorder 25.00, Mrs. J. Lawrence Smith 25.00, Morganfield Baptist Sunday-school 11.00, D. G. Parr 10.00, T. T. Eaton 10.00, Mrs. S. E. Chandler 5.00, E. T. Conn 5.00, Cash 5.00, Mrs. Ellen G. Steger 5.00, C. C. Rickotts 5.00, A Friend 5.00, Recorder Composing Room 2.00, Mrs. John K. Nutt 2.00, Shirley Bradley 2.00, Mrs. Kate G. Mason 1.00, Mrs. F. E. Neal 1.00, W. D. Major 1.00, Joseph Allgood 1.00, S. M. Simmons 1.00, George Hayes 1.00, Mrs. H. W. Marshall 1.00, Mrs. Anna Tully 1.00, S. E. Weir 1.00, M. E. Camp 1.00

The Emperor of China has formally notified the Emperor of Germany that atonement has been made for the assassination of the German ambassador in Peking by an imperial decree.

This, however, is not satisfactory to the German Emperor. He does not value very highly libations on Chinese altars.

Americans in China, such as Dr. W. A. P. Martin, President of the Imperial University, and others, suggest the following basis of settlement in China:

- 1. That the leaders of the anti-foreign government be adequately punished by the Chinese government.
2. That native Christians be indemnified for loss of life and property.
3. That the present literary test of merit in the civil and mil-

itary service be abolished and replaced by an examination in suitable branches of modern learning.

4. That the worship of Confucius as a compulsory educational rite be discontinued, and all religious beliefs and all classes of Chinese be placed upon the same footing with regard to educational privileges.

5. Radical revision of judicial processes in China with a view to securing justice and equal rights; that all Chinese, irrespective of class or religious belief, be granted equal rights in all the courts; that judicial officers receive salaries, and that bribery in the courts be severely punished.

6. That all temple rites, worship and idolatrous rites as a condition of civil and military promotion be abolished.

If these terms should be adopted, we would in a short time see great changes in China.

ARCHBISHOP IRELAND recently said:

"In one of the audiences which he granted me the Pope said: 'We are well pleased with the relations of the American government to the church in Cuba and the Philippines. The American government gives proof of good will, and exhibits a spirit of justice and respect for the liberty and rights of the church.'"

But how about the "liberty and rights" of the people? What the Pope thinks on this subject is clearly shown by his recent letter to the Cardinal Vicar of Rome. In that letter he discussed the work of evangelical Christians in Rome, and he said:

"It is now clear to every one from the evidence of facts that the design harbored by these heretical sects, which are a manifold emanation of Protestantism, is to fix the standard of religious discord and rebellion in this peninsula, and chiefly in this Alma Urbs. In the face of these facts we feel, first of all, the need of publicly declaring, as we have done on other occasions, how painful is the condition of the head of the Catholic church who is constrained to behold the free and progressive advance of heresy in this holy city, whence should be spread throughout the whole world the light of truth and example, and which should be the honored seat of the vicar of Jesus Christ."

Who can doubt that if the Pope had the power, he would summarily stop this "religious discord and rebellion in this peninsula, and chiefly in this Alma Urbs" because of this "free and progressive advance of heresy in the holy city," and if he had back his temporal power he would put an immediate stop to it. No evangelical work was allowed in Rome so long as the Pope had the power to prevent it, and no such would be done there now, if he had the power to suppress it.

MR. PERCIVAL HARTDYKE lost his eyesight at ten years of age. He is a son of Sir William Hartdyke. He was married in London October 12th, and an oculist had operated on his eyes, so that on the day of the marriage the bridegroom's eyes and he could see. Let no crusty old bachelor, on reading this, exclaim that many a man gets his eyes opened when he marries.

SUBSCRIBE for the RECORDER.

Editorial Varieties

We notice that the secular and Pederalist papers, in recasting of the recent death of General John M. Palmer, of Illinois, omit to mention that he was a Baptist.

We tender our condolences to Dr. and Mrs. W. E. Hatcher, of Richmond, Va., in their sore bereavement in the death of their daughter, Miss Mabel, a lovely Christian character.

It is said that the graduating essays, speeches and theses of the past year have left but two great problems unsolved, viz.: who was the man with the iron hoard and who hit Billy Patterson?

One of the "advanced" theological seminaries has announced courses in "Polymathos and Kerykotics." The use of these big words will, no doubt, deeply impress the public with the thought that there is great profundity in the study of seminary.

Dr. J. P. Gifford, of Dallas, says: "The spiritual life in the Baptist church is a deep and true as ever. There is a widespread feeling that a revival of pure religion is needed; the expectation is general." We hope it will be realized.

It is stated as a fact that a gentleman out West had five daughters who married respectively, Mr. Poor, Mr. Little, Mr. Short, Mr. Hog, and Mr. Hogg. The gentleman told that his stock in the southern line was a "Poor Little Short, Brown Hogg."

It is said, on the authority of the Rev. D. M. Morton, a Methodist preacher in Ohio, that President McKinley bestowed between sprinkling and immersion, but a study of the New Testament convinced him and he was accordingly immersed.

In speaking of charity for others, Dr. Hargrave in this address before the recent New York institute: "We should be willing to have more faults than we should be willing to have ourselves. This is a striking way of putting it and, in the sense intended, it is true.

When we said that some of the co-religionists of the Christian Guide who did not hold to the "be dipped or be damned" doctrine, the Guide called upon us to name some one of them. We returned our teeming contemporary to the Rev. E. L. Powell of this city, and the Guide has had no more to say on the subject.

That was a graceful act of the colored Baptist in presenting Dr. Warden with a handsome gold locket on his 75th birthday. We publish her letter in this issue. Dr. Hargrave has labored for years and eminently in behalf of the colored people, and it is gratifying to have tangible proof that they appreciate it.

Mr. George W. Cooke has been studying the make-up of the congregations in and around Boston and he has found that the number of men attending worship is "in utter proportion to the liberality of the doctrinal teaching." Men do not take to the wishy-washiness of modern liberalism. The stronger the doctrine, the better the men take to it.

Mr. Goldenbush and Miss Runner were recently married by the Rev. Mr. Treadwell. We are informed. We suppose Messrs. Walker and Trotter, along with Misses Pool and Shoemaker, were present. When Miss Runner married Dr. Hedd, there were the Browns, the Blues, the Whites, the Blacks on hand.

The North Bend Association specially honored the venerable Dr. J. M. Kirtley by making him Moderator with the understanding that the Rev. H. F. Swindler, Assistant Moderator, would do the work. The vote was unanimous. Dr. Kirtley has life and vigor and will yet do much for the cause of Christ. The association strongly endorsed and commended the Western Recorder and mentioned no other paper in the state.

At Mansfield, Ohio, the Dowrites have been several times mobbed. These Zionists, the followers of the notorious Dowle of Chicago, are wild fanatics and mobbing them simply makes martyrs of them and helps rather than hinders their work. Then, too, this is supposed to be a land of civil and religious freedom where people are not to be punished for holding or expressing their opinions. But up at Mansfield they hold a different view.

The great trouble in the Philippines comes from the tyranny over the people of the American United States order. It was this that made the revolt against Spain. And now neither party in the United States dares to take a position lest it alienate votes. If a position be taken against these orders, that will drive the Roman Catholic vote to the other party. While if a position be taken in favor of these orders, that will drive off the vote that opposes Rome. So there the politicians are.

The moral sense of the country was shocked when the anti-temperance law, passed by Congress, was cavalierly set aside by Attorney General Griggs. But now it is openly contended that the existence of the same United States order in the army, actually sanctioned, temperance and order. This is just exactly as the liquor men contend that prohibition actually increases the consumption of liquor and promotes drunkenness. The seal of the liquor men to diminish their sales and to promote temperance by opposing prohibition, is really quite touching.

AMONG THE CHURCHES

LOUISVILLE.

Portland-avenue - Pastor Trelle preached on "The way of the ungodly..."

Third-ave. - Pastor Boyet preached on "Workers together with him..."

Highland - Pastor Dawes preached on "Fishing and catching men..."

The Point - Bro. Ray preached on "Excuses..."

Kirk Creek - Pastor Cates preached on "The prosperity of the righteous..."

German - Pastor Ritzman preached on "David's sigh for the water at Bethlehem..."

Clifton - Pastor Foster preached on "The parable of the householder..."

Franklin-street - A Seminary student preached in the morning and Bro. W. E. Foster at night.

Walnut-st. - Pastor Eaton preached on "The lost coin..."

McFerran Memorial - Pastor Hamilton preached on "Taking the city of the soul..."

Highland Park - Pastor McClendon preached on "Joining the church..."

Parkland - Pastor Taylor preached on "The miraculous draught of fishes..."

Broadway - Bro. George B. Eger preached on "Finding and finishing our work..."

Twenty-sixth and Market - Pastor Thompson preached on "John's vision..."

Chestnut-street - Pastor Weaver preached on "Communing worthily..."

