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Faith, Hope and Love, these three.

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Why have preachers quit preaching the vicarious atonement? Why is it that you can hear in the cities many sermons in orthodox pulpits in which nothing is said of men as sinners and of the blood of Christ? What wonder that conversions are becoming fewer?

It is said that when Gladstone was dying, whenever he was delirious for the last two days, his words, even his prayers, were spoken in French. It was thought that his nurse in his earliest childhood must have taught him French. For it is the earliest lessons which come back in death.

We heard an eloquent preacher say that men must have faith in Christ and add that our fellow-men could not bear to be mistrusted, but liked to be believed when they spoke. And he added no word to tell what is meant by saving faith in Christ, leaving the impression that it meant only having confidence in his veracity.

PRESIDENT HYDE, of Bowdoin College, addressed an inquiry to the Congregational churches of Maine as to how many young men between the ages of thirteen and twenty-one were members of those churches. He received answers from 162 churches which had in all 807 young men. In 89 churches there was not a single young man under 21. One hundred and forty-four of these young men were in ten churches in the cities and large towns. These facts are appalling.

We are very sorry to see such an utterance as this in a paper for which we have so much admiration as we have for the New York Christian Advocate: "The secret of the universal homage paid to the life and character of Jesus of Nazareth is not far to seek. It lies revealed in the word 'service.' One man may feel the attractiveness that inheres in His unstained purity. Another is drawn irresistibly by His gracious compassion. Another confesses to the magnetism of His self-forgetfulness. But we comprehend the fullness of His power to elicit the homage of men when we say that in every sense and in the completest degree He made Himself man's servant. In Him humanity's ideal life is perfectly realized, and, becoming the servant of all, He has become the Lord of all." No homage to the Lord is acceptable to Him which is not given to Him as the atoning Saviour who paid the penalty for sin and made it possible for God to pardon the sins of his people.

KAUTSKY ON THOMAS MUNZER AND THE ANABAPTISTS.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

Kautsky's estimate of Thomas Munzer is, on the whole, more favorable than my own. He is right in supposing that the influence of Nicholas Storch, the master weaver, who had worked in Bohemia and had come under the influence of the Taborite section of the Bohemian Brethren on Munzer was of fundamental moment. Kautsky points out the importance of Zwickau at the time of the Reformation as a cloth-making center. It appears that of the 1,000 houses that constituted the town, nearly one-half were occupied by those connected with this branch of industry. This accounts, in part, for the fact that Storch's influence was so great, and that Munzer, as pastor of one of the churches, should have prized so highly the support of Storch and the weavers, and have been so profoundly influenced by the millenarian enthusiasm of Storch. The proximity of Zwickau to the Saxon mines, whose workers had developed a rebellious and defiant spirit, and had reached a consciousness of wrongs endured and a determination to use every available means for righting them, accounts in part for the readiness with which the Zwickau weavers and their friends were stirred up to violent and revolutionary measures of religious reform.

We need not wonder that Munzer, an educated and enthusiastic mystic, should have been so profoundly influenced by the millenarian enthusiasm of Storch and his associates, when we remember that Carlstadt and Collarius of the University of Wittenberg were completely carried off their feet by a short visit of the prophets, and that even Melancthon was forced to confess that "strong spirits dwell in them," and was at a loss how to deal with them. Munzer, whose temperament and training strongly predisposed him toward this mode of thought, was for months in the midst of these influences. In his controversy with his brother pastor Egranus, a not very reputable Humanist, the welcome support of Storch and the weavers made him still more susceptible to their ideas. From 1521 onwards Munzer, because of his education and his ability as a popular leader, was the central figure among the millenarian enthusiasts.

I am disposed to agree with Kautsky in thinking that Munzer's importance as an organizer and a propagandist has been much overrated, and that the spirit of revolution based on New Testament ideas of justice and equality, and in many cases on communistic views supposed to be derived from the New Testament, were widely diffused among the peasantry and the artisan classes long before Munzer began his propaganda. But as a highly educated man, surpassingly eloquent, enthusiastic and courageous, he gave stability and direction to the movement in favor of the rights of the common man, and brought ruin to it at last by leading those who were contending in a good cause to expect miraculous divine interposition in their behalf. Most of the mediaeval communists (with the exception of the Taborites) had been opposed to revolutionary measures, as were the Swiss Anabaptists. Munzer's task was to awaken the militant spirit among the evangelical masses of communistic tendencies by proclaiming that God had made known to him his desire to have the oppressed masses take up arms for the destruction of the ungodly and for the establishment of a kingdom of righteousness. His attitude toward the "god-

less" is summed up in the sentence: "The godless have no right to live, except in so far as they are permitted to do so by the elect."

As pastor at Alstaedt, his preaching became more and more bitter against princes and priests, who combined to oppress and exploit the people. The following sentences will give an idea of the quality of his teaching and influence: "Ye cannot serve God and Mammon. Whoever taketh honors and goods into possession will be eternally lost to God at the last, as God declares in the 5th Psalm, that 'their heart is very wickedness.' For this shall the violent and sullen men be thrust from their seats. The government and authority of godless foolish men storm and rage against God and his Anointed.... (Some few are beginning to) put their people into the stocks; into the pillory, and to scourge and flog them, and, worse than all, to threaten all Christians, and to torture and ignominiously put to death their own people as well as strangers, so that, after all the troubles of the elect, God will neither be able nor willing to behold such misery any longer." He declared the persecuting and oppressive rulers to be the scourges with which God punishes the world in his wrath. He believed the time had come for God to use the righteous for the destruction of the ungodly and insisted that nothing was impossible with God. (Of course, his mistake was in misinterpreting the will of God and the method by which he would right wrong and bring about civil and religious liberty.

The peasants of Southern and Central Germany were preparing for revolt apart from the stimulus given by Munzer, and most of them were under far saner leadership. His relations to the Peasants' War are admirably set forth by Kautsky. He travelled widely for bringing his influence to bear upon the peasants of different parts of Germany and Switzerland and their friends, published many pamphlets, carried on a very extensive correspondence, and in general labored with consuming zeal for the success of the movement. Muhlhausen, a city of considerable importance, came completely under his control and that of his coadjutor, Henry Pfeiffer, and furnished a rallying-point for the millenarian aspect of the peasants' movement. Munzer was not responsible for a peasant uprising. It is probable that without his influence the oppressed people would soon have made another stroke for liberty. But he was certainly responsible for much of the fanatical violence of the peasants and for much of the slaughter that attended the suppression of the movement.

Kautsky justly vindicates Munzer from Melancthon's charge of cowardice, and on good grounds calls in question the latter's account of the battle of Frankenhansen, where Munzer and his host were overthrown. Yet he treats Melancthon with more contempt than he deserves. From a modern point of view, Melancthon can doubtless be convicted of misrepresentation, or even with downright falsification; but in the Reformation time few writers felt bound to tell the truth, the whole truth, and nothing but the truth, when they felt impelled to hold up their adversaries to contempt. It would be expecting too much of such a man as Melancthon, if we looked for an objective and impartial account of the conduct of a man who was held responsible for one of the most fearful and disastrous insurrections of the age. He could not have written impartially even if he had tried never so hard.

Kautsky correctly connects the peaceable Anabaptists of Switzerland with the peace-loving Waldenses that had long

carried on their work there, and has no doubt but that the rapidity with which the movement spread in Switzerland, Silesia, the Tyrol, Moravia, the Netherlands, etc., was due, in a large measure, to the fact that the old evangelical views, which he thinks to have been essentially communistic, had long had multitudes of adherents throughout those regions.

Kautsky gives by far the best account to be found in English of the communistic organization of the Moravian Anabaptists. It is based upon the excellent account of Loserth, and does not contain much supplementary matter; but as a communist the author writes *con amore* of this aspect of Anabaptist life. No body of Christians or others ever practiced a purer form of communism, or practiced it more consistently, than the Moravian Anabaptists. It was a community of ownership in the means of production and in consumption of goods as well. An Anabaptist martyr asked that his carpenter be given to his Magdalena, "provided the Brethren had no objection."

Kautsky contrasts the rigorous insistence of the Anabaptists on marital regularity and their utter abhorrence of all sorts of sexual irregularities with the far laxer teachings of Luther and the corresponding practices of his followers.

I have nowhere met with so spirited an apology for the Anabaptists in connection with the Munster Kingdom. His motive in presenting this aspect of the Anabaptist movement in its most favorable light is to be found in his own communistic sympathies. He is right in attributing the evils that he admits to the mystical enthusiasm of the leaders, and this to the trying circumstances in which the persecuted people found themselves.

This work is unique in its point of view, and is, on the whole, highly appreciative of the evangelical elements in the mediaeval sects and in the great Anabaptist movement. It deserves to be widely read among Baptists along with other works written from our own point of view. It may be remarked that in the English translation the Anabaptists are commonly called "Baptists."

THE discussions in the Boston Baptist Ministers' Conference on the best methods of promoting a revival of religion do not develop any striking unanimity of opinion. Brethren, how would it do for each pastor to call together the leading men of his church, at his own house, not at the church, and lay open his heart to them, and spend one or several evenings together in united prayer for God's blessing upon their church? Would not that be in closer accord with the New Testament spirit than many of the devices that have been suggested?

Some one may ask why suggest that such a meeting be held in the pastor's own house, rather than in the church parlors or vestry? Well, at the very best, there is something official and formal about a meeting held in the church. If a minister wants to have a heart-to-heart talk with eight or ten men, let him ask them to his own house, and he will find that there is an atmosphere of fraternity generated by a meeting in a home that cannot be imparted by meeting in any place given over to public use, and in which the spaces are too large for half a dozen men to touch elbows.—Watchman.

THIS face is made every day by its morning prayer, and by its morning look out of windows which open upon heaven.—Joseph Parker.

THE DEVIL.

BY THEODORE HARRIS, ESQ.

[Paper read by the writer before his Bible Class at the Chestnut-street Baptist Church, Philadelphia.]

The point on which some members of my class took issue with me was the personality of Satan. Perhaps I should not have been surprised by this, why should there not be differences in opinion about Satan as well as about others? And indeed there are.

Hesie, for instance, says of Satan that "he is an obliging and charming person." Ben Johnson said, "The devil is an ass." Clothed in more elegant language, our own Longfellow calls him "The son of mystery." adding—

"And since God suffers him to be, He, too, is God's minister. A laborer for some good. By us not understood."

Observes what differences there are in these opinions!—greater even than in my class. One says Satan is an obliging and charming person, another that he is an ass; and still another that he is God's minister, and is laboring for some good. But in all of these opinions please observe that Satan is a person. Milton and Dante, too, whom I have not referred because they are familiar to you—with them also Satan is a person.

But this was denied by some in my class, and the opinion urged that Satan was a principle—an evil principle. This raised the question, Is the devil a real person, or is he only an evil principle?

I would remark in the beginning, that much harm has been done by the false views of Satan with which the world has been deluged. Like the pendulum, which, from one extreme flies to the opposite, the extravagant descriptions of Satan, which have commonly obtained have brought about a corresponding belittling of him by many. And this, together with the grotesque pictures of him in the comic papers and on the stage, and the wretched jokes which thoughtless people make on him, have done much to infect the general disbelief in him. But Satan is not a thing of hoofs and tail, not a thing to laugh at, and not a being to despise.

There are few words weapons as strong as ridicule. Horace says (Milton's translation): "Joking decides great things; Stronger, and better, oft, than earnest can."

You may laugh a man out of almost anything. And you may drive a man until he becomes willing to almost anything. You see, it is a compliment to our superior knowledge that we know that Satan is a myth; and it is a compliment to our courage that we are brave enough to face him if he is not a myth. So, people with such notions, have a lordly way of Satan, who may affect to think we only made to frighten naughty children and supply a theme for writers of romance. But some there are who are not emulous of praise for knowing what they do not know; or boastful of a willingness to fight an enemy who, at all events, is not in sight. They know it is a myth, who, they affect to deny it. They are not seeking controversy, they simply wish to know the truth. To such as they this morning's lesson is devoted. Let us, then, divest ourselves of previous notions, and let us all this morning—the lame, the halt, the blind, in judgment or opinion—look through the spectacles of calm research, if possible to find the truth.

Did our Lord believe in a personal devil? Surely he knew, and certainly he seemed to say there was. Did he, then, mean what he said, or did he mean something else?

Blasphemous words are generally to be understood in their usual and most known signification, and in their general and popular use." Applying this rule to the statements of Jesus and the writers of the Bible, how can we doubt that they believed in the personality of Satan?

A hundred years ago the wisest man on earth could not have told of what those glittering orbs that float in space above us are composed. But now the high-school boy, taught to decompose their rays of light, reads in their separate colors, with unmistakable accuracy as in a book, the minerals and metals of which those were formed. And I understand that in so far as those stellar worlds have been examined, one by one, the stories told by them in glowing letters are much the same; and that in those distant worlds no mineral or metal has been found that is not also bedded in the world which we inhabit.

Made, then, in substance like our own, is it conceivable in all those myriad worlds the plowshare does not cut the sod, the hammer does not fall upon the anvil, the locomotive is not hissing through the forest, and the electric spark has lost, or never found, its voice?

Is it not a moral certainty that those worlds, formed of like substances as ours, are peopled by intelligences with more or less resemblance to ourselves? some groping in a darkness earth has long since waded through? some with attainments we may reach in centuries to come?

Is it impossible to think that none of these have sinned? (we know that we have sinned)—that some are disembodied spirits (if indeed they ever were embodied), and like us, disinclined to goodness? And with such spirits, hostile to God, and disinclined to him, as we know ourselves to be, is it not of all things reasonable, that they should have, as men on earth have always had, leaders, or princes, or potentates, whom they acknowledge and obey? If these are reasonable conclusions (and I think they are), do we not then

stand—even within the range of our own feeble understanding, and that, too, without Bible or a Christ, that what Jesus taught—an entity, a person variously described and variously named, but commonly called Satan, or the devil, is at least a probability?

To disbelieve in him because we have not seen him, or not made him out, is unmake-believe. We have not seen the Christ, we have not seen the Holy Ghost. Indeed, to disbelieve in Satan proves rather his existence; for what else would he have us do than disbelieve in him if he really does exist? And there may be a serious question as to the comic papers which present him as a laughing stock. Who is the real writer of those papers; Satan, or the men whose names appear upon their titles-pages?

Perhaps there are few facts which further go to prove there is a devil than this, that men are led to think there is no devil. For whence could such belief arise in face of all the Bible teachings and of men's belief in all ages past, unless there were a devil to create it? Only persuade the little lamb that the story of the wolf is fabulous, and that there really is no wolf that eats up lambs, and the little lamb becomes an easy prey.

Some writer wisely says that instinct and intuition are among our strongest tests of truth; and that it is scientifically sure that when an instinct is discovered, from its existence we may infer its correlate. And he illustrates his proposition by adding: "If ever there can be found a fin, there must be, or there must have been, a match for it in water." May we not add, wherever there is found a fear of Satan, there must be, or there must have been, a Satan? And where is the nation, race or tribe of men that is without such a being, but also, a positive belief in him? Some people doubt the existence of God. And if you required me to show you God I could not do it; but I think that I could show you some of the works of God, and perhaps the prophecies of Satan. And still, I think it is not that people disbelieve in Satan, but rather that they do not quite believe in him. But there is a wide difference between disbelieving and not believing. You tell me, for instance, that some one has improved the telescope that railroad trains may now be seen in motion in the moon. That is a heavy draft on my credulity. I do not believe it. Still, as it is just possible it may be true, I do not disbelieve it. But, you tell me that the earth is preposterous. Not only do I not believe it, I disbelieve it. So, too, people do not disbelieve in Satan; the most they do is, they do not quite believe in him.

Some people can believe nothing that they cannot see or understand. And you remember that Jesus said, "I will be with you, and will cause Thomas to accept of the story of the resurrection until he saw the Lord himself. And without the seeing, Thomas never would have believed that story to his dying day. And there are lots of Thomases in this world yet. Taking his pipe from his mouth, a Cossack Chief once said to a traveler: "You have been in many countries, you have seen much; what must know a great deal. Tell me. Some say the world is round; what do you think?" "I think it is," replied the traveler. "Then tell me why you think so?" "What are your reasons?" "Well, first, because I have been all around it, and I do not see any end; I forget his name, but I have been in Virginia, in the colored race who, in spite of science, still insists that it is the sun that goes around the world, and not the world that goes around the sun—and he will prove it to you. And I think I do not hazard much in saying that for every water, where there is a land, there is a devil. I can find you forty-nine or fifty who will say the world cannot be round, and people living all around it; because if so, while the people on one side are all heads down, and the people on the other side are all heads up, and the people in between are all heads down. And granting they can all stick on by what you call the law of gravitation, they still would be uncomfortable and start scrambling up upon the upper side. And they will prove their proposition by an apple or an orange and two flies. To tell some men the world is round, and to tell some other men there is a devil, is a dose too strong for their credulity. They may not throw it up, but their mental stomachs cannot quite digest it. With minds like that of Thomas, they hover on the borderland of non-belief and disbelief, and they are the devils of the world. And strong intelligence convinces them there is a something which lures men on to wrong, and drags them step by step from woe to woe until there is no evil that they have not drunk, no depth of crime they have not forded. Theft, murder, incest, they are the principles of the world on hearts and ruined homes—all these are but fresh baits and new incentives in their onward course of ruin. And all this, we are told, is not because there is a devil, but because there is no devil—only an evil principle abroad upon the earth.

What is this an evil, evil or good? The world is full of principles, how do they arise? What more can a principle be than an idea—developed? What more than a belief that this or that thing is the thing to do in any given case? How can a principle take the roles of a deity, and beget a devil, and beget a nation? It is a principle of physics that while all things else contract by cold, water expands. Has it not always done so? Will it not always do so? Then how can a principle conform to every phase of human life and tempt it as we know Satan, or something does? What is a

principle? The Century Dictionary defines principle as "a truth which is evident and general. A truth comprehending many subordinate truths; a law on which other laws are founded and from which others are derived." Aristotle defines it as "a true proposition having credit of itself and needing no other proof." It says, "In the last part of the word, the notions of any science are called principles." Century again: "That which is accepted as a law of action or rule of conduct; one of the fundamental doctrines or tenets of a system; a right rule of conduct." Macaulay, writing of James Besant, says: "The party whose principles afforded him no guarantee would be attacked to him by interest." Emerson says: "The man of principle who takes the right step uniformly, disdaining consequences, does not yield, in my imagination, to any man."

