

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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The Canadian Baptist makes a neat and telling point: "Many people are so self-satisfied because they do not swallow a camel, that they think themselves at liberty to swallow any number of gnats.

The Wisconsin State Convention showed a relatively small number of baptisms, and a small net decrease in membership. But some thought the outlook encouraging because more money was raised than usual. What shall it profit a church if it raise the whole world and no souls are saved by its ministry?

PRESIDENT R. E. JONES, of Hobart, is caustic in his criticism: "Academic distinction has become a matter of brawn and bull-dog courage, rather than Greek and calculus. Harvard Freshmen cannot write English, and every college President meditates an article on the growing illiteracy of the college student."

The Interior says: "We do not believe in a God fettered with His own perfections." As all His perfections are infinite, it is difficult to find any sense at all in that word "fettered." It would be an awful thing if this universe was ruled by a God who would violate his own perfections and thus show Himself, even in the slightest word or action, imperfect.

There has been a small but noisy contingent among Baptists which has shrieked about "attacks upon our organized work" whenever any Baptist has exercised his inalienable right of free speech. This has been carried so far that the patience of the brethren and of the newspapers has been exhausted, and everywhere they are issuing Declarations of Independence. The *Christian Index* says: "The time, we trust, has come when criticisms of the Board are not to be looked upon as attacks upon them."

The Watchman, which is usually censorious for its wisdom and justice and ability to put itself in the place of others says: "The attitude of the Chinese Government must be made absolutely impartial towards the followers of the various religions." Russia, France, England and Germany, with their established churches would be beautifully consistent in making such a demand. And there is nothing in the constitution and by-laws of the United States to authorize the Government to go around the world telling other nations they shall not have established religions.

WHO HATH HINDERED YOU?

BY THURSTON.

This is not a question asked for information, but an interrogation for accent, for caution, for reprimand. And whatever its purport or force after nearly two thousand years, it may be repeated with perfect propriety abroad in the general Christian public. For it is as clear as the daylight that the professed disciples of Christ are not running the race of faith and Christian service up to the measure of their ability. They are being hindered by some one or something. They are not living lives of notable devotion to the service of God; they are not winning conspicuous victories over the world, the flesh and the devil; they are not making rapid progress in their growth in grace and in a practical knowledge of Christ, and conformity to his mind and will. This is not an age of marked spiritual development and separation from the world by the Gospel of God, but rather of conformity and assimilation to the world, nominally for the purpose of winning it to Christ. This, however, is a device of Satan, and a compromise of the flesh, to the grief of the Spirit. There are many, however, true disciples of Christ not to be included in this category, who, with loving hearts and devoted lives, are burning and shining lights, who, bearing their cross, are following their Lord; and they shall walk with him in white, for they are worthy.

The Galatian disciples had been beguiled and deceived by Jewish teachers, who insisted that Gentile converts must be circumcised. This was false teaching, and Paul resented and opposed it. He said circumcision belonged to the covenant of works, as taught by Moses; but they were in the covenant of grace which came by Jesus Christ. If they deemed circumcision needful, then they must accept all the law and the covenant of works, and were quite fallen away from Christ. The Gospel could not profit them. Bringing up, as he so often did, for illustration, the race course and the contests in the stadium, striving for the prizes, he says, with a kindly reproof, softened by the interrogation in which it was conveyed, "Ye did run well," or, for a time, "were running well;" "Who hath hindered you?" Who has interfered with you? Who has called to you, to check your running? Who has thrown a stumbling-block in your way to impede your progress? Who has torn up the track ahead of you (as some insist the word means)? Who has dug a pit across your path, into which you may fall and thus lose the race? This mischief is not from "him that calleth you;" but some one has been unsettling you, and "he shall bear his own judgment whomsoever he be." And, adding that he had confidence in them, he concluded: "If we live by the Spirit, by the Spirit also let us walk."

The point and emphasis of this admonition—for such it is—lies in the implication that God's people, though they begin well to run the Christian course, do not continue in well-doing, as they ought, and as they might, and as is expected they will, and as is absolutely essential they should do, in order to prove to the world that their profession is honest and genuine, and that they have really passed from death unto life. They do not "hold out" in grace and a godly life, as is expected and needful in order to a consistent Christian courage, and in order to be of use in the kingdom and patience of Christ. In the economy of grace there is abundant provision for the saints, not only to hold out to the end and attain

final and eternal salvation, but meantime, and all the time, to "grow in grace," increasing in knowledge and strength in the divine life, "always abounding in the work of the Lord." Herein is the Father glorified by his children, "that they bear much fruit," thereby proving their true discipleship. But it is a prevailing fact—not universal—as sad as it is common, that the majority of Christian converts do not maintain their fidelity to pledges, their fervency in devotion, very long after their public confession in baptism and uniting with the churches. Their attendance on worship, their presence at the communion, their fellowship with the brotherhood, soon begin to wane, become less prompt and regular, their spiritual interest manifestly declines, and possibly after a while ceases altogether. After a few months the converts who gave such good evidence of a new life, and such bright promise of running the race with patience, looking unto Jesus, and of conspicuous piety and usefulness, are missed from the resorts of the faithful, and cannot be found by secret search. Every pastor knows all this. So do others. And every true pastor laments and mourns over these defections. A little less haste and a little more care in the reception of members, would probably remedy a part of the evil.

But let us return to the interrogation, "Who hath hindered you?" or, possibly, "What hath hindered you that ye should not obey the truth?" For it may as likely be some *thing* as some *one* which becomes the cause, or, perhaps, the occasion, of a decline in experimental and practical godliness, and a falling away from the measure and standard of their first Christian experience and development—a losing of their first love. The question is not an easy one to answer, since there is an almost infinite variety of causes and occasions found in the ever-varied temperaments, tastes and conditions of individuals. But a few of the more common causes of hindrance in the divine life may readily be pointed out.

One of the most common causes for hindrance and decline undoubtedly is, that many such persons were never truly converted. They seemed to be. The pastor and church thought they were, hoped they were—tried to believe they were; but the greed for numbers, on the part both of pastor and people, the eager desire to get into the churches as many as possible, making it to appear prosperous by a numerical increase, has made them less critical in scrutinizing as to the evidence of conversion than they would have been in counting the change in the cashing of a check, or in accepting the evidence of validity in a real estate transfer. These facts cannot be gainsaid, and though such mishaps cannot always be guarded against by the most watchful, they should always be thought possible, and always avoided if possible.

The misleadings of false teachers. This was the special trouble with the Galatian disciples that gave Paul the trouble. This difficulty does not confront young Christians now, and among our churches, as it did in those early days. The conditions of society are so different. There is a prevalence of general religious intelligence that puts the most unsophisticated on their guard. There are so many to caution the unwary, and misleading teachers are more on their guard and less confident in proclaiming their perverting errors. And yet, even now, while we write and read, there are in some parts of our own country, in the light of its intelligence, and amidst Christian church-

es, bands of Mormon emissaries boldly preaching the corrupting falsehoods of their shameless system. And the marvel is, they are actually gaining converts, some, it is said, even from the decent society of the churches. There are other hurtful errors abroad, preached in public and in private, which harm and hinder the unwary and unstable in their Christian life.

The general prevalence of a worldly spirit which has so largely invaded Christian churches, has swept into its broad current many professed disciples, has hindered and drawn away many who were running well for a time in the Christian race. Though most destructive to true godliness, it is treated very tenderly by the churches, and "winked at" by not a few of the pastors. It is poisoning the very fountains of spirituality, deceiving the unsuspecting, making havoc of the flock of the Good Shepherd and obliterating the line of separation between the church and the world. Older saints, rooted and grounded in the faith, can endure all this and weep over it. But the younger and the less stable are easily seduced, their attention is diverted from the mark of the prize of the high calling of God in Christ Jesus, and they stumble and fall in the race, and possibly make shipwreck of the faith altogether.

So far as religious defection among young Christians is concerned, there is no one cause which operates so effectually, but so insidiously, in hindering their religious course and drawing them away from their Christian fidelity, as their social intercourse and companionship with their unconverted, worldly young associates. With the young, it operates, perhaps, more powerfully than all other causes combined, to effect their backsliding. The influence is so silent and so seductive. They are not expected to ignore and turn their backs on their unconverted friends and associates, many of whom are most estimable and possessed of all the social virtues. And they ought not to forsake them, but rather to cling to them. Only, however, in the spirit of true discipleship that they may lead them to Christ. But instead of leading them to Christ, their companions draw them insensibly back into the world. Neither intends this result, but the currents set that way. The young disciple is not fixed and steadfast, is not watchful and prayerful enough, holds lightly to Christian work and worship, and so is not quick to see the drift, nor strong to withstand the current, and so is drawn away. Thus thousands of the young are lost to the churches and the world, and to their own Christian joy, confidence and even hope.

The unlovely lives and crooked ways of many of God's professed people cause grievous hindrance and stumbling to many young and weak disciples. Such do not heed the apostolic injunction, "Make straight paths for your feet, lest that which is lame be turned out of the way." They do not make straight paths, and thereby the lame are turned out of the ways of righteousness.

There is no conflict between Christian unity and denominational faithfulness. When the Savior prayed that his people might be one, he did not ask that they might be untrue to their convictions as to truth and duty, but that, in spite of differences, conscientiously maintained, they might love each other and co-operate in efforts for the advancement of his kingdom. The sentimental unity which consists chiefly in abuse of denominations, and pours contempt upon even the most sacred convictions of Christian people, finds no warrant in God's Word.

Questions Answered.

BY SENEX.

"Is there any such thing as a deaconship church letter? Can a church give a member who is a deacon a letter that will make him, not only a member in another church, but a deacon in that church?"

No. The supposition is absurd. But the inquirer mentions a case where a brother brought with his membership letter a "deaconship letter," recommending him also to the deacon's office, and he was actually received as a deacon as well as a member. What strange and foolish things will not Baptist churches sometimes do! This to me is entirely new; I never heard of such a thing before. I suppose if some church should take the fancy to give a "clerkship letter" to their church clerk, some other church would receive him as their clerk, even if they already have one. Or a similar letter, if given to a pastor, would give him not only membership in another church, but would put him in the pastorate to displace a pastor already on the ground, or to be his assistant.

One of the chief benefits of church independence is that churches choose their own officers by their free vote. They can neither have them imposed upon them by superior ecclesiastical authority, nor have them transferred to them by other churches. Deaconship letters is one of the latest absurdities in Baptist churches. The usual custom is to give a regular letter and to mention in it that the brother has served as deacon in the church. This is to show his standing with his brethren and not from any thought that the church to which he goes will receive him as a deacon.

"Is a text and a theme the same? If they are the same, why do preachers give out a text and then announce a theme?"

No, they are not the same. The dictionary would show the difference. The text is a brief passage of Scripture named by the preacher as the starting point for his discourse and supposed to contain or imply the general thought he means to dwell on. The theme is the subject of his discourse and constitutes the substance of his sermon, which is supposed to consist of explanation, elucidation, and enforcement of some fact, doctrine or duty embraced in the text.

All preachers have a text, but not many get nothing out of it, and leave it as soon as they name it. Many have a theme which does not come from the text which they have named. It is a good thing for a preacher to "stick to his text." He is more apt to feel it his duty to confine himself to the truths of Scripture and of religion, if his effort is to expound a text rather than to elucidate a theme. However, no fault is to be found with themes which are really derived from the text without twisting its meaning.

"Please explain Romans 14:56 and oblige."

This is the passage: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind," &c. There was a difference of opinion among the Roman Christians in regard to the maintenance of the customs enjoined by the law of Moses. Paul speaks first in regard to the clean and unclean meats, and in these verses turns to the observance of those days which were appointed as religious festivals under the Old Dispensation. He is not speaking of the weekly Sabbath.

He goes on to say that whatever regard one has for a day, or however he may eat things sacrificed unto idols or refuse to eat them, he does it "unto the Lord." He does it not for his own pleasure, or from the force of habit, nor as influenced by the example of others. In many matters pertaining to the common conduct of every-day life, opinions differed. He counseled that every man should be fully persuaded in his own mind that he was acting according to the will of God. Some wished to observe all the old Jewish holy days. Some thought

that Christians should not observe them. Let each one do what he honestly thought would best please God. It is the same in spirit and in substance as the injunction which declares that not being his own, the Christian should not live or act for himself, but whether he eats or drinks, or whatsoever he does, he should do all to the glory of God. The all-embracing fact, therefore, is that "whether we live, we live unto the Lord, or whether we die, we die unto the Lord." All Christian conduct, therefore, should be guided and measured by this rule.

"What is the meaning of that phrase in the psalms, 'The dead know not anything?'"

In the first place, it is not in the psalms at all, but in Ecclesiastes 9:5. It has no reference to the souls of men in the other world, whether they are in Heaven or hell. It refers to the dead as to their human capabilities and relations as when alive. From all these things in this life the dead have ceased and are silent and dreamless in their graves. Without knowledge or consciousness, they moulder into dust.