Twenty-second and Walnut - Bro. R. J. Willingham preached in the morning on "Christ's farewell command..."

East Mead - Pastor Cooper preached on "Telling to Jesus..."

Oakdale - Pastor Hill preached in the morning and Bro. G. C. Cates at night on "God's love..."

Bro. J. W. Warder held a Colored Institute at the Colored University.

Bro. Cundiff preached at Ninth and Hill on "The Gospel..."

Dr. E. Y. Mullins reported nearly 200 in attendance at the Seminary.

Bro. R. J. Willingham addressed the Conference.

Bro. Middlecoff preached at the Home of the Friendless on "Oh wretched man that I am..."

Bro. H. R. McClendon read a paper on "Distinctive Baptist doctrines..."

SEMINARY NOTES.

Our teachers tell us that so far as numbers are concerned, the student body is about as large this year as it

has been for the last one or two years. Now as to quality, the verdict is, "This is a better crowd than has at any other time attended the Seminary..."

One thing I have neglected to mention until now is in regard to our dining club. Here it is: O. O. Green, of Missouri, is at the head, L. B. Warren, of Georgia, and Carroll Smith, of Texas, are next in order and honor as vice-chairmen.

Dr. Weaver, of the Ninth and Chestnut-st. Baptist church, made the hall a very pleasant visit indeed. Dr. Weaver always has something funny and something practical for each one, and his visits are always enjoyed in the hall.

On Monday night Dr. E. Y. Mullins received. The faculty and their wives, the married students and their wives, and the hall boys "and so forth" were invited.

A stock company has been formed among us. Each member is required to sink five cents in capital stock. It might be more appropriately called an investment company, or a joint stock company.

A very lively little competition has arisen in the hall between representatives of certain rival business interests. 'Tis lively, but as friendly and brotherly as has ever been or could be.

Bro. Lafayette Johnson was recently aided in a meeting at Oakland, Gallatin county, by Bro. W. E. Morris of Franklin, Ind.

Bro. W. M. Kuykendall writes: "I was in charge at one of the readings in Madison county in a meeting of 12 days. There were 30 additions, 27 by baptism, 1 by letter, 2 restored.

Bro. J. S. Norris writes: "Salvage church has closed a successful meeting. Bro. W. D. Nowlin preached the pure Gospel with great power. There were 20 added to the church, 17 by baptism, 3 by letter."

Pastor B. J. Davis writes: "The Clay Village church has just closed a twelve days' meeting which, in some respects, was the best in many years of its history."

Pastor T. H. Coleman writes from Burgin: "We have just closed a very enjoyable meeting at this place. Bro. W. F. Mitchell, of Owenton, an expert on this line, was in the church five days."

Pastor J. G. Hunt, without any ministerial assistance, held a meeting in the Trion church, Ga., which closed with 50 additions to the fellowship of the church.

A weeks' meeting in the Antioch church, Ga., resulted in 20 additions to the fellowship of the church.

Pastor J. F. Goode baptized 11 into the fellowship of the Shoal Creek church, Ga., as the result of a meeting in which he was assisted by Bro. Crawford.

Bozwell and Pine Valley churches, Texas, united in a meeting which continued 15 days and closed with 11 additions to the Bozwell and 25 to Pine Valley.

A meeting in the Ithome church, Texas, closed with 16 additions to the fellowship of the church.

A meeting in the Olive Branch church, Miss., in which Pastor Sproules was assisted by Bro. A. S. Pettig, resulted in 15 professions of religion and 13 additions to the fellowship of the church.

The Spring Creek church, La., was greatly revived in a meeting which added 41 to its fellowship.

An eleven-days' meeting in the Mt. Carmel church, Tenn., closed with 10 additions to the fellowship of the church.

A two-weeks' meeting in the Lacassas church, Tenn., greatly revived

Pike at Buckeye. Pray for us that we may have a good meeting."

Pastor E. W. Coakley writes: "I had a vacation during a part of the month of September. I decided to dedicate it to Foreign Missions. I visited 40 associations, spoke as often as I could at foreign Missions, and secured 110 names for the Foreign Mission Journal."

Pastor J. W. Loving writes from Glasgow: "We have just closed a most delightful and profitable series of meetings with our church. We had the assistance of Pastor F. D. Hale, of the Third Baptist church, Owensboro. For eleven days he conducted three services a day; so our hearts were kept aglow."

Pastor J. C. Willett writes: "I have just closed a mission meeting (Oct. 8th) at Rock Haven, Meade county, of considerable interest, and I think much profit to the community. I had Licentiate J. W. Hickeron, a young man of promise to the cause, who rendered valuable service in the meeting."

Pastor W. M. Nevins writes: "I take pleasure in announcing a splendid meeting at Eminence. We had the assistance of Bro. D. W. of Highland Baptist church. He is a fine spirit and preached the plain, simple Gospel. As a result, we received 32 members into the church, 25 by baptism."

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SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

Table with columns for item names and prices. Includes items like Infant Class Question Book, Little Learners, The Child's Question Book, etc.

B. Y. P. U. QUARTERLY

BAPTIST SUNDAY SCHOOL BOARD,

107 NORTH CHERRY STREET, NASHVILLE, TENN.

pillars, and we hope for his son to take his place. I am persuaded that others will unite soon. Our church hopes to make advances all along the line in the near future."

Pastor Hugh F. Searey writes: "We closed recently a meeting of two weeks in the Lewisburg church, Bro. C. G. Jones, of Covington, was with us twelve days, and did the preaching to the delight and help of us all."

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Eld. J. T. Oakley held a meeting in the Wharton Springs church, Tenn., which closed with 17 additions to the fellowship of the church.

Fourteen were added to the fellowship of the Hephzibah church, Ala., as the result of a recent meeting.

A meeting in the New Bethel church, Ga., in which Pastor G. W. Smith was assisted by Bro. J. G. Harrison resulted in 13 additions to the fellowship of the church.

Calvary church, Orangeburg Association, S. C., has set apart Bro. Jas. B. Wilson to the full work of the Gospel ministry. A recent meeting in this church resulted in 15 additions to its fellowship.

A meeting in the Blackshear church, Ga., closed with 25 additions to the fellowship of the 22 church by experience and baptism.

The New Hope church, Franklin county, Ala., has set apart Bro. J. O. Fulbright to the full work of the Gospel ministry.

A second church has been constituted at Toccoa, Ga.

Eighteen have been added to the fellowship of the East Sedalia church, Mo., all by experience and baptism.

The Holton church, Kansas, has set apart Bro. G. A. Hoffman to the full work of the Gospel ministry.

A church has been organized at Coffey's Store, Jackson county, Ala.

The Bartow church, Fla., has set apart its new house for the worship of God.

Nineteen have been added to the fellowship of the Hephzibah church, Ga., all by experience and baptism.

A meeting in the Waynesboro church, Ga., in which Pastor Wray of Milledgeville, did the preaching closed with 25 additions to the fellowship of the church.

Twelve have been added to the fellowship of the Blakely church, Ga., as the result of a two weeks' meeting.

The Haskey church, Ga., was greatly blessed in a meeting in which 22 were added to its fellowship.

A meeting in the Tucker's Swamp church, Va., resulted in 30 professions of religion and 19 additions to the fellowship of the church.

Twelve have been added to the fellowship of the Colosse church, Va., 11 by experience and baptism.

Pastor J. W. Reynolds held a meeting in the Round Oak church, Va., which closed with 30 additions to the fellowship of the church.

The Edgely church, Tenn., has set apart Bro. Charles Anderson to the full work of the Gospel ministry.

A meeting in the Fall Creek church, Tenn., closed with 6 baptized, 3 received by letter and 1 restored.

Pastor C. P. Hyland, of Virginia, has held meetings in two of his churches. Twenty-one were added to the fellowship of the Zion church and 9 to that of the Hebron.

The Forest church, Va., is evidently composed of brethren with the opposition to making beggars of the m-

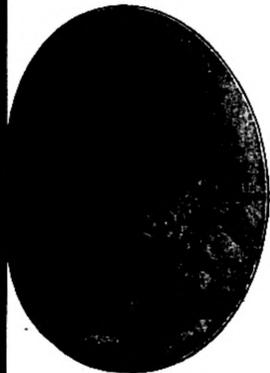
(Continued on 16th page.)

FOR NERVOUS HEADACHE

Use Horford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Children's Corner.



THE OLDEST DOLLY IN THE WORLD.

BY ANNIE HAMILTON DONNELL.