These quotations, taken at random from among the best writers, are sufficient to show the meaning of the word principle in the classics; and, in common use we find the meaning is the same. For, we speak of the principles of morality, the principles of mathematics. We speak of the principles of the Stoics and the Epicureans, meaning their religious beliefs. We say that the principles of law are but an outline and equity remain. It is a principle of the Constitution of the United States that all men are born free and equal. And it is a principle of all constitutional government that the peasant and the prince stand alike before the law. The so-called Golden Rule is but an outgrowth of an acknowledged principle of right. But the Sermon on the Mount involves a principle which must have been conceived elsewhere, since it never could have found a passage on earth.

In an of these definitions and uses of it we are led to find that principles think, or plan, or execute? But the Bible ascribes all of these powers—the power to think, the power to plan and the power to execute—to Satan. Where, then, is the identity? "Where even a resemblance?"

Does an evil principle but a thought developed? And will you please observe the process of development? You have a thought—an idea, if you prefer to call it—that a certain thing is wrong. This is your thought. Is it correct or incorrect? Just now you are not prepared to say, "I do not know, but you turn it over to your mind. You examine it in all its bearings. If incorrect, it is rejected. If found correct, it is adopted. When it is adopted, it becomes a principle. That is a rule by which all acts of that particular kind are measured and passed upon.

When we are in a way that all of what we now recognize as principles of justice have come into being? First, the thought; second, the thought examined; third, the thought adopted? When thus these thoughts have become principles, are they of themselves active? No, they can only be active. The bullet in the air does not run unless there is a power behind it to propel it. The axe will never fall a tree unless there is a power behind to swing it. So with the principles of justice. The thief may steal and the assassin kill and forever go unpunished, though the principle of law be in the hearts of men, unless there is a power to execute those principles. There must be a force behind the bullet, an arm behind the axe and a power to execute the law.

When here we arrest a man on suspicion for a crime committed, elsewhere we stand before a crime committed, and the color of his eyes, etc.—to see if he tallies with the description sent. If he does not tally, we discharge him. The charge here made against Satan is that he is an evil principle. Evil, I admit; but the indictment is defective. On that point, I do not see how Satan can be guilty, and the case should be dismissed. An evil principle does not tally with the descriptions of Satan in the Bible.

You employed a carpenter to do some work for you. How did he do it? With a saw, a plane and hammer. How did he employ the principles of law applicable to your case and won it. Could the carpenter's tools have done the work without the carpenter? Could the lawyer's principles have won your case without the lawyer? What, then, is the difference between the lawyer's principles and the carpenter's tools? Principles and tools, are they not alike?—Active only in the hands of those who know how to use them?

Then what becomes of the opinion that a principle tempts? How can the inert saw or the inactive principle tempt? How can either, of itself, do anything? Oh, but the saw will tempt. Yes, in the hands of the man who uses the principle will tempt—in the hands of one who knows how to tempt. But must there not be some one behind the saw and some one behind the principle before either can do anything at all?

Almost those persuaded me to be a Christian, I think it because of my new principle of the new religion that Agrippa was thus almost persuaded? Why, that new religion had been in the world for years and Agrippa, as a man of general information, may have known as much about it as Paul himself. Was it a principle, or the principles of the new religion, that thus added and disturbed the equilibrium of the king?—Was it that? Or was it because Paul, the preacher, skillfully arrayed his principles; and Paul, the artist, played upon the keyboard of a human conscience and aroused it? Will principles, good principles, alone do anything? Can a principle tempt a man to sin? Yes, quite as much as good principles can draw men into the straight and narrow paths of holiness.

Some writer has said "Principles and properties exert themselves blindly." That is all that I could say for the position I am trying to maintain, but it is too much for me to

claim. It is too much for truth. Principles and properties do not exert themselves blindly; they do not exert themselves at all. Fancy a stone, a property, rolling itself along a level street, or a principle of geometry inventing new figures, without a force behind the stone or a mind behind the figures. One might just as well imagine that the government of a nation acting a little blindly in China, or of being trifle tired of their efforts in the Philippines, if indeed a principle can exert itself at all.

But I am speaking to those who both revere and accept the Bible as from God. As to the question, Is the devil a person or principle, observation and common sense may teach us much, but the real source of knowledge is the Bible. That angels sinned and fell, is as plainly taught in Scripture as is any other fact. In the second chapter of his Second Epistle, Peter assumes this to be beyond dispute, and in verses 4 and 6 bases on it both an argument and warning thus: "For if God spared not the angels that sinned, but cast them down to hell, . . . and spared not the old world, but saved Noah," etc., etc.

And that verse positively affirms it thus: "For the angels kept not their first estate but left their own habitation which was reserved in everlasting chains . . . to the judgment of the Great Day." If angels have sinned and fallen, is it difficult to imagine that one among those fallen angels is a chief?

SATAN HIMSELF.

But look at the passages where Satan himself is mentioned. In the 11th chapter of Luke, our Lord had been casting out devils, and Luke says (verses 14, 15): "The people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils." Here, then, we find the misapprehension. Then our Lord points out the absurdity of the opinion that he was casting out devils "through Beelzebub, the chief of devils." "Every kingdom," he says, "divided against itself is brought to desolation; and a house divided against a house falleth." That is good business sense. Every business man understands that.

Then our Lord goes on: "If Satan also be divided against himself, how shall his kingdom stand? Because you say that I cast out devils through Beelzebub?"

"Now does all of this seem to teach that Satan is a person, or that he is an evil principle? But for the purpose of seeing how it would sound, and what sense it would make, let us try the experiment of substituting the words 'evil principle' for 'person' in this passage where Satan or Beelzebub appear. "The people wondered. But some of them said he casteth out devils through the Evil Principle, the chief of the devils. . . . Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If the Evil Principle is divided against himself (himself!—Evil Principle masculine!), how shall his (masculine again) kingdom stand? Because you say that I cast out devils through the Evil Principle. And if I by the evil principle cast out devil, by whom do your sons cast them out?" Does that strike you as a fair rendering of the passage? Not to think of greater reasons does not the gender alone preclude it?

I open to Eph. 2:2 and read, "Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air." Show if Paul had stopped there, there might have been a possibility of argument—although Paul seems not to be given to rhetorical figures just now—that Paul used the phrase, Prince of the Power of the Air, as a figure of speech, meaning an evil principle. "According to the Prince of the Power of the Air, the spirit that now worketh in the children of disobedience."

How carefully we read the Bible, all of us. Surely no one who has thought that Satan was only an evil principle ever could have read it in this language that could not be plainer. Paul says that the prince of the power of the air is a spirit. Can an evil principle, can any principle, be a spirit?

In the solitudes of Patmos, John, the last of the apostles, writes: "I saw an angel come down from heaven having the key of the bottomless pit, and a great chain was in his hand. And he laid hold on the dragon, that old serpent which is the devil and satan;" (both names given so there could be no doubt about the person meant); "and bound him one thousand years . . . that he should deceive the nations no more until the thousand years should be fulfilled."

We do understand how principles may be disregarded and rejected; but is there any sense or meaning in the idea of a principle being laid hold of, and chained and bound? That which is to be chained and bound—must it not be something which is entirely different from a principle?

Rev. 13:9: "And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world." I ask attention to the words "That old serpent called the Devil and Satan, which deceiveth the whole world." Here is an active power, a power in action, an intelligent power. It deceives. What is it to deceive? Is it not to mislead, to lead astray? In religion, and indeed everywhere else, is it not to make the false appear to be the true? Does not that require thought, skill and effort? And—to deceive the whole world, though it is a great effort, is it not to deceive the various minds that are to be deceived? Are principles to be endowed with attributes like these? One of Descartes so-called unassailable propositions is, "I think; therefore I am a person." The Satan of the Bible thinks in action, a prisoner in Rome, writing to the church at Ephesus that he had

founded, and keenly alive to its danger, earnestly exhorts the brethren as follows: "Put on the whole armor of God that you may be able to stand against the wiles of the devil." Did he mean the wiles of an evil principle? Are principles addicted to wiles? He said: "In the parable of the tares, our Lord said it was an enemy that sowed them, and that that enemy was the devil. Did our Lord know? Do we not know from sad experience that that enemy is still sowing tares? He is the tempter, and he put it into the hearts of Ananias and Sapphira to lie to the Holy Ghost. Here he did something. He put it into the hearts of Ananias and Sapphira. Then he did it. Can you say he of a principle? Whatever else the Scriptures are, they are not ungrammatical. Again, "The devil taketh the word out of their hearts lest they should believe and be saved." Here the devil takes. In the other case he puts. Can a principle do either? "Some shall depart from the faith giving heed to seducing spirits and the doctrines of devils." Doctrines are teachings. Teachings must have a teacher. Can principles engage in teaching?

"Devils came out of many crying out, Thou art the Christ, the Son of the Holy Ghost." Here the devil speaks. "For this purpose the Son of God was manifested that he might destroy the works of the devil." Among his works was this: A poor woman was afflicted for eighteen years. "A daughter of Abraham," our Lord said, "whom Satan hath bound, thou shalt be freed, that committeth sin in to the devil, for the devil slinneth from the beginning." Is the devil a principle? Who ever heard of a principle committing sin?

All of these you recognize as Bible statements. Could words be plainer? Why do we believe in the Holy Ghost? Because the Scriptures everywhere refer to him as a person. But do they not quite as much refer to Satan as a person? Why, then, do we accept the personality of the one and not the personality of the other? One reason is this: Satan is a butler for kings and princes. Our Lord once said: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come." That, then, is one reason. Satan may be laughed at; but who dares make jokes upon the Holy Ghost?

There is a mystery about the Trinity we cannot fathom. Still no Christian doubts the deities of the Trinity. Why? Simply because the Bible teaches it. But how much easier to accept the teaching of a fallen spirit which the Bible also teaches, and which presents no difficulty to our understanding.

My friends, the non-belief in Satan is fraught with danger—danger to the individual, danger to the world. It is the thin edge of the wedge which, if driven onward, may some time split the social log, and in the cleavage may be found the splinters of anarchy. For, if no devil, then no future punishment; perhaps no future. With this belief restraints are loosed and free rein given to crime. For what has the criminal to fear when the devil is not? He has the social log, and when a pinch of morphia or an ounce of lead will place him beyond the reach of justice here.

I could not sanction the wicked theory that any means are justifiable to secure desired ends, and so I would not teach a child there is a devil if there is not one. I John 8:44: He came once declared in view of the blood and crime in which France had sunk herself. "If there is no God we must invent one." I dare say, if ever heaven could smile upon a falsehood, man's effort to create a devil, if there is none, would meet with its approval.

But, the man who undertakes to prove there is no devil has not even begun. He has the literature of all nations, the proverbs of the ages, the instincts of the soul and all of the forebodings which have followed man from the closed gates of Eden to the present time.

To prove there is no devil, he has all of this to meet if he rejects the Bible. He must invent a form of human life where temptation is, and yet no tempter; a frozen region without cold; a heated atmosphere without a fire or sun—in a word, an effect without a cause, and a cause without effect. If you tell me that the cause of all the evil in the world is the tears that darken earth, is but a principle, I cannot understand it. I cannot see how a mere principle can do all this. But, on the other hand, tell me there is a devil who, hostile to all goodness, with a worse than Machiavellian malevolence, defies my God and curses man, and though I still cannot see why our God permits it, since I see the wrecks of human life on every shore and sand-bar, in every broken truth, in every duty unfulfilled, in every jail and penitentiary—while still I cannot understand it—I know that it exists. For the truth, though sad and terrible, shines forth through every crack and broken shutter of the wretched lives around me.

In the Greek mythology the ring of Gyges rendered him invisible, and he could move among his subjects and hear all they said about him. But the ring of Satan has a subtler power. He reads the secrets of our hearts and points his arrows of scorn with them. The Man of Nazareth dulled the magic of that ring; the Christ destroyed it, and since Golgotha, the invisible, is plain in sight and you can see it.

If there is a God, there is a devil. Of this I am persuaded. But if there is a devil, there is also a Christ. And every man that held his cross to his chest and every band of death damp gathered on his fainting brow, and every thought and every pang that floated out from Calvary's strange spectacle upon the silent air, pulled out a poison fang from him who, with vindictive hate, pursues us day by day, and who, with unceasing menace, once dared assault the virtues of the Christ himself.

THE PASTOR AND EVANGELISM.

BY REV. M. D. JEFFRIES.

The ideal with every thoughtful Christian worker is that there should be souls saved and added to the church from week to week, as well as during special seasons of revival effort. If this condition is to prevail, the pastor must lead in it. In order that he may have such a state of affairs, several things will be found necessary.

1. Soul-saving must stand prominently to the front in his work. Bro. W. R. L. Smith uttered an important truth when he said to the church, on taking charge in Richmond, "The church that is not in the soul-saving business is a dead church, whatever else it may be or have." It is easy and pleasant for the pastor to prepare sermons for the edification and entertainment of his people, to conduct the worship in such a way that the people will be glad to be there, yet in such a way that no one ever thinks of or expects a soul to be saved. It is very easy, too, for some of us to push along with our church building enterprises and other material interests until they stand out so prominently that evangelism is left in the back-ground. The church may even magnify the mission branch of evangelism and neglect the home branch, or vice versa. If the church is to see souls saved from week to week in connection with the regular work, or, better said, if soul-saving is to be a part of the regular work of the church, then evangelism is to be made prominent by pastor and people, in song and prayer and Bible reading and preaching. Personal work in soul-saving and earnest inquiry after the unsaved must characterize the pastoral visitations. Such a pastor will see the fruit ripen and gathered month by month.

2. The pastor must have time for such work. The twelve were wise and Spirit-guided when they directed the church at Jerusalem to choose twelve suitable men to look after "this business" that they might give themselves to "prayer and the ministry of the Word." It is certainly Scriptural for the pastor to have the oversight of the collections, as Paul had in Macedonia and Achaia, but if he must devote all his time and thought to such work evangelism must suffer in his field. Again, if the pastor must devote every blessed hour to pastoral visiting, just for the sake of visiting, that the Joneses may not feel neglected and the Smiths may be induced to come to church as often as the pastor comes to see them, then there will be little chance for the pastor to do that personal work with the unsaved that will lead them to accept the Lord's gracious offer. Understand, I believe in pastoral visiting, systematically and regularly, but not just simply "to see the wheels go round." Pastoral evangelism takes time and lots of it; fishing generally takes time and much patience and it is oftener done with single hook and line than with trot-line or net.

3. The pastor who is constantly yearning and praying for the salvation of souls, as earnestly at other times as during the meeting, will see them saved from week to week. The trouble is we generally give two weeks to expecting the salvation of souls and fifty weeks to expecting other things.

4. The pastor must have the help and sympathy of his church if souls are to be saved. Imagine a church with one hundred godly members quietly, prayerfully and earnestly co-operating with a pastor who has the salvation of souls constantly on his heart, and you can easily imagine a church with a hundred souls saved each year, aside from those saved in special meetings.

I am persuaded that most pastors need to give more attention to evangelism in their regular work.

THE PREACHING FOR THE TIMES.

The sermon was over. The pastor was greeting friends and strangers. Among them was an elderly lady of rare intelligence and known as a most devoted member of her church. "You look sad this evening, my sister," said the pastor. "I am sad," said the good woman. "Your sermon has pained me." "Yes, it is a

sad subject," said the pastor. The sermon was on the unity of guilt, based on the text, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." "Must I be lost," said the lady, "for the guilt of only one sin?" The sadness of her face showed plainly that she missed the meaning of the end of the Gospel, that salvation is from sin and through Christ.

The incident awakens the inquiry as to whether the times through which we are now passing are not slack of that preaching which brings conviction of sin and which shows the necessity of the death of Christ. Certain it is that of horatory preaching we have an abundance. People are exhorted continually from the pulpit, in the prayer-meetings, in the Sunday-school, by the wayside. Popular lecturing on current events is common in many of our pulpits. But that preaching which edifies the saint and brings the sinner to a sense of his helplessness without Christ and ultimately to penitence, is sadly lacking in many of the influential pulpits of the land. Prevalent lack of knowledge on the doctrines of religion indicate it. Lack of conviction and an impoverished public conscience prove it. The Gospel is the power of God unto salvation. He has promised to bless the preaching of His truth. The ages gone show that He does bless His truth. That truth is adjusted to those needs and weaknesses which belong to the human heart.

It was noticeable that at the several associations in Indiana during the present summer it was the doctrinal sermon that awakened the most general interest, aroused discussion and fed the saints. It is the unfolding of the doctrines of the Word that shakes the sinner's heart, shows him his condition and leads him to Christ. Thousands are urged to flee from the wrath to come who have no conception as to what that wrath is; as many are urged to believe in Jesus without knowing that evangelical belief is of what sort of a Jesus is before them. The value of faith is ever determined by the object in which it is fixed. Every man believes in God, some sort of God, but how different the views of men as to this fundamental fact of faith. A man's notion of God determines his whole life and shapes his eternal destiny. Then it is important that we should have accurate knowledge of the God who has revealed Himself to us through Christ in Scriptures. The preaching for the times, needed by the people, edifying to the saints, bringing sinners to penitence and hope and the consciousness of the power of the Holy Spirit to the preacher is that which arraigns the sin of the human heart, face to face in judgment before God as revealed in Jesus Christ and points souls to the cross as the only way of reconciliation.—Baptist Outlook.

THE FIRE AND THE HAMMER.

BY REV. S. E. WISHARD, D.D.

Such is the Word of God when the Holy Spirit uses it upon the human heart. Under another figure, it is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is the mighty instrument which the Holy Spirit has used in the transformation of this world. All the changes in the individual life, all the uplifts of nations and peoples have been wrought by the power of the Word of God. No other instrument can take the place of this mighty agency. "Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Why should we turn to the feeble instrumentalities of our own invention, when God has put in our hands the hammer of his truth? It has smitten to death all the vain philosophies, the lusts and idolatries of the world. It has dragged from their concealments all the deceptions of the human heart, reduced them to powder and dust and scattered them to the winds.

The Word of God has power, in the hands of the Spirit which gave it, to enlighten the ignorance of the mind. The

God of this world has blinded the minds of them that believe not, and hung the pall of ignorance over all the heathen world; so that men have changed the truth of God into a lie. "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man."