THE SIGNALS OF THE SPIRIT.

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

It is well for our churches to realize their entire dependence upon the Holy Spirit. Without his presence and his power, all efforts for the salvation of souls will be fruitless; all the best constructed church-machinery will accomplish nothing, unless it have "the living spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in New Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel, God commanded David to "fetch a compass behind the Philistines and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going (or a rustling) in the tops of the mulberry trees, that then thou shalt bestir thyself, for the Lord shall then go out before thee." That peculiar sound was to be the signal for an advance. It was the token of the divine presence. David heard and obeyed the signal. When God moved, he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch Providential leadings, and when God moves is our time to "bestir ourselves;" if we move with him, success is quite sure to come; if we move without him, then the failure is our own fault. How clearly was the divine signal manifested to that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them and the Apostles fell into line with the Spirit's leadings; they co-operated with the Spirit, and thousands were converted in a single day.

If the history of the most powerful revivals is studied this same truth appears—the signals of the Divine Spirit were recognized, and they were obeyed. God opened the way, and his servants bestirred themselves to special effort and redoubled prayers. Not more plainly does God indicate seed-time and harvest-time to the farmer than he often indicates to pastors and churches that the time has come for them to thrust in the sickle and reap. The biographies of such master-workmen as Dr. Lyman Beecher, Dr. Spencer of Brooklyn, Dr. Edward N. Kirk, Mr. Finney and Mr. Moody contain repeated illustrations. Dr. Lyman Beecher watched for tokens of the Holy Spirit as a sea captain watches for a favorable wind, and when he feels the first rustling of the breeze through the rigging he hastens to spread his canvas. I have no doubt that God has often given gracious indications of his presence, when human indolence or unbelief has failed to observe them. Our loving God was ready; his servants were not obedient to duty, and the cloud passed away without rain.

Seasons of spiritual awakening often come suddenly in a congregation, or in a community; sometimes they come as a

blessed surprise, but the measure of success is always the measure of the readiness of Christians to co-operate with the Holy Spirit. When the Master works, we must work; every hour then is golden. My own experience as a pastor tallied with this truth, almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no special awakening of the impatient, or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and special prayer should be made immediately, to teach and move others. The "sound of the rustling in the treetops" was the Spirit's signal to bestir ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction, led me to appoint a special prayer-service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more wonderful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his Autobiography.

During my ministry in New York, I observed that in the course of an afternoon's pastoral visits there were earnest inquirers in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Avenue church, Brooklyn, in 1866, began in a prayer-meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions every day; the number ran up into the hundreds. All the preaching, praying and working went forward with no outside assistance.

Now there was nothing novel in my experience: it has been the same as that of many other pastors. Whenever a minister and church recognize the peculiar presence of the Holy Spirit, and promptly co-operate with the Spirit, they are sure of a blessing. With God, victory is certain; without him, all attempts end in mortification and failure. When human machinery is set in motion to "get up a revival," and the vital indispensable factor of the "power from on high" is left out, the results cannot but be mortifying and melancholy. Faith must pray; faith must work; faith must watch the signals of the Spirit, and faith must be content to let God have his own way. And to him, and not ourselves, must be all the glory.—Evangelist.

HOW TO CONQUER WORRY.

Bishop Vincent gives these helpful rules for conquering worry:

Consider what must be involved in the truth that God is infinite and that you are a part of His plan.

Memorize some of the Scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying as an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely, as something to be overcome.

Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!

THE GOLDEN CALF.

The tendencies of our time are all in the direction of making the acquisition of money the standard of success in life. When "success" is spoken of, the first thought in multitudes of minds is of money, and it is difficult to make such people believe that there are any rewards in life comparable with ample pecuniary possessions. When, the other day, a millionaire shot himself, probably thousands of people read in the yellow journal obituary that he achieved success by certain methods without being aware of the incongruity of coupling the word "success" with a failure so complete that the man sank into a suicide's grave.

There are few matters upon which the public mind needs such persistent instruction and warning as upon the frightful perversion that applies the commercial standard to all the values of human life. This practical materialism is a far more deadly miasma to the spiritual life than any of the philosophical or critical theories that many men commonly assume are so hostile to true religion. Even if we do not rise to the high level on which character appears as the supreme attainment, we do ourselves a great injustice in being blind to the fact that there are many rewards in life nobler than the possession of riches.

Take a man who has had the blessing of winning the whole-hearted affection of a devoted and noble woman, and what is any success in gaining wealth compared with the possession of such a treasure? Take a husband and wife who have nurtured and trained four or five wholesome, clean-minded, self-reliant children, who have capacity to hold their own in the contests of life and to help their fellows, and have not their lives been a success? They may not own the roof over their heads, or have put by a dollar for a rainy day, but they have made a success in comparison with which "the pile" of the millionaire looks mean and tawdry.

And then there is the success of honest work well done, whether the pecuniary rewards are little or great. The school teacher, the mechanic, the engineer, the professional man, does himself a wrong when he is willing to estimate his success in life by the number of dollars he has earned or saved. If he has wrought honestly, if he has done good work, and men have learned to respect and trust him, he has won a success of the most substantial and abiding sort.

Let a man who has acquired a million dollars by exclusive worship of the idols of the market, take that money and go forth into the world to turn it into the other kinds of success at which we have hinted, and he will discover, before he has gone far, how impossible it is. He cannot buy the love of a noble woman, who cares nothing for the dollars and everything for him. He cannot buy a household of many sons and womanly daughters, upon whom a parent's eye rests only to kindle into thanksgiving and delight. He cannot purchase the consciousness of good work, faithfully done. Some of the poorest men in the world are the millionaires who have atrophied every faculty and capacity except that of making dollars breed dollars. Even though a man did not worship the living God, there are nobler idols than the Golden Calf.—Watchman.

The Christian does not need to compare himself with those who do not love God. He can look back upon his own past and remember that at one time he too was without God and without hope in the world. The divine pardon took all the guilt from his soul. The divine grace put a new life within him. He became a new creature, with new aims and purposes, new hopes and longings. He is no longer a citizen of the kingdom of darkness, but is an heir of God and a joint-heir with Christ.

Be frank; do not keep your notions of right and wrong to yourself.—Cardinal Newman.

ALAS! how enthusiasm decreases as experience increases.—Collet.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 11.

THE RICH MAN AND LAZARUS.

Luke 16:19-31.

MOTTO TEXT—"Lay up for yourselves treasures in heaven."
Matthew 6:20.

In this parable our Lord lifts the veil between this world and the next, as it is lifted nowhere else, and men have always studied these glimpses into the hereafter with special interest.

"There was a certain rich man, which was clothed in purple and fine linen."—The Tyrian purple was the royal color, and was very costly. The fine linen was his tunic or under garment. This linen was made from the byssus of Egypt, and was worth twice its weight in gold. "And fared sumptuously every day."—Had a banquet every day. Not merely on great occasions did he array himself in royal splendor, but every day, and every day he had a great banquet. All which the world could give, it had given him in wealth, position, pleasure.

"And there was a certain beggar named Lazarus."—Lazarus was a common name among the Jews. It signifies "God helps," and indicates that the poor man looked to God and obeyed Him. "Which was laid at his gate, full of sores."—Being so diseased he could not work. The Greek verb indicates that he was carried to the gate purposely and did not happen to fall there unable to go further. The gate was the entrance to the inner court.

"And desiring to be fed with the crumbs which fell from the rich man's table."—This shows that Dives was good to the poor, in his lordly way, and in so far as he could be without putting himself to any inconvenience. These days he would endow hospitals and give largely to public charities. The rich men who were generous in a careless way, allowed the poor to gather in the shadow of their gateways and the servants carried out to them the remainder of the feasts, which, in the case of such a man as Dives, would be enough to feed many. The poor did not gather at the gates of the rich who were avaricious and refused to have them fed.

Moreover, the state of Lazarus shows that Dives was not only carelessly generous, but that he was kindly as well. Many men who were willing the poor should have what was left from their table, would not have suffered a beggar, covered with sores, to lie before their doors to be seen by themselves and their friends whenever they passed out. Imagine a rich sinner in Louisville allowing a strange beggar to lie on his porch, day after day, and having him fed as he lay there from his own table. Dives was a philanthropist of that day, unusually generous and kindly to the poor.

"Moreover the dogs came and licked his sores."—This touch shows how ragged he was that the sores were exposed. It shows how weak he was that he could not drive away the dogs, whose rough tongues aggravated his suffering. It shows how friendly he was that there was no one to sit beside him and drive away the dogs. The only one who

showed him any kindness was Dives, and he only in a careless way.

Such was the great contrast between the state of the two men in this world. The picture is most vivid. But the parable teaches by illustration the truth the Lord had uttered to the Pharisees in verse 15. What men saw has been told. What God thought follows.

"The beggar died and was carried by the angels into Abraham's bosom."—"To lie in his bosom, as John in that of our Lord, was to be there as the most favored guest."—Elliecot. Lazarus was a child of God, and the angels waited for him in the valley of death. Thus we know what death is to those who die in the Lord. It is not a lonely going out into darkness. It is to be caught in the arms of God's strong angels and carried to him. What does it matter how poor and sad life may have been for threescore years and ten when death brings such joy and such glory?

"The rich man also died, and was buried."—No account of the burial of the beggar. But the rich man was buried with great pomp. "And in hell he lifted up his eyes, being in torment."—The dead are conscious immediately after death, for Dives' brothers were yet alive. And the lost are in torment. "And seeth Abraham afar off, and Lazarus in his bosom."—There is no question then about heavenly recognition. Dives could recognize Lazarus across the great gulf which separated them; how much more sensibly shall dear ones in heaven know each other.

"Father Abraham."—This constituted his claim that Abraham should have his sufferings relieved a little. "Send Lazarus."

—He had a claim on Lazarus. He had allowed Lazarus, although a most loathsome looking object, to lie in the shadow of his gateway, and had fed him from his table. Then Lazarus ought to be willing to do the very little favor which he asked at his hands. "For I am tormented in this flame."—What sort of fire that may be chemically is not of the slightest importance. One thing is awfully true, it burns so that even a drop of water is worth praying for.

"Son, remember."—Abraham does not deny the relationship. The fact that he acknowledges it, and yet refuses makes the refusal the more positive. The next words show us why Dives is in hell. "Thou in thy lifetime receivest thy good things."—He had what he wished, all that he wished. He had cared for the world, he had had no thought of God and the hereafter. That was his sin. And for it he was sent to hell. "The heathen shall be turned into hell, and all the nations that forget God." He had no special hostility against God beyond the natural enmity of the carnal heart. He was indifferent to God and his sinfulness towards God.

"Likewise Lazarus evil things."—Abraham does not say his evil things. Lazarus thought nothing evil which God sent him. "God helps" was his comfort in his affliction. But Lazarus had received what Dives thought were evil things. "But now he is comforted, and thou art tormented."—Because the one made God his good, and the other the world.

"And beside all this, between us and you there is a great gulf fixed."—"The gulf is the emblem of God's inflexible decree."—Godet. No kindly feeling on the part of Lazarus or Abraham

"Cleanliness is Next to Godliness."

If you would be really clean, begin with your blood.

A mottled skin cannot be washed away, eruptions will continue unless the blood is pure. Hood's Sarsaparilla cleanses the blood by disintegrating and dissolving the bad germs. Hood's is the royal road to real cleanliness, both inward and outward.

Impure Blood—"My face would be covered with scabs from impure blood, but ever since I have taken Hood's Sarsaparilla, my skin seems to be perfectly even and I am strong and in good health." J. Harstern, 760 Grand Street, Brooklyn, N. Y. Get only Hood's, because



Hood's Pills cure their title, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

would enable them to comply with his request. Dives feels that they would be glad to do anything in accord with God's will, and therefore he makes another request. There is no great gulf fixed between heaven and earth.

"I pray thee therefore, father, that thou wouldest send him to my father's house."—He takes Lazarus' willingness to go for granted. As he had seen enough of the beggar fed from his table to recognize him in heaven, we may infer that Lazarus had shown himself grateful for the food he had received. Relying on his claim upon Lazarus for his past kindness, he desires him to go to warn his five brothers in their father's house.

Dives shows his kindly disposition in this request. Men in hell grow worse and worse, but they begin their downward course with the character they had at death. Dives was what is called in these days an "altruist." He was kind to his fellows, so far as he could be without personal inconvenience, and even to the extent of some things disagreeable. But he forgot God; he did not repeat towards God. He felt no need of God's pardon.

"They have Moses and the prophets; let them hear them."—Abraham in heaven is not a "higher critic," he believes that Moses wrote the law. Moses and the prophets were full of God's greatness, man's duty of obedience and warnings against sin towards God. They were all which Lazarus had had, they must suffice. But Dives pleads, "Nay, father Abraham; but if one went unto them from the dead, they will repent."—This is a charge against God, and indirectly an excuse for himself. The revelation in the Scriptures was not sufficient to make men seek salvation. Had one risen from the dead he himself would not have come hither.