"She's so old!" Comfort said, a little crossly; "an so lapidated all over!" "Well, why not? She's been laped so much," remarked the big boys, who made jokes and laughed at them himself. The big boy was Comfort's brother. "I don't believe there ever was such an old doll as Diana-of-the-Pheisians is," lamented the little mother-voice, ruefully. She was holding the poor dolly up for the aunts to see, and the aunts both laughed. The curly haired auntie, held out her hand for the doll. She said, gently, "Poor Diana-of-the-Pheisians Smith! She does look old, and as if she'd met perils by land and by sea—" "Yes'm she has,—both of 'em," said Comfort, briskly. "She's been earthquaked and drowned, an' once she caught a sunstroke. An' I guess she's most a hundred years old!" "The doll I saw last summer was twenty-two hundred years old," the smooth-haired auntie quietly remarked. "Twenty-two hundred years old!" Comfort's shrill, astonished little voice chimed in. "Twenty-two centuries!" cried the big boy, in big-boy language. The curly-haired auntie looked just a little bit amazed, too. Certainly that was a most remarkably old doll! "I s'pose she b'longed to Mr. Methuselah's little girls, but I shouldn't s'pose you'd have seen her," murmured Comfort. The "Smooth Auntie,"—that was Comfort's name, because she had such smooth, shiny brown hair,—the Smooth Auntie smiled. She took dilapidated little Diana-of-the-Pheisians Smith into her arms, and rocked her as if she had been a baby. "Yes, as old as that,—possibly a little older. She wasn't very handsome, of course. You couldn't expect such an old, old dolly as that to be handsome. They told me—the people who take care of her—that she is the

oldest doll in the world." "Why, auntie,—why!" "Dearie me!" murmured the curly auntie. The big boy whistled. "Has she—is her little girl-mamma 'live to see to her?" Comfort queried, in rather an awed tone. She always felt awed in front of very old people,—and twenty-two hundred years old! "No," auntie said, gravely. "Her little girl mamma died three centuries before Christ, Comfort. She was a little princess and lived in Egypt. When she died, they wrapped her little body in soft, strange wrappings that kept it all these twenty-two centuries just the same." "Little girl-mummy," muttered the big boy to himself. "Yes, a baby-mummy; and, when they opened her tomb,—people of this century,—they found the old, old dolly held tight in the little princess' hand. She had held it there twenty-two hundred years!" "Oh!" breathed Comfort, very softly. She reached out for Diana-of-the-Pheisians, and clasped her in her arms. Her face was very tender and loving. Diana-of-the-Pheisians seemed suddenly very young indeed, and very dear. The big boy was swinging his feet noisily, and he had turned away, so nobody could see his face at all. Something about his eyes bothered him. "The princess' dolly is made of wood, rudely cut out. It is little and homely, but the little princess loved it." "Oh, yes; she loved it," Comfort whispered. "It is in the British Museum now," the Smooth Auntie went on. "They keep it among the sacred relics, and there it lies, under the glass, looking up at this queer, unfamiliar world of to-day. If it could feel, how it would wonder where its little dark-faced mother was!" "An' how lonesome it would feel," finished Comfort, softly. "Poor little dolly!"—Primary Education.

THIS LITTLE PIG STAY AT HOME.

A New Jersey farmer tells this remarkable story and vouches for its truth: "I had more pigs than I wanted to keep, so I sold one to a man living in the neighboring village. The little pig had been living in the pen with his brothers and sisters, and had never been outside of it until the man who bought him put him in a basket, tied down the cover and put it in his wagon to carry to the new home. Late in the afternoon the farmer who sold it saw something coming across the swampy meadow below home. He watched it straggling through the wet places, climbing the knolls, until he could see that it was his pig, all covered with mud and very tired. He went straight toward the barn, against which was the only home he recognized. The money was returned to the man who bought it, and the little pig staid at home."

JOEY HAD A LITTLE DOG. The teacher of a district school in Maine tells a story that reminds me of Mary and her little lamb, only it is of Joe and his little dog. Joe was a boy about eight years old, and was devoted to a small, lank puppy. Out of school hours boy and dog were inseparable, and Joe apparently could not reconcile himself to the necessity of leaving the dog at home. For several mornings the teacher allowed the puppy to remain at Joe's feet under the desk. Then there came a day when the small dog could not be kept quiet, but frisked about, to the delight of the school and the dismay of the teacher. "Joe," she said firmly, "you must take that dog out." Joe looked at her mournfully, but picked up the pup and, with his head against his cheek, started for the door. The boy's feeling was evidently hurt, but he said nothing until he reached the door; then, giving his teacher a reproachful look, with a pitying glance toward his dog, he said slowly, "And he's named for you."—Youth's Companion.

The Wrong Moral. Sunday-school Superintendent (pointing a moral): "Yes, scholars, the great thing is to know one's duty and then do it. Admiral Dewey knew his duty when he entered Manila Bay and saw the Spanish ships, and the world has seen how nobly he performed it. Now, children, what is our duty in this bright holiday season? How may we emulate the great admiral? What should we do when we see about us the poor, the sick, and the suffering?" Small-boy Class (in concert): "Lick 'em!"

A BRIGHT boy, four years old, has an uncle who teaches him "nonsense verses," not unlike those with which the late Edward Lear used to amuse English children. The nephew went to Sunday-school, and not long ago his teacher was telling the class about the busy bees, and asked if any of the children could tell her anything concerning them. "Waldo can," spoke up the little fellow. "Well, Waldo, you may stand in front and tell us what you know." And Waldo, rising proudly, steamed away with these lines: How doth the little busy bee Delight to bark and bite, To gather honey all the day And eat it up at night.

FREE BIRD AND CAGE ANGORA CAT BELGIAN HARES We will give away 5000 Animals, Canary Birds, Mocking Birds, Bullfinches, Parrots, etc., etc., Angora Cats, Belgian Hares, Aquatics, etc., etc., Bluebird, Pouter, Rabbits, Guinea Pigs, Monkeys, Squirrels, etc. together with fancy cages. We mean exactly what we say. We will send you out five beautiful Angora Cats now all the stage birds with cage or any other animal you may want. We have been breeding for years, and have a fine stock of animals that we are glad to give away in the next few weeks. WE START YOU IN BUSINESS We want animals raised in the ground for you that the supply, and with difficulty we have reserved our animals for breeding purposes; to be distributed free, and we start you in a paying business and put you in the way of making money. Angora Cats are worth from \$25.00 to \$100.00 each, and blue birds are easy to raise. They breed from ten to twelve at a time, six times a year, and sell for something fabulous prices, and service alone from a good hawk is worth \$25.00. Large prizes are easily won, and quickly made by those who buy now. Send money, simply act at once, write us to day and we will send you a fine Angora Cat or Parrot, or a complete Aquarium with fish, shells and plants. Or the name of your nearest express office and we will send you what animal you want and it will be sent exactly according to our offer. We do not charge anything for our offer. This advertisement means exactly what it says and is simply an advertisement. Send to us for our business capacity. Address DEPT. 102, ANIMAL WORLD, 248 West 23d St., New York.

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WHAT is the value of a guarantee that a paint will last if at the end of the time it must be burned or scraped off before you can repaint. The only paint that presents a perfect surface after long exposure, without special preparation, is Pure White Lead. Employ a practical painter to apply it and the result will please you. FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application. National Lead Co., 100 William Street, New York

The 26th Session of Liberty College GLASGOW, KY. Began August 30, 1900. The Board of Trustees, through their Secretary, take pleasure in testifying to the prosperity of Liberty College under the present management for the scholastic year of 1899-1900. The matriculation of pupils has nearly doubled, the work done by teachers and pupils has been excellent, the esprit and discipline of the school has been admirable, and the harmony in every department of the college has been unsurpassed. The year just closed has been one of the best in the history of Liberty College, and the prospects for the coming year are bright. We gladly recommend this flourishing institution to the favorable consideration of parents that have sons and daughters to educate, and we believe they will entrust their children to teachers that will thoroughly develop and train their minds, instruct them in the genuine courtesies of life and start them in life with right views of living and a correct system of ethics.—J. W. JONES, Secretary Board of Trustees. J. H. Burnett, Pres. George J. Burnett, Vice-Pres.

Southern Railway. GREATEST SOUTHERN SYSTEM. 6,887 MILES. THE LOUISVILLE AND LEXINGTON LINE. A. WILKINSON, Passenger Agent, Louisville, Ky. W. H. TAYLOR, A.G.P.A. C. A. BAIRD, Traveling Passenger Agent, 20 New Building, Cincinnati, Ohio. J. M. COLE, Traffic Manager. W. A. TORR, General Passenger Agent, Washington, D. C.

Comfort for Lady Passengers En route to Texas. One of the unusual features to be found in going to Texas, via Memphis and the Cotton Belt, is the Ladies' lounging room in the parlor cafe-car. This large comfortable room is furnished with a couch and easy chairs, and is separated from the balance of the car. Ladies can withdraw to it at any time for privacy and rest. The Cotton Belt offers you the quickest and shortest route to Texas without change of cars. Day and night trains are equipped with comfortable coaches, Pullman Tourist Cars, also Parlor Cafe Cars by day and Pullman Sleepers at night. Write and tell us where you are going and when you will leave, and we will tell you what your train will cost and what train to take. We make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas." P. H. JONES, D.P.A., Memphis, Tenn. W. C. MILLER, T.P.A., Memphis, Tenn. R. G. ADAMS, T.P.A., Nashville, Tenn. F. R. WATTS, T.P.A., Cincinnati, Ohio. R. F. SUTTON, T.P.A., Chattanooga, Tenn. E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.