The same Word that is able to enlighten is able to instruct, to lead us on, step by step, out of the mental and moral darkness that has enshrouded us. For we need instruction as much as illumination—"line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." It is all found here in this treasury of truth. What is to be known of God, of ourselves, of sin, of redemption, of service, of glory, of the eternal future and its preparatory present—all this is here made known to us.

With its light and instruction, this Word of God is able to convict men. They may hide for a little season, may try to run away from the truth, as did the first sinner. But it is able to overtake the fugitive and arraign him at the bar of his own conscience. It is able to thrust him through, wound him unto death. Three thousand souls were slain by the truth on the day of Pentecost, when Peter wielded the sword of the Spirit. It was not the power of Peter's oratory that wrought the glorious victory, but the keen edge of the truth, when he showed them from the Scriptures that they had slain their long-expected Messiah. Their bitter prejudices vanished, their obdurate hearts were broken under the hammer of God's Word, and they turned for healing to him whom they had crucified. For God's truth not only convicts, but converts. It has regenerating power; it is the instrument of regeneration. By it we are "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth forever." The Apostle James declares that "With his own will begat he us with the Word of truth." Here the new life begins, the life of Christ within us, who was himself the Incarnated Word.

Every true work of grace is wrought by the truth of God, used by the Holy Spirit. Genuine revivals of religion, that are not gotten up, but come down, are the result of preaching the truth in demonstration of the Spirit and of power. All human machinery is futile, is incapable of making one hair white or black. "Power belongeth unto God," and he makes it manifest through his Word. "The law of the Lord is perfect, converting the soul." And when the work of regeneration is accomplished, this truth is able to feed and nourish the new-born soul. We turn to this Word for sustenance, desiring the sincere milk of the Word. The child of God turns to this source of help and strength as certainly as the opening flower to the sun. We cannot feed on feelings, emotions, excitements, frames of mind. These are passing incidents, coming and going, but not spiritual nourishment. Said the old prophet, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."

This Word of God has also keeping power. The strong Christian is the kept Christian—strong in the strength which God supplies. He stands fast in the new life, kept unspotted from the world; because he can say, "Thy word have I hid in my heart that I sin not against thee." The declaration of God is that because "The law of his God is in his heart, none of his steps shall slide." He stands on the promises; he walks in faith, and therefore walks securely. When all Christian hearts learn the lesson of the power of God's Word, and go to it continually for strength and sustaining power, a new era will dawn in church life. Many who are feeble will become strong in the Lord and in the power of his might. This is the truth that we are giving out in our Gospel tent to many who have not known it, except in corrupted and perverted forms. It is the fire and hammer with which all false religions are yet to be destroyed, and Christ's kingdom established in all the earth.—Herald and Presbyterian.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 4.

THE UNJUST STEWARD.

Luke 16:1-18.

Motto Text.—"Ye cannot serve God and mammon."—Luke 16:13.

"There was a certain rich man, which had a steward."—A great nobleman living in the capital who had entrusted his estates to a steward. Such stewards enjoyed very large powers, and when their lords were long absent were apt to forget that they were only stewards, and spend the income from the estates in high living. The lesson that we are only God's stewards, and that we are responsible to him for the right use of time, talent, opportunity, money, etc., cannot be too often impressed upon us.

"And the same was accused unto him that he had wasted his goods."—He had lived extravagantly, he had not hoarded his lord's money. We waste God's goods when we use our talents and our time for selfish ends instead of for his glory.

Verse 2.—Evidently the accusation was true, for the lord does not ask his steward to disapprove it. He asks how it is that a man to whom he had shown such favor should treat him so badly, expresses his resolve to dismiss him from his stewardship, and bids him make out a schedule of the estates to be given to his successor in office. There is no place for hope that repentance and acknowledgment may win him continuance; he is dismissed. Thus death calls for an account for our stewardship.

"Then the steward said within himself, What shall I do?"—He ought to have thought of the day of reckoning, when he was squandering his master's money. How many of us forget in the cares and pleasures of this life the Judgment Day which is surely coming, and for which we are not prepared? "I cannot dig; to beg I am ashamed."—His life of luxury had not filled him with the muscles necessary for hard labor. Begging was justly considered disgraceful for the abled bodied. One of the worst things in this day is the great number of those who have so little self-respect as to write begging letters to those who are known to be wealthy and generous. He thought the matter over very anxiously, and at last hit upon a shrewd device which gave promise of providing him with a home and support when his stewardship was taken from him.

"So he called every one of his lord's debtors unto him."—Calling them separately and secretly of course, for his fine plan would have come to nought. These debtors were the merchants and traders who received the produce of the estates from the steward gave a note for the amount received, and paid when they had sold. These notes were to be turned over to the new steward. The first debtor had received an hundred measures, or baths of olive oil. A bath contained about sixty pints, and the value of fifty would be between two and three thousand dollars, a large amount when we consider the purchasing power of money in those days.

"Take thy bill and sit down quickly and write fifty."—The

bill was the note given to the steward. He was to write quickly lest some one should come in and the transaction become public. As the man was still in office, his lord would be bound by his action, and could not recover from the debtor any more than the fifty measures which the note acknowledged.

"Then said he to another, And how much owest thou? And he said, A hundred measures of wheat."—The measure here is the homer which contained about eleven bushels. This debt was less than the other. The steward deducted one-fifth of this instead of one-half. He knew the man with whom he was dealing, and this man would be as grateful for a smaller gift as the first for a larger.

"And the lord commended the unjust steward because he had done wisely."—He did not commend his injustice, nor did he remove the penalty of the man's guilt. But the steward had done the wisest possible thing in the circumstances to secure his own future. When our Lord bids us to be as wise as serpents and as harmless as doves, he does not bid us to be as deadly and treacherous as the one, nor as foolish as the other.

"The children of this world are in their generation wiser than the children of light."—Rather in reference to their own generation or in the affairs of this world. We are all God's stewards, and he has summoned us to give an account at death. Are we doing the very wisest thing possible to be ready for the hereafter beyond death?

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness."—Mammon means money. "Take any coin out of your pocket and make it tell its history, the hands it has been in and the things it has paid for, and you would be inclined to fling it away as contaminated and filthy. Oppression, greed and fraud serve you every day. Whether you will or not you are made partakers of other men's sins. You may be thankful if your hands are not soiled by any stain that you have willingly incurred; but even so you must ask, What compensation can I make for the unrighteousness which cleaves to mammon? how am I to use it now, seeing that I have it?"—Dods.

"That when ye fail, they may receive you into everlasting habitations."—When you die is meant. "Do we not already see on the earth the poor Christian, who is assisted by a humane, but, in a religious point of view, defective man, by his prayers, by the overflowing of his gratitude, and the edification which he affords him, requiting his benefactor infinitely more and better than he receives from him?"—Godet. By receiving it is not meant that they introduce their benefactors into heaven, but only that they give them a glad welcome. Faith and forgiveness of sins introduces them to heaven, and these were supposed in our Lord's hearers, for he was speaking to his disciples.

"He that is faithful in that which is least, is faithful also in much."—Money is the least of things as God sees it; therefore it is a good thing with which to test faithfulness. He who does not use the money entrusted to him as a faithful steward should, cannot be trusted with the real riches of the Spirit's kingdom. Money is never our own, always God's; the true riches are the great virtues and graces which become a part of our own character.

"Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise en masse to sing its praises. There's nothing like it in the world to purify the blood.



God will submit to no partnership, he alone must be Lord of our whole heart, and mind, and soul, and strength. Which one are you really serving, not with your lips on Sunday, but in your daily life, God or Mammon?

WEST UNION ASSOCIATION

Convened with Wickliffe church on the 17th inst. Eld. T. M. McGee, who has served as moderator for eight years, was chosen to preside by acclamation. This is a well-deserved compliment. Eld. J. R. Stewart was chosen clerk by unanimous vote.

Editor J. N. Hall, pastor of the Wickliffe church, was present, and to him, his church and the community, the messengers and visitors return thanks for a most pleasant sojourn and most excellent entertainment during the three days of the association. Bro. Hall has a large place in the hearts of the church and community.

Secretary Bow was on hand, and his welcome was most cordial. He is assailed of the earnest and liberal co-operation of West Kentucky in the great work to which God and his brethren have called him.

The introductory sermon, by Rev. T. B. Rouse, made a profound impression. His subject was the "Resurrection." He has promised to represent the interest of the RECORDER and Baptist Book Concern at the Graves County Association. The Secretary has kindly promised to report the proceedings of the meeting for the WESTERN RECORDER.

The missionary sermon on Wednesday night by Pastor Hailey, of Clinton, and the missionary speech by Dr. Bow made a great impression on the large congregation.

President Robinson, of Blandville College, was on hand and ably presented the claims of the young institution over which he has the honor to preside.

The association was well attended, and in many respects it is one of the best district associations I have attended this year. Bro. R. W. Mahan, of Clinton, was present and contributed much to the general interest of the meeting.

Your scribe enjoyed the hospitality of the Elliot Hotel, one of the best hotels in West Kentucky. Also of Bro. and Sister Jesse Dunn. President J. C. C. Dunford, of Clinton College, was on hand. Clinton College is to be congratulated on securing him as President. He is an A.B. of Wake Forest. He reports already 130 students. The faculty consists of twelve able professors. The Board of Trustees have recently added a fine physical and chemical apparatus, and valuable additions have been made to the excellent library. Pastor I. A. Hailey has aroused great interest in the Bible Department. The Art Department is highly spoken of. The Business College Department is attracting much attention. West Kentucky can well afford to be proud of Clinton and Blandville Colleges.

W. P. H.

GOD'S PRAISES.

In the soul's communion with God the sentiment of praise and adoration should largely be found. "Blessed be God!" This strain began at primeval creation, when the morning stars sang together and all the sons of God shouted for joy. It is an ever-sounding note throughout the pages of Scripture. The employment of saints and angels in heaven, it should well engage those on earth, who would grow in fitness for the scenes and employments of the celestial land. The psalmist, representing it as "a good thing to sing praises unto the Lord," call upon us to celebrate his name, to declare his greatness, and to speak of the glory of the kingdom. In exuberance of spirit they bid the heights, the sun, moon and stars, dragons and deeps, snow and vapors, mountains and hills, young men and maidens, princes and judges of the earth—yea, everything that has breath, to praise the name of the Lord.

Pouring out the soul before God is not done alone by petitions and making known our requests unto him. Neither should thanksgiving to him as the Father of mercies, who has crowned our lives with his goodness, and as the God of all grace, who has blessed us with all spiritual blessings in Christ Jesus, exhaust our conception of him or express the full measure of homage and tribute due unto his name. God is more than the preserver of his

SHOWED THE MINISTER

of God How to Live.

"In a minister's family in Los Angeles where I was visiting sometime ago, the wife complained of serious indigestion and dyspepsia. She admitted that she used coffee and said she more than half believed that was the trouble. I told her that I knew it was the trouble, for I had gone through with the experience myself and had only been cured when I left off coffee and took up Postum Food Coffee."

"She said she had tried the Postum, both for herself and her husband, but they did not like it. With her permission, I made Postum next morning myself, and boiled it full fifteen minutes after the real boiling of the pot began. Then when it was served, it was a rich, deep brown color and had the true flavor and food value that every Postum maker knows. It is all folly to talk about trying to make Postum with one or two minutes' steeping.

"You can't get something good for nothing. It must be boiled, boiled, boiled, and kept it from boiling over, use small lump of butter, perhaps twice the size of a pea. That morning the minister and his wife liked Postum so well that their whole lives were changed on the question of diet and they abandoned coffee at once and for all time.

"Now after a hard day's work, they are comforted, refreshed, and rested by a cup of well-made Postum for supper. They are both enthusiastic in its praise.

The wife has entirely recovered from her dyspepsia. I will not go into the details of my own case, except to say that I was a desperate sufferer with dyspepsia and discovered by leaving off coffee that coffee was the cause of it. I quickly got well when I took up Postum Food Coffee. I earnestly hope many more coffee drinkers may get their eyes open." Name and address given by Postum Cereal Co., Ltd., Battle Creek, Mich.

creatures and the giver of good. He exists for other reasons than the convenience of man. The old theologians, in their treatment of the divine attributes, were accustomed to distinguish, and to specify particularly those which were incommunicable. Besides what God is in his relations and dealings with us, there is awe and sublimity in the thought of what he is in himself. Apart from his rulership over his creatures and his beneficence of providence and his salvation by grace, the divine eternity, infinitude and holiness—that splendor of mystery and glory which causes the angels to veil their faces and to prostrate themselves—this thought, God in himself and for himself should awaken our songs of praise. What power to expand and elevate the soul there is in devoutly contemplating that wondrous attempt of the Catechism to set forth God as "infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." It is good at times to abstract one's self, as it were, from his own personal relationships and experiences, and to contemplate God apart from the works of his hand and the manifestations of his goodness in our lives, of providence and of grace. And ever forgetting our own needs, and suspending our requests for his aid, let the soul, turning away for the moment from the thought of what he is in his relations to his creatures, adoringly expend itself in honor of the great God just for what he is in himself; and thus break a box of precious ointment at his feet, and weave its tributes into those praises of Israel which he is said to inhabit.—Select d.

FRANKLIN, KY.

It was my great pleasure to preach last Sunday for Pastor W. A. Whittle, D.D. Under his care the church is prospering, having over 275 members. Many of the leading citizens, and some of the wealthiest, are members, and I do not understand why they do not have preaching every Sunday instead of twice a month. Bro. Whittle and his family have a large place in the hearts of the people. They are putting in a new furnace, which will add to the comfort of their substantial house of worship. Bro. Whittle is also pastor of Whipoorwill church, about ten miles in the country, and I was told that it has been built during his pastorate, and that it is one of the nicest country churches in the State.

I enjoyed the hospitality of Deacon Covington, the leading banker of the city, and on Sunday dined with Dr. Whittle and family.

On my return I met Dr. E. N. Dicken at Bowling Green. His home is in Franklin, and he is pastor of some of the best churches in that section. He has charge of our church at Guthrie, and he is now having a new brick meeting-house built there which will greatly strengthen our cause. Bro. Dicken is a church builder. The church building at Franklin was built during his pastorate. He has also, during his pastorate, built a neat house of worship at Woodburn, and our cause has ever prospered under his leadership.

W. P. H.

It was said of one that as he prayed he spoke as if God was near, and talked with Him so really and confidently, that those who were beside him found themselves almost looking around to see where God was.—Taylor.

A PRAYER FOR FORGIVENESS.

BY BIRDIE LEE FITZGERALD.

That in my weakness oft I stray... Far from the straight and narrow way...

That in my griefs I oft repine... And find it difficult to resign...

Then, when surroundings all seem wrong... While in my heart temptations throng...

For O thou know'st why here I fall... And sin so often doth prevail...

OUR PULPIT.

SONGS IN THE NIGHT.

BY G. H. SPURGEON.

But none saith, Where is God my Maker, who giveth songs in the night.—Job 35:10

Elihu was a wise man, exceeding wise, though not as wise as the all-wise Jehovah, who sees light in the clouds and finds order in confusion...

The world hath its night. It seemeth necessary that it should have one. The sun shineth by day, and men go forth to their labors...

Millions of spiritual creatures walk this earth. Unseen, both when we sleep and when we wake, and that at all times they are round about us...

Man, too, like the great world in which he lives, must have his night. For it is true that man is like the world around him...

First, songs in the night—who is the author of them? "God," says the text, our "Maker;" he "giveth songs in the night."

Thus we have dwelt upon the first point. Now the second. What is generally the matter contained in a song in the night?

full assurance, 'I know that he shed his blood for me; I know that my Redeemer liveth, and when he shall stand a second time upon the earth, though the worms devour this body, yet in my flesh I shall see God.'

read my title clear; To mansions in the skies; and now I have nothing left to sing of but my God. It is strange that when God gives his children mercies they generally set their hearts more on the mercies than on the Giver of them...

So, then, poor Christian, thou needest not go pumping up thy poor heart to make it glad. Go to thy Maker and ask him to give thee a song in the night.

Thus we have dwelt upon the first point. Now the second. What is generally the matter contained in a song in the night?

Why, I think when we sing by night there are three things we sing about. Either we sing about the yesterday that is over, or else about the night itself, or else about the morrow that is to come.

full assurance, 'I know that he shed his blood for me; I know that my Redeemer liveth, and when he shall stand a second time upon the earth, though the worms devour this body, yet in my flesh I shall see God.'

If we are going to sing of the things of yesterday, let us begin with what God did for us in past times. My beloved brethren, you will find it a sweet subject for song at times, to begin to sing of electing love and covenanted mercies.

Think, Christian, of the yesterday, I say, and thou wilt get a song in the night. But if thou hast not a voice tuned to so high a key as that, let me suggest some other mercies thou mayest sing of; and they are the mercies thou hast experienced.

Think, Christian, of the yesterday, I say, and thou wilt get a song in the night. But if thou hast not a voice tuned to so high a key as that, let me suggest some other mercies thou mayest sing of; and they are the mercies thou hast experienced.

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"A monument of grace,
A sinner saved by blood."

Go back, man; sing of that moment, and then thou wilt have a song in the night.

One more thought. There is a sweet to-morrow of which we hope to sing in the night. Soon, beloved, you and I shall lie on our dying-bed, and we shall want a song in the night then; and I do not know where we shall get it, if we do not get it from the to-morrow. Kneeling by the bed of an apparently dying saint, last night, I said, "Well, sister, he has been precious to you; you can rejoice in his covenant mercies, and in his past loving-kindnesses." She put out her hand and said, "Ah! sir, do not talk about them now; I want the sinner's Saviour as much now as ever; it is not a saint's Saviour I want; it is still a sinner's Saviour that I am in need of, for I am a sinner still." I found that I could not comfort her with the past; so I reminded her of the golden streets, of the gates of pearl, of the walls of jasper, of the harps of gold, of the songs of bliss; and then her eyes glistened; she said, "Yes, I shall be there soon; I shall meet them by-and-by;" and then she seemed so glad! Ah! believe, you may always cheer yourself with that thought; for if you are ever so low now, remember that

"A few more rolling suns, at most,
Will land thee on fair Canaan's coast."

And now I want to tell you, very briefly, what are the excellences of songs in the night above all other songs.