But Abraham will not acknowledge that God had not given them light enough. And the truth of his words was abundantly shown by the course of the Jews when men were raised from the dead.

The parable is a most solemn and awful warning to careless worldlings. Dives is not represented as a bad or immoral man. He was known to be kind to the poor, and therefore their friends laid them before the entrance of his great palace. He was so kind that he even allowed one who was a loathsome sight to lie there. After death, being in torment, he desired that others should be

saved from suffering, but not from sin. He does not desire that his brothers should love God for himself, but only that in whatever way they could, they should escape hell. God cannot be crowded out of the thoughts of men in this life, and receive them after death. Godless here, shut out from his presence there.

THE DIAMOND AND THE WHEEL.

"Alas!" cried a diamond to the wheel upon which it was being turned, "here I have been tortured for the last three days. What a misfortune it was that I ever came your way!"

"Say not so," replied the wheel in encouraging tones. "The last stone that came to me was so rough and dull that you could scarce tell it was a diamond; but when I had done with it, it was placed in a king's crown."

"A king's crown!" exclaimed the astonished stone, "and do you think that I shall ever adorn the brow of a king?"

"It is quite possible; but if not allowed to enjoy so great an honor, you may find some other exalted and brilliant position; but you will never see the glories of a royal house unless I do my utmost for you."

"Then grind away," said the gem, as it nerved itself to endure the trial. "I'll stand it if it means an increase of beauty and promotion."—Sel.

FOOD SAVES.

Doctor Knows the Value of Grape-Nuts.

A breakfast food that a baby can handle is a pretty safe proposition for grown people with weak stomachs. Dr. Wm. Hall, 165 State St., Boston, has tried Grape-Nuts food in his own case, as a result of which he says: "I have been relieved from the distressing form of indigestion caused by the non-assimilation of starchy foods, and since making Grape-Nuts a part of my dietary scale, I have had no trouble, and find my power of concentration markedly increased."

"I have frequently prescribed Grape-Nuts food in my practice, with most excellent results. The notes of one case I enclose herewith. July 10th, '99, called to see me—B—two years and three months old; found the child ill-nourished, with waxen skin, enlarged joints, beaded ribs, enlargement of the abdomen, furred tongue, constant vomiting, and diarrhoea; in short, a typical case of rachitis. The child weighed fourteen pounds and was daily losing flesh."

"Inquiring into the dietary, I found oat meal, macaroni, rice, white bread, and milk had formed the chief articles of food, and lately all had been rejected. I at once stopped all other foods and placed her on a diet of Grape-Nuts, which was retained on the stomach from the first."

"On my next visit, July 17, I found the child bright and cheerful, vomiting all stopped, stools formed and natural in appearance, weight 14 1/2 pounds. From then, for the next three months, the child made a regular and even improvement, gaining from eight to ten ounces, each week. She is now quite recovered. In my opinion, this girl has been saved from an early grave by the use of Grape-Nuts food."

No spirit is eternal but He; no spirit is almighty but He; no spirit is incomprehensible and unsearchable but He: He is also most merciful, most just, most holy.—John Bunyan.

DEDICATION.

The Drakeboro saints are happy. Pastor D. J. K. Maddox, partly sustained by our Mission Board, took charge of the work here last June. The membership is small, but some of them are manifestly God's chosen ones.

Through the efforts and liberality of Bro. J. T. Pierce, manager of the Coal Company, they had built and furnished an elegant church house. The building is a marvel for beauty. A beautiful tower, cathedral glass in windows, inclined floor, elegant pews and pulpit, a two-hundred-dollar bell, Estey chapel organ, choir rostrum and reading rooms. Under Bro. Pierce's management the house was built and furnished, except the organ, for \$2,128.07. There had been paid on it just \$603.28, leaving a balance of \$1,524.79. This amount was raised Sunday, October 28, and the church dedicated free of debt. Bro. Pierce and family gave about \$1,000 of the amount. Your scribbles had the pleasure of preaching the sermon and taking the collection, and Pastor Maddox offered the dedicatory prayer.

The house is really worth \$9,000, but Bro. Pierce, with his business tact, and advantage in freight rates, and purchasing material, and superintendence of the work, brought it down to a much lower figure. Many of the miners, the neighbors and people of other denominations gave liberally.

Bro. Pierce's family are gifted in music, and, aided by the young people of the town, they make an excellent choir. Bro. Bridges and his wife, who is a niece of this brother, are quite experts in handling various musical instruments.

The outlook for this church is bright, and brightening under the leadership of Pastor Maddox. J. G. Bow, Cor. Sec.

STATE B. Y. P. U. CONVENTION.

1. Place and Time.—The Convention will be held with the First Baptist church, Lexington, beginning at 7:30 P. M., Wednesday, November 21, and closing Friday noon, November 23.

2. Free Entertainment.—Homes will be provided for all who attend the Convention. Decide as soon as possible and send name to Rev. President B. H. Easton, Lexington, November 21, and closing Friday noon, November 23.

3. All May Go.—All our young people's societies, and all our churches having no societies, may send as many delegates as they choose. No credentials are required.

4. Rapid Fare Return.—Rate of a fare and a third for the round trip has been secured. Pay full fare to Lexington, taking a receipt from home agent. This receipt signed by Corresponding Secretary J. N. Prestridge, at Lexington, will entitle holder to one-third fare return.

For further information address

REV. H. E. TRALL, Transportation Leader, 3203 Portland avenue, Louisville, Ky.

NOTICE.

All those expecting to attend the B. Y. P. U. Convention at Lexington, Nov. 21-23, will please send in their names to Mr. P. H. Easton, 10 E. High St., Chairman of the Committee.

Please do not neglect this, as it is important for the committee to know how many homes are to be provided.

THE COMMITTEE.

DEAR RECORDER:

Bro. M. M. Arnold departed this life last Saturday morning. We laid him to rest in the cemetery of the Short Creek church where he had been a member for fifty years and of which he was pastor for twenty-one years. He had been ill for just ten months and suffered greatly, but bore it patiently and died triumphantly. Will send a more extended notice. Yours fraternally,

AMOS STOUT, Williamstown, Ky., Oct. 29, 1900.

Let every action tend to some point, and be perfect in its kind.—Marcus Aurelius.

For Indigestion.

Use Herford's Acid Phosphate. Dr. GEORGE DOVILE, Syracuse, N. Y. says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

THE TENNESSEE BAPTIST STATE CONVENTION.

This body met with the Gallatin Baptist church on the 18th inst. The first day was given to the Ministers' Conference, and 113 names enrolled as such. The subjects were discussed with spirit and profit to the brotherhood. The first, being "The prayer-meeting, its value," was discussed by Bro. Martin Ball. He said in part, "My experience has been that the young need it; first, in their development; second, as a social help; third, it furnishes opportunity to teach their doctrine."

Bro. Eaton thinks with the celebrated Dr. Smith, that Baptist preachers are to blame for the people not knowing the doctrine of the Bible.

Bro. Potts says that turning around in the same place without progress has killed many a prayer-meeting. He likes to have the congregation read a chapter alternately, and each tell what he sees in it.

"The devotional element in the prayer-meeting" was discussed by Bro. Boone. He says that prayer is devotion, and that the pastor should have five distinct elements, to-wit: Physical, intellectual, social, Biblical and devotional.

"How to present Baptist doctrine from the pulpit" was discussed by Bro. J. H. Grime and G. W. Sherman. This subject elicited more spirited discussion than any on the programme. This was followed by the subject, "What is true church life?" introduced by Bro. W. H. Bruton, followed by Bro. Haywood, Eaton, Rust and Grime.

"Denominational schools, ought we to have them?" was discussed with perfect delight to those who were present. Bro. Savage and Henderson, the respective and honored Presidents of the South western Baptist University at Jackson and Carson and Newman College at Mossey Creek, were at their best, and many of us wished that all speakers were able to say some things as they could say them.

"The pastor's periodic literature" was discussed by Bro. J. H. Anderson, Golden, Boone and Potts.

"Soul saving, its place in the Christian life," was introduced and ably discussed by Bro. Spencer Tunnell.

"The Young People's Union" had the night service. Two addresses were delivered by Bro. Haywood and Brougher on the subjects, "Boyhood" and "The young people and the church." Both speeches were much enjoyed, they being of a very high order, and antipodal as to their style. Bro. J. O. Rust was re-elected State President, and Bro. R. R. Acree, W. H. Sledge and J. W. Brougher Vice-Presidents, the Executive Committee consisting of H. C. Baker, G. F. Farrer and T. T. Thompson.

The Convention proper was called to order on the morning of the 17th. Bro. Henderson was elected President, and Bro. W. G. Inman and J. H. Anderson Vice-Presidents. The other offices were all filled by the re-election of the former incumbents.

Speeches of welcome were delivered by the Mayor of the town, the Secretary of the Commercial Club, and W. M. S. Wilkes, pastoral supply for the church. Bro. Spencer Tunnell replied in a very happy, unique, speech.

The enrollment showed 851 messengers to be present. The attendance was not so full as was desired, but it was a great meeting.

Bro. W. M. Woodcock, treasurer, read his report, showing \$28,000 had been collected and expended for benevolence during the year.

Bro. McGlothlin, of the Seminary, was given thirty minutes to present their claim, which secured to him \$740 in pledges for the support of the young preachers.

Bro. Potts read the report on Education, showing seventy ministerial students at Jackson and thirty-eight at Carson and Newman.

At night the Convention sermon was preached by Bro. J. H. Snow. Text: John 20:21, 22. Subject: "Preparation for missionary service." He said, "When the disciples saw Jesus die they felt that all was lost; but he was fighting the battle that secured unto them victory. They got a glimpse of his pierced hands, confirming their faith in his resurrection, which enabled them to preach what they knew to be true. These prepared men, like spiritual giants and heroes for truth, have been found in all the succeeding generations contending for the souls of their fellows. He also gives them proof of his suffering to stimulate them in their trials and proving his love for them. Therefore they can go forth in the sufferer's name to conquer. Their commission is to the lost of earth. Jesus wants them, and these men must go for his sake." They knew now of his resurrection power. Christ, the power of God to every one that believeth. After the revelation of himself and bestowment of the spirit came the commission. We must go in his spirit, knowing the world to be lost. It was pronounced a great sermon, and many echoes of it were heard during the remainder of the session.

The Sunday-school Board was reported by Bro. Acree. There have been \$71,842 received from the publication of the Sunday-school periodicals and books, and furnishes 20 per cent. of the white Baptist Sunday-schools of the South. There being 9,711 Sunday-schools reported, and we furnish 8,600 of these. There has been \$1,600 received up to July for the Bible work, against \$1,300 for the whole of last year.

The report on ministerial relief was read by Bro. C. L. Anderson, showing a distribution of \$264 to seven indigent ministers.

The Orphans' Home report, read by Bro. W. C. Golden, showed a very encouraging outlook for the future of the work. Only twenty-six children are now in the Home; 139 have been received, and except three deaths, the others have been put into good Baptist homes. A subscription for \$367 was made for repairing the building.

Bro. Holt's report on State Missions was a very fine document, and showed progress in the work, with 50 missionaries and 40 colporters in the field, showing visible results 15 new churches organized, 568 baptized, 798 received by letter, \$14,909 expended in church building, 27 houses built. In the history of the Convention work 78,000 have been baptized as a result of the missionaries' labors. We have 50 associations in the State, and 40 of these are co-operating for the evangelization of the State.

Bro. Lansing Burrows read the Home Board's report, following the same by a forceful speech. After which Bro. F. H. Kerfoot gave a general statement of the conditions to be met and the results promised.

Thursday night the Century movement had right of way, and

fine speeches were made by Bro. G. A. Lofton, T. S. Potts, J. W. Brougher, Oscar Haywood and I. J. Van Ness.

The final climax was reached when Foreign Missions came up. Bro. Willingham was at his best. Bro. G. H. Crutcher recounted some of his experiences in Mexico, to the amazement of our faith.

The Convention meets next year at Harriman. J. T. Oakley the preacher, with Loyd T. Wilson alternate.

T. T. THOMPSON.

THE WRONG WAY THAT SEEMS RIGHT.

A few months ago the splendid steamer, City of Paris, Captain Watkins commanding, sailing around the southwest coast of England at full speed, suddenly crashed upon the rocks. But for the calmness of the sea there must have been great loss of life. As it was, the great ship was broken, damaged, wrecked, and lay for many days and nights helplessly on the pitiless rocks, the passengers suffered serious delay and inconvenience, and a large part of the valuable cargo was lost. Captain Watkins stated afterward, before a commission of inquiry appointed by the steamship company, that the wreck was due to an unaccountable mistake upon his part. He was not unacquainted with those waters. He had sailed over them many times. He had followed the sea for fifty years and commanded the City of Paris several years. But through some error he sent his ship in the way of destruction. He thought he

A ROAST

to Temperance People.