Mention the Recorder in answering any "ads."

RUPTURE CURE FREE.

Dr. W. R. Hill, the Well Known Authority Sends a Trial of His New Method Free to All.



An elderly and retired physician, Dr. W. R. Hill of Madison, Wis., is one of the hundreds attracted to this great remedy and as a result of his new and complete cure of 22 years of age he had the courage and determination to try this new and sure method and now he lives in peace, contentment and security. Dr. Hill looks large in the old days of crude methods and in comparison with the wonderful method of Dr. Hill as a marvelous proof of his ability to cure.

ANCIENT BAPTIST DOCUMENTS.

BY T. L. LEWIS.

Patrick Henry and the Baptists of 1776.

Intense joy filled the hearts of her people when Virginia, in 1776, declared herself a free and independent state, and adopted a constitution which secured the civil and religious liberties of all her citizens. In order to fully carry out the principles of freedom, they elected, as their first governor, their tried friend, Patrick Henry. The Virginia Baptists were not wanting in patriotism, nor were they slow to recognize any signs of deliverance from spiritual bondage, as the following letter will fully demonstrate:

To his Excellency Patrick Henry, Jun., Esq., Governor of the Commonwealth of Virginia:

The humble address of the ministers and delegates of the Baptist churches met in Association at Louisa, August 12th, 1776, in behalf of their brethren.

May it please your Excellency as your advancement to the honorable and important station of Governor of this Commonwealth affords us unmistakable pleasure, we beg leave to present your Excellency with our most cordial congratulations. Your public virtues are such that we are under no temptation to flatter you. Virginia has done honor to her judgment in appointing your Excellency to hold the reigns of government at this truly critical juncture, as you have always distinguished yourself by your zeal and activity for our welfare in whatever department has been assigned you. As a religious community we have nothing to request of you. Your constant attachment to the glorious cause of liberty and the rights of conscience, leaves us no room to doubt of your Excellency's favorable regards, while we worthily demean ourselves.

May God ALMIGHTY continue you long, very long, a public blessing to this your native country; and, after a life of usefulness here, crown you with immortal felicity in the world to come.

Signed by order
JEREMIAH WALKER, Mod.,
JOHN WILLIAMS, Clerk.

To this beautiful address the Governor sent the following:

To the ministers and delegates of the Baptist Churches, and to the members of that communion:

GENTLEMEN:—I am exceedingly obliged to you for your very kind address, and the favorable sentiments you are pleased to entertain respecting my conduct, and the principles which have directed it. My constant endeavor shall be to guard the rights of all my fellow-citizens from every encroachment.

I am happy to find a catholic spirit prevailing in our country, and that these religious distinctions, which formerly produced some heats, are now forgotten. Happy must every friend to virtue and America feel himself to perceive that the only contest

among us, at this critical and important period, is, who shall be foremost to preserve our civil and religious liberties.

My earnest wish is, that Christian charity, forbearance and love may unite all different persuasions as brethren who must perish or triumph together; and I trust that the time is not far distant when we shall greet each other as peaceable possessors of that just and equal system of liberty adopted by the last Convention, and in support of which may God crown our arms with success.

I am, gentlemen, your most obedient and humble servant,
P. HENRY, Jun.
August 13th, 1776.

"THE LORD THINKETH UPON ME."

God is not indifferent to the creatures of his hand. He has shown an interest in all inferior creatures. He cares for oxen and sheep and sparrows. But we are taught in the Bible that he feels a still deeper interest in men. We do not suppose that the birds of the air, the fishes of the sea, and human beings all occupy the same level in the mind of the Creator. Jesus taught that the heavenly Father cares more for man than for any other living being in this world. This is the comparison he makes: "Not a sparrow falls to the ground without your Father. Fear ye not, therefore; ye are of more value than many sparrows." He does care for sparrows; much more does he care for us.

"Since his eye is on the sparrow, I shall not forgotten be."

Jesus has more to say on this topic: "Consider the lilies, how they grow: they toil not, neither do they spin; yet * * * even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" That word "much more" is emphatic and exceedingly important. God does care for lilies. The tints they bear are evidences of his care. But what are lilies? They are grass which is cut down and withereth. But what is man? He was made in the image of God. He can think and feel and love as God thinks and feels and loves. Much more, then, does the Creator care for man.

He has not left us without many evidences of his thoughts. When a father is absent from home he not only thinks of his children, but he causes them to know that he does so. He sends letters and presents to remind them that he is thinking of them. Has not our Heavenly Father sent us many remembrances? What is the meaning of our daily bread and all the blessings which contribute to the comfort of life? What is the meaning of the protection which some unseen hand exercises over us by day and by night? What is the meaning of the Bible? If God did not think of us we should not have his word. We should not have his Holy Spirit. He would not answer our prayers. He would not have taken our feet out of the miry clay and set them on a rock. All these things assure us that God thinks of us.

He thinks of us constantly. His thoughts to us ward are more than can be numbered. His thoughts are very deep. He thinks of each individual. As the shepherd knows each sheep of his flock the great Shepherd knoweth his sheep and "calloeth them by name." His thoughts are precious.

"How precious also are Thy thoughts unto Me, O God!" Men who are exalted to honor and power do not, as a rule, care for common people. After their promotion they often forget those who were their companions before. If their former friends and companions happen to be obscure and lowly, they are quite sure to forget them. It is refreshing to read what the psalmist says: "I am poor and needy, yet the Lord thinketh upon me." Such thoughts are precious. It is easy to believe that God thought of Adam and Abel and Enoch and Noah and Abraham, but it is not so easy to grasp the thought that the Creator of the world thinks of the poorest and most obscure saint.

He does not forget those who wander away. A mother does not soon forget her son or cease to love him. He may wander far. He may disgrace his parents, and himself by his conduct. He may lose the respect of his neighbors. His father may turn him away from his door, refuse to acknowledge him or speak to him; but his mother clings to him still. She will not give up hope nor cast off the son of her love. But the prophet says that even a mother may forget her son, but the Lord will never forget.

"Every human soul may perish. Friend to friend unfaithful prove. Mothers change their own to cherish. Heaven and earth at last remove; But no change shall ever sever. Can stand Jehovah's love."

Surely his thoughts are precious.—Christian Advocate.

FRAGMENTS.

The two kingdoms, that of darkness and that of light, are very near each other in this world. The latter receives all its citizens from the former, but a real child of light ever returns to the former home in darkness.

It is to be remarked, however, that great numbers profess to desire and to seek for places in the kingdom of light who fail of success. These all turn back—some early, some late, but they are never out of the dark. Some even seem to reach the region of light, but death finds them still outside of it. It is only Almighty power and grace that can induce a lost sinner to abandon the home of night and thenceforward dwell in God's kingdom of light. It was this which changed Saul, the "chief of sinners," into Paul, the chief of the apostles. Reader, has God brought you into the light? W. M. D.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and finding it to relieve human suffering, I will send free of charge to all who will send me the name of the nearest druggist, with full directions for preparing and using. Sent by mail by addressing with stamp, requesting this paper, to J. C. Rogers, 211 Hudson Street, Rochester, N. Y.

NEWS SAID TO TEXAS.
The Iron Mountain Route New Train—"PARTY TRAIN" leaves St. Louis at 2:31 P. M. and Memphis at 10:30 P. M. Shorter time hours to Dallas, Fort Worth, Galveston, Houston, San Antonio and all Western points. Through sleepers and chair-cars. Connection at St. Louis with all fast express trains from the East. For rates and information, Ticket Agents or write H. C. Townsend, G. P. & T. A., St. Louis, Mo., or R. T. H. Washburn, T. P. A., Louisville, Ky.

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The Youth's Companion, Boston, Mass.

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We now have a complete stock of new materials for making the ever-popular Cozy Corners...

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He buys direct from the manufacturer, saving several profits. Prices \$17.50, \$18.50 and \$19.50 for men weighing not over 150 and 210 pounds, respectively. For each regulated with the order, deduct 10 cents, also saving cost of returning money. Our No. A is furnished with large frog and back rolls. For large fat men we would recommend our No. B, without frog and back rolls. Send us one dollar and we will ship you a saddle G. C. D. Estimate it and if satisfactory pay the balance, with express charge, to the agent. Always mention your height and weight. Write for our free catalogue of saddlery and harness at wholesale prices.

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723 West Main St., Louisville, Ky. **WESTERN RECORDERS.**
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FROM ALABAMA.

DEAR RECORDER:

In trying to catch up with what I did not read in the Recorder during the month of August, I have thought more than once that every page of the paper is worth the subscription.

The members of my congregation have shown their love and appreciation for their pastor in many ways since he has been among them, of which none was more highly appreciated than the vacation which they gave him during the month of August.

I took my family and went to Asbury Park, N. J. We went from Savannah to New York by steamer. Mrs. Risner and I were both bilious, and spent most of the time while on the steamer on our knees, not specially trying to settle difficulties from above, but those which seem peculiar to persons aboard a steamer and the ocean. Our helpless condition, together with the five children looking on, furnished a spectacle equally attractive to the just and the unjust.