In the first place, when you hear a man singing a song in the night—I mean in the night of trouble—you may be quite sure it is a hearty one. Many of you sang very prettily just now, didn't you? I wonder whether you would sing very prettily if there were a stake or two in Smithfield for all of you who dared to do it? If you sang under pain and penalty, that would show your heart to be in your song. We can all sing very nicely indeed when everybody else sings. It is the easiest thing in the world to open your mouth and let the words come out; but when the devil puts his hand over your mouth, can you sing then? Can you say, "Though he slay me, yet will I trust in him?" That is hearty singing; that is real song that springs up in the night. The nightingale singeth most sweetly because she singeth in the night. We know a poet has said that if she sang by day, she might be thought to sing no more sweetly than the wren. It is the stillness of the night that makes her song sweet. And so doeth a Christian's song become sweet and hearty, because it is in the night.

He who can sing songs in the night, too, proves that he has true love to Christ. It is not love to Christ to praise him while everybody else praises him; to walk arm in arm with him when he has the crown on his head is no great deed, I wot; to walk with Christ in rags is something. To believe in Christ when he is shrouded in darkness, to stick hard and fast by the Saviour when all men speak ill of him and forsake him—that is true faith. He who singeth a song to Christ in the night, singeth the best song in all the world; for he singeth from the heart.

One more reason, and I know it will be a good one for you. Try to sing in the night, Christian, for that is one of the best arguments in all the world in favor of your religion. Our di-

vine, now-a-days, spend a great deal of time in trying to prove Christianity against those who disbelieve it. I should like to have seen Paul trying that! Elymas the sorcerer withstood him: how did our friend Paul treat him? He said, "O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" That is about the politeness such men ought to have who deny God's truth. We start with this assumption: we will prove that the Bible is God's word, but we are not going to prove God's word. If you do not like to believe it, we will shake hands, and bid you good-by; we will not argue with you. The Gospel has gained little by discussion. The greatest piece of folly on earth has been to send a man round the country, to follow another up who has been lecturing on infidelity just to make himself notorious.

Why, let them lecture on; this is a free country; why should we follow them about? The truth will win the day. Christianity need not wish for controversy; it is strong enough for it, if it wishes it; but that is not God's way. God's direction is, "Preach, teach, dogmatize." Do not stand disputing; claim a divine mission; tell men that God says it, and there leave it. Say to them, "He that believeth shall be saved, and he that believeth not shall be damned;" and when you have done that you have done enough. For what reason should our missionaries stand disputing with Brahmins? Why should they be wasting their time by attempting to refute first this dogma, and then another, of heathenism? Why not just go and say, "The God whom ye ignorantly worship, I declare unto you; believe me, and you will be saved; believe me not, and the Bible says you are lost." And then, having thus asserted God's word, say, "I leave it; I declare it unto you; it is a thing for you to believe, not a thing for you to reason about." Religion is not a thing merely for your intellect; a thing to prove your own talent upon, by making a syllogism on it; it is a thing that demands your faith. As a messenger of heaven, I demand that faith; if you do not choose to give it; on your own head be the doom, if there be such; if there be not, you are prepared to risk it. But I have done my duty; I have told you the truth; that is enough, and there I leave it. O, Christian, if instead of disputing, let me tell thee how to prove your religion. Live it out! live it out!

I have been preaching all this while to the children of God, and now there is a sad turn that this subject must take, just one moment or so, and then we have done. There is a night coming, in which there will be no songs of joy—a night in which no one will even attempt to lead a chorus. There is a night coming when a song shall be sung, of which misery shall be the subject, set to the music of wailing and gnashing of teeth; there is a night coming when woe, unutterable woe, shall be the matter of an awful terrific *miserere*—when the orchestra shall be composed of damned men, and howling demons, and yelling demons; and mark you, I speak what I do know, and testify the Scriptures. There is a night coming for a poor soul within this house to-night; and unless he repent, it will be a night wherein he will have to growl, and howl, and sigh, and cry, and moan and

groan forever. "Who is that?" sayest thou. Thyself, my friend, if thou art godless and Christless. "What?" sayest thou "am I in danger of hell-fire?" In danger, my friend! Ay, more; thou art damned already. So saith the Bible. Sayest thou, "And can you leave me without telling me what I must do to be saved? Can you believe that I am in danger of perishing, and not speak to me?" I trust not; I hope I shall never preach a sermon without speaking to the ungodly, for O! how I love them. Swearer, your mouth is black with oaths now; and if you die, you must go on blaspheming throughout eternity, and be punished for it throughout eternity. But list to me, blaphemer! Dost thou repent to-night? Dost thou feel thyself to have sinned against God? Dost thou feel a desire to be saved? Lie thee; thou mayest be saved; thou mayest be saved as much as any one that is now here. There is another: she has sinned against God enormously, and she blushes even now, while I mention her case. Dost thou repent of thy sin? There is hope for thee. Remember him who said, "Go, and sin no more!" Drunkard! but a little while ago thou wast reeling down the street, and now thou repentest. Drunkard! there is hope for thee. "Well," sayest thou, "what shall I do to be saved?" Then again let me tell thee the old way of salvation. It is, "Believe in the Lord Jesus Christ, and thou art saved." We can get no further than that, do what we will; this is the sum and substance of the Gospel. Believe in the Lord Jesus Christ, and be baptized, and thou shalt be saved. So saith the Scripture. Dost thou ask, "What is it to believe?" Am I to tell thee again? I cannot tell thee, except that it is to look at Christ. Dost thou see that Saviour there? He is hanging on the cross; there are his dear hands, pierced with nails, nailed to a tree, as if they were waiting for thy tardy footsteps, because thou wouldst not come. Dost thou see his dear head there? It is hanging on his breast, as if he would lean over, and kiss thy poor soul. Dost thou see his blood, gushing from his head, his hands, his feet, his side? It is running after thee; because he well knew that thou wouldst never run after it. Sinner! to be saved, all that thou hast to do is to look at that Man. Canst thou do it now? "No," sayest thou, "I do not believe it will save me." Ah! my poor friend, try it; and if thou dost not succeed, when thou hast tried it, I am bondsman for my Lord—here take me, bind me, and I will suffer thy doom for thee. This I will venture to say: if thou castest thyself on Christ, and he deserteth thee, I will be willing to go halves with thee in all thy misery and woe. For he will never do it: never, never, never!

"No sinner was ever
Empty sent back
Who came seeking mercy
For Jesus' sake."

May God give you his blessing! I can not preach as earnestly as I could wish; but, nevertheless, may God accept these words, and send them home to some hearts this night! and may you, my dear brethren and sisters, have songs in the night!

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- 30c For extra quality Wool Cashmere, yard wide, latest fall colorings, very serviceable, 25 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 Diagonal Chevrons, 36 inches wide, for ladies' coat suits or dress skirts.
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- 98c 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 Merge or Mohair Poplin, an excellent value, worth 25c per yard.
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EDITORIAL.

"The Religious Herald lately caught up something said against the Home Board in Atlanta by a Gospel Mission paper, and now another Gospel Mission paper catches up and republishes what the Herald says in reproaching the Home Board."

"Of course, our Louisville brother would not consciously bear false witness against his Richmond neighbor. We have had many sharp differences with him; but we could not suffer ourselves to think of him as making a deliberate misrepresentation in the foregoing paragraph."

"Of course, our Richmond neighbor would not consciously bear false witness against his Louisville neighbor. We have had many sharp differences with him; but we could not suffer ourselves to think of him as making a deliberate misrepresentation in the foregoing paragraph."

"In one of our exchanges an Atlanta correspondent gives what purports to be an interview with Dr. Jameson, the Baptist State Secretary of Georgia."

"Dr. Jameson is also represented as objecting to the appropriation by the Home Mission Board," etc.

The third paragraph of this same editorial opens thus:

"Dr. Jameson is represented as commenting upon one matter, however, which does call for renewed public notice," &c.

The Herald thus makes the "interview with Dr. Jameson" both the starting point and the basis of its arraignment of the Home Mission Board. Yet now our Richmond neighbor says: "Our articles on the Home Mission Board are not 'caught up' from the Gospel mission people."

The Herald's memory is short, and we would respectfully suggest the propriety of those who have short memories taking care how they contradict those who can remember.

In this same article of the Herald (Oct. 18th) the editor says: "We are doing our best to convince the Home Board and its friends that its work in the South is not done," &c.

The Herald goes on, in response to our suggestion in regard to the Index' catching up the Gospel Missioners' objections to the Foreign Mission Board, and says: "Moreover, when the Christian Index finds the For-

sign Mission Board... then we hope and believe that Editor Bell would earnestly and respectfully urge the Board to reassume the conduct of its own work."

The Herald thinks the Home Board has done wrong, and it has arraigned that Board in a way to make the impression of unfriendliness. The Gospel Missioners believe the Foreign Mission Board has done wrong, and they have arraigned that Board in a way to make the impression of unfriendliness.

We have no doubt that just as much fault could be fairly found with the Foreign as with the Home Board, but we are not in that business. We leave that to the Religious Herald and the Gospel Missioners. Both Boards are engaged in a noble work, and what they need at this time is not criticism but hearty support.

A FRIEND in Alabama sends us a clipping from the Christian Observer in this city, and says: "A noted Presbyterian doctor has been carrying the enclosed clipping around reading the same, and he came to me and requested that I have the statement answered."

At brief intervals a paragraph goes the rounds of the Baptist newspapers to the effect that a dozen years ago, more or less, the WESTERN RECORDER published an offer of a reward of \$1,000 for any one who would produce a single passage in Greek, of either the classic or the New Testament period, where baptism means sprinkle or pour.

A correspondent writes for information in reference to this offer. Our recollection is that about twelve or fifteen years ago the WESTERN RECORDER had a discussion in which it attempted to produce Scriptural warrant for its positions, and it then made the offer named above.

A few years later a Presbyterian minister in Texas, who was prepared to furnish such passages and claim the \$1,000, wrote to the WESTERN RECORDER for definite information as to the validity of that offer.

The RECORDER replied in substance that it had not offered and did not propose to offer any money, but that there was some gentleman, whose name it refused to give, who had authorized the offer.

Even if the offer were made in good faith, the attempt to establish the truth of a religious doctrine by making money upon it, instead of adducing Scripture in its support, is not creditable either to the paper which makes it, or to the denomination which permits the transaction to go unrebuked.

The Christian Observer comes to this office, but this issue appeared during the heated term, and the article escaped our attention.

(1) This is a correct statement of the offer.

(2) It was the Christian Observer that made the "humiliating failure in its attempts to produce Scriptural warrant for its positions." Our neighbor's memory is at fault. Only "one Presbyterian" has ever sent any passages to the WESTERN RECORDER claiming the reward.

(3) That Texas Presbyterian wrote us to learn about the offer, and we replied stating the facts. We urged him to produce his passage, but he demanded security before doing so, and to this day, so far as we know, he has kept his alleged passage a profound secret.

Let the reader notice that the Observer does not dare to name any passage in the Greek, either of the classic or the New Testament period where it claims baptizo means either sprinkle or pour.

The death of the Hon. Wm. L. Wilson last week at Lexington, Va., removes one of the purest and best men of the land. In public and in private life he was without reproach. He was one of the very first Baptist laymen in the world.

He was handsomely entertained by Deacon Lackey and his charming family. The writer was also favored with a long list of new subscribers to the WESTERN RECORDER. Although the Gallatin church is without a pastor, Deacon Pierce and his fine committee of entertainment left nothing in that line to be desired.

DR. HENRY C. WESTON.

Dr. Weston has been greatly honored in connection with his 80th birthday. The Baptist, the evangelical and the secular papers have had many fine and complimentary things to say about him, and they are all merited. We felt that there was one thing lacking in it all, and that was a poem.

HENRY G. WESTON AT EIGHTY BY W. C. W., Univ. of Chicago.

A gentle river winding full and strong Through fertile fields, more fertile where it flows. And banking all that, its bright banks along, Dependent on its lavish bounty grows.

Such ever, in his affluent, generous prime, Was the dear man whom we to praise delight; What is he, since his eighty years in rime, Have washed about his brow their cirlet white?

And greater, toward the welcome of the sea, O great and gentle River, haste not thou To meet the welcome of Eternity

In sending in this beautiful little poem, Dr. Wilkinson informs us that when he made his graduating address at the University of Rochester, Dr. Weston was present and spoke to him words of hearty cheer that have remained with him ever since.

The writer last week had a very pleasant visit to Nashville and Gallatin, Tenn. At the former place he lectured on Ecgotistic People in the new and handsome North Edgefield Baptist church building. Pastor W. J. Robinson has taken strong hold of the people during the few months of his pastorate, and the outlook is bright.

He was handsomely entertained by Deacon Lackey and his charming family. The writer was also favored with a long list of new subscribers to the WESTERN RECORDER.

Dr. ZEPHRAIAH MEEK has retired from the Central Methodist, having been its editor-in-chief for many years. We will miss him. Drs. J. W. Lewis and W. F. Floyd are the editors now, and they are able men.

SUBSCRIBERS FOR THE RECORDER.

Editorial Varieties

Greater New York is in population the second city in the world, only London being ahead of it. It is estimated that between the years 1880 and 1890 New York surpassed London in size and thus became the world's metropolis.

The wife of the pastor of a leading church in a Northern city writes: "I want to tell you how I enjoy the WESTERN RECORDER. It gets better spiritually every week. For you give us articles on prayer, forgiveness, the Holy Spirit, and things that are calculated to benefit, and not simply entertain us."

We acknowledge receipt of an invitation to the marriage of Miss Mary B. Sherman to the Rev. Edward D. Solomon, on Wednesday, Oct. 25, at half past four o'clock, First Baptist church, Grenada, Miss.

We call special attention to the Bible Institute to be conducted by Dr. Warden in Walnut Street, N. Y. of this city next Tuesday, Oct. 31st and Nov. 1st and 2nd. We hope brethren from different parts of the state will be in attendance.

Dr. Duffield is one of the leading advocates of revising the Presbyterian Confession of Faith. He wants it revised so as to "state as fully and accurately as possible the facts of the Bible." It never seems to have occurred to Dr. Duffield that the Confession ought to be made to "state as fully and accurately as possible" the teaching of Scripture on the points involved.

Another musical prodigy has appeared. A Spanish boy, Papipe Rodriguez Ariola, only three and a half years old, and who never took a music lesson, astonished the Psychological Congress in Paris by his wonderful performance on the piano. He not only plays pieces he hears, but he composes pieces of his own; which Blind Tom has never done.

During the recent Parliament elections in England, the Conservatives urged against the Liberals that there were more marriages during the Conservative administration of four years than in the previous four years of Liberal rule. We do not know how the case stands under the current Republican administration as compared with the Democratic administration which preceded it, and so we do not know which party would be helped by the argument.

A member of the United States Congress represents more people than a similar officer in any other country. There are 67 Congressmen, or one for every 174,000 of the population in Great Britain there are 670 members of the British Parliament, or one for every 57,000 of the population. In France there are 664 members of the House of Deputies, or one for every 67,000 of the population; while in Germany the number is 622, or one for every 100,000 of the population, and in Italy there are 624, or one for every 67,000 of the population, as in England.

We heartily congratulate the East church on securing Dr. J. B. Felix as pastor and we congratulate Louisville and Kentucky on his coming. He resigned the pastorate of the First church, Shreveport, La., on last Sunday and he has definitely accepted the call to East church. Just when he will enter upon his work here is not yet determined. Dr. Felix and his better half are both Kentuckians and they are simply one of our best men.

A leading pastor in a state to the south of this needs \$250 for which he wishes the RECORDER sent to a lady of his congregation for a year. He says: "I feel that she will be a regular subscriber for the twelve months' reading." Here is a good suggestion for others. By sending persons the RECORDER for awhile, they will be led to become regular subscribers, and they will thus be greatly helped both for church and for general denominational work.

An American genius has made an invention for preventing a horse from running away. This invention consists of a "strong chain passed about the forelegs of the animal and kept supported against his breast by a line connected to the dashboard. Should the animal take flight and run, the line is simply loosened, when the chain falls to the horse's knees, throwing him down and breaking his legs." Of course when the poor creature's legs are broken, it is necessary to shoot him to put him out of his misery. So we suggest an improvement on this invention—just attach a leaded steel, serrated disc, when the horse's brain is adjusted so as not to lose the stim. Then, when he starts to run, it is only necessary to pull a string attached to the trigger and the animal is shot dead on the spot and his running away is ended.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "God's forgiving great iniquity," and on "Hiding from God." Five received by letter. Bro. C. G. Jones, of Covington, will aid in a meeting, beginning the second Sunday in November.

Bronze-way.—Pastor Jones preached on "Nothing but leaves," and on "The enemies of the home." One received by letter. Bro. W. H. Geisler will begin aiding in a meeting November 14.

Chestnut-street.—Pastor Weaver preached on "The Christian's foundation and building," and on "Responsibility for rejecting the Gospel." Three joined by letter and two baptized. Bro. G. C. Cate will aid in a meeting, beginning the third Sunday in November.

East.—Bro. J. N. Prestridge preached on "What is life?" and Bro. Geo. B. Egan, preached at night. Bro. J. B. Fox has accepted the call to be pastor, and he will enter on his work as soon as he can arrange to do so.

McFerran Memorial.—Pastor Hamilton preached on "An illustrated answer to the great question," and Bro. E. Y. Mullins preached at night. Seven received by letter.

Twenty-second and Walnut.—Pastor Demont is aiding in a meeting in Huntsville, Ala.

Clifton.—Pastor Foster preached on "Home government," and on the 61st Psalm.

East Mead.—Pastor Cooper preached on "If God be for us, who can be against us?" and on "The sorrowful Savior."

Franklin-street.—Bro. S. P. Martin preached on the morning. Pastor Jenkins preached at night on "The great salvation."

German.—Pastor Wm. Ritzmann preached on "Encouragement for special petitions," and on "Ask what I shall give thee."

Highland.—Pastor Dawes preached on "The Christian's friend," and on "The conclusion of the whole matter." Five received by letter. A meeting for baptism, meeting every night last week and also this.

Logan-street.—Pastor Montgomery preached at both hours.

Parkland.—Pastor Taylor preached on "Seeking things above," and Bro. Hamilton preached on "Neglecting salvation." He preached twice a day last week. Seventeen received for baptism, three by letter and one restored. Meeting continues.

Portland-avenue.—Pastor Trullie preached on "Rebellion against God," and on "The necessity for a bell."

Southgate-st.—Pastor McFarland preached on "Doing our duty," and on "What shall I do with Jesus?"