A little woman out in Tower Hill, Ill., takes a fall out of the temperance people in a letter containing the following: "It is amusing to see some staunch temperance people who would as soon be caught stealing a horse as to be seen going into a saloon, that are tied down, hard and fast, to their coffee cups as much as an old whiskey sot is to his morning dram. They give the same excuse that the old sot does, they act the same way, the habit is just as fixed. Their dram does not as quickly intoxicate, but its steady use just as surely breaks down the nervous system and ruins them physically and mentally, frequently setting up some fixed form of chronic disease.

"Consistency, thou art a jewel, just as much to-day as of old. Either break away from your slavery,—tea, coffee, or any other pernicious habit you may have, or quit preaching to others. I know what I am talking about, for I was a coffee slave for a time and can speak truthfully of its effects. It almost ruined my nervous system, caused constipation, headaches, and sleeplessness. I suppose if I had drunk enough at one time to make me entirely drunk, I might have felt easier.

"Finally the stuff began to cause coughing after my meals; then I concluded to part company with the demon, and at once, upon the advice of some friends, took up Postum Food Coffee. The change was marvelous. I passed from an invalid to a healthy person, in a very short time. I had quit a drug and taken up a strong, powerful, nourishing food in liquid form, and owe my present health to Postum Food Coffee." Name will be furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

LEA & PERRINS' SAUCE
The Original & Genuine Worcestershire.
Makes all Chafing-dish cookery palatable and digestible.— Gives a delicate flavor to Welsh rarebits, Lobster-Newburgh, Oysters, etc.

was in the right way, but he was eighteen miles out of the proper course at the time of the accident.

There are souls sailing on the sea of life far out of their proper course. Some know they are in the wrong way, and frankly confess it. Others think they are right, yet they are going toward the rocks as fast as possible, and unless they soon change they will be forever lost.

That some men do wrong ignorantly the Bible plainly teaches. On the cross Jesus cried concerning his murderers, "Father, forgive them, for they know not what they do." Paul said, concerning his career of persecution when he laid waste the Church, "Nevertheless I obtained mercy, because I did it ignorantly in unbelief." This is a point which must be guarded with care. We are not to suppose that the murderers of Jesus were altogether ignorant, nor that Saul had no misgivings or convictions when he persecuted the saints. Saul was kicking against the pricks, but he was not aware of the gravity of his iniquity. The murderers of our Lord had their convictions, but did not know the enormity of their wickedness. They did wrong, but persuaded themselves that they were doing right.

How can the wrong seem to be right to some men? Is it because there is no absolute standard of right? Is it because the difference between right and wrong is so slight that it cannot be discerned by the ordinary mind? Is it because the Creator has left men shrouded in darkness, so that it is impossible to know the right way? So some teach. But if this were so there would be no justification for the punishment of wrongdoing. If this were so the common conscience of mankind, which condemns the wrong and approves the right, would have no ground of truth for its verdict.

Some men think they are right when they are wrong because they fail to exercise due care. This must have been the fault of Captain Watkins. To be careless is to be without care. No one can think that an officer with so good a record as Captain Watkins had could be without care as to what might happen to his ship and the human lives intrusted to his care. But he failed to exercise due care. He consulted his chart and compass and chronometer, and guided his ship, but inadvertently guided it wrong. He is not able to explain how the mistake was made, but it was a serious mistake. There are times when men usually careful are not on their guard. There wits are not wide-awake. They do not think.

In some cases mistakes through inattention do not involve serious consequences. In other cases the results are tremendous. A druggist's clerk, whose business it was to compound prescriptions, inadvertently introduced the wrong ingredient and killed a patient. A railroad guard, whose business it was to attend a drawbridge, to open it when ships were passing and

close it when trains were approaching, inadvertently left it open when it should have been closed. He was not sufficiently careful. The train came thundering on, and the passengers were hurled into the chasm and perished in the wreck and flood. He saw his mistake in a moment, but too late. A druggist's clerk, a railroad guard, a steamship captain, the commander of an army, must always be on guard. They must never allow their minds to play them pranks. The consequences are too grave for inattention.

Character is often damaged, life ruined, and the soul lost through inadvertence. Want of due care is the cause of many a wrecked life. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." It seems right because sufficient care has not been used to discover that it is wrong. Thousands insist that disobedience to the commands of God is safe and even right. They believe it is right to violate the law of the Sabbath, the law of honesty, the law of truth, and other divine laws. This is the explanation of the wrecks of humanity which fill the world today.

Some think they are right when they are wrong because they are blinded by passion or self-interest. How easy it is to be deceived when personal interest enters into problem! Balaam believed his way was right when he followed the messengers of Balak, but he followed them because his love of the wages of unrighteousness blinded his eyes. Legislators give their votes for measures which they would know are wrong but for the blindness which has been caused by their partisan spirit. They have persuaded themselves that their way is right, when it leads straight to ruin.

Others think they are right when they are wrong because they are deceived by the devil. There is a sure test by which we may know whether we are in the right way: "If any man will do the will of my Father, he shall know of the doctrine, whether it be of God." There is another test: "By their fruits ye shall know them." Let every teaching be tried by this divine test. Let every way be tested by this. Does it lead upward, does it make those who walk in it better, does it bring in a higher spiritual life? If so it is of God. If it leads downward it is the way of the wicked one.—New York Advocate.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and nervous diseases, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, to Wm. Noyes, 255 Powers' Block, Rochester, N. Y.

Attention, Preachers and others.

You can easily supplement your salary by having a few Bibles. For information, write C. H. WHITE, N. Cherry Street, Galesburg, Illinois.

THE GREAT TRANSITION.

BY REV. C. O. MARSHALL.

Riding storms and waves upheaving,
Passing on ne'er to return,
Looking out on millions grieving,
From my vessel's lone stern,
I faint hear a whistler calling
From the bosom of the sea,
Gently calling, rising, falling—
O! my soul, it speaks to thee.

Art thou ready for the morning,
Meeting, and embracing night,
Turning, as was told in warning,
All thy darkness into light?
Will thou heed the voice now speak-
ing,
Wake from slumbers deep, pro-
found,
While as liquid gold, is leaking
Light into the gloom around?

Through the mist the sun is shining
From his throne afar in the west,
Nature groans, while I, repining,
See behind all that is best.
Clutching tight the waves high teas-
ing,
With his million fingers firm,
Reaching round, the sun is crossing,
Bidding calm and peace return.

OUR PULPIT.

GOLDEN MEMORIES.

BY C. SILVESTER HORNE, M.A.

Thou shalt remember all the way
which the Lord thy God hath led
thee.—Deut. 8:2.

In this chapter, and those that
immediately precede and follow,
we are invited to see a great as-
sembly and to hear a great speech.
The occasion is in itself remarka-
ble. After long years of appar-
ently aimless wanderings in de-
sert regions, these nomad tribes
of Israelites, now swollen to the
proportions of a vast multitude,
are about to accomplish a com-
plete and absolute change in all
the methods and habits of their
life. That which is about to
happen is sufficiently described
by saying they are about to ex-
change the pilgrimage for the
sword of battle; and they who
for well-nigh two generations, if
the records are to be believed,
have wandered indolently and
casually through inglorious days,
are to be summoned to embrace
resolution, to give determination
to vague hopes and uncertain
purposes; to lift up the hands
that hang down and confirm the
feeble knees. Moreover, they
are to do it under the shock of an
overwhelming and appalling loss.
At the very moment when they
need him most the old pilot is to
give up the helm; and they are
to venture on to stormy and un-
known waters without the one
tried and experienced captain,
on whom they have learned to
lean. In every truly divine edu-
cation there comes a time when
a supreme hand withdraws our
crutches, and commands us to
stand upright on our feet and
walk alone. It is well that we
should know that there is not a
man among us God cannot do
without. There is no indispos-
able person in his enterprises. We
may think so and say so; but
God knows better, and every now
and then teaches us that he
knows better. A completer
change in all the habits, meth-
ods, manners of life than the
Israelites were now called upon
to make it would be impossible
to demand. The occasion was
unique. The speech by which it
was signalized was unique also.
If human words are ever to be
pondered and taken to heart, I
should say it should be when they
are uttered, with all his faculties
unimpaired, as the dying admon-
itions of a good and wise man.
Into such discourse earth and
her unworthy prejudices are not
likely to intrude. The soul that

speaks will be least of all affect-
ed by those false standards that
rule its judgments which materi-
al gain counts for so much, and
moral and spiritual progress for
so little. No; there are no coun-
sels for those beginning life like
his for whom life is over. He
can estimate its show and display
at the true value; and he looks
with eyes from which the false
scales have fallen, pure at last,
and most searching when death's
flame begin to dim them, on and
through the gauds and tinsels
and trinkets with which men
love to bedizen life, and sees the
things that are unseen and eter-
nal.

STRENGTH FROM EXPERIENCE.

If the circumstances under
which this exhortation was deliv-
ered were solemnly impressive
the matter of it was at least
equally so. It was the speaker's
purpose to hearten the people for
the future by an appeal to the
past; he grounded faith and hope
in experience. If you glance at
the chapter which follows you
will see that he does not allow
his hearers any illusions as to
what is about to be required of
them. They are to go in to pos-
sess nations greater and mightier
than themselves; a people great
and tall, of whom it had been
said, "Who can stand against
the sons of Anak?" It is to
nerve and animate them for this
momentous and critical enter-
prise that he rehearses in their
ears the experiences of the days
gone by. It is a fact, explain it
as you will, that in the spiritual
sense we are, almost all of us,
long-sighted; we see the things
at a distance more clearly and
truly than the things that are
right upon us. There is little or
nothing divine to us in this poor,
mean, commonplace existence of
ours as we are passing through
it. It is as one has seen the wa-
ters round a steamer in mid-ocean
dull and drab; but away in the
wake the waves, flecked with
foam, have taken the coloring of
the sunset, and put on an ethere-
al radiance. Memory is the eye
through which we see our
past life in the light of God's
love. We need distance for the
perspective; we do not see things
true till we have moved a little
stage away. Then we perceive,
of our halting-places as the patri-
arch of his, "Verily God was in
this place and I knew it not."
God was in this sorrow, this suc-
cess, this separation, this reunion,
this failure, this conquest. While
my spirit slept, and I knew nothing
but that my pillow was a
stone, and the way of life was
hard and sore to travel; the Lord
was in this place, and the im-
pulses and forces of my pilgrim-
age were verily the hand of God.
There is no discovery like that to
put soul into the hesitating or
misgiving or disparing. Thou
shalt remember all the way the
Lord thy God hath led thee, or,
to put the difference, Thou shalt
remember the Lord thy God hath
led thee all the way. What was
a blur and a blank when it was
right upon thee, shall be full of
color and definition when you see
it at such a distance that you can
take it in.

You will consider that this
kind of memory is something
very different from a mere men-
tal register of facts, the bare
recollection of incidents, dates,
events. That involves mental
effort; this, spiritual effort. A
man may have a very good mem-
ory in the one sense, but a very
poor one in the other; he may
remember very clearly the way
he has traveled, but not at all
the way he has been led. There
is all the difference in the world
between the two kinds of memo-

ry. The great leader of Israel in
this memorial service made the
memories of history sacramental.
"Thou shalt remember," he said,
and he forced it upon the worst
man there, the man of narrowest
and meanest intellect, the man
of most selfish character, that he,
too, had been hedged about with
divinity, and however he might
have rough-hewn them, an over-
powering Providence had shaped
his ends. Somehow he had to
make valiant men, heroes,
knights, out of tribes of craven
and mean-spirited people; and
infuse into a servile and pusil-
lanimous host the spirit of con-
querors. And he did it by these
means: He read them chapters
from their past, elucidated and
interpreted them, until God's
will, God's hand, God's presence
became so manifest that the dull-
est laggar among them must
have felt the lift of a great desti-
ny. "Thou shalt remember."
To keep alive and awake these
golden, luminous memories is
half the battle. Yes, it was in
this knowledge that a far greater
than Moses spoke, to no multi-
tude of hearers, but a mere hand-
ful of disciples, and said to them,
"Do this in remembrance of me."
For did he not know that all
things were possible to be en-
dured and achieved, suffered and
accomplished, to those who brood-
ed over his life and death and
love, until they read the very
soul and substance of his work
and person—to those who kept
ever before them the glad, yet
awful memory of the cross?

THE NERVATION OF SELF PITY.