Asbury Park is a delightful place, where some 75,000 people go each summer for rest and recreation.

We spent some fifteen days in New York City. Here we were joined by Mr. and Mrs. B. G. Sanders, who are members of my church. Mr. Sanders knew many of the interesting things to be seen in New York. This fact, and his being so energetic and so thoroughly gentlemanly on all occasions, made our stay in New York one of rare enjoyment.

The Calvary Baptist church is an interesting place to go. One is impressed with the deep spirit of piety pervading the congregation. This church has been to New York what Walnut-street church has been to Louisville. Your writer humbly recognizes the goodness of God in permitting him to preach his first sermon in the Walnut-street church, and also in permitting him to preach the same sweet story of Jesus while in New York in the Calvary Baptist church. The great churches have been blessed with great men of God generally, for a good many years. One can detect the spirit of the man in the people. Dr. MacArthur has been pastor of Calvary church for thirty years. He is a fixture there.

While riding on a street-car in Boston my attention was attracted by the radiant face of a godly lady sitting by me. In less than ten minutes I knew she was a Baptist, and she was telling me how she felt the need of her old pastor, Dr. A. J. Gordon. She said he came to see her three days before he died. The work of the sculptor must crumble, but the work of the men and women of God will live forever.

From Boston I visited the historic town of Plymouth, the landing place of the Pilgrims. No place on the Massachusetts coast is more attractive. As the tourist nears his destination his attention is engaged with a view of Plymouth Harbor spread out before him, the same scene in all its essential particulars as that which greeted the Pilgrims more than two and a half centuries ago. Here can be seen Clark's Island, where the Pilgrims spent their first Sabbath and held worship. Standing on the Plymouth rock one realizes that he is standing on the corner-stone of American history, and as he approaches the national monument to the forefathers, whose topmost statue, "Faith," holds the Bible in one hand, with the index finger of the other pointing to heaven,

the eye looking tenderly upon those below, he feels that he is approaching some great personality whose character is holy, and whose message is divine—so much so did your writer feel that he fell upon his knees and prayed the Lord to guide him to a life of usefulness as he did the Pilgrim Fathers.

My church is progressing nicely. We have just let the contract for our new church, to be completed by May 1. We are having a great prayer-meeting. We are studying by outline the Epistle to the Romans. For the benefit of my Kentucky and other brethren let me quote from Dr. Howard Osgood, of Rochester Seminary, N. Y. I wrote him concerning a commentary on Romans. After answering my question in a most satisfactory and helpful way, he then says some things in addition, the saying of which things is enough to reveal to one that he is a great and godly teacher. He says:

"Let me beg you to remember the purpose for which Paul wrote chapters 1-11. They were merely the ante-rooms to chapters 12-16. What do chapters 12-16 teach? That was what Paul had in mind in all his previous argument. The Epistle to the Romans has been often treated and fought over as if it was a mass of dried bones for biographical experts to arrange properly. On the contrary, Paul is showing the inner spiritual life of a new creature in Christ Jesus that will always exhibit itself in the external spiritual life as in chapters 12-16. That epistle was written to a small church of exiled Greek, and Jews in Rome—poor and trembling (2 Tim. 4: 16, 17). Could they understand it? Certainly the spiritually minded did. Read over 25 or 50 times the epistle will stand out in its simplicity and explain itself. Do commit it to heart—memorize it—in Greek and you will have a possession worth more than all fine gold, and sweeter than the droppings of the honey comb, and if you add to this the Epistle to the Galatians and the Epistle to the Hebrews, in Greek, you will have more real knowledge and intimate acquaintance with Biblical theology of Old and New Testament than is to be found with most D.D.'s and LL.D.'s. May the Holy Spirit abundantly bless you in heart and mind and work.

"Very truly yours,
"HOWARD OSGOOD.

I recognize this same spirit in these words as in Romans 1-11. None of this precious information was implied in my question to him, yet we see where godliness, greatness and scholarship lies; yes, what it is to be a great teacher, and "long to impart some spiritual blessing." I propose to act on his advice. We have finished in prayer-meeting, Galatians and Philippians and the Epistles of John. I have finished the first chapter of Romans, memorize it, and propose to memorize every word of the epistle. God bless all who read this and the Recorder.

Respectfully,
H. C. RIENCK.

A Thank Offering from the Ray Phonograph Co. to its Customers.

In grateful appreciation of the co-operation of our customers, whose patronage has enabled us in less than a year to build up our Phonograph business from nothing to its present magnitude, we propose to present to every cash purchaser in our Phonograph Department a beautiful imported medalion—a genuine work of art. The distribution of these medalions will begin Monday, October 15th, and continue throughout the week. Ray Phonograph Co., 405 Fourth Avenue, Louisville, Ky.

None think the great unhappy, but the great—Charles D. Young.

A TIMELY PRESENT.

"The Rev. J. W. Warder, D.D.:

"BROTHER—The New Era Institute convened at Louisville October 13, 1900, and members of the Executive Board of the General Association of Colored Baptists of Kentucky unite in extending to you hearty congratulations on this your seventy-fifth birthday. We rejoice to note that at this advanced age you are yet strong and vigorous, and, to all appearance, capable of doing good service in the cause of the Master for years to come.

"For many years your labors have associated you with your colored brethren—so helpful and brotherly—so prudent and tactful have been your services in our midst that we seldom think of you as being of another race—as being prejudiced on account of color or condition.

"To us you truly exemplify that Christian teaching that in Christ Jesus there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." And, as such, we are all rich brethren, belonging to the same royal family. We are impressed by your approachability, your unassuming manner—your large and kindly spirit. In a word, the Christ that is in you has attached us heartily and firmly to you.

"In our opinion you have made a record of fruitful labors to perpetuate your memory in that you have wrought a good work upon our minds and upon our hearts. Accept our gratitude for your long and loving service for God's glory and man's good. It is our earnest prayer that 'length of days and long life and peace' shall be added to you; your efficient service for God continued, and that the God of the aged may renew your strength.

"In addition to this expression, we tender to you this golden charm bearing the design of the Holy Bible, with your name, your seventy-fifth birthday and the words 'Colored Baptists of Kentucky' engraved. It has a place for the photographs of your wife and yourself. It is our wish that you wear it on your watch chain as a token of our gratitude and a memento of your seventy-fifth birthday.

"C. H. PARRISH,
"D. A. GADDIS,
"P. H. KENNEDY,
"Committee."

[Accompanying this letter was a handsome locket, in the form of a Bible, which Dr. Warder most highly appreciates.]

THE NORTH BEND ASSOCIATION.

This body met with Hickory Grove church, Kenton county, Ky., October 9 and 10, 1900. The introductory sermon on Missions was preached by Bro. S. M. Adams. It was a soul-stirring discourse. It made a profound impression upon the vast audience, and was the keynote of the association.

The church letters were read by Bro. C. G. Jones and M. J. Hoover. The reports showed advancement in missionary gifts and an increase in baptisms. Sadness was cast over the association when the letter from Big Bone church was read stating that their beloved pastor, Dr. J. A. Kirtley, who has served them faithfully for 48 years, had offered his resignation, to take effect January 1, 1901. No man is held in higher esteem by those who know him than Bro. Kirtley, and I can safely add that no man is more worthy of esteem and love than he. The associa-

tion unanimously elected him moderator. Bro. Swindler, the former moderator, was chosen assistant moderator, and Bro. D. E. Castleman was re-elected clerk.

Visiting brethren were recognized from various associations. Among whom were Bro. Lee, of Owen Association; T. T. Eaton, of the Western Recorder; J. N. Prestridge, of the Baptist Argus; J. G. Bow, Corresponding Secretary of the Executive Board; Geo. H. Cox, of the Baptist Ministers' Aid Society; L. Johnson, moderator of the Ten-Mile Association; C. J. Bagby, of the Campbell Association, and Miss Mary Hollingsworth, of the Baptist Orphans' Home.

Bro. J. G. Bow presented our State work and its important claims upon us in a way that will do much to strengthen the work.

Bro. J. A. Kirtley read the report on State Missions and made a stirring speech to the report, in which he outlined the fundamental work of this Board, and urged upon the brethren the necessity of larger gifts to this work.

Bro. Eaton delivered one of his best talks on Denominational Literature. He laid especial stress on the distribution of denominational tracts, and recommended the reading of "Baptist Why and Why Not." He also spoke some words for the Western Recorder, and afterward held some "thrilling" interviews with the brethren, thereby securing several new subscribers.

The report on Denominational Literature was read by Bro. M. J. Hoover.

Bro. Geo. H. Cox spoke to the report on the Ministers' Aid Society, which report was read by Bro. S. M. Adams. After the speech a collection was taken for the society which amounted to \$12.

Reports on Foreign and Home Missions were read by Bro. J. A. Lee and Elmer Atwood. Bro. Eaton and Prestridge spoke on the subject of Missions.