Third-ave.—Pastor Boyer preached on "The river of life," and on "The tree of life."

Twenty-sixth and Market.—Pastor Thompson preached on "The results of disobedience," and on "Going up to Bethel." One baptized.

Highland Park.—Pastor McClelland preached on "Fulness of joy." Several inquirers.

Oakdale.—Pastor Hill preached on "The two sorts of followers of Christ," and Bro. W. W. Hamilton preached on "The overcoming life," and Pastor Hill preached on "Refusing Christ." Meeting closed. Twelve additions during the week, making 43 in all.

The Point.—Pastor Farrer preached on "The burdens of a preacher." A new prayer-meeting has been started. Kindergarten increasing.

Tabernacle (New Albany).—Pastor Martin preached on "The defection of Demas," and on "What and where is heaven?"

Croppers.—Brother M. B. Kerby preached on "No true religion without love," and on "Being weighed in God's balance." Five received by letter and three under water.

Meadow Home.—Bro. H. M. Green preached on "Resting temptations," and Pastor McGill preached on "The great salvation." Sunday-school increased largely. The pastor is to be ordained.

Pastor Martin, of New Albany, presented an interesting paper on "Beliefs in a cruel mood." He was startling in its revelations of the horrors of vivisection. We will publish the gist of the paper ere long.

THE STATE.

Pastor T. M. Green writes from Greensburg: "For the past ten days we have enjoyed a spiritual feast in a protracted effort in which there were 28 conversions and 15 restorations, and on last Sunday afternoon (Oct. 14) baptized 12. It was a great meeting, and very respect. Bro. T. Wall is aiding me in a meeting at Pleasant Ridge."

Pastor B. F. Hagan writes: "We have just closed a meeting of 14 days with Hodgenville church, which proved to be very profitable for our church. We baptized 11 in the presence of a large crowd on the night of October 14, and some joined by letter. We took three collections of nearly \$185 in time of the meeting. Bro. W. K. Penrod, of Paducah, did the preaching in a strong, loving, simple way, and the sight of all, as I feel very thankful, that the Lord is still blessing these noble people."

Pastor Francis W. Taylor writes: "First Baptist church, Henderson, reports to the Ohio Valley Association: additions, 91; baptisms, 51; net gain, 50; present membership, 695; church on the night of Sept. 16, 1899, 779-16. W. K. Penrod, of Paducah, will assist us in a meeting in November. Bro. J. B. Solomon, one of Kentucky's prominent preachers to the past, now retired from active work on account of advanced age, united with our church last Sunday. We gladly welcome him and his wife into our fellowship. Their daughter, Mrs. Welch, is our church organist."

Bro. J. S. Miller writes: "The writer assisted Pastor R. A. LaRue in a meeting with Deer Creek church, beginning on the 13th of September and continuing 12 days. The Lord greatly blessed our efforts. There were 26 professions, 20 baptized, and a general revival of Christian effort. Pastor LaRue has been preaching here about four years. He left our church last Sunday. Under able circumstances. Through a series of difficulties it had been reduced to a very low spiritual condition. But through the united efforts of pastor and church and under the blessing of God, the environment was made very favorable, and this seemed to be God's set time to favor Zion. Both pastor and his people are happy in the religious awakening. The Lord be praised. I am now assisting Pastor T. E. Richey in a meeting at London."

Pastor J. T. Turpin writes: "We have just closed a week's meeting at Powell Valley Baptist church, near Clay City. We were assisted

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OTHER STATES.

Pastor J. A. Lee writes: "I have resigned my work at Collville, Tenn., and will preach at Weason, Miss. You will please change my address accordingly. I will give all my time to this work, and will be glad to have you come up in paper and personal form."

Pastor English, assisted by Bro. J. H. Taylor held a meeting in the Oak Cliff church, Texas. Eleven have been added to the fellowship of the church, and others will be received.

The Perry church, Texas, has set apart Bro. W. D. Holloway to the full work of the Gospel ministry.

A church has been constituted at Weason, Texas.

A meeting in the Eagleville church, Tenn., resulted in 48 professions of religion and 88 additions to the fellowship of the church.

A church has been constituted at Inverness, Bullock county, Alabama. They will proceed to build a house of worship immediately.

A meeting in the West Gadsden church, Ala., closed with 18 additions to the fellowship of the church.

Twelve have been added to the fellowship of the Canoe church, Escambia county, Ala. Ten by experience and baptism.

Pastor W. H. Davis, assisted by Bro. A. L. Betts, held a meeting in the Wadleyville church, N. C., which closed with 20 professions of religion and 11 additions by experience and baptism.

The Lantha church, Mo., has set apart its new house for the worship of God.

Pastor A. J. Mims held a two weeks' meeting in his Hillsdale church, Texas, in which there were 56 professions of religion and 29 additions to the fellowship of the church.

A twelve-days meeting in the Brazos Valley church, Texas, resulted in 10 additions by experience and baptism and 3 by letter.

Pastor C. H. Ryland, assisted by Eld. B. C. Hening, held a meeting in the Walnut Grove church, Va., which closed with twelve additions by experience and baptism, with others to follow.

The Roanoke church, Va., has set apart Bro. C. E. Kirkwood to the full work of the Gospel ministry.

Pastor Johnson, assisted by Bro. T. T. Martin, held a meeting in the Washington-street church, Greensboro, N. C., which greatly revived the church and added 31 to its fellowship.

A ten days' meeting in the Fall Creek church, Tenn., greatly revived the church and added 11 to its fellowship.

A week's meeting in the Middle Brook church, Tenn., resulted in 14 additions to the fellowship of the church. Others will yet be received.

A meeting in the Salem church, Tenn., of which Bro. T. J. Estes is pastor resulted in 20 additions by experience and baptism and 3 by restoration. Others have been received for baptism.

A church has been constituted at Cheap Hill, Tenn. This is the first church in Cheatman county.

A meeting in the Mine Road church, Va., greatly revived the church and added 16 to its fellowship.

Eld. S. W. Cole held a meeting in the Harbourville church, Va., which was assisted by pastor T. W. Taylor. Fourteen have been added to the fellowship of the church.

Fourteen have been added to the fellowship of the Price's Fork church, Va., as the result of a recent meeting.

A meeting in the Union Grove church, Va., closed with 11 additions to the fellowship of the church; all by experience and baptism.

A meeting in the Hart's Chapel church, Tenn., resulted in 14 professions of religion and 14 additions by experience and baptism. We like those figures, and feel sure that Eld. Boles did not shun to declare the whole truth as Baptists hold it, as all who were converted promptly united with the church.

by Bro. O. C. Brown, who did the preaching to the satisfaction of all. The church was greatly edified by his Gospel preaching. The great theme of his preaching was the love of God for man, which should be the first motive to cause God's children to serve him, and that which should be the first great reason why sinners ought to repent and trust to God. The visible results were 10 by experience and baptism, of which 4 were from the Campbellites, and 9 restored, making in all 19 additions to the church. I have been pastor of this church nearly two years, and have received 74 into the church since I went to those dear people. The church is situated on the banks of Red river, near Clay City. Pray for the church and pastor, that we may yet do a greater work for our Master."

Pastor M. S. Kerby writes: "Sunday, the 21st, was a red-letter day with us at Croppers. Our house of worship was crowded at both hours. Under the watchcare of the church and one who was already under the watchcare handed in her letter. On Saturday we elected a deacon. We organized a B. Y. P. U. with twenty-one members. The presence of the Holy Spirit was manifest at every service."

Pastor W. E. Powers writes: "The church at Todd's Point has just closed a meeting, lasting sixteen days. The church was very much revived and 16 added to the church, 4 by letter and 12 by baptism. Bro. J. P. Jenkins, of Franklin-street, Louisville, was with us during the preaching to the satisfaction of the church. Bro. Jenkins was converted under my preaching, and I am very proud of him. I am as well satisfied with the series of sermons preached by him, as any ever preached for me by him. The pastor of very much encouraged in his work."

Pastor G. S. Wickersham writes from Phill: "We are in the midst of a good revival at Cedar Point, Pulaski county. So far 3 professions and 8 additions and the best interest that there has been for many years. Will report at the close. There have been 10 additions to date."

Pastor Nash, at Hopkinsville, is being aided in a meeting by Bro. L. G. Broughton, of Atlanta. The outlook is bright.

Bro. J. W. Warden reports that the New Era institute held at Owenon last week was highly successful.

Bro. Hugh F. Searcy, of Lewisburg, Ky., is aiding Pastor B. F. Swindler in a protracted meeting at Madison-avenue church, Covington, with good prospects.

Pastor Powers has been aided in a meeting by Bro. J. P. Jenkins at Mt. Pleasant, Shelby county. Twelve joined by profession of faith and baptism and 5 by letter.

SEMINARY NOTES.

The Baptist Union free again this year.

A large list of names sent to Dr. Williamson for the Foreign Mission Journal free.

John E. Briggs, of Georgia, led the mid-week prayer-meeting. The subject was "growth."

F. F. Gilson, pastor at Malvern, Ark., is back among us on a visit. Gib was a favorite, and all are glad to see him.

Dr. Mullins is now away attending the Missouri Convention and the Systematic Theology boys are taking a breathing spell.

A pleasant and profitable visit from Dr. Eaton a few days ago. Profitable because, as is always the case, he said something.

Bro. J. M. Anderson and his camera are again at work. A picture of the New and Old Testament class has just been made.

We are glad to say that Bro. E. T. Smith is up again and about. Bro. Shour is still down, with fever, but we are assured that he will not have a serious spell of it.

Dr. McGlathlin has recently attended the Tennessee State Convention. He represented the Seminary and a collection of \$400 was taken for the students' fund.

C. E. Stanton stopped over a few hours in passing through Louisville on a trip. Sworn came back to report a prosperous summer in Wisconsin a few days ago.

Brother C. A. Ladd supplied last Sunday at Cecilia. Dr. Eager preached at East church at the evening hour. Dr. Mullins filled the McFerran pulpit at the same hour.

Quite a nice series of subjects have been arranged for the committee to tell us for our Monday evening missionary meeting. Bro. E. D. Sims has been asked to take the lead with a talk on China.

HAL F. BUCKNER.

REV. D. W. HERRING, wife and three children, of Chillingworth, China, and Rev. T. J. Hunter, of Tai-an-fu, China, during the past week visited Rev. Earle D. Sims, who is also recently from Tai-an-fu, China, but now located at 167 West Walnut Street, this city. These missionaries lost their homes and all their goods at the hands of the Boxers in China. Their work has also been greatly injured, as many of the native Christians in their section of China have been killed. These brethren just barely escaped with hand and change of clothing, and now are expecting to remain in the United States until China is more settled.

In another place appears a beautiful tribute to one of the loyalist characters whom it has ever been our good fortune to know, to love, and to reverence. Mrs. Rebecca Nunnally was one of the grand Old Guard of the Recorder. She had read the Recorder for 32 years, first in her father's house and then in her own, and she loved it next to her Bible. She leaves children who will love and pray for her paper as she did.

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

It also absorbs the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural skin cleanser.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best and most useful is the most for the money is in Sturt's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the cleanest and best used to clean the complexion, and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patient may prefer to use I get more and better charcoal in Sturt's Absorbent Lozenges than in any of the ordinary charcoal tablets."

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be lost. It is not a permanent case unless caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD

TOMMY.

BY MABELLE F. OLAPP.

If you meet a little barefooted lad, Whistling a tune that is merry and glad, With an old straw hat pushed back on his head, With his lips all stained with the strawberries red, That grow on the five-acre lot; with eyes That are blue as the bluest of April skies, With a mite of a nose that is upward turned, And cheeks by the sun's fierce kisses burned— That's Tommy.

With hands thrust deep in his pockets small, He trudges away where the cow-bells call, Father's right-hand man" he is called at home, Though he'll not beget till the snowflakes come; And another smiles over the work that would be Both hard and wearisome, were not he Ready and willing on errands to run From the peep of the dawn to the set of the sun— Dear Tommy!

OVERBURDENED SCHOOLGIRLS—AN ANSWER.

BY HOMO.

The recent outcry of a "staggered feminine intellect" concerning overburdened schoolgirls, likewise their mothers and with an expected and irrefutable appeal. "If any man knows the answer"—is this supposition sincere or simply rhetorical? Granting its good faith, can it mean me? I am a man; also a husband, a father, a brother-in-law; and I have, therefore, a right to range almost exactly "from the fourth grade to the last year of the high school." Furthermore, I am a pastor, ready to confess that in early years I was unconsciously placing burdens grievous to be borne upon too willing feminine shoulders and glad to declare that gray hairs have made me see the error of my way, and led me to seek for works meet for repentance.

What is the exact situation? Two girls, properly engaged in processes of education, with the critical years of physical development, and with an approaching, having souls and bodies and souls which depend for normal development and greatest beauty and power here and hereafter upon sound bodies—two girls, beleaguered by would-be benefactors, with none to rescue but friends, contentment and perplexed mother, beleaguered! Yes; imperiled as truly as the legionnaires at Peking. What an array is set against them! The next door neighbor, the music teacher, Endeavor superintendent, mission circle leader, thoughtful entertainer, ambitious schoolmaster and behind all these a merciless educational system, social demands and ravenous church machinery. Is this figure of a hostile siege too strong? Not a whit. These friends all mean well, but they are hurting, and they are losing, and progress and the very life of these innocent victims when they surround them on all sides and press their claims, each regardless of all others. The demand of any one of these claimants would be reasonable if it were the only one, but it never is. Who is to yield to these too numerous claims, if not the mother?

But how meet these specific calls, each so urgent? Monday: "Please wake up your children, weary with their hard day at school; dress them in their best gowns, and lead them to me for door-decorations and decorations for my grand party." Tuesday: "Please take from your daughter an hour of sleep and bestow it upon what is supposed to be the Lord's work, as represented in Junior Endeavor!" The mother, the modest Moloch of time and strength and vitality—shall this mother cast her child into its arms simply because it is labeled "Christian Endeavor?" Wednesday: "Please let your daugh-

ter be a heathen pleading for the Gospel!" Answer: "My daughter is a Christian, pleading for strength for hard daily duties; I should be a heathen to let you rob her of any of that needed strength!" And Sunday, with its programme of pious desecration, the idea and reality of sacred rest lost in a round of dissipation—five religions (?) exercises for these two girls! This is Sabbath breaking, as much as a century run; it is a sinful substitution of sacrifice for mercy. What mother with a particle of sense does not see that this is too much? But what can she do? Mournfully continue to ask the question, and do nothing? Shall she insist that something be given up? Certainly, in spite of protests and tears, neither of which will last long if she has any courage and good judgment. "That is very easy for a man to say. I hear some aroused mothers reply, 'I should like to see him do it.'" Come to my home, and I will show you how the best mother in the United States has been doing it for several years, with a resulting robustness of health and happiness in her daughters, and with peace in their religious development, which is an ample reward for ceaseless vigilance.

The article which I am trying to answer suggests three agencies which are to-day overburdening schoolgirls: the system of secular studies in social demands of the church. I insist without abatement upon the mother's solemn duty to safeguard the normal development of her girls in some way and at any cost; but I am equally eager to inquire how we have help than now in doing this. I refer to my previous allusion to "ravenous church machinery," and protest in behalf of burdened women and children against the senseless multiplying of antagonistic machinery in the local body of Christ. Its clutter of ten drowns the still small voice of the Spirit; and for it we ministers must bear the final responsibility. I have a right to make that protest because I do it in penitence for my own mistakes in the past. The gravest fault with our machinery to-day is that different organizers of activity in our churches see only their own tasks; they fail to measure the importance and proportions of other departments, and try to overload capable and too willing workers, rather than develop shirkers into servants of the Lord.

The present rivalry between the Sunday evening preaching service and the Senior Endeavor meeting ought to be suppressed in some way; it is one of the most frequent and depressing burdens of pastors to-day. The best of it is a meeting and a symposium Bible study should in some way be brought into the "pause" of the mid-week service. There should never be a Junior Endeavor Society and a mission band in one church, with separate machinery and meetings. The Senior Endeavor should never call its members out to a Christian home on the Lord's Day; to add that to the Sunday-school and to the morning preaching service is too much for the child, besides breaking up the only time in the week when the mother can be with their children. Another peril of this organization is mechanical conformity to the committee system. It is also time to call a halt on the abuse of children as programme-performers and money-getters for the Lord. It is time to stop the practice of sending women to select a committee to "get up a missionary entertainment" with children (the younger the better, because they "draw so well") than for them to put their hands in their pockets—I beg pardon, into their pocket-books. These abuses are none the less real because the victims keenly enjoy for the moment the sacrifice of their vitality; for it is always the brilliant, highly organized, sensitive child who makes the best performer and afterward suffers most acutely.

My most appropriate closing word is the admission that many of my early theories about church work have been revolutionized by applying them to the members of my own household; and the confession—superfluous for my feminine readers, but not for more obtuse men—of my mind—that most of the wisdom in my utterances comes from Mrs. Homo.—Congregationalist.

BETTER THAN TAKING A CITY.

The Mausers were coming over the hill at the rate of millions to the minute, it appeared, yet none seemed destined to touch the broad-shouldered Major who peeped up and down behind his rifle. The firing line had been an official tie between that same Major and a certain Capt. Warren at Tampa, before our regiment had embarked on the transports for

Cuba. This quarrel had made them rather bitter, and since then not a word had passed between them except on business. Capt. Warren's easy way of the firing line, and of course, the Captain was standing behind them, encouraging and directing the brave men at his feet. Now and then a shell, fired from within the city, came over us, doing no damage beyond increasing the uneasiness they had already caused. Major Arnold was giving us the range, and as Lieutenant of the troop, I had to repeat it, so our men could take advantage.

"Steady, men! Keep cool, make every shot count!" This seemed most useless advice to men who had been waiting for this chance all day. "One thousand yards!" called the Major; then, "Make it eleven hundred."

We were getting their range down fine, but they were retreating in the same way. It was as much as one's life was worth to stand upon that hill, yet there those two stood, each oblivious of the presence of the other, yet, even forgetful of self. The hail of bullets was enough to stagger any man, but the two stood there, calling the range and encouraging the firing line. The musketry kept up its incessant rattle.

Major Arnold walked a little beyond his accustomed beat, and came face to face with Capt. Warren before either was aware that the other was anywhere near. There was a moment's pause, then both grasped the outstretched hand of the other. To me, who had been present at the quarrel, the act was full of meaning; to the others, it meant nothing. Not a word was spoken, and both passed on to the duty before them.