Alas, I say, for the man or the
nation that has none of these
memories! Alas for the life that
amid all its countless incidents
numbers no providences—no gold-
en home in all weary years to
which that heart can return in fond
remembrance, when the soul was
conscious, if not of the touch,
then of the shadow of the divine
hand! Alas for the man who
has never been conscious either
of the caress or the chastisement
of God—who has never become
aware of a higher than human
interest in his fortune and fate!
In such there is nothing to which
to appeal but the low motives of
vanity and self-interest. It is
memories like these, luminous
with divine meaning and purpose,
that are trumpet-toned in their
call to service and enthusiasm.
"Man," they seem to say, "who
art the favored child of God, re-
cipient of heavenly bounty, wilt
thou stand idle when a divine
imperative is sounding in thine
ears?" If one sorrow of thine has
been lightened by the mystery of
the Eternal Love; if one dark hour
has grown brighter in response
to prayer; if one difficulty has
disappeared before the resolute
advance of faith; if one cross has
blessed you in the bearing; then
stand alone, I will appeal, and
call you by that evidence of the
unseen good consecrating your
life and spirit, to arise and re-
spond to the call of heaven, and
the invitation to the service of
your God. And now I notice
further that the purpose of this
appeal to the golden memories in
their past was to lift this people
out of the enervation of self-pity.
There is a description of which
I have never forgotten in one of
Mr. Robert Louis Stevenson's
fascinating books of travel, of
the impression produced upon
his mind by listening to the
wail of the *Miserees* in
a Continental cathedral. "I
take it," he said, "to be the com-
position of an atheist." The
verdict is severe, but I am bound
to think it just. At any rate, the
deliberate rehearsal of all

the miseries and agonies of men
must inevitably cultivate in
them the feeling of self-pity,
with an underlying insinuation,
I should say, that they have been
hardly used, and that life is a
dismal matter at its best. So
far as we can understand the sit-
uation, the Hebrews, to whom
Moses spoke, had very generally
become infected with the temper
and spirit of self-pity. There
was something of a whine in the
tone; they found most relief in
the language of complaint.
Their religious music was habitu-
ally a *miserees*, and that means
decay of faith and enthusiasm.
They had got to be lifted out of
self-pity. Let a man, or a church,
or a nation once settle into the
habit of pitying itself, condoing
with itself, keeping count of its
troubles, and its vital force is
spent, its day of progress is over.
I know it is no uncommon thing
to endeavor to enlist the com-
miseration of our fellows by an
enumeration of all the hardships,
discouragements, and sufferings
we have undergone. We count
our griefs with far greater fidel-
ity than we reckon our joys; and
we spend sorrow on ourselves to
the weakening of faith and forti-
tude, which would be sacred
balm if applied to the wounds of
others. The tears we weep over
our own misfortunes are the is-
sue of demoralized sympathy;
and it is the saddest proof I
know of spiritual decay when all
the woes of others cannot move
us like one sorrow of our own.
This was the tendency in the Is-
raelites! They brooded over
their disappointments and trials;
they put their finger on them
one by one until they were
amazed at the tale of their own
miseries. And it was now, when
faith was at the ebb, and moral
observation most advanced, that
a voice thin with age, but still
vibrating with hope and courage,
rang through their false emotion
and emasculate sentiment. Pity!
when the Lord has led you by
the hand, and carried you all the
days of old! Bethink you, and
arise out of your morbid self-
pity, and glory in the greatness
of your history and your destiny.
"Thou shalt remember all the
way which the Lord thy God
hath led thee."

This was brave counsel to the
tribes of Israel, but oh! how it
has been enforced and confirmed
by the example of Jesus Christ.
That Divine Soul, full of pity
and compassion beyond all dream
of ours, yet had no infinitesimal
drop of pity for himself. Suffer-
er beyond all human suffer-
ing, all the world's clouds of
sorrow breaking over him, carry-
ing all griefs and bearing all
burdens, it never occurred to
him to pity himself. No word
ever escaped him which could
lead any one to suppose that he
thought his life a hard one, or
that he deserved pity for the
cross he bore. For the poorest
of earth's children, bowed with
the sorrows of time, his heart
overflowed with pity; for pains
less than the least of those he
had to bear, he had consolation
of immortal compassion. Yet
if he had turned that stream of
infinite compassion, as it were,
inward on himself, and had been
self-anointed with the holy balm
by which the wounds of the
world's sufferers have been healed
he had, we feel, lost his virtue
and surrendered his Divinity.
Pure from all thought of self,
untouched, unstained by any in-
trusion of interested motive, the
will of the Father was to him so
good, so beautiful, so radiant
that he proved it meat and drink,
bread and wine. And thus he
showed to all the struggling eyes

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the inspiration of a life from which had wholly fallen the burden of self-love and self-pity, and had possessed itself of immortal power to bear, to dare, to help, to save.

When one turns from such contemplation of the Lord to observation of our fellows, one wonders how it is that men and women are so fond of recapitulating all they have had to undergo and to endure. What a morbid delight they seem to find in enumerating the details of their diseases. To what gruesome particularities they descend. Every circumstance of misfortune is deeply imprinted on their memories. Indeed, so full is the mind of these darker incidents, they have never found room yet for one cheerful and inspiring reminiscence. Some people there are, I am bound to believe, who are only really unhappy when they have no fault to find with life and no pretext at hand for thinking themselves ill-used and hardly-treated mortals. They look upon the absence of immediate misfortune as a positive grievance. They have become so habituated to converse in a minor key, that the absence of the keynote, as it were, throws them out of tune. They have never learned any major music, and they resent any occasion for practising it.

"Forgetting the things that are behind," the Apostle wrote bravely from his prison. No murmuring, no complaint. If remembrance there be, let it be remembrance of the hand of God and his leading in Providence.

WORK TO BE DONE.

Gathering up, then, the great lessons of this great counsel, we see that we are to lay firm hold of the golden memories of our lives—the memories of divine blessing, help, guidance—and we are to set them and to keep them clearly in the forefront of the mind. By so doing we shall be saved from the enervation of self-pity, braced for duty and moral endeavor, and able to thank God and to take courage. For—this is the effective conclusion of the whole appeal—there is work to be done; and time is wasted in revisiting the past if encouragement and cheer are not derived thereby. There is work to be done; an inheritance, promised and appointed, to be entered into by those who have the courage and enterprise and resolution. Oh, if there were no work to do in life, you might lie down and brood your heart out on your own sorrows. But there never has been diviner counsel to the suffering and even heart-broken of this world to find heart-healing and comfort in ministering to the sorrows of their fellows. "When I have dug a brother out of trouble," some one has said, "the hole from which I have rescued him becomes the grave in which my own sorrow is buried." And, believe me, sorrow hath no other grave but that.

This is a day to stir old memories; and if the more immediate ones which it recalls are of days that were dark, even already they do not look so dark as they did. We begin to get the perspective, and to see them truly. If even we have been tempted to pity ourselves, and to think ourselves hardly used, if even we will not say the language, but the sense of rebellion or complaint has been ours, surely it becomes us to repent this morning, and cast from us for the future each soul-enslaving sentiment. I think I have learned more of love—God's love and yours—during this past year,

than I had understood before. Here in this pulpit, to which beyond my hopes he has restored me, I would render thanks to him and to you all, and here and now, humbly, and yet not without a thrill of pride, girl, as it were, around with all the memories and associations of this place, and of our faith and service together, I would ask him for grace to resume the joys and the sorrows, the hopes and the fears, the trials, the triumphs, the burden and the rapture of the Christian ministry.—Preacher's Magazine.

A NEW VIEW.

DEAR RECORDER:—I notice in your comment on the Sunday-school lesson for Oct. 14, 1900, on Excuses, the third excuse: "I have married a wife," and therefore I cannot come," and I, for a long time, accepted the universal interpretation of this verse, until experience gave me another view of the matter, and I claim my view to be original—the wife would not let him go. I have had seven special cases where the wife stood in the way of her husband, and it was after one of these wives had kept her husband from uniting with the church. She threatened to leave him if he dared unite with the church. On the next night I took "The Excuses" for my subject, and when I got to the man that married a wife, I said his wife would not let him go; that I had actually known some wives to keep their husbands out of the Church of Christ, and I had changed my opinion in regard to the accepted interpretation, &c. I have given it to the readers of the RECORDER, and ask them if they have ever known wives to keep their husbands out of the church. If so, you will not differ with me very far.

I enjoy the RECORDER very much. I have been disappointed in not seeing an account of the South District Association. My present Association, the West Florida, met Oct. 19. I expect to start for Kentucky the last of this month. My children are now at Wilmore, Ky., going to school. My regards to the RECORDER and its numerous readers.

Fraternally yours,
BENJ. URTON.

Chipley, Fla.

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REACHING THE UNDEVELOPED PART.

During the next twelve months many plans will be made to reach that part of our churches which have hitherto given little or nothing to our organized work. District Associations, and especially pastors of the most progressive churches in associations, must do this or it will go undone. With half a dozen earnest workers, every weak church, and nearly every church member, can be aroused in almost any association. Surely the results are worth the effort.

The following plan has been successfully worked in many associations: Let as many pastors as will, form themselves into a campaign committee. After studying the special needs of the churches they desire to reach, each one will select a subject and make special preparation on. Let one take Foreign Missions, another Home Missions, another the Bible and Giving, another State Missions, another Orphans' Home, another the Sunday-school Board, etc., until all of our organized work, and other questions suited to local needs are taken. By prayer and constant study each speaker will get in line with his subject. Then let the campaign committee go in a body to each church in the association, spend a day and night, or longer, and each speaker lead in a discussion of his subject. It is well to take the churches in geographical order, for many people will follow the committee. If the pastor of the church is willing distribute pledge cards. Many who have given nothing will agree to give five or ten cents a week to missions. These pledge cards can be printed for about \$2 a thousand.

Let a half dozen leading brethren of an association, and outside speakers if they can be obtained, visit a church for an all-day meeting, and the people will attend. When missions and Christian education are presented by zealous hearts the people always respond. People lack opportunity. Feed missionary fires with missionary facts. The pastors of two little mountain associations have gone into a solemn agreement to carry out this plan this year. In this way the contributions of East Union and Upper Cumberland Associations will be doubled. Laurel River Association will be helped. One zealous pastor in any association can carry out this plan; for when it is suggested the other pastors generally endorse it.

W. M. B. MCGARITY.

FRAGMENTS.

Out of nothing God made all things. He needed no old material to begin with, and if he had needed it "in the beginning" where was there any such material? Sovereign will and energy combined in creating heaven and earth. Of the process of creation we are in utter ignorance, and, 'tis not unreasonable to suppose, shall be so forever. Proud man would expunge the first chapter of Genesis, but, after all his wisdom had been tried, he is compelled to recognize a Creator pre-dating a creation. That Creator is God—the God of the Bible. W. M. D.

God says the peace of a man who loves him shall flow like a river; and if ours is not such it is because its springs are not in Mount Zion—because its sources are in the marshes and lowlands and not in the crystal fountains of the hills.—Henry Ward Beecher.

GOOD VALUES.

Flannelettes, Outing Cloth, Etc.

- 50c For New Outing Cloths, nice and fleecy, 27 inches wide, both stripes and checks; would be cheap at 75c per yard.
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- 80c For our extra quality Soft and Fleecy Victoria Flannels, in checks and stripes, dainty pinks and blues.
- 100c For our splendid quality Heavy Teaseldowns, in light, medium or dark styles; for waists, dressing sacques, robes, etc.; worth 125c per yard.
- 120c For splendid imitation of French Flannels, in old rose, light blue, red, helle and navy; the very latest patterns of ring dot—the kind you would pay 15c for.
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- 22c For Ladies' Flannelette Skirt Patterns, in medium and light colorings, with pretty borders and shell edge.
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- \$3.98 For Ladies' good quality Seal Finch Capes, trimmed with braid and jet, well lined throughout.
- \$5.48 For Ladies' extra quality Finch Capes, beautifully embroidered with braid and jet; silk lined.
- \$8.98 For Ladies' extra quality Finch Capes, the collar and front trimmed with brown bear fur; mercerized satin lining.

Misses'

New Jackets.

- \$2.98 For Misses' Red or Blue Cloth Jackets, made with an inside black velvet collar, trimmed with large fancy buttons.
- \$3.98 For Misses' Tan Cloth Double-breasted Jackets, made with large lapels and new scalloped collars.
- \$4.48 For Misses' Tan, Red or Blue Double-breasted Jackets, the collar, lapels and sleeves trimmed with fancy braid.

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- 98c For Ladies' Brown and Black, Red and Black or Green and Black Novelty Dress Skirts, lined through with cambric and bound edge.
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EDITORIAL.

A TEMPLE OF FAME is to be opened soon in New York, a goodly sum of money having been given for the purpose. Whose names shall be therein inscribed? and how shall these names be chosen? were the two practical questions, which were settled by the choice of an hundred men—jurists, college presidents, publicists and editors—to act as a jury. Each of the hundred voters is to vote for one hundred names to be inscribed in the Temple, and no name is to be accepted unless it receives 51 votes, a majority of the whole. As many votes can be taken as are necessary to complete the list.