Bro. O. G. Jones read the report on Education, and followed it by a strong speech in behalf of Georgetown College, Williamsburg Institute and the Southern Baptist Theological Seminary.

Bro. Huffman read the report on Orphans' Home. Bro. Eaton presented the claims of the Home and took a cash collection amounting to \$36 and pledges from all the churches.

The report on Temperance was read by Bro. A. Logan Vickers and discussed by him and Bro. J. A. Lee.

Bro. L. Johnson, G. W. Hill, I. N. Yohannon and M. J. Hoover preached during the session of the body.

The weather was ideal, the crowd large and orderly. Every one pronounced it a successful session. The body adjourned to meet with the Baptist church at Union, Ky., Wednesday after the first Sunday in October, 1901. Bro. J. A. Lee to preach the introductory sermon. Bro. Elmer Atwood was appointed messenger to the Southern Baptist Convention.

One's dread of death increases as his faith is strong in God. Paul seemed to catch the idea more clearly than did any other apostle. To him it was not a necessity, but a privilege, a departure to another country, a putting on of a new garment, with a retention of every consciousness and spirit power.

In just that very place of His Where He hath put and keepeth you, God hath no other thing to do. —Mrs. A. D. J. Whitney.

After Twenty Years.

WONDERFUL CURE IN A STUBBORN CASE OF RHEUMATISM.

The Evidence is Furnished by the Secretary of the Board of Trade of Wallenburg, New York, and cannot be Doubted.

From the Telegram, Elmira, N. Y. The popular secretary of the Wallenburg, N. Y. Board of Trade is Mr. W. J. Dalton. His statement of his recovery from one of the most important events of his life carries with it the greatest weight. It is unusual for a person to be afflicted from childhood with rheumatism, but it is wonderful that there is a remedy so exactly suited to the treatment of this stubborn disease that one hundred doses are sufficient to eradicate it in a case of twenty years' standing. The proof that such a remedy is within the reach of all rheumatic sufferers is found in Mr. Dalton's own words:—He says:



W. J. DALTON.

"I had been troubled with rheumatism all my life, even when a boy. It attacked me in the legs, arms and shoulder. The pain in the latter was particularly severe. I of course took medicine for it, but did not obtain permanent relief. One day about three years ago while reading a newspaper, I saw an advertisement of Dr. Williams' Pink Pills for Pale People and determined to give them a trial. I had taken but three boxes of the pills when the trouble, which had been my affliction from childhood, entirely disappeared.

"About a year later I had another attack of rheumatism which was brought on by working in a damp place. I remembered well what Dr. Williams' Pink Pills for Pale People had done for me, so I immediately purchased some. Strangely enough, just three boxes again cured me, and I have been entirely free from rheumatism ever since. I have told a number of people about Dr. Williams' Pink Pills for Pale People, and they have taken them with the most beneficial results."

(Signed) W. J. DALTON.
At all druggists or direct from Dr. Williams Medicine Company, Schenectady, N. Y. on receipt of price, 50 cents per box; 6 boxes, \$2.50.

THE BEST WAY TO GO TO COLORADO AND UTAH is via the Missouri Pacific Railway. Very low rates are in effect, and the service is the best. Through sleepers, via Kansas City, leaving St. Louis 9:30 a. m., reaching Denver 11:30 o'clock next morning. Full information on application to R. T. G. Matthews, T. P. A., Louisville, Ky., or H. C. Townsend, G. P. & T. A., St. Louis, Mo.

THE REPORTS OF THE ROCKIES Are best reached over the Missouri Pacific. Choice of two routes offered, via Kansas City in connection with the Rock Island route, the fastest line to Denver, with through service; or via Pueblo. Very low rates are in effect, with stop-over privileges. For particulars, address R. T. G. Matthews, T. P. A., Louisville, Ky., or H. C. Townsend, G. P. & T. A., St. Louis, Mo.

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HELENA, MONT.

THE FARM

KENTUCKY TRADE ITEMS

Robt. Collier, of Boyle, bought 150 hogs in Boyle and Mercer at 4 1/2 to 5c.

Several sales of wheat made at prices ranging from 63c to 75c per bushel.

Lutes & Co., have bought 500 barrels of corn at \$1.25 to \$1.60 in crib.—Danville Advocate.

Chas. Lutes, of Lincoln, sold to M. E. Scott, of Bryantville, 11 yearling mules at \$40.

James E. Clay, of Bourbon, has 4,200 acres of land there on which he is feeding 1,200 cattle.

G. E. Alford, of Hustonville, sold to H. E. Christian, of Junction City, a harness mare for \$175.

Mike Bowerman, of Lexington, sold a team of horses to P. D. Stevenson, of Pittsburg, for \$10,000.

Dock Pigg and W. B. Hodgkin sold to Henry A. Hampton 250 barrels of corn at \$2 per barrel in the field.—Winchester Democrat.

Hogs are scarce and readily command \$5.25 per cwt. over in the Stamping Ground community in Scott county, according to the Georgetown Times.

The Paris Kentuckian notes the sales of 27 cattle, weight 1,137 lbs., at \$4.70; 13 cattle, two years old, at \$4.60; 12 two-year-olds at 4 1/2c and \$10 premium on the lot; 12 cattle, weight 900 lbs., at 3 1/2c; 17 extra two-year-olds, weight 1,356 lbs., at 5c.

There were 1,000 cattle on the Richmond market, and prices ranged from 2 1/2 to 4 1/2c. A bunch of 700 lb. yearlings brought the top price. A lot of 600 lb. heifers brought 3 1/2c. Aged mules brought \$80 to \$150, and mule colts \$30 to \$70.

I. B. Conyers sold to G. W. Raab, of Clark county, thirteen 1,135 average feeding steers at \$4.50; one yearling bull weighing 1,035 lbs. for \$40. E. D. Anderson sold to same 10 head averaging 1,038 lbs. at 4 1/2c.—Owingsville Outlook.

C. E. Miller shipped to Rochester, N. Y., 735 cattle purchased at 4 and 4 1/2c in this county. It was as fine and as large a lot of cattle as was ever sent off from Stanford in one day. The weights ranged from 800 to 1,100.—Stanford Democrat.

Burnett & Figg Bros. shipped from Hemp Ridge a few days ago a choice lot of 100 feeding cattle averaging 960 lbs. They brought \$4.25 to \$4.35 per hundred in Louisville. The same firm received 20 head of weanling mules bought previously at \$50 to \$70.—Shelby Record.

The Stanford Interior Journal notes the sales of 17 yearlings at 4 1/2c; 60 hogs at 4 1/2c; 15 calves at \$20 each; 40 steers, 1,000 lbs. in weight, at 4c; 200 barrels of corn at 1 1/2c in the field; a lot of mountain yearlings and two-year-olds at 3 1/2c; 84 cattle, 750 lbs., at 4c and \$1 per head; 80 ewes at \$3.65 each.

Perry Browning sold to D. W. Scott and J. W. Pace the crop of lambs for 1901 from 150 ewes at 5 1/2c for lambs of 65 pounds and over, to go June 15th to 20th; also those of that size to go July 15th to 20th at the same price. At the last period the ewes are to be taken at \$4.50 each.—Winchester Democrat.

GOOD RECIPES.

One of the most popular relishes in England is the pickled walnut, and it seems strange that some enterprising American has not undertaken to pickle the black walnut in exactly the same way as the English walnut is put up. With its strong flavor and large size to recommend it, it ought to prove even better than the original. Some house-keeper, on whose grounds a black walnut tree is growing, may be tempted to try this plan on her own account, so the recipe for pickling English walnuts is given, in the hope that a new wrinkle may be discovered.

Pickled Walnuts.—The nuts should be gathered while green, when well formed, but before the shell has begun to harden, so that the nut can be easily pricked through with a pin. Put the nuts in a stone jar and cover them with strong brine. Let them stand a week. Drain them and pour a fresh brine over them, leaving them another week. Drain carefully and place them in single layers, on large dishes. Cover with a cloth and set them out in the sun until they turn black. Pack the walnuts in glass jars, handling them carefully so they will not break. Boil sufficient vinegar to cover them, with several pieces of root ginger, an ounce of allspice, and an ounce of mustard seed, inclosing the spices in a bag, or tying them in a piece of muslin. When the vinegar is nearly cold pour it over the walnuts, being careful that they are well covered. If the vinegar soaks into the nuts, add more, cover closely, and let stand several weeks before using. Walnuts pickled in season will be fine for eating at Christmas, and improve with keeping.

Green Walnut Salad.—This is a delicious salad, but expensive and hard to procure. The nuts must be gathered in the same state as for pickled walnuts. Remove the outside which when the nuts are ripe would form the shell. Place in the salad dish and cover with a good mayonnaise dressing. Toss lightly and serve at once.