The musketry continued without a pause. "Here, bind up this sergeant's arm!" Hardly were the words out of his mouth before the Major fell, shot through the thigh, and was carried to the rear.

The fortunes of war compelled me to bunk with the Captain that night, for one thin poncho was all we had to cover both of us. The excitement of the day made both restless and sleepless. About an hour after lying down I heard my Captain muttering in his sleep. "Thank God, I shook hands with Arnold!"

My thoughts went back to the proverb about conquering one's self and taking a city, and as I turned over to sleep, my mind was in the night was one of pride in the two brave men I could number among the list of my comrades.—Exchange.

A COMMON TROUBLE

Thousands Suffer From It Without Knowing Its Real Character.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, are surprised that they are not cured by nerve medicine and are apt to realize that the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspepsia often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with an accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper, of No. 61, Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Sturtz's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years; have used various patent medicines and other remedies without any favorable result. They sometimes afforded temporary relief until the effect of the medicine wore off. I attributed this to my sedentary habits, being a book-keeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in weight, sleep and appetite, and written in every way. The above is written in notoriety, but is based on actual facts." Respectfully yours,

A. W. Sharper, 61 Prospect St., Indianapolis, Ind. It is safe to say that Sturtz's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of the stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headaches. Be careful of the Pills book on stomach disease by addressing Sturtz Co., Marshall, Mich. All druggists sell full sized packages at 50 cents.

WHOM TO INVITE.

The old minister closed the book and looked across the village church. "You are told," he said, "that you make a feast to call to it, not your rich neighbors, but the poor, the maimed and the blind. Now none of you are going to set out a fine dinner or supper this week. Some of us never-in our lives gave a great entertainment, as the order is, we want each one of you when you go home to consider what God has given you beside food with which to make a feast, and who are the poor folk whom you should bid to it."

People glanced, smiling at each other, for the good man was full of queer suggestion. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

It bothered Phil Dorrance, as he sat alone in his room. He usually sat alone, as the order is, we want each one of you when you go home to consider what God has given you beside food with which to make a feast, and who are the poor folk whom you should bid to it." People glanced, smiling at each other, for the good man was full of queer suggestion. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

"I want to read you something I have written," he said, cheerily. They drew up their chairs, their eyes sparkling with pride and delight, and he read to them a keen, shrewd intelligence that surprised him. They were able, too, to correct some mistakes that he had made, and to give him some facts new to him.

"I haven't had as pleasant a day for years," Phil said the old man, when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.

In another farm-house Grace Peel sat, also thinking of the old doctor's suggestion. She was a musician from the city, who came only for classical music. At home, her playing gave deep pleasure to friends whose musical taste had been cultivated.

"They are my rich neighbors," she thought. Rising, she went down to the parlor and opened the piano.

"Suppose," she said, "wearing some hymn—all of us." The farmer called in the boys excitedly. "We haven't had the piano opened since Nancy went away," he said. "Come, grandpa, I'll move up your chair. You must join in."

"They sang 'Jesus, Lover of My Soul' and 'Nearer My God to Thee.' Sarah, the black cook, came to the door and threw in a wild note of triumph now and then. The discord sometimes made Grace shiver, but she played on.

Grandma asked for the old hymns she had sung when she was a girl, and the boys for the old hymns. When the afternoon was over the farmer said to Grace, "It's been a real happy time. You play as well as my daughter Nancy."

Grandma laid her wrinkled hand on Grace's shoulder. "The happy hours are so few as my age," she said. "God bless you for giving me this one, my child!" So the minister's suggestion was carried out.—Selected.

"THE BOSS KNOWS."

A building was being torn down, and a laborer, who was noted among the workmen for his lack of intelligence, was set to pull at a rope attached to the top of a wall.

"Do you think," a passer-by asked, "that you are going to pull that thick wall down, or are you?" The man continued his tug as he replied, "It doesn't seem so to me, but I guess the boss knows what he is about."

After an hour's pulling the man felt a slight vibratory response to his tug, and at last the wall swung and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not. He obeyed, as Peter obeyed Christ's command to let down the net. Perhaps, if more faith were exercised in Christ's command, now, we should be much astonished at the result as Peter was.—The Christian Herald.

HUSBAND: "For whom are you hunting those stockings?" WIFE: "For the Independent society." HUSBAND: "Do you know you might send them my address. Perhaps they would send me a pair."—Selected.

Advertisement for Dr. Pierce's Favorite Prescription, featuring an illustration of a woman holding a child. Text: "Dr. PIERCE'S FAVORITE PRESCRIPTION GIVES STRENGTH TO NURSING MOTHERS. IT MAKES WEAK WOMEN STRONG AND SICK WOMEN WELL."

Advertisement for Speiden's Treasurer's Record, featuring a list of names and addresses. Text: "Speiden's Treasurer's Record for Weekly Dues. For use by Churches & Lodges. Names and addresses only have to be entered once during the year. By far the best one made in every respect. One of many Testimonials. 'I take pleasure in saying that your Record Book for church expenses is the very best I have ever seen. I do not know how anything could be better.'—F. D. D., Treasurer Southern Baptist Theological Seminary. PRICES: 10 names \$1.50, 20 names 2.00, 30 names 2.50, 40 names 3.00, 50 names 3.50. BAPTIST BOOK CONCERN. HEADQUARTERS FOR SUNDAY-SCHOOL & CHURCH SUPPLIES. 643 Fourth Avenue, Louisville, Ky.

Advertisement for Henderson Route - Louisville, featuring a list of names and addresses. Text: "HENDERSON ROUTE - LOUISVILLE. HENDERSON & ST. LOUIS RAILWAY-Union Depot, Seventh and River, Ticket Office, 224 Fourth Street. LOUISVILLE TO ST. LOUIS & WEST. Lv. Louisville 7:00am 8:00pm, Lv. Owensboro 11:00am 11:00pm, Lv. Henderson 11:00pm 12:00am, Lv. Evansville 11:00pm 11:00am, Lv. Louisville 7:00am 8:00pm. ST. LOUIS TO LOUISVILLE & EAST. Lv. St. Louis 8:00am 8:00pm, Ar. Louisville 7:00pm 7:00pm. LOUISVILLE TO EVANSVILLE AND RETURN. Lv. Louisville 7:00am 8:00pm, Lv. Owensboro 11:00am 11:00pm, Lv. Henderson 11:00pm 12:00am, Lv. Evansville 11:00pm 11:00am. All trains run through solid to Evansville. Through Evansville and Paducah support on all routes to Evansville and Paducah. Trains No. 41, 42 and 43 connect at Louisville. Evansville, Henderson and Paducah branch and other stations on the Louisville branch. Best Coach Service, "Thank God," We are in Luck. Sold by...

MISSOURI NOTES.

The General Association of Missouri Baptists will meet with the Columbia church on or about October 22, and will doubtless be characterized by a large and enthusiastic gathering of the Baptist hosts of the State. Columbia, you know, is the Athens of Missouri, the home of the distinguished moderator, E. W. Stephens, and the church has for its pastor Dr. Green W. Hatcher, one of the most genial and lovable of men, a fine preacher and an ex-Kentuckian.

This famous place is also the point from which emanates the influence of Stephens' College (for women), which has at its head the inimitable Dr. Samuel Frank Taylor, an ex-Kentuckian. Come over, yourself a delegate, Dr. Harvey, and see a fine and intellectual body of Baptists.

Our colleges and schools, according to reports, have opened well, have an auspicious beginning, notable among which are William Jewell, Hardin, Stephens, Lexington, Grand River, Lagrange and Webb City.

Bro. Stubblefield, of Flemingburg, Ky., has quite recently visited his old Seminary friend, Rev. Weeks, of Palmyra, and preached for him, and also at Booneville. It is thought he would accept a call from that church. It is not known whether Dr. Fuller will accept.

Rev. C. F. J. Tate, pastor here, goes to Washington, D. C., in a few days, and will remain over two Sabbaths, as was announced this morning.

On the night of the 17th inst. Rev. I. T. Creek, of Galveston, Texas, will preach for Bro. Tate's people and ask for a collection to help rebuild at Galveston. He will, in all probability, be at the General Association on same important mission, and will doubtless receive a liberal contribution.

Dr. J. J. Porter, of Mexico, is in great demand for protracted work, and he enjoys the same. He aided in quite a number of meetings during the summer and fall, and the Lord has graciously blessed him. Bro. Porter is a Baptist "died in the wool," and isn't anything in the pulpit if not an uncompromising defender of the "sect everywhere spoken against." If all our preachers were like J. J. Porter many of our people would not be so "winny washy."

Quite a number of meeting-houses have been dedicated in the past few weeks—Monroe City, Hartsburg, Huntedale, Bowling Green and at other points I am unable to call to mind just now.

Rev. A. M. Vardeman, of Vandalia, has suffered for some weeks from the effects of a stroke of paralysis. While this word is from the Greek *paralysis*, which is from *paralysin*, and means "to disable at the side," it is earnestly hoped that Bro. Vardeman will not be disabled very long, as his services are much needed in the hard and difficult field in which he is located. His many Kentucky friends will be sorry to hear of his misfortune, if it can be called such.

In many of our town churches—and towns of 1,500 to 2,500—the congregations are very small, and even where the membership exceeds 300. At one place a short time ago I observed about 60 at morning service, and 20 less at night. Membership 250. The day was beautiful; 3,000 population. The men were conspicuously absent. The sermon, considering the fact that the preacher didn't quote three pas-

ages of Scripture in a discourse of 35 or 40 minutes, was interesting.

I heard him again at night with same results. One member remarked to me the next day, "That kind of preaching don't suit me; it don't stick."

JOE. N. BARBER.

Louisiana, Mo.

THE KEY TO THE SITUATION.

Many are approaching the winter's work in the churches with unusual anxiety. It is reported of the first fall meeting of an association of ministers just held that it was one of the most solemn in its history. We hear from other meetings that the question has been anxiously asked in them, "What can we, what ought we to do?"

The first and greatest thing to be done is for each one to increase his personal acquaintance with God. The temptations are many to become distracted by multiplying problems. The call is urgent for more efficient administration of our benevolences. It is important to raise more money for them. We are persuaded that many are doing nothing, and more are doing less than they ought. But before all these things is the need that each one who is earnest in this work should have closer intimacy with God.

Social relations are changing, and to guide the changes so that classes shall not clash, that employers and employees shall understand one another and live in harmony demands all the energies of those who would serve their fellowmen. Famines and wars call for our ministries to millions who suffer. Missionaries are breaking down from overwork. Many of them are martyred on the field. But first of all each one who feels himself called to relieve them needs to be better acquainted with God.

Knowing God is a personal matter. It comes from being alone with him; not only apart from other men, but apart from other thoughts and interests. Theories of the inspiration possessed by other men are conflicting, and so are theories of prayer. But aside from them all he who would do God's work must first know him, and may know him in the secret experiences of his own soul. Bushnell said, "I know Jesus Christ better than I know any man in Hartford." That knowledge he did not first gain from books or from conversation with other men. He learned it, as Christ told him to, by entering into his closet and shutting the door. Such knowledge is first hand, and needs no assurance from others. It proves itself, and opens the way to the wiser knowledge which gives poise and confidence. "Ye have an anointing from the Holy One," said one to those who had learned that secret, "and ye know all things."

The one who is learning more of God by this personal communion comes closer into sympathy with another who also is learning of God, and they help each other. Strength of spiritual insight is gained, not by opposing those who differ, but by the fellowship of those who are at one in their experimental knowledge of God. Let the minister, the layman, who is alive with this deepening acquaintance with the Father through Jesus Christ, open his heart to his neighbor who understands him. "Where two or three are gathered together in my name," said Christ, "there am I in the midst of them." It is not necessary

that such meetings should be large, but they must be frequent and thoroughly frank. Sin must be confessed, faith expressed, purpose put into action. This knowledge of God is tested by experience, strengthened by fellowship, and becomes sure and supporting. It is not disturbed about the authorship of the Bible, but interprets it by life.

The closing century has a wonderful history. It must not pass into the distance without our closer study. The new century opens bewildering vistas of opportunity. But all that the past has to give is to be utilized only for one end, all to which the future invites is to be centered on one purpose—to know God. This is the key to the situation and each one holds it who is determined to know him better.—Congregationalist.

DEMINATIONALISM IS POSSIBLE

I have heard preachers say sectarianism, or the branch system is Providential. I do not believe it. I believe the Lord differs from many professed Christians in that He always works as He prays. I do not believe that our Savior prayed for an impossibility when He prayed for universal and perfect Christian union. His prayer also implies that the world will never believe in the Divine Christ as long as sectarianism exists.

All the dangers and loss of soul mentioned as a result of denominational union will disappear if we unite on the Bible and have New Testament church government, viz, church independence. Each local church or congregation being a complete and independent church, there can be no great ecclesiastical power to persecute. My observation has been that in a city or town where there is more than one church of the same faith and order, there is more sanctified rivalry between them than between churches of different denominations. Rivalry is not between callings or professions, but between members of the same calling, profession or sex. Two of the greatest enemies of true Christianity are practical infidelity among professed Christians and sectarianism. I hardly know which is the greater.

It would help very much to the answer of our Savior's prayer if

1. Preachers and writers would quit apologizing for and trying to justify the sin of sectarianism.

2. If all would accept the Word of God as the only rule of faith and practice, and require a plain Thus saith the Lord for every church doctrine.

3. Accept the Holy Spirit as the safe teacher and expounder of the Word.

4. Always try to minimize rather than magnify differences.

5. Let all who love the Lord and His second appearing, study His prayer (John 17 and 20:24) until we are filled with its spirit and sentiment, namely, that sectarianism is a great sin, and that the union of His people is the one argument that will rebuke unbelief and convince the world of His divinity. That God sent Him. Let us work, talk, pray and believe that God's people can and must be one even as the Father and Son are one. With men this is impossible, but with God all things are possible (Mat. 19:26).

G. W. WHEATLY.

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ALL-DAY MEETING OF THE W. M. U. OF LONG RUN ASSOCIATION.

The third annual meeting of the Woman's Missionary Societies of the Long Run Association was held at East Baptist church Friday, October 18, from 11 A. M. to 5 P. M., with one hour at noon for lunch. This meeting was inaugurated three years ago at Chestnut-street church, the second meeting being held at Broadway and this at East. This takes the place of a meeting during the association, and enables the ladies to get better acquainted with each other and their plans of work.

Miss Broadus, President of the Central Committee, presided.

Mrs. Brown, of East church, led the devotional meeting. "All hail the power of Jesus' name" was sung. Mrs. Brown read the 145 Psalm, and Mrs. Haycraft, of the same church, prayed. "The morning light is breaking" was sung, when Mrs. L. B. Duncan, also of East church, welcomed the one hundred and fifty ladies assembled. She said: "Who ever may be the speaker to-day, may God's voice speak; who ever may be the organizer, may God's hand shape the purpose and the work. We are gathered here in his name. Our house is yours."

Representatives were present from Beechland, Broadway, Chestnut-street, Clifton, East, Elk Creek, Fisherville, Highland, Little Flock, Logan-street, McFerran, Pleasant Grove, Jefferson county, Parkland, Salem, Third-avenue, Twenty-second and Walnut and Walnut-street.

Mrs. Mooreman, the efficient Vice-President of the association, gave some timely and unique advice to the eighteen country churches under her care. "Have a pastor ordained in your own church, then he's part of you; stay out of the city and you can save your money for missions; pray more; pray while you sweep and dust, etc.; read mission literature."

Mrs. Matlack, "box member" of the Central Committee, told what, when and how to send boxes. Think of our missionaries as brothers and sisters and send accordingly. Do not wait too long; save the missionary an outlay of money and many sacrifices if the box is sent in time. Send the box in the way in which the missionary will not have to pay for it. Do not put cash in the box, but save it for the Home Board for salaries. Forty-one societies are now preparing boxes. "Am I a soldier of the cross?" was sung.

Mrs. Gwarkin's paper was a well written one on "The necessity for women leading in prayer in their own societies."

After prayer by Miss Beulah Fuller, of Chestnut-street church, Mrs. Prestridge, of Broadway, read a paper on "Mountain schools." She said that the large majority of mountain people are Baptists of the strictest type, and the thing which has awakened them more than anything else is the public schools; and that one institution of learning properly managed, especially if it is a Baptist institution, could be made to bless and uplift many counties. The State Board asks our Woman's Missionary Societies over the State to aid in building these mountain schools. The plan for thus helping has been published heretofore. A letter was read from Miss Heck in regard to mountain work in her own State. "How firm a foundation" was sung and dinner was announced.

Mrs. Ada Carriek Montgomery,

of Walnut-street church, led the devotional meeting in the afternoon. "Stand up, stand up for Jesus," was sung. Mrs. Montgomery read Isaiah 65 and led in prayer.

Mrs. George B. Eager gave a beautifully delivered talk on "Woman's place in missions" which made every woman present long to enter the ranks of those who were truly co-laborers with God.

Mrs. Wayne, Sunbeam member of the Central Committee, gave a most practical talk to mothers. This talk was prefaced by a delightful little motion song by the East church Sunbeams—"Working for Jesus."

Miss Burk, of East church, sang a very sweet solo.

Mrs. Simms, a returned missionary from China, began her interesting talk by singing in Chinese a song written by Dr. Crawford which has no English translation—"I love Jesus." She told how 3,000 Imperial troops were called out to defend twenty-one missionaries, and eight of them children under ten years of age. She thinks more can be accomplished in the interior by missionaries than at the ports, as these are the homes of so many unprincipled foreigners. She also attributes the trouble in China to the work of Catholic priests.

A letter from Mrs. McCloy, the missionary in China, supported by Broadway Woman's Missionary Society, was greatly enjoyed.

The ladies of East church, were cordially thanked for their affectionate hospitality, and Miss Foreman led in a fervent prayer for guidance until we meet again and the meeting stood adjourned sine die.

ANNES OSBORNE.

ANOTHER VIEW OF MATT. 16:18.

I have noticed in the RECORDER lately several versions of the passage of Scripture, "Thou art Peter and upon this rock I will build my church," some asserting that the rock was the truth which Peter had just affirmed; that is, that "Jesus was the Christ the son of the living God"; others say it was "faith," but I think it was more than either of these—it was believing souls on which the church was to be built. This believing soul being "Christ in us," for "flesh and blood hath not revealed it, but the father which is in heaven."