So far only thirty have been chosen, and twenty more must be selected during the year 1902. All the names are to be of Americans. It is wholly a temple of American fame. The thirty thus far chosen are as follows, in the order of the votes received:

- George Washington 97
- Abraham Lincoln 86
- Daniel Webster 84
- Benjamin Franklin 81
- U. S. Grant 92
- John Marshall 91
- Thomas Jefferson 80
- R. W. Emerson 87
- Robert Fulton 85
- H. W. Longfellow 83
- Washington Irving 82
- Jonathan Edwards 81
- S. F. B. Morse 80
- D. G. Farragut 79
- Henry Clay 74
- Nathaniel Hawthorne 73
- George Peabody 72
- R. E. Lee 69
- Peter Cooper 69
- Ell Whitney 67
- J. J. Audubon 67
- Horace Mann 67
- H. W. Beecher 66
- James Kent 64
- Joseph Story 64
- John Adams 61
- W. E. Channing 58
- Elias Howe 58
- Gilbert Stuart 52
- Asa Gray 51

Gentle reader, your name is not there, not because you are not great, but because you are still living. Only dead men are eligible in this election.

Had a different hundred judges been appointed, there certainly would have been a different result. We can think of several names of dead Americans who were, we are sure, greater than some whose names appear in the above list; for example, Adoniram Judson, Joseph Henry, John O. Calhoun, Martin B. Anderson, Francis Wayland, Benjamin West and others. These names may be chosen later, however, and it may be that when the whole hundred are selected they will fairly represent American greatness. There are, however, some names in the above list which we would place below the 100th mark in the rank of American greatness.

After all, the fame of our mighty dead does not depend on their names being inscribed in the New York Temple of Fame, but upon the world's appreciation of what they have done.

Only one hundred of our many millions of people will have their names written in that marble Temple of Fame; but every one, by repentance toward God and faith toward our Lord Jesus Christ, can have his or her name written in the Lamb's Book of Life. That marble temple will crumble in the coming centuries, and the names written there will all be effaced, while the names written in the Book of Life will gleam forever in all the glory of Heaven.

We need not more method, but more motive.

On the writer's recent visit to Nashville, he was specially struck with the beautiful Terminal Station into which his train ran. It is massive, majestic, magnificent. We congratulate Nashville and the Louisville & Nashville and the Nashville, Chattanooga & St. Louis railroads on this achievement. Particularly do we congratulate Presidents Smith and Thomas on this fulfillment of their long-cherished hope. The splendid structure was formally opened on Oct. 9th, and President Thomas made the address. As a speaker, as a railroad official and as a man, he is the peer of any of them. His opening words were:

"The tower of this beautiful building is crowned with the statue of Mercury, the mythological god of commerce. He stands upon a globe typical of the ambition of the Nashville merchants to extend the commerce of the city to the uttermost parts of the earth, and the railroads are here to-day, ready, willing, anxious to aid in the accomplishment of that most laudable ambition."

He spoke of the various dedications Nashville had seen, of the various railroads and stations, and of the present occasion as the culmination of the past.

Speaking of the railroads centering there, he said, playfully: "Yet, notwithstanding this, we have progressive citizens who declare we have but two railroads, and still more progressive citizens who say we have but one railroad, and this is proclaimed from the mountain tops and through the press from one end of the land to the other, until it is so generally believed that Nashville is but a way-station on the Louisville & Nashville Railroad, that in New York recently I was seriously asked if we had an express office in Nashville."

Proceeding, the speaker contradicted a widespread impression, saying: "For more than forty years the Nashville & Chattanooga and the Louisville & Nashville railroads have been the great arteries over which the commerce of this city has passed to and fro. During all this period both of these railroads have done all in their power to up-build the city of Nashville, and have never done aught to injure it."

President Thomas has been connected with the N. C. & St. L. railway since its beginning over forty years ago. Of course, he began very young. And it is interesting to note that just as he has been promoted the road has extended its lines and its power. Then it had but 150 miles; now it has nearly ten times that amount. If he lives forty years more, what results may we not see!

President Thomas is none the worse for being a zealous Baptist, though he seldom attends our general meetings. We hope he will be at the Convention at New Orleans next May.

JAMES C. PRICE, Esq., who recently died in Shelby county, deserves special honor, along with his family. He was a member and staunch supporter of the Dover Baptist church, and at his death he left his widow, Mrs. Mary C. Price, with nine children, eleven grandchildren and one great-grandchild. These all live in the neighborhood, where they are settled and prosperous. All the nine children are married. They all, along with their husbands and wives, respectively, belong to the Dover church, and are active in its support.

Not only so, but all the grand-children who have reached years of discretion, are also members at Dover. There is not a black sheep in the flock.

In the whole range of our acquaintance we do not know of a family that can quite parallel this one. What a noble object lesson is here offered! What a blessed family!

Every year the children and grandchildren have been gathering on a given day at the old home and holding a family reunion and feast, the latter being always prepared by the children. Instead of receiving an annual treat from their parents, these devoted children gave an annual treat to their parents.

The picture is one of idyllic beauty and happiness. We did not know, till our attention was called to this noble family, that the reality of such a picture could be found in all this broad land. Yet there they are, alive and vigorous in the Dover neighborhood in Shelby county.

Mrs. Price has two sisters living in Louisville, who are members of Walnut-street church, and who are worthy of her—Mrs. Susan Malone and Mrs. Sarah Finley. And to Mrs. Price, under God, no small share of the honor belongs for the rearing of such a family. Where is the fashionable society woman in any of our cities, who, for real service to the world, can be compared to Mrs. Mary C. Price? She is certainly "blessed among women."

The members of Prof. Thatcher's class in medieval history, in the University of Chicago, object to what they regard as his irreverence and to his use of slang. They recently presented him this petition:

"We, the undersigned members of your class in medieval history, do hereby express our disapproval and dislike of your excessive use of slang in your lectures. We hereby respectfully request that you refrain from the use of the common and inelegant expressions which seem to us out of place in the class-room. We also suggest that you learn the names of the members of your class, so as to use them, and not be compelled to designate whom you mean by pointing your finger and shouting, 'Hey, there!' 'You!' and such other terms. We would also advise a more respectful attitude toward the Christian religion."

While the other points are worthy of earnest attention in all our institutions, yet the last is especially so. Prof. Thatcher is a man of "advanced views," but when in a professedly Christian institution the students feel constrained to ask a professor to take "a more respectful attitude toward the Christian religion," we think it is high time to call a halt. We do not think that the plea of "liberty of teaching" can be made to cover the use of slang or a lack of respect toward Christianity in a professor, even in the University of Chicago.

We wish the diplomats would hurry up and get the Chinese matter settled, so our missionaries can know what to depend on, and those who have been obliged to leave their fields can return. We see no rhyme nor reason in the delays. The fighting is all over, the embassies have been relieved long ago, and it is high time the matter was settled. The main question in the eyes of the diplomats seems to be which Chinese officials shall be punished and how much; while that is by no means "the paramount issue."

RELIGION is the right relation of the total man to God and humanity.—C. R. Brown.

The Grove-Avenue Baptist church in Richmond last week lost their beautiful house of worship by fire, and Dr. J. B. Hawthorne, the loved and honored pastor, lost his valuable library. The building cost \$45,000, and there was a debt on it of \$11,000, and the insurance amounted to only \$15,000. Thus the church have the lot and only \$4,000, along with brave hearts and strong faith. At the first meeting some \$13,000 was secured for rebuilding, and the other Baptist churches in the city are making their contributions. The warmest sympathy is being expressed on all hands, and even the daily papers have opened subscriptions for the church. Offerings are also being made to restore, so far as it can be done, Dr. Hawthorne's fine library. We hope his manuscript sermons were saved. When Dr. Burrows was pastor of Broadway church in Louisville, the house burned, carrying up in the flames his library and his written sermons. Some of the papers foolishly congratulated him on the loss of his manuscripts, as if he would be all the more effective as a preacher. But now that his eloquent voice is silent, how valuable would volumes of his sermons be to the world.

"LIKE a shock of corn fully ripe for the harvest," Mrs. Katherine Woodruff died last week at the residence of her son, W. W. Woodruff, Esq., in Knoxville, Tenn. She was a woman of rare gifts and graces, and, living to the advanced age of ninety, she retained her faculties to a remarkable degree. She was baptized in the Ohio River at Louisville by Elder Keith in 1828, and she retained her membership in the First church, and the Walnut-street (the continuation of the First church) until 1868, and she was a faithful member. For more than 40 years she was a constant and an appreciative reader of the WESTERN RECORDER. She reared her children to a noble manhood and womanhood, and now they "rise up and call her blessed." Pure in heart, holy in life, faithful in duty, tender in sympathy, loving in disposition, abounding in righteousness, steadfast in conviction and deathless in devotion; she lived as "seeing Him who is invisible," and died in the glad hope of glory, leaving a memory which rests like a benediction on all who knew and loved her.

A FRIEND of Senator Garland, of Arkansas, said that two months before his death, that he was both in the court-room of the Supreme Court in Washington City. Mr. Garland said to him as they stood there: "Nothing would please me better when my time comes to die, than to be stricken right here in this room, in the midst of an argument." God granted his wish. Two months afterward, when standing at almost the same spot in which he uttered the words, and in the midst of an argument, Senator Garland was struck down with apoplexy and died in ten minutes.

Two of the Presbyterian denominations in Scotland have agreed to unite, and this reduces the number of sorts of Presbyterians in that little country to four. Some one has said that Presbyterians are fine timber, but it splits easily.

The conditions of conquest are always easy. We have but to toil a while, endure a while, believe always and never turn back.

Editorial Varieties

A prisoner at the bar said to the judge: "I ask you to deal with me as you would wish to be dealt with were you in my place." Judge James E. Brown, of Canton, Ga., has given \$5,000 to the Georgia Baptist Orphan Home. The money is to be used for a building for girls.

It is said that a doctor once brought a patient occasionally through a very severe and prolonged illness, and that the patient, having recovered from the illness, dropped dead when he saw the doctor's bill.

We congratulate, the Second church in Atlanta on securing Dr. John E. White, of North Carolina, to be their pastor. He is a most efficient preacher and Christian worker and he is a zealous Baptist.

We renew our welcome to Dr. J. S. Felix, and reaffirm what we said about him last week. He has decided to come to his new charge at once, and to begin his work at East church next Sunday.

The Baptist and Episcopate speaks in very high praise of the address of the editor of the WESTERN RECORDER made at the Ministers' Conference and the Tennessee Baptist Convention at Gallatin. What our good neighbor says is appreciated.

Dr. Farkhurst is quoted as once saying: "When I perceive the amazing spirit which seems to be stealing into the world, I can't for the life of me make-out what the Lord is doing, but I can see that He is doing it." It is not at all necessary that Dr. Farkhurst should "make out what the Lord is about."

Dr. Lortimer lately made an address in Boston in which a Boston paper tells us he "complimented history of the lack of piety, enthusiasm and zeal among the young people of the denomination." This does not speak for the English-speaking people's societies, the B. Y. F. U., the Y. P. S. C., &c., &c., &c.

Speaking of "Christian Science," the Interior, of Chicago, says: "How any one can reconcile himself or herself to such absolutely unmitigated and unadmitted non-peace competition." It is generally "heretic." There seems to be truth in the claim of the Rev. English-speaking people's societies, the B. Y. F. U., the Y. P. S. C., &c., &c., &c., that the human logical faculty is decaying.

In Moscow, Russia, the police arrest every man who enters a drinking saloon without remaining there. It is a law that hangs on his hat is regarded as disrespectful to the state whose pictures and images are in the saloons. But it is not considered as all disrespectful to the state to get heavily drunk in the presence of their images and pictures.

Party of the presbyteries of the Northern Presbyterian have voted against any revision of their Constitution of Faith. Thirty have voted for it, and thirty for supplemental statement and fifteen for a substitute creed. It looks as if there will be some changes, but how much and what, no one can foresee.

We had a very pleasant visit on last Friday from the Rev. T. T. Martin, who had just come from his two great meetings in North Carolina, at Greensboro and at Salisbury, N. C. He was on his way to help Pastor Wright at Langhams and then he goes to help Pastor Fitch at Woodstock, Va. Martin preaches the clear, plain Gospel of guilt, grace and glory.

The Dispatch have just held their National Convention in Kansas City. They report nearly 2,000 men for foreign missions, with 20 workers in the field. On the afternoon of the Sunday of the meeting they held a great "union communion service." It was a new departure for the Dispatch, but it was a very happy one. They have commenced such a thing as that the next meeting is in Minneapolis.

We have several missionaries in Louisville who have lately returned from China, the Rev. and Mrs. Earl D. Simon (Baptist), Dr. and Mrs. Venable (Methodist), Miss Mary Gates, M.D. (Episcopalian), Dr. Frank (Methodist) and Dr. Parke (Methodist). We were present in honor of the death in Japan of Mrs. E. C. Conner, one of our missionaries in China. She died in Japan. We tender our sincerest condolences to our sorrowing bereaved husband.