Walnut Salad.—Buy the best grade of Grenoble walnuts and be sure that not a nut is used which looks as if it might not be perfectly good. Crack the nuts carefully, so that they will come out of the shell in perfect halves. From a bunch of celery, take the white, tender stalks and cut them in small pieces. Line the salad bowl with crisp lettuce leaves. Mix the nuts and celery together, place them in a bowl and pour plenty of good dressing over them.

Walnut and Apple Salad.—Proceed as for the walnut salad, using four tart apples, pared, cored and cut in cubes, in place of the celery. Do not cut the apples until a few minutes before the salad is to be sent to the table. Several varieties of salads may be made in this way, such as walnut and tomato, walnut and potato, or walnut and orange. For the latter, navel oranges should be used, or if common oranges must do, every seed must be carefully removed. These salads may be garnished with fresh parsley and ornamented with blanched almonds.

Walnut Sandwiches.—There is no end to the variety of sandwiches with which walnuts may be combined. A plain bread and butter sandwich, with finely chopped walnuts between and just a suspicion of salt sprinkled over, is one. The same with the addition of a crisp lettuce leaf

and a teaspoonful of mayonnaise dressing is still better. A chicken sandwich sprinkled with chopped walnuts acquires a new and pleasant flavor.

Peanut Salads and Sandwiches.—In nearly all the recipes given above, peanuts may be substituted for the walnuts. The peanuts, of which the small varieties are the best, must be fresh roasted and must be done to a turn. If in the slightest degree over roasted, the flavor will be spoiled. For this reason, where they are much used it is best to buy the raw nuts and roast them at home in a shallow pan in the oven.

Salted Peanuts.—Take the raw nuts and remove the shell and brown inner covering. Melt a tablespoonful of good butter in an agateware pan, or pie plate. The nuts should just cover the bottom of the plate. Sprinkle with salt, and place in a moderate oven. Watch carefully, stirring the nuts from time to time, so that all of them will come in contact with the butter and salt. When lightly browned and crisped on the outside they are done. The nuts should be prepared as they are needed, as they soon spoil and soften if kept on hand.

Salted Almonds.—Prepared in the same way as salted peanuts, the almonds being first blanched by pouring boiling water over them, when the brown skins will easily slip off.

Nuts as Stuffing.—Many delicious deserts and confections are made now-a-days by taking dried fruits, removing the stones and filling the cavity with nut meats. One kind may be used alone, or two or three kinds can be chopped together.

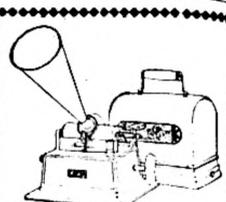
Nut Cake.—Half a cup of butter, three eggs, one cup of sugar, two cups of flour, two teaspoonfuls of baking powder, a few drops of almond or vanilla flavoring, and a cupful of chopped nuts, of any preferred variety. Add sufficient milk to make a rather stiff batter and bake in a moderately hot oven. Ice with plain, white icing, decorated with whole or chopped nuts.—Good House-keeping.

The *Delineator* gives the following recipe for the famous grape catsup of the ante-bellum Southern housekeepers:

"Wipe the grapes, stem them and just cover them with water in a kettle. When tender strain through a colander and measure. To each three pounds of pulp add a pound of brown sugar, a cupful of cider vinegar and half an ounce each of cloves, cinnamon, allspice, mace and salt. All the spices should be ground. Stir and boil until of the proper thickness. Then bottle and cover the corks with paraffine or sealing wax. Always use wooden spoons and agate or porcelain-lined kettles when cooking acid fruits."

A more ingenious time-saving apparatus for the kitchen was recently invented by a young architect who makes a special study of city basement. He had a blacksmith bend an iron band into an oblong hoop, and fastened hooks upon it at regular intervals. This was then suspended by wires above the kitchen table, and on it was hung every sort of small utensil, spoons, egg-beaters, measuring-cups, skimmers and the like.

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 Arrive Louisville. 11:30 a. m.; 7:10 p. m.; 8 p. m.

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CONDITION: With your application you must give the numbered coupon to your name and address, and with it 10 cents. Also you must give your name and address on a separate sheet of paper. You will receive free a complete package of Electric Shave Razor & a complete set of blades. The coupon is also good for a complete set of blades. Complete razor which beautifies the skin, prevents pimples, blotches and gives a clean, smooth, and healthy complexion. Why do this. Some firms spend thousands advertising to make you buy their product. If you wish a free Shoofield razor, don't delay. Approve the present & show our goods.

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Items of Interest.

NEWS THE WORLD OVER.

The papers said Lord Roberts was going to issue a proclamation declaring the war over on Oct. 11th, the anniversary of the beginning of the war, and go home to a big ovation for his victorious ending of the war. One came home from the Philippines, having done his duty as well as a man could, but the people of the United States gave him no ovation. He was not particularly proud of any victory over the Philippines. Still less has England any cause for boasting and ovations if she has succeeded in conquering a handful of Dutch farmers.

But so far, Lord Roberts has had the good sense not to issue a proclamation of peace. Instead, the news comes that Delaney is very troublesome, that 4,000 hours, with 23 guns, are near Lydenburg, that at one time the British were compelled to retire after three hours' fighting; that after three days' hard fighting DeWet's force was scattered. DeWet's force is given to scattering and coming together again. In course of time, they can catch the last Hoer and burn the last Hoer farm house, but they have not done it yet.

Wonders never cease. Here is the Congressionalist, which is a thorough-going Republican paper, speaking of the Congress having decreed the abolition of the content, the executive authorities should have obeyed the law and not attempted to circumvent it through a strained, unnatural interpretation of the law made by Attorney-General Griggs. Such executive defiance of the will of the people is anarchy in a very real form. The prohibitionists have never said anything more severe about the President than that. Some friends are more to be dreaded than open enemies.

Capt. G. W. Brande and Lieut. A. H. Perkins were tried by court-martial in the Philippines. The offense charged against them was torturing Filipino prisoners. Their guilt was proved and declared by the court-martial, and the only punishment inflicted upon them was a reprimand! What are the civilized nations coming to?

It seems strange to read in the papers that in an old settlement in Pennsylvania, Centre County, "is literally overrun with bears." A big black bear went into Kagle's Nest, took a drink and curled himself up for sleep. Two bears stopped on the railroad and took their own time to get out of the way of the train, while the engineer was compelled to slow down. The farmers are losing sheep and hogs, but yet few of the bears have been killed.

The Porto Rican are progressing, and bid fair to reach the exalted standard of politics in the near future. They have divided into two parties, one of which sides with the Democrats and the other with the Republicans. At Guayama these parties indulged in an up-to-date riot, four persons, one a man, being killed outright, and others wounded, according to report.

We are glad to know that some of the United States troops have actually left China, and others will certainly leave next week. Minister Conger has been relieved and China has sued for peace. The United States government is exactly right in not allowing itself to be used as a cat's paw for Germany. One could feel some sympathy for the Chinese if they would only fight like men against the invaders. A nation of that size of cowards who will not fight for independence deserve almost any fate.

The anthracite miners held a convention and decided to accept the 10 per cent. advance, provided the coal companies would promise it should continue until April and not be stopped after election. They asked that changes be made in the sliding scale in some mines. If the companies would not agree to these very reasonable demands, they were willing to arbitrate them. So far the companies have refused.

The Russian press is very severe upon Lord Roberts' proclamation annexing the Transvaal. The Russia declares that "the

British authorities in South Africa have now superadded to their acts of brigandage and robbery an insolent mockery of the victims and a further outrage on civilization and international law." The *Nouvelles* (French) says: "Lord Roberts' proclamation is morally the most revolting document ever issued."

The Chinese in San Francisco are building a temple at a cost of \$50,000. In it is to be shown an image of their god of war, three feet high, and covered with gold. This is a great advance upon any of their previous houses for idols.

While the yellow fever has been much worse in Havana than it was last year, Nicaragua has entirely escaped. However, a disease has been killing the rats in great numbers. The plague begins with the rats and then reaches the humans. But the hopeful feature is that this disease, whatever it is, has killed rats for quite a while, but has not touched men. The plague is swifter in reaching men.

According to Prof. George H. Mead, of Chicago, who has just returned from Hawaii, the natives are very rapidly progressing to the high standard of civilization of New York City and Philadelphia. They have organized political machines and have bosses after the most approved pattern, and are rapidly advancing in political corruption. What a blessed thing this progress is!

CHURCH NEWS
(Continued from 6th page.)

solives, which used to be thought an essential element of a noble character. For years they have rented an old mill house and worshipped in that. One of the best churches we ever had in England worshipped in a barn for 100 years.

Eld. C. C. Young held a meeting in the Loganport church, Louisiana, which closed with 14 additions to the fellowship of the church.

A meeting in the Deer Creek church, Bayou Macon Association, Louisiana, resulted in 18 additions to the fellowship of the church.

Thirty-one have been added to the fellowship of the Big Canoe church, Louisiana, 27 by experience and baptism. Pastor Brian was assisted by Bro. H. M. Garnett.

The Maverick church, Runnels county, Texas, has nearly doubled its membership since Bro. Bullock returned, resulting in 18 additions to the fellowship of the church.