Thou art Peter (petros) and on this rock (petra) this part of you, you believing souls, I will build my church. I WILL build my church, because the church will not be complete until these believing souls are encased in glorified bodies. Redeemed souls (Christ in us) then are to be the foundation of the church, with Jesus Christ as the cornerstone. Completed church, the glorified bodies, with Jesus Christ as cornerstone.

In this completed church we are to have the keys (for the proposition made to Peter was to every one who can make the same confession) that is, we are to have all the privileges of the household—"Heirs of God and joint heirs with Jesus Christ."

"Whosoever thou shalt bind on earth shall be bound in heaven; and whosoever thou shalt loose on earth shall be loosed in heaven" has only a personal application; that is, who ever accepts Christ as the Divine Deliverer and lives sincerely in that faith, will be perpetually binding on himself certain things, or casting from himself certain things. Of course, in human weakness, many mistakes will be made, but the Father will sanction it all; in other words, "Our sins will be blotted out."

I remember that this belief coincides with the teaching of the New Testament. It is true that Paul said "Christ is the only foundation," but, as I have said, the believing soul is Christ in us, and as we are to share the glories of the heavenly, so I believe he wants us to share the glories of the earthly kingdom.

BIBLE STUDENT.

PROGRAMME

Of the State Board Institute, to be held in Louisville, Ky., Oct. 31 and Nov. 1 and 2, 1900, at Walnut-street Baptist Church, 2nd and College Sts.

FIRST DAY.—MORNING SESSION.

9:30 to 10:30—Devotional exercises.—J. P. Jenkins presiding. Scripture, John 17th chapter.—J. W. Warder.

10:00 to 10:30—Lecture: The preacher as Soul-Winner.—W. W. Hamilton.

10:30 to 11:00—Discussion of lecture.

11:00 to 11:30—Lecture: The preacher in touch with the Times.—E. C. Dargan.

11:30 to 12:00—Discussion of lecture.

AFTERNOON SESSION.

2:30 to 2:45—Devotional exercises.—Scripture: Luke 24:44.—E. B. Farrar.

2:45 to 3:15—Lecture: The Pastor and Bible Study.—B. A. Dawos.

3:15 to 3:45—Lecture: Prayer as a Spiritual Force.—B. H. Dement.

NIGHT SESSION.

7:30 to 8:00—Devotional exercises. Scripture: Ephesians 3:14-21.—T. T. Eaton.

8:00 to 8:30—Lecture: The Person of Christ in its relation to the work of Redemption.—E. J. Mullins.

8:30 to 9:00—Discussion of lecture.

SECOND DAY.—MORNING SESSION.

9:30 to 10:00—Devotional exercises.—W. W. Hamilton presiding. Scripture: 1 John 5:9-13.—J. M. McFarland.

10:00 to 10:30—Lecture: The conquering power of the Gospel as seen in History.—W. J. McGlothlin.

10:30 to 11:00—Discussion of lecture.

11:00 to 11:30—Lecture: Methods and Spirit of Christ as a Teacher.—A. T. Robertson.

11:30 to 12:00—Discussion of lecture.

AFTERNOON SESSION.

2:30 to 2:45—Devotional exercises. Scripture: Psalms 72.—W. E. Foster.

2:45 to 3:15—Lecture: The young church-member and his Church.—H. E. Trails.

3:15 to 3:45—Lecture: Progress in Old Testament Studies.—J. R. Sampsey.

3:45 to 4:15—Discussion of two preceding lectures.

NIGHT SESSION.

7:30 to 8:00—Devotional exercises. Scripture: Romans 8:14-27.—J. A. Taylor.

8:00 to 8:30—Lecture: Religious Parallels.—Carter Helm Jones.

8:30 to 9:00—Discussion of lecture.

THIRD DAY.—MORNING SESSION.

9:30 to 10:00—Devotional exercises.—J. G. Bow presiding. Scripture: Ephesians 6:10-20.—G. W. Hill.

10:00 to 10:30—Lecture: Missions in Church Life.—J. G. Bow.

10:30 to 11:00—Discussion of lecture.

11:00 to 11:30—Lecture: Election.—T. T. Eaton.

11:30 to 12:00—Discussion of lecture.

AFTERNOON SESSION.

2:30 to 2:45—Devotional exercises. Scripture: Psalm 2d.—Wm. Risman.

2:45 to 3:15—Lecture: The Chinese Missionary Outlook.—W. O. Carver.

3:15 to 3:45—Lecture: Discipling the nations and existing religious forces.—J. N. Prestridge.

3:45 to 4:15—Discussion of two preceding lectures.

NIGHT SESSION.

7:30 to 8:00—Devotional exercises. Scripture: Hebrew 10:11-22.—H. R. McLondon.

8:00 to 8:30—Lecture: The voluntary

system as opposed to state support.—G. B. Eager. 8:30 to 9:00—Closing words.—J. W. Warder.

A FABLE.

Once upon a time there was a man who sat in his room at his boarding-house, waiting for the gladsome sound of the dinner bell. He was well nigh famished, and when the joyous clang of the bell smote upon his ear he arose in haste, and with jouncing glees hid him to the dining room. When he entered the door his eager eye fell upon the table, and he smiled happily as he noted in rapid succession the roast turkey, roast lamb, fried chicken, hot biscuits, mashed potatoes, stewed corn, cauliflower, mixed pickles, scalloped oysters, parsnips, baked sweet potatoes, brown gravy, celery, chow-chow, mince pie, tapioca pudding and angel cake. But a terrible frown quickly succeeded the smile, and with a snort of rage he tore himself away from the chair where he was in the act of seating himself, and turning to the astonished landlady, he howled: "Why this insult? Why do you presume to have canned apricots on your table when I do not like canned apricots? By me halldorne, 'tis monstrous. I will not sit at your table!" In vain did the landlady endeavor to soothe him, and assure him that there was no rule compelling him to eat what he did not like, and that if he didn't like apricots he could leave them alone and eat what he did like. In vain did she point out to him the fact that she provided a large variety of edibles, that all her guests might find something to their liking, and that no one person was expected to like everything. The hungry boarder only raved the more, and stalked majestically from the room, preferring to go hungry than to eat at a table whereon was placed an article of food that he did not like.

And there was another man who was a subscriber to a religious newspaper. He needed the matter therein contained, and he knew he needed it, and he greeted it with joy when it reached him each week. He read eagerly the editorials and news notes, the church reports, the items of interest, and the correspondence, and the advertisements, and the poems, and the stories. But one day he chanced to find a little thing that he did not like. He did not have to read it. He did not have to read it. He was exceedingly angry, and sat down and wrote the editor a letter, and spoke his mind—what there was of it—with great freedom and fluency.—Christian Evangelist.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1900.

OCTOBER. Ohio Valley—Clay church, Oct. 23. Blood River—Oak Grove church, Tennessee, October 24. South Union ——. Groves Creek ——. Graves County—Dublin church, October 31. If additions or changes are desirable, please write to the papers. J. K. NUNBALLEY, Secretary.

PRACTICE to make God thy first thought at night when thou sleepest, and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—Francis Quarles.

Lost Use of His Limbs.

SEVERE ATTACK OF RHEUMATISM MADE MR. BURNS HELPLESS.

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From the Press, Utica, N. Y. The following is a plain, straightforward statement of the way in which an aggravated case of rheumatism was cured. Mr. H. L. Burns, of 41 Brinckerhoff Avenue, Utica, N. Y., one of the best known grocers of that city, when seen at his store at the junction of Park Avenue and Mary Street, said:



"Six years ago this month I began to feel a slight pain in my hips and legs and, as the pain grew worse it extended to my feet. They ached all out of shape and the pain grew awful and I could barely hobble about. One day when I had come down to the store I got to the steps and could go no farther. Finally a neighbor helped me into the store and I sat out half an hour in a doctor's care. Electricity was tried but without relief; in fact the feeling in my feet was so far gone that I scarcely felt the full force of the battery. "One day Miss Kernan, a member of the family of the late Senator Kernan of this city, told me about Dr. Williams' Pink Pills for Pale People and asked me to try them. I said I would and I made up my mind I would give them a fair trial. In my opinion the majority of people are not willing to give a remedy a fair trial. I began to find great relief by the time I had used five boxes and by the time I had finished the seventh box I had not only been free from pain, swelling or numbness but I have to-day and that was five years ago."

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TRAINS SOUTH.
 Leave Louisville, 7:30 a. m.; 11:30 a. m.; 5:15 p. m.
 Arrive Louisville, 1:30 a. m.; 7:30 a. m.; 12:30 p. m.; 7:30 p. m.

TRAINS NORTH.
 Leave Louisville, 8 a. m.; 11:30 a. m.; 5:30 p. m.
 Arrive Louisville, 11:40 a. m.; 12:30 p. m.; 8 p. m.

TRAINS, JELLAGO AND SOUTHEAST.
 Leave Louisville, 9:30 a. m. and 5:30 p. m.
 Arrive Louisville, 6:30 a. m. and 1:30 p. m.

TRAINS, LEXINGTON AND FRANKFORT
 Leave Louisville, 7:30 a. m., 1:30 p. m. and 6:30 p. m.
 Arrive Louisville, 9:10 a. m., 12:30 noon and 6:30 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

THE FARM
 KENTUCKY TRADE ITEMS

At Richmond on court day mule colts sold at \$50 to \$70 and aged mules at \$80 to \$150.

The clover seed crop in the state is short, and bluegrass seed not up to the yield of last year.

In Bourbon county Alva Thomas bought of Thomas McClinton a pair of mules for \$250.

Silas Corbin, of Bethel, sold to Jacob Boyd five 1,100-pound feeding steers at \$4.40.—Owingsville Outlook.

In Bourbon county Warren and Lewis Rogers sold 118 export cattle, averaging 1,400 pounds, at 5 cents.

Norton & Sanders, of Duganville, shipped a carload of fat hogs to Cincinnati last week. They cost about 4 cents a pound.

Thomas W. Lawson, of Boston, Mass., has purchased from Ball Brothers, of Woodford county, their fancy saddle mare, Gypsy Queen, for \$3,000.

The Stanford Journal notes the sale of 20 calves at \$19; a lot of butcher stuff at \$3c; a carload of fat sheep at \$3c; 200 barrels of corn in the field at \$1.25.

W. O. Terhune bought in Harrodsburg court day two weanling mare mules for \$50 each, one weanling horse mule for \$25 and two other mules for \$75 each.

The Winchester Democrat says that John C. Allen bought of Dr. Venable 200 barrels of corn in the crib at \$1.75. The same paper reports sales of 100 fat sheep at \$12c and a lot of heifers at 8.12c.

In Montgomery county, W. A. Cockrell sold to John Stofer a bunch of feeding cattle at 4c a pound. B. F. Bedford sold to Aylette Buckner 28 head of 1,000-pound feeders at \$4.40.—Paris Kentuckian.

Two hogheads of Shelby Co. new leaf and lugs sold recently in Louisville at \$9.90 and \$7.20, respectively. The leaf was of the red type. This is the highest price thus far paid for the 1900 crop.

At the sale of Allen & Merriweather, of Shelby county, last week, 40 head of Jersey cows and heifers brought from \$25 to \$65 per head. Sixty head of Duroc Jersey swine sold at from 10c to 12c per pound.

John P. Darnall sold to C. M. Fleming, Jr., 28 cattle, averaging 1,855 pounds, at 5c per lb. Charles Peters reports buying 17 cattle of M. H. Kendall at \$4.10; 20 ewe lambs of Jim Whaley at \$3c; 1 extra yearling colt at \$45.—Fleming Gazette.

The Cobb & Lillard sale of Shorthorns was not entirely satisfactory to the firm, as the prices were not fully up to anticipation. This, in large part, was due to the absence of several good buyers, who failed to come. Forty sold, averaging \$115 for females and \$90 for males.—Advocate.

There were 650 cattle on the market at Georgetown, with a good many unsold. Feeders sold at \$3.75 to \$4.30 per cwt.; yearlings at \$3.50 to \$4; heifers, \$3 to \$3.25; male colts, \$30 to \$50 per head; common ones, \$15 to \$25; milch cows, \$30 to \$40; bull calves, \$25 to \$34. A good many horses changed hands at from \$35 to \$100; 100 sheep sold at \$3 to \$3.50 per head.

SUGGESTIONS TO WHEAT-GROWERS.

The almost unparalleled destruction of the wheat crop of 1900, throughout Ohio, Indiana and Michigan, is generally ascribed chiefly to the Hessian fly, and undoubtedly this insect has caused much loss, not only by destruction outright of many plants in the fall, but by so weakening the vitality of others that they succumb to weather conditions which they would otherwise have been able to resist. But behind these causes there lies another which must not be lost sight of, namely, the exhaustion of soil fertility. The importance of this factor is shown in the experiments of the Ohio Station, in which wheat on new land has this year yielded nearly 40 bushels to the acre without fertilizers, whereas unfertilized wheat on land that has been for 60 or 70 years under such cultivation as is practiced on a large proportion of Ohio farms, was almost totally destroyed by fly and weather conditions combined, the number of plants attacked by the fly being in both cases approximately the same.

Where the sowing of wheat has been delayed until after the middle of September in the extreme northern part of the state; to the 20th or 25th in the latitude of this station; to the last week in the month in that of Columbus, and to the first week in October farther south, the results have been generally more favorable than where the seeding was done earlier; but these dates were not sufficiently late to escape the fly last fall, owing probably in part to peculiar seasonal conditions. When the seeding is delayed beyond the dates mentioned, the loss from the plant's not having time to sufficiently prepare for the winter will probably be greater than the average loss from the fly.

Even at these dates, in ordinary seasons, there will be need to see that the land is thoroughly prepared and well fertilized, if remunerative yields are to be obtained.

Late sowing, however, while in some measure a protection from the fall attack of the fly, will have no effect on the spring attack unless universally practiced in a given district; for if one farmer in a township sows his wheat in time to invite the fall attack, he will have provided a breeding place from which flies will swarm the following spring to destroy the crops of all his neighbors. It would seem, therefore, to be well worth while for farmers to take united action in this manner by banding together over large districts and agreeing to delay their wheat seeding until the dates suggested. Such a test, if properly carried out, would be of incalculable value in determining the actual value of this method of securing immunity from the fly.

If, in connection with a general postponement of the date of seeding, each farmer would sow a small strip of wheat at an earlier date, this to be plowed under with a jointer a few days before the general seeding and then reown, it might have a very useful effect in attracting the flies and causing them to deposit their eggs where they could be easily destroyed.

Many farmers ask whether it is advisable to sow rye instead of wheat this fall. To this we have to reply that rye is also subject to attack from the Hessian fly, while the statistics of crop production in Ohio show that the average yield of rye is no greater

than that of wheat, and the market statistics show that its average value per bushel is much below that of wheat.

Our advice, therefore, is in brief: Put the seed bed for wheat in the best possible condition by plowing early, thoroughly pulverizing the surface immediately to retain moisture, and manuring or fertilizing liberally; then delay the seeding to a comparative late date and use a liberal quantity of seed. The recent experiments of this station show that two bushels of thoroughly cleaned seed is not too much for an acre of ordinary land.—Chas. E. Thorne in Country Gentleman.

HOW TO CLEAN A BOOK.

Ink spots or mildew stains may be wholly removed, when freshly made, by applying a solution of oxalic or citric acid, and then washing the leaf with a wet sponge. It is more effectual to follow the bath of oxalic acid by applying a solution of one part hydrochloric acid to six parts of water, after which bathe in cold water, and dry slowly. Or an infusion of hypochlorite of potash in twice its volume of water may be used instead of the preceding.

If a leather-bound book has grease on its cover, it can be removed by scraping French chalk or magnesia over the place, and ironing with a warm (not hot) iron. A simpler method is to apply benzine to the grease spots (which dissolves the fatty material), and then dry the spot quickly with a fine cloth. This operation may be repeated, if not effectual at the first trial. The same method of applying benzine to oily spots upon plates or engravings will remove the stains.

Spots or stains of grease or oil are often found in books. They may be wholly removed by applying carbonate of magnesia on both sides of the leaf stained, backed by paper, and pressing with a hot iron, after which the sheets should be washed and left under pressure over night. Another method is to dilute spirits of salts with five times its bulk of water, then let the stained leaves lie in the liquid four minutes, after which they are to be washed. Still another method is to make a mixture of one pound of soap, half a pound of clay and two ounces of lime, dissolved in water to a proper consistency; apply it to the spots; fifteen minutes after, dip the leaf in a bath of warm water for half an hour, after which dry and press until smooth.

Stains left by mud on the leaves of a book (a not uncommon fate of volumes falling in a wet street) can be removed thus; spread over the spots a jelly composed of white soap and water, letting it remain about half an hour. Then dip the leaf in clear water, and remove the soap with a fine sponge dipped in warm water; all the mud stains will disappear at the same time. To remove the last traces of the soap, dip a second time in clear water, place the leaf between two sheets of blotting paper and dry slowly in a cool and shady place.

The same process of washing in soap and water will remove what are doubtless the most common of all the soilings that library books undergo, namely, the soil that comes from the dirty hands and fingers of readers.—Spafford.

With the opening of spring the tillage of our orchards should begin. The moisture from the winter rains and snows should be kept in the ground for the use of the trees by laying a blanket of

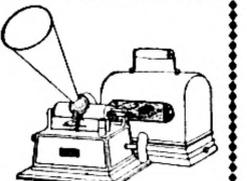
mellow earth over it. The fruit buds are formed much earlier than we once thought. The trees need all the help they can get to enable them to carry a load of fruit this year and prepare buds for another crop.

Rus the frying from salt meat along the backbone and about the head of the animals troubled with lice. If this is repeated a few times they will be killed. There is no danger from using this, and as every farm has plenty of salt meat, the remedy is not expensive. I use this for horses and cattle. For hogs I make a strong soap and wash them with it. It keeps them very healthy.—H. MANZEY, in American Agriculturist.

Lost

Temper, Leisure and Energy by the housekeeper who neglected to use

GOLD DUST
Washing Powder



The Phonograph is the prince of entertainers. No more dull evenings at home. The Phonograph talks, sings and plays for the amusement of your family and friends. A good Phonograph for \$10 better than \$20 and \$25. Edison records 35 per dozen. The thousands who heard our Phonograph at the St. Louis Exposition in their praise and pronounced it the best on the grounds. Every genuine Phonograph bears the signature of THOMAS A. EDISON. See that this name is on the Phonograph before you buy it.