Oh, no, Mrs. Ping, we did not claim that "the Religion World had joined the Gospel Mission brethren," but only that it had taken up and pronounced some of their objections to the Home Mission Society's methods. The Gospel Mission brethren have made a grand many more objections to the Foreign Board than to the Home Board, and with these the World speaks no sympathy. It is only when the Gospel Mission brethren object to the Home Board that their objections are endorsed by the World.

An evangelist, the Home Board Bible Institute, to be held Wednesday, Thursday and Friday at Walnut-street church (and Chicago St.), promises to fulfill Dr. Warner's hopes. The programme is very fine and the exercises promised to be one of great interest. We hope much good will come of it, and from the other institutes contemplated in some parts of the state. We congratulate Dr. Warner on the fine beginning he has made in this new service, and we earnestly hope that along this line we expect him to do the best work of his life.

SUNDAY SCHOOL BOARD

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J. M. PROST, Corresponding Sec'y.

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of his church and the students of the Seminary are requested to be present. Let thanks be expressed just here, in behalf of the student body for the kindly manner in which the brethren and friends of Louisville receive us into their midst. They are—well, Kentuckians! H. L. F. BOOKNER.

THE STATE.

Pastor E. H. Maddox writes: "Bethel church, Henderson county, has just closed a 20 days' meeting. Eight were added, 4 by baptism, 4 by letter and two backsliders reclaimed. Elder Martin Miller did the preaching. He is only 21 years of age, and is already a good preacher, and is doing a great work in Henderson and Webster counties. He is a son of the lamented A. J. Miller."

Pastor J. N. Jaseagin writes: "I have just closed a grand revival meeting at the Bethel church, in Daviess county, of 16 days, which is said to be the best revival they have had in 30 years, considering everything. Large congregations, being at least 500 at night. On a single night we had 22 anxious and 10 professions. Besides the revival, which was general, there were 40 professions and 38 additions, 27 baptisms, 9 otherwise and 2 await baptism. I had no ministerial aid. I now find myself pastor of more Baptists than any other minister in the Daviess County Association, being 1,465."

Pastor T. B. Rouse writes: "We have recently closed a very precious meeting at Friendship church, near Paducah. Eighteen professions of faith, 18 baptisms, 6 received by letter. Bro. R. D. Wilson, of Bryan, Tex., did the preaching, and he did it well. He has gained a warm place in the hearts of the people here. The Lord was with us in great power and did great things for us whereof we are glad. Praise God from whom all blessings flow."

Pastor A. B. Gardner writes: "On Sunday, Oct. 29, I held a revival, with a large attendance, with the Mt. Pleasant Baptist church, at Lewisburg, Logan county. I was with this church for four years, and found it to be a body of noble, consecrated men and women, who love their Lord, are loyal to their church and are anxious to treat their pastor. To fill the vacancy they have called one of the ablest ministers of Southern Kentucky to serve them. I have been unanimously chosen to succeed the venerable J. S. Coleman as pastor of the church at Morgantown, Putnam county, and will begin my labors with this people in November. We would be glad to have the RECORDER man come and see us."

Pastor E. Summers writes: "I have just finished holding a meeting with my churches, beginning July 26, by assisting Bro. J. P. Hatchett at Glen's Creek, W. P. Hatchett assisted me at Deep Creek, Bruner's Chapel and Cornishville. Bro. Wm. Stallings was with me at Bethel. At Mt. Freedom I did the preaching myself. The Lord was with us from start to finish, and he has increased and about 75 added to their membership. Pray for us."

Pastor W. J. Mahoney writes: "We had a most gracious meeting with the church at Port Royal. Bro. O. M. Huey, of Carrollton, was with us and preached the Gospel in all of its beautiful simplicity and aid power. There were 25 additions to the church, 25 being baptisms."

Pastor George Seacore, of Versailles, is being aided in a meeting by Bro. E. F. Wright, of Providence.

Pastor Virgini, of Lagrange, is being aided in a meeting by Evangelist T. T. Martin.

Pastor Brookshire, of the Second church of Bowling Green, is being helped in a protracted meeting by Bro. J. M. Weaver, of Louisville.

We are glad to know that the Radstowm Male and Female Institute is in a most prosperous condition, and is growing steadily. President H. J. Greenwell and his teachers are doing first-class work in the school, and its intelligent patrons recognize and appreciate it. There is more Catarrh in this section of the country than in other places put together, and until the last few years was supposed to be incurable. For a great many years the only relief was to be had in the prescribed local remedies, and by constantly failing to cure with local treatment, it has been established that Catarrh is a constitutional disease, and therefore requires constitutional treatment. Health's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only Catarrh Cure that is guaranteed to cure. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. It cures in one or two bottles for any case it fails to cure. Send for circulars and testimonials. F. J. CHENEY & CO., Toledo, O. Sold by Druggists. Health's Family Pills are the best.

BORDEN'S EAGLE BRAND CONDENSED MILK FOR NURSING AND GENERAL USE. SEND FOR "BABIES' ADVICE" FOR MOTHERS. Borden's Condensed Milk Co. - New York.

OTHER STATES.

Pastor D. G. Whittinghill writes from Bonham, Texas: "Our church here has been signally blessed recently. A protracted meeting was held in which we were assisted by Bro. Sidney Williams and James A. Brown. The church was blessed in many ways. There were 31 additions. Nearly \$200 were raised in pledges for the educational work. We number now about 60 members, and we are in a good condition to move forward. The Baptists of Texas are daily growing in three respects—harmony, liberality and numbers—a good example for other States to follow. We expect a great meeting at San Antonio in November, and hope to have you come and help to make it such."

Pastor R. J. Degan writes: "I have just closed a meeting with Mt. Pleasant church, Roanoke county, Va., of which Bro. P. H. Cheif, who spent last session at the Seminary in Louisville, is pastor. As a partial result of the meeting, 14 were baptized by the pastor, others will soon follow, and many backsliders reclaimed. The church was alive and at work during the meeting, and a glorious victory for the Son of God was the result. Bro. Cheif is doing a fine work, and his people are devoted to him. What a real pleasure for old Seminary boys to thus work together with Christ for lost souls."

Pastor L. E. Finney writes from Booneville, Ark.: "We have just closed a great meeting. The writer gave a series of lessons in soul-winning to a large class, and as a result a tidal wave of revival spread over the church. We had Bro. G. A. Miller with us for ten days, and the Lord blessed him in giving us many conversions. This was a small country church until the Choctaw railroad passed through the town a year ago, and since that time we have had time in April, and now have a strong, large church. They own a good house and pastor's home, and are doing a great work for the Master."

On the last night of the meeting in the Gwathmey church, Virginia, 22 were added to the fellowship of the church. Whether any has been received before was not stated in report.

Grove-avenue church, Richmond, Va., has set apart Bro. C. M. Rock to the full work of the Gospel ministry.

The Calvary church, Va., has set apart Bro. G. C. Smith to the full work of the Gospel ministry.

Bro. J. E. Huston held a meeting in the Sycamore church, Virginia, which greatly revived the church and added 32 to its fellowship.

A meeting in the Holland's Corner church, Virginia, closed with 16 additions to the fellowship of the church.

A two weeks' meeting in the Glen Allen church, Virginia, resulted in 11 additions by experience and baptism with others to follow.

A meeting in the Mt. Pisgah church, near Idlewild, Tenn., closed with 14 additions, 11 by baptism.

Eleven were baptized, one restored and one received for baptism in a meeting in the Minor Hill church, Tenn.

A week's meeting in the Emmaus church, Virginia, closed with 12 professions of faith and 14 additions to the fellowship of the church. The Calvary church, Richmond, Virginia, called a presbytery to advise in regard to the ordination of Bro. G. C. Smith. The presbytery recommended his ordination, but appended a resolution expressing their earnest conviction that he should take a course of study in a Seminary. One would like to know their reason for adding that to the recommendation to the church, instead of urging the brother privately and as individuals. If he was not sound in doctrine, had had a clear experience and a call to the ministry, they ought not to have recommended, if not why add such a practical proviso? Putting that into the recommendation naturally arouses the suspicion that the brother was

not sound in doctrine and they thought the Seminary would straighten him. In that case he ought not to be ordained until he had become straight.

Eight have been added to the fellowship of the Sardis church, Tenn. Others will be baptized soon who were prevented from joining on account of sickness.

Pastor J. F. Trice held a meeting in the New Hope church, Tennessee, in which there were 24 professions of religion and 12 additions to the fellowship of the church. Pastor Trice had no help but that of a consecrated and zealous membership.

DEDICATION.

Twelve years ago last August, at the request of the State Board of Missions, I went to Farmington and held a meeting. The beginning was not promising. The first congregation consisted of five ladies, only two of them Baptists. At the close of the meeting we had more than fifty persons to enter into the organization of a Baptist church.

Bro. J. S. Cheek was the first pastor; W. N. Denton, Bro. Hubson, D. S. Edwards and J. A. McCord have since served the church. They built a house, but have been in debt all these years.

On Sunday, Oct. 31, I had the pleasure of dedicating the house to the Lord free of debt. A few of the brethren responded nobly. The St. Bernard Coal Co. have been very kind and liberal, and rendered efficient help. Bro. McCord is pastor; the outlook is hopeful. Pastor W. M. Wood, of Elkton, is aiding now in a meeting there. Dr. A. C. Caperton and Bishop J. C. Hopewell aided in the dedicatory services. We expect to hear from this live little band. J. G. Bow.

DEAR RECORDER—I do want to tell you of the great spiritual work done at Mt. Pleasant church, Todd's Point, by one of our ministers—Bro. Jenkins, of Franklin-street church. Twelve were baptized and four joined by letter; but the people enjoyed more spiritually than they had for a number of years at this place. All denominations were pleased with him, and came long distances to hear him. FANNY M. HUNTER.

Bro. R. C. Hubbard writes: "The White's Run Association, composed of the churches of Carroll county, and several from Trimble and Henry counties, was organized at Carrollton October 23. The church came from the Concord and Sulphur Fork Associations. This gives us a compact field, each church being easy of access. O. M. Woods, of Carrollton, moderator; T. M. Scott, of Ghent, clerk. We meet next October with Bramlett."

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A Baptist Teacher of often and successful experience. Wishes to correspond with citizens of some town in Kentucky with the view To Establish a school. Send communications to editor WESTERN RECORDER.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The prosperity of the righteous," and on "A man's being as he thinks." Three received by letter and two under watchcare. Congregations larger than before they left the old location.

Broadway—Pastor Jones preached at night on "Heaven in the home." Reception to the Seminary Monday night.

Chestnut-street—Pastor Weaver preached on "Christianity of divine origin and power," and on "The great invitation." Three received by letter.

East—Bro. J. R. Sampsey preached in the morning and Bro. J. N. Prestridge at night. Next Sunday the new pastor, Bro. J. S. Felix, will preach.

McFerran Memorial—Pastor Hamilton preached on "Idolatry in Louisville," and on "The wine-glass." Three joined by letter. Sunday school largely increased. Collection for Orphan's Home.

Twenty-second and Walnut—Pastor Dement preached on "Acceptable prayer," and on "Gospel repentance." Five congregations and Sunday-school. Three received by letter and one by experience. Pastor just returned from a two-days' meeting at the First Baptist church, Huntsville, Ala.

Clifton—Pastor Foster preached on "The shepherd leading his flock," and on "The Prodigal's return home."

East Mead—Pastor Cooper preached on "Soul winning," and on "Regeneration." Meeting every night. Bro. Gordon Hill will begin to aid the pastor next Sunday. Bro. Blimes will speak Saturday night.

Franklin-street—Pastor Jenkins preached on "Paul's prayer for the Colossians," and on "The multitude making Christ to leave." Three baptized. Mission started at 916 East Green street.

German—Pastor Wm. Ritzmann preached on "Christians as the salt of the earth," and on "The conditions of obtaining divine power."

Highland—Pastor Dawes preached on "Jesus, the heart's rest," and on "Willingness to be a Christian." Four received for baptism and six baptized. Meeting closed.

Logan-street—Bro. F. G. Gibson preached on "God's honoring Christian service."

Parkland—Pastor Taylor preached on "Being ready," and on "Hiding from God." Young people began Friday night the systematic study of the Acts. Sunbeam society organized. We closed on Tuesday night a meeting of two weeks and two days. Bro. W. W. Hamilton, from McFerran, did the preaching for us in a strong, earnest, manly way. Bro. Hamilton preached before beginning to end seldom making a statement that he does not prove by a "Thus saith the Lord." God greatly blessed us in our meeting. The church was revived and encouraged in the work and twenty-five were added to her membership; twenty-one by baptism and four by letter and restoration.

Portland-avenue—Pastor Tralls preached on "A good man's danger," and on "Election and reprobation."

Southgate-st.—Bro. W. M. Bruce preached on "Staying the mind on God," and Pastor McFarland

preached on "Christ's seeking and saving the lost." Two joined by letter.

Twenty-sixth and Market—Bro. F. F. Gibson preached on "The empty tomb" in the morning. At night Bro. C. K. Hoagland and B. C. Bird spoke on "Church work." Pastor Thompson is aiding in a meeting at Campbellburg.

Highland Park—Pastor McClendon preached on "The power of God's anger."

Oakdale—Bro. J. C. Wilkinson preached on "Forgiveness," and Bro. C. A. McFall preached on "Human restlessness."

The Point—Pastor Farrer preached on "Communion," and on "The Prodigal's loss and gain."

Hope Rescue Mission—Bro. Bruce reports a glorious beginning. The attendance good every night, and more than thirty professions of faith.

Pleasureville—Brother McGill preached on "The call of Moses," and on "Jesus our High Priest."

Bro. Eaton presented a paper on "Christian Union," insisting that the only right basis for union is "the faith once for all delivered to the saints. He spoke of the various schemes for union, and pointed out their defects. An interesting discussion followed along the line of the paper.

SEMINARY NOTES.

Dr. Carver took supper with us Thursday—made a talk.

Dr. Sampsey with us Tuesday—but would not talk.

J. F. Smith is once more among us. Bro. J. A. Taylor and L. B. Warren are appointed to represent us in the Seminary Student Movement, and especially the gathering that is soon to be in Pennsylvania.

Dr. Willingham, returning from the Tennessee Convention, made us another short visit. When asked to speak after supper he responded with the plea that while we are here we must and should take care of our bodies.

Dr. Sampsey supplied at East church Sunday.

T. Joe Talley has been called to the care of the church at Providence.

S. W. Smith has been called another year to the church at Pleasant Home. He will preach twice a month as against once per month last year.

Bro. H. East reports an exceptional day at Upton this week. In the matter of Foreign Missions the church there leads Lynn Association, of which it is a member.

W. J. Ray is elated with his work at Bryan Station. Forty-seven souls have been added to the church there during his pastorate. Two deacons are to be ordained soon. A missionary meeting took the place of the prayer meeting Thursday night. Its purpose was to set on foot the plan by which we last year raised \$500 for Foreign Missions. Short, spicy and stirring addresses were made by Bro. East, Napier, Cowan and Dr. Carver. The committee on subscription is now at work.

Broadway church gave a reception to the students on Monday night. Many were in attendance. A short programme was rendered in the lecture-room before the parlors of the church were opened. Then all went up and a most pleasant evening was spent. While mingling with friends and acquaintances, old and new, there fitted here and there those who kindly made it their mission to share the delicious cream and dainty cakes.

We look forward to an informal reception to be given by Dr. Eaton and wife at their new home. Members

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

AFRAID IN THE DARK.

Who's afraid in the dark? "Oh, not I," said the owl, And he gave a great scowl, And he wiped his eye...

TRAFFORD STRONG.

BY FRANCOIS OUBROHILL WILLIAMS.

The doctor linked his arm in Trafford's and they walked slowly down the box-bordered path toward the church. "You wanted to say something to me, my boy?" said the doctor kindly...

after an instant's pause, "why will you not say, my boy? Sooner or later you will find the need for something beyond human reasoning. Why will you not learn now?" "Doctor," said the young man, "you would not surrender an honest conviction?"

would be so hard to die." "We mustn't think of that yet," returned Trafford. "It may be when it does come it will not be so hard. It is only for once, you know." "Yes," she answered, with an indrawn breath, and then they were silent and stood together there watching the sea about them.

HEROISM IN THE CAR. Lying unprotected and suffering from small-pox on the cab floor of his own engine, James Kelly, a freight freeman on the Erie and Western railroad, was rushed at a speed of almost sixty miles an hour yesterday, through a blinding storm, from the town of Sandville, 100 miles to Cleveland, where he was placed in the pest-house.



Everybody's proud of this sort of Grandpa, and he's proud of himself, proud of his clear brain and active body. There are other kinds of grandpas that we can't be proud of. Weak of body and feeble of mind, we can only pity them.

Opium and Whiskey Habits. I have been my special study for many years. Judging by the great number of cures I have made, I feel that a truthful claim, that I can help the Opium and Whiskey afflicted more than any other physician...

THE MODEL... Church Roll and Record. This book lends all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 by 11 inches, and contains...

HIS PEACE.

Jesus, when departing from his disciples, said to them: "Peace I leave with you, my peace I give unto you."

The gifts of Jesus to the world are manifold. How the world is enriched by them! When he came to earth, the angels of heaven came with him, and they sang on the earth, and this was their song: "Glory to God in the highest, on earth peace, good will to men."

This peace is not such as the world gives; it is the peace of Christ, that which calms the Lamb of God on the throne. "My peace," said he, "I give unto you."

We cannot be informed as to all the characteristics of his peace, but we may know something concerning it. It is as a beautiful bouquet; and what are the flowers composing it? Here is one (no white flower bloomed in Paradise), it is good conscience. Jesus knew that he had done the right, and would do so. Sometimes, in a man's life, there is unrest because of what he thinks he may do. He does not trust himself to do right and, although he is not perpetrating any evil just now, he has taken from the future the consequences of such in his conscience. Christ, in his strength divine, knew that through the eternal ages no flaw would enter his life and work, therefore he had peace.

Then, there is another element of his peace—consciousness of success. There confronts him the garden of tears, the crown of thorns, the cross of blood, and the cold, cruel tomb, yet over these he knows he will be conqueror. He was not a stranger to power. He knew how the worlds were made; he sat in council that fashioned the thunderbolt, that lifted the mountains, that put the sea to rest in its bed. All power was given unto him, and he was God, and why should God not be at peace?

Now, brother, this same peace which Jesus had he gives you, in a measure. He does not say, "I give you peace, but he says, "My peace I give unto you." So, then, having our hearts sprinkled from an evil conscience, and having been justified by faith, let us have peace.

He that is Christ's should have a good conscience both as to what he has done and what he will do. As to the past, he has been forgiven and cleansed. He whose character has been cleansed, as a garment made whiter than snow, should have a good conscience of innocence. If in heaven there is nothing booked against you, and God is your friend, why should you worry or be afraid? Christ gives you a good conscience as to the future, does he not? If you not say in your heart, I know in whom I have trusted? You believe you are kept by his love and power. You do not now expect that your life will become that of a robber, or a drunkard, or a fornicator, or a liar, or an idolater. You believe you are kept from these things by the power of God through faith unto salvation, and the consequences of an ungodly life you do not now expect to

reap. In eternity you expect to live in the home of the righteous approved by Jehovah; then you should have peace.

And you are not a weakling, cowering before danger, or blind, walking without light. Through Christ you shall be more than conqueror against the enemies that arise against you. He that is for you is mightier than those that are against you. Troubled saint of God, what fear you? There comes the storm, but God outrides the storm; there approaches the thunderbolt, but God has chained it from your head. The mountains rise above you, but they cannot fall on you; the sea's waves break at your feet, but God has set a bound that they may come hither and no further. Death awaits you, but what is this? It is only an opiate Jehovah gives you while he performs the most blessed surgical operation known in the universe. Come, shelter yourself under the wings of the Almighty and be at peace. Now, since Jesus offers us his peace, we have no right not to accept it. Some have accepted other gifts from him and neglected this one. They receive the gift of salvation, the gift of love, the gift of sacrifice and labor, but his gift of peace they will not receive. You do him wrong not to accept his gift.

U. A. RANSOM.

Hopkinsville, Ky.

THE CULTURE OF CHILDREN.

BY MARTYN.

It is difficult to get the world regulated precisely to one's fancy, the tastes of people are so different and unaccountable. And, perhaps, if it were thus regulated, it might prove a dreadfully tiresome place to live in. But we believe that it would be a much pleasanter place just now were not so much attention paid to the amusement and culture of children. Everybody who goes much into society knows what an undue proportion of grown-up prigs it contains; and yet the absorbing occupation of parents and of uncles and aunts is to provide for an increase of their number by cultivating a whole new generation of little prigs. For the model child which they aim to produce by all their elaborate inventions for its culture, is nothing else than a little prig, and never will be anything else until sharp contact with the world has worn off the edge of its self-sufficiency and conceit. The race of "Infant Phenomenons," and of the clans of the Crummies type who worship them and insist that their friends shall do so too, is constantly increasing. There are infant musicians, and infant story-writers and reciters, and infant prodigies who lisp in numbers. Boy preachers called the aged to repentance, and we learn the wisdom of the sages from the mouths of babes and sucklings.

All this is, of course, the inevitable effect of the growing culture of children, and of the profligate expenditure of energy and ingenuity on their amusement and instruction. It is one of the flagrant evils of the time, and ought to be severely frowned upon. It is true that there are dull people with an unlimited capacity for astonishment who find pleasure in the exhibition of the infant phenomenon, and a certain self-gratification in comparing it with the infants trained by other people. There are, too, misguided parents and relatives prepared to give a child anything it wants, or that they may think it wants, on the plea of

stimulating its physical or intellectual growth, or of the pleasure which they personally derive from the sight of its happiness. But it is precisely this kind of thing that is seriously injuring the children of our day.

Nothing that contributes to the amusement or to develop the precocity of children is too expensive for parents and relatives to buy, and every year ingenuity is taxed to invent some new surprise, or some new refinement of skill, for their benefit. Of course, the grown-ups, even those who disbelieve in such profligacy of attention, do derive some benefit from it, especially those who delight in really good children's stories. But it is profligacy all the same, and ought to be stopped. Children are overloaded with good things, so good that they fail utterly to understand them. Take, for example, some of the character studies and stories which are served up as children's literature. They are so fine and elaborate that their meaning is missed as completely as if they had no meaning to miss. The childish mind cannot take them in, and the necessity of explaining them only tends to deaden the faculties of invention and imagination, the exercise of which is the very best amusement for the child. The contemplation of a rubber doll, minus an eye and an arm, which represents to the child's mind the queen of Ethiopia, and so allows the free play of the imagination, gives a good deal more elasticity to the mind than a picture so elaborate or a story so fine as to require explanation.

The fact is, we repeat, that children's pleasures nowadays are not only too numerous, but far too elaborate, and tend only to produce a generation of little prigs. The children who have all these inventions thrust upon them, are more apt to be intellectually overloaded and bewildered than benefited by them. We half suspect that it is this very elaborateness of provision which makes so many young people belie the promise of their early years. For certain it is that the infant prodigies do not very often maintain in after life the proud position they held in the opinion of the Crummies company. The truest kindness to children is that which leads to a stern limitation of the means of amusement, and so makes draughts on their own powers of invention and imagination. Depend upon it, the subtle refinement of their pleasures, the elaborate provision of sugar plums and high art, does not promote the development of active and eager minds. They are as incapable of appreciating it as a Bushman is of properly estimating the art in a picture by Dore. The prime requisites in a child's amusement are simplicity and monotony. Look at the pleasure the children of the poor get out of a rag doll, a collection of wooden bricks, a few nails and a piece of string! They never cease to please, and they please more the hundredth time they are brought out than they did the tenth. The same stories, provided they are direct and never miss their point—the heroes should be very good or very bad, and the moral of the naked-kind—never fail of interest. —Preacher's Magazine.

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THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 27.

Table with columns for CATTLE, SHEEP AND LAMBS, and various grades of livestock with prices.

Table with columns for HOGS and various grades of hogs with prices.

Table with columns for SHEEP AND LAMBS and various grades of sheep and lambs with prices.

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Table with columns for SHEEP AND LAMBS and various grades of sheep and lambs with prices.

Table with columns for RECEIPTS and various livestock categories with quantities.

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DEAFNESS CURED advertisement with text and logo.

A \$12 Bath Cabinet for \$5.00 advertisement with text and image.

THE GREAT GALVESTON STORM.

An incident of the Galveston storm is here given that has not been published. The last orphan child of the many admitted at Buckner Orphans' Home from storm-wrecked Galveston and the Texas coast, has just arrived (October 18), and for the good that may come of it I offer his simple story to the readers of the WESTERN RECORDER.

The escape of the child was most wonderful, marvelous, providential; and his suffering must have been intense. He received many wounds and bruises; his feet have not yet been sufficiently healed to admit of wearing shoes. But hear his own story, interspersed with a few questions:

"My name is Victor Albertsen. I was born October 13, 1890. My father, mother, sister and I lived in a little white house in Galveston. When the storm was rising and the water was coming over the ground father led mother through the water to a big brick house; then he came back and carried sister; he came back again and carried me on his back; the water was up around his waist and the wind splattered it in my face so I could hardly see. Away in the night the big brick house began to fall; a man jumped out of a window in the third story, and then I jumped out. I reckon father, mother and sister stayed and got drowned. I never saw the man any more. When I struck the water it splashed over my head, but I didn't get strangled. I got on a raft—some old floating pieces of a house. Sometimes the waves would wash me off, but I got on again. I floated all night; never got in sight of but two houses all night; don't know where I went."

"Did you hear anybody scream or cry?"

"No sir; I couldn't hear anything but the wind and waves."

"Did you scream or cry?"

"No sir; it wouldn