Thirteen have been added to the fellowship of the Big Canoe church, Louisiana, 27 by experience and baptism. Pastor Brian was assisted by Bro. H. M. Garnett.

The Timpson church, Texas, was greatly revived in a two weeks' meeting which added 16 to its fellowship.

A meeting in the Concord church, Texas, closed with 15 additions to the fellowship of the church.

The Milligan church, Fla., has set apart Bro. E. L. Andrews as the full work of the Gospel ministry.

Elder J. P. Reynolds held a meeting in the South Fork church, near Waxahachie, Texas, which resulted in 14 additions to the fellowship of the church.

A seven days meeting in the Terrell church, Texas, closed with 12 professions of religion and 16 additions to the fellowship of the church.

The Lookhart church, S. C., has set apart its new house for the worship of God. Elder T. M. Bailey preached. The church was organized about four years ago and has now fifty members.

NOTICE TO OUR READERS.

We wish to call the attention of our readers to the fact that Dr. Blosser offers to send by mail to every sufferer a free sample of his valuable remedy for Catarrh, Bronchitis, Asthma, etc. Dr. Blosser is a reliable man and this offer shows his strong faith in his remedy. If you desire the free package write Dr. J. W. Blosser & Son, 115 Broad St., Atlanta, Ga.

We had a pleasant call from Bro. W. A. Boyd, who spent the summer in Franklin Association. In his travels he did good work for the RECORDER, and will continue to work for it in protracted meetings, etc. Bro. Boyd will be in the Seminary this year.

DR. MORRISON DENIES.

Louisville, Ky., Oct. 17, 1900.
The Rev. H. C. Morrison, D. D.,

MY DEAR BISHOP:—A good deal is being made of an alleged utterance of yours at the laying of the corner stone of the Fourth Avenue Methodist church in this city. The enclosed clipping is from the *Mexican Herald* of Sept. 30th:

Missionaries To Blame.

German Diplomat Confirms Methodist Bishop's Statements.

BERLIN, September 29.—Herr Von Brandt, former German minister to China, has an article in the *Deutsche Review* in which he asserts the missionaries caused the anti-foreign uprising by the insistence in seeking to gain political influence. He cites in support of his contention the recent declaration at Louisville, Ky., of a Bishop of the Methodist Episcopal church that the missionaries were responsible for the present troubles in China and ought to thank God for it.

Bishop Morrison's Prayer.

LOUISVILLE, September 29.—The statement referred to by Herr Von Brandt was made by Bishop H. C. Morrison of the M. E. church at the laying of the corner stone of the Fourth Avenue Methodist church in Louisville on August 16. Bishop Morrison said: "I thank God that Allen and Lambeth are over there and that the Methodists in this country are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the unrest in China to-day. I thank God that each and every one of you and all Methodists in this country are to blame. It is the itinerary of Methodism."

Kindly return the clipping with the statement whether or not you have been correctly reported. If not correctly reported, kindly tell me wherein you have been misrepresented.

An early reply will be greatly oblige. Fraternally yours,
T. T. KATON.

(Reply.)

MY DEAR DOCTOR KATON:—The much-published "Quotation" from my talk at the laying of the corner stone of the Fourth Avenue Methodist church of this city was taken out of its connection and made to mean what never entered my thought. This perversion has gone through the press to the world, and any amount of abuse has been heaped upon me through the press and from personal letters—some of the letters anonymous and exhaustive of the lowest billingsgate. One correspondent, after fully venting his vituperative force, closed by saying, "You are in line with one who went before you, who said, 'I come not to bring peace but a sword.'"

To all of this I have made, and shall make, no word of reply. The following is what I did say: "It is not strange that there is unrest in China. It is the result of half a century of faithful effort in pressing the truth upon darkness and superstition, until now the foundations are tottering, and hence the disquiet. It is but the coming of that kingdom 'which shall destroy all other kingdoms, and of whose dominion there shall be no end.'"

"I thank God for Allen and Lambeth and others who have labored there; and that the Methodists of this country have had part in this work and are in some sense responsible; and, with bowed head, I thank God if I have been in any small way responsible for this unrest. It is the spirit of the Gospel, and of the intimacy of our Methodism, to carry the truth to all nations."

That I "rejoiced at the fact of war and bloodshed" is too absurd and monstrous to mention, and is as false and foreign to my heart or thought as it was to the Master when he said,

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"I come not to bring peace but a sword." No one is so stupid as to think that he aimed to produce "war and bloodshed," even though the pushing forward of the truth would result in this. All know that this quest is ever the result where the kingdom of darkness is being overcome by the kingdom of light.

The intelligent audience present and hearing my words, received no false impression in regard to their meaning. Very truly yours,
H. C. MORRISON.
Louisville, Ky., Oct. 13, 1900.

PRESIDENT MULLINS, of the Southern Baptist Theological Seminary, entertained on Monday evening the faculty, trustees, students and their wives, the Baptist Ministers' Association, pastors and ex-pastors. Socially it was an occasion long to be remembered. The refreshments were beautifully served and highly appreciated. The number of students is larger than usual this season of the year, and they are arriving every day. Dr. Mullins is loved by all, and his success as President of the Seminary is assured.

DR. HOWARD G. BOW has removed to Louisville and located at 612 Fourth Avenue, over the Baptist Book Concern store. He is a skilled dentist, a full graduate of the Dental Department of Vanderbilt University; graduated in March, 1899, and was honored as president of his class, numbering more than 40. One year before graduation he stood a successful examination before the State Board of Kentucky, and was licensed to practice dentistry. He has handsome office rooms and is well equipped for his work. He is the son of Bro. J. G. Bow, our Corresponding Secretary.

THE MARKETS.

LIVE STOCK.
Report for week ending Oct. 13.

CATTLE.

Extra good export steers, 1,250 lbs. and up 11 00 25 10
Light shipping, 1,200 to 1,250 lbs. 4 00 25 75
Best butchers 5 00 25 00
Fair to good butchers 5 00 25 00
Common to medium butchers 5 00 25 25
Thin, rough steers, poor cows and cowboys 1 00 25 00
Good to extra oxen 5 00 25 40
Common to medium oxen 4 00 25 00
Feeders 3 25 25 00
Stockers 7 25 25 25
Sulls 5 00 25 25
Veal Calves 5 00 25 00
Milk cows—Choice 10 00 25 00
Fair to good 8 00 25 00

HOGS.

Choice packing and butchers, 225 to 300 lbs. 6 00 25 00
Fair to good packing, 150 to 200 lbs. 4 00 25 00
Good to extra light, 100 to 150 lbs. 4 00 25 00
Fat hogs, 125 to 150 lbs. 4 00 25 00
Fat hogs, 100 to 125 lbs. 3 25 25 00
Pigs, 50 to 100 lbs. 3 25 25 00
Sows, 150 to 200 lbs. 3 25 25 00

SHEEP AND LAMBS.

Good to extra shipping sheep 7 25 25 50
Fair to good 7 00 25 50
Common to medium 6 00 25 50
Sucks 5 00 25 50
Ships and scallawags, per head 5 00 25 75
Best butcher lambs 4 25 25 75
Fair to good butcher lambs 3 25 25 75

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SALES WITH COMPARISONS.

Following were the sales for the week and year to October 13, with comparisons:

Year	Week.	Year.
Year 1900	1,257	131,170
Year 1899	1,761	130,041
Year 1898	1,197	98,352
Year 1897	3,948	110,417

SALES.

1900.	1899.	1898.	
Total sale of new crop to date	176,968	125,118	72,613
Same new crop to date, original inspection	94,774	114,428	87,079

REJECTIONS.

1900.	1899.	1898.	
Rejections this week	221	675	621
Rejections Jan. 1 to date	55,177	48,317	65,128

BURLEY—1899 CROP.

Med.	Colony.
Trash, green or mixed 25¢ 4.50	4 50 25 50
Trash, sound	4 50 25 50
Common tugs	4 50 25 50
Medium tugs	4 50 25 50
Good tugs	7 50 25 50
Common leaf, short	7 50 25 50
Common leaf,	7 50 25 50
Medium leaf	8 00 25 50
Good leaf	10 00 25 50
Fine and selections 11 00 25 50	10 00 25 50

ONE of the best crops on the muck lands of Florida, when properly drained, is Irish potatoes. Sweet potatoes do well on lighter soil, and are a standard crop, always marketable, and are valuable for hogs if you have a surplus.

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Finest Tulips, assorted, per dozen	50c
Finest Crocus, assorted, per dozen	1.00
Finest Freesia, assorted, per dozen	1.00
Finest Chinese Sacred Lilies, each to six size	1.00
Palm	1.00

8 cents up to \$4.00 each, as to size.

Rose Huds., White, Pink or Yellow, per dozen	\$1.00
American Beauties, per dozen	\$1.00 to \$4.00
Carnations, fancy, per dozen	50c
Swiss Violets, Chrysanthemums and other flowers in their season	1.00

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