RAY PHONOGRAPH CO.,
 623 Fourth Ave., Louisville, Ky.

CINCINNATI & OHIO RAILWAY. Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Shreve Station, back of Gold House, City Market corner, 22 Fourth ave. Schedule in sheet May 14, 1900.

F. V. V. LIMITED, DAILY.

Through Pullman Vestibule service to New York connects in Cincinnati with the famous F. V. V. Limited, running daily to New York via Washington, with Dining Car, and Sleeping Car. Retrive train lighted with electricity.

Leave Louisville,	8:30am
Arrive Washington,	12:00pm
Arrive Baltimore,	1:30pm
Arrive Philadelphia,	3:00pm
Arrive New York,	11:00pm
Arrive Providence,	1:30pm
Arrive Boston,	3:00pm
Arrive Richmond, Va.,	11:00am
Arrive Old Point Comfort,	11:30am
Arrive Norfolk,	12:30pm

Returning arrives in Louisville, 5:30pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule, Dining, and Sleeping Car, Louisville to Washington.

Leave Louisville,	8:30am
Arrive Washington,	12:00pm
Arrive Baltimore,	1:30pm
Arrive Philadelphia,	3:00pm
Arrive New York,	11:00pm
Arrive Providence,	1:30pm
Arrive Boston,	3:00pm
Arrive Old Point Comfort,	11:30am
Arrive Norfolk,	12:30pm

The D. & O. is the shortest route to New York via Washington. Connects in Baltimore with the Chesapeake and Annapolis and Norfolk with steamships for Washington, Baltimore, New York and Boston.

LEXINGTON EXPRESS LINE.

Speed Vestibule train daily.

At Louisville,	8:30am
At Lexington,	10:00am
At Frankfort,	11:30am
At Winchester,	1:00pm
At Mt. Vernon,	2:30pm
At Mt. Vernon,	3:00pm

Take the Louisville, Greenville & St. Louis "Air Line" to all points West. It is the only direct line. Two daily trains—A. M. and P. M. J. R. Campbell, General Agent, Louisville, Ky.

FREE This beautiful Booklet is full of the most interesting facts of the life of the late General DeWitt. It is a most valuable and interesting book for all who are interested in the life of the late General DeWitt. It is a most valuable and interesting book for all who are interested in the life of the late General DeWitt. It is a most valuable and interesting book for all who are interested in the life of the late General DeWitt.

In an altar and a shrine. There, the beauty of her life abides. Who would not wish like her to live, whose life has been supremely blessed. Who would not wish, like her to die, and find in heaven eternal rest? Where doubts nor fears can ever dim Christ's love for her, her love for him.

[Additional obituaries on 15th page.]
B. Y. P. U. CONVENTION PROGRAMME.

To Be Held With the First Baptist Church, Lexington, Ky., Nov. 21-23

- WEDNESDAY NIGHT.
- 7:30—Welcome Address, Preston Blake; Response, G. W. Argbrits.
 - 8:00—Introductory Address, J. N. Prestridge.
 - 8:15—The Idea and Ideal of Mountain School Work, John F. White.
 - 9:00—My Experience in Founding a Mountain School, J. A. Burns.
 - 9:30—The Young Baptist and College Education, E. S. Alderman.

- THURSDAY MORNING.
- 9:30—The Young Soulwinner and His Bible, Wm. Lunford.
 - 10:15—The Young Baptist in Society, J. C. C. Dunford.
 - 10:45—The Young Baptist in Business, F. D. Hale.
 - 11:15—The Young Baptist in Politics, Geo. B. Keger.
 - 11:45—General Discussion.

- AFTERNOON.
- 2:30—The Young Soulwinner and Prayer, J. H. Boyet.
 - 3:15—The Young Baptist and State Missions, J. G. Bow.
 - 3:45—The Young Baptist and our General Boards.
 - 4:15—General Discussion, H. G. Ferguson, W. E. Mitchell, F. L. Norton, ten minutes each.

NIGHT.

- 7:30—Song Service.
- 7:45—B. Y. P. U. Work in the South, L. O. Dawson.
- 8:15—The Young Baptist and His Church and Pastor.
- 8:45—Symposium—My Experience With the Bible Study Class, A. J. Hamby, B. A. Dawson, B. H. Dement, E. W. Coakley, W. J. Bolin, ten minutes each.

- FRIDAY MORNING.
- 9:30—Prayer and Praise Service, W. D. Nowlin.
 - 9:45—Business, Election of Officers, etc.
 - 10:00—Bible Study in the College, E. E. Ayres.
 - 10:30—Symposium—My Experience With the Young People's Prayer Meeting, H. W. Virgin, O. M. Huey, T. M. Green, G. S. Bearce, J. A. Taylor, J. P. Jenkins.
 - 11:00—Symposium—Young People's Work in Country Churches, J. S. Sowers, J. E. Holley, J. B. Beatty.
 - 11:30—The End of the Century Young Baptist, Carter Helm Jones.
 - 12:00—Our Opportunities, H. E. Tralle.

- J. N. PRESTRIDGE, Cor. Sec.
- I KNOW A MAN who once travelled more than a thousand miles for the sake of seeing a minister whom he believed to be able to give some light on the subject of personal religion, and all the good he received from him was just nothing at all; and yet this was the best possible good. For the experiment convinced him fully that his help was not in man.—I. S. Spencer.

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. Help is being sent from various parts of the world, but much more is needed, and the need is likely to continue for some time. Among the sufferers are many of our brethren, and we open a subscription for their benefit. We will be glad to receive and forward any amounts that may be sent us. We will make prompt acknowledgment in our columns, and will publish the receipts of the parties to whom the money is sent.

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. There is not an uninjured house in the city... The response cannot be too quick nor too generous for the gigantic situation which confronts us. We have faith, hope, courage, energy, but no money. For Christ's sake send us all the financial help you can."

- Roanoke, Ala., Bap. Church \$35 00
Western Recorder 25 00
Mrs. J. Lawrence Smith 25 00
Morganfield Baptist Sunday-school 11 00
D. G. P. Eaton 10 00
T. T. Eaton 10 00
Mrs. M. E. Crane 10 00
D. T. McNeill 10 00
Mrs. S. E. Chandler 5 00
C. T. Conn 5 00
Cash 5 00
Mrs. Ellen G. Steger 5 00
C. C. Ricketts 5 00
A Friend 5 00
Adairville Baptist Sunday-school 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 Algood 1 00
S. M. Simmons 1 00
George Hayes 1 00
Mrs. W. W. Marshall 1 00
Friend 1 00
S. E. Weir 1 00
M. E. Camp 1 00
D. M. Dowell 1 00

The American Baptist Publication Society announces new paper, the initial number to be ready December 15th. The *Colporteur* is to be discontinued, and "Good Work" will be issued instead. It will consist of 16 large pages, well illustrated and in every way up to date as a twentieth century herald of Christian methods and work. The best writers will furnish articles for it, the best artists will be engaged upon it, the best of material will be used to render it attractive. The varied work of the Publication Society will, of course, have prominence. Send for samples and notice its premium offers. The price will be only 25 cts., or 30 cts. in clubs, per year.

MONTS SAVED TO TEXAS.
The Iron Mountain Route New Train-FAST TRAIN—leaves St. Louis at 7:30 (Saturday) and Memphis 10 P. M. Daily. Shortest time 5 hours to Dallas, Fort Worth, Galveston, Houston, San Antonio and all other points. Through sleepers and chair-cars. Connections at St. Louis with all fast lines from the West. For rates and information call Ticket Agents or write H. C. Townsend, G. F. & T. A. St. Louis, Mo., or R. T. G. Matthews, T. P. A., Louisville, Ky.

An English syndicate has closed a contract for 700,000 tons of Alabama coal, to be delivered at a Gulf port in the next two years.

Anything Wrong With your Watch?

Send by registered mail to our Watch department for inspection and estimate.

Our 32-page catalogue sent FREE.

C. P. Barnes & Co.
304-306 West Market St., Louisville, Ky.

THE MARKETS.

LIVE STOCK.
Report for week ending Oct. 20.

CATTLE.

Extra good export steers, 1,200 lbs. and up	14 75/80
Light shipping, 1,100 to 1,200 lbs.	14 10/15
Best butchers	14 10/15
Pair to good butchers	14 10/15
Common to medium butchers	14 10/15
Thin, rough steers, poor cows and cowboys	14 10/15
Good to extra cow	14 10/15
Common to medium cow	14 10/15
Feeders	14 10/15
Stockers	14 10/15
Wool calves	14 10/15
Milk cows—Choice	14 10/15
Pair to good	14 10/15

HOGS.

Choice packing and butchers, 225 to 250 lbs.	14 10/15
Pair to good packing, 180 to 225 lbs.	14 10/15
Good to extra light, 150 to 180 lbs.	14 10/15
Fat shoals, 120 to 150 lbs.	14 10/15
Pigs, 80 to 120 lbs.	14 10/15
Knights, 120 to 150 lbs.	14 10/15

SWINE AND LAMBS.

Good to extra shipping sheep	14 10/15
Pair to good	14 10/15
Common to medium	14 10/15
Sheeps and cowboys, per head	14 10/15
Best butcher lambs	14 10/15
Pair to good butcher lambs	14 10/15
Tail-ends	14 10/15

LEAF TOBACCO.

SALES WITH COMPARISONS.

Following were the sales for the week and year to October 20, with comparisons:

Year	1900	1899	1898	1897
Total sales of new crop to date	1,500	1,277	1,170	1,140
Sales new crop to date	2,073	1,510	1,510	1,140
original inspection	101,821	104,651	57,000	

REJECTIONS.

Year	1900	1899	1898	1897
Rejections this week	20	20	20	20
Percentage of rejections to auction sales	25	10	25	10
Rejections Jan 1 to date	25,104	25,145	15,000	

RECEIPTS.

Year	1900	1899	1898	1897
Receipts this week	504	542	525	500
Receipts Jan. 1 to date	67,181	67,300	50,000	

MARK—1899 CROP.

Trash, green or mixed	50 50	50 50	50 50	50 50
Trash, sound	50 50	50 50	50 50	50 50
Common lugs	50 50	50 50	50 50	50 50
Medium lugs	50 50	50 50	50 50	50 50
Good lugs	50 50	50 50	50 50	50 50
Common leaf, short	50 50	50 50	50 50	50 50
Common leaf	50 50	50 50	50 50	50 50
Medium leaf	50 50	50 50	50 50	50 50
Good leaf	50 50	50 50	50 50	50 50
Flue and selections	50 50	50 50	50 50	50 50

DARK—1899 CROP.

Trash, green mixed	50 50	50 50	50 50	50 50
Trash, sound	50 50	50 50	50 50	50 50
Common lugs	50 50	50 50	50 50	50 50
Medium lugs	50 50	50 50	50 50	50 50
Common lugs	50 50	50 50	50 50	50 50
Common leaf, short	50 50	50 50	50 50	50 50
Common leaf	50 50	50 50	50 50	50 50
Medium leaf	50 50	50 50	50 50	50 50
Good leaf	50 50	50 50	50 50	50 50
Flue and selections	50 50	50 50	50 50	50 50

Items of Interest.

NEWS THE WORLD OVER.

Now that the British elections are over, the English papers are beginning to admit that the Boer war is not over. We thought it was "ended" for election purposes only. Lord Roberts is not coming home, "no substantial portion of the army" in South Africa can be released because of "unacceptable difficulties." Roberts has ordered the Uitlanders who fled from the Transvaal not to return at present. Railway communication north of Standerton has been suspended and there are "persistent rumors of Boer attacks."

In view of these unpleasant obstacles in the way of ending the war by the Christian Science method of springing it over, the London Standard calls for the severest measures against the irreconcilable Boers, and wishes "ruthless punishment" inflicted on them. As Roberts is already engaged in deporting to distant prisons every non-combatant as well as every Boer soldier he can catch and burning all the farms houses in the neighborhood of every light over though the women and children made homeless took no hand in the battle, one wonders how much more "ruthless" the Standard wishes him to be.

The Agricultural Bureau at Washington City has sent out a pamphlet entitled "Agricultural Exports of the United States" compiled by Chief Frank H. Hitchcock. The total exports to the Philippines in 1899 were \$11,100,000. Of these \$10,000,000 were sugar and \$1,100,000 food. The figures are not pleasant to contemplate.

Princes von Hohenlohe resigned his position as German Chancellor. He has not been in accord with the Emperor's "stratagem" policy in China and his opposition was so great he thought it best to retire. He is succeeded by Count von Bülow. The Emperor presented the retiring Chancellor with a magnificent set of diamonds.

Yellow fever is increasing in Havana, and the whole city is in a state of alarm. A block in the city which has not had from one to seventeen cases. Major Peterson, the Chief Commissary in the island, died of yellow fever, and an hour after his death his wife shot herself in the head with a revolver. Major Peterson was severely wounded in the fight at Santiago.

The transport Logan sailed from Manila for San Francisco carrying 7500 soldiers, 10000 men and 30 prisoners. The prisoners are soldiers who have been convicted of crime and are on their way to prison. It is encouraging to learn that more than half of the many inmates who are brought back from the Philippines recover after a few months.

The Cubans had a banquet in Havana on Oct. 15th, the anniversary of the beginning of the first Cuban insurrection. The speeches were all in praise of their utter lack of faith in the pledged word of the United States. General Hernandez said: "My fellow-countrymen, they are preparing to cheat you." General Castillo said of Cuban independence: "It will go far away and perhaps a tricky deception." General Gomez, the idol of the Cubans, warned them to be ready for a critical day when it might be necessary to tolerate the Boers and make their land a wilderness rather than let it become the home of slaves.

The Medical Record of New York says Dr. Bonham, of Shanghai, has stated in a recent letter that the Chinese Emperor Kwang-Hu, is suffering from cancer in the throat and is unable to reign. Dr. DeRoche, a French physician, and Dr. Sheng Linn Fong, both of whom have examined the Emperor's throat express the same opinion. The Record adds that this seems to be the disease to which rulers are especially prone.

The death roll for the last week contained names of men who stood in the foremost ranks in their respective callings. First among them was William L. Wilson, one of the greatest and noblest men this country has produced. Charles Dudley Warner, the writer and editor, is known and loved wherever the English language is spoken. He died suddenly of heart disease, on the 18th inst. (C. P. Barnes & Co. of Chicago were the funeral directors.) He was the Grand Army of the Republic, who was honored for his bravery and greatly loved for his character. Hon. John Little, former President of the United States Commission on Venezuela, died at Dayton, Ohio. Gen. J. W. Fisher died in his home in Chelmsford, Wyo., aged 58 years.

A dispatch from Pretoria says that the Boer attacks are intolerable. They are

daily tearing up the railroad tracks, etc., and no one is to be permitted to pass without considerable escort. The only remedy is to "scorch" all the burghers and deport them. The report that General DeWitt had been captured caused a rise in the London stock market, but the report was not confirmed.

Hon. John Sherman died on Monday in Washington, D. C. He had not been well since he had an attack of pneumonia a year ago. Mr. Sherman was born in Lancaster, Ohio, in 1823; was elected to the Thirty-fourth Congress, and after serving eight years in the House entered the Senate in 1881. He served as Secretary of the Treasury and Secretary of State. He was for many years a leading man in his party, a place he won and kept by his mental ability.

Cures Blood and Skin Troubles.

Is your blood pure? Are you sure of it? Do you get scratches here or there? Do your skin itch or burn? Have you Pimples? Eruptions? Aching bones or back? Eczema? Old sores? Boils? Scalds? Rheumatism? Foul breath? Catarrh? Are you pale? These R. E. B. (Bottled Blood Balm) will purify your blood, give you a good complexion, smooth, healthy skin, clear your eyes, relieve like ulcers, cancer, eating sores, Painful Swelling, Blood Poison are quickly cured by Bottled Blood Balm. Cures when all else fails. Thoroughly tested for 30 years. Do not get cheap imitations. Write for full particulars by writing BOTTLED BLOOD BALM CO., Atlanta, Ga. Describe trouble—free medical advice given. Clear your blood voluntarily—testimonials of cures by R. E. B.

DEATHS.

For actual statements we insert an obituary notice of his words here. We cannot give it in full, but we can give you a short summary in advance. Count the words carefully and know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

GARRETT.

[A tribute from the Bible Class of which Lewis Garrett was a member.]
Lewis Garrett was a born gentleman. Courtesy was to him as natural as breathing. He was not college bred, but he had learned things of value schools seldom teach. What good he humbly brought to do; and, with a cheery voice, lifted the burdens that fell across his way. His word was truth. In all the dealings of a long business life, it was never darkened by deception. It was not merely too good as his bond—"if any difference, it will be his."

He had words he should not have had, but he had no word of blame for any who had wronged him. Instead, there was the same calm smile he always wore, the index to a soul that could not harbor malice or even remember the slights of resentment. What-ever grief he had was borne in silence. Even when, needing advice, he had to state his case, the facts were simply told without a shadow of complaint. What a brave heart! How manly! But what a Christian spirit! Shall I tell you what I think he says one, "He had more of the genius of the Sermon on the Mount than any man I know."

Good bye, brave heart. We do not weep in sorrow, only in joy for your deliverance. No words of praise can add a lustre to the character you built. Malice would be less generous to live like him than were more abundant. Lewis Garrett died as he had lived—gently, quietly, peacefully.

"No lutes a summer cloud away;
No stinks the gale when storms are o'er;
No gusts about the eye of day;
No dies a wave along the shore."

BOLLA.

[A tribute from the Bible Class of which Lucretia J. Bolla was a member.]

Two Sunday morn. the morning her Redeemer rose. Her hour was nine. Wept she in health, the well-known way from home to Sunday-school, two places that she loved. Had been the path her striving feet had trod. But He, to whom her heart was long since given, called her. And as she went, in sympathy with falling tears beneath them, the freed soul, like the needle trembling between diverse attractions, suddenly took flight.

Her mission home was ended; slain here it had begun. An wife and mother, Christian and friend, her duties had been a noble done. If she had health, those who knew her best had never found them; while her virtues, crowned by modesty, still shone resplendent through the screen.

She lived to love. Now the golden hour is here, the silver cord is loose. But in the memory of those who know her there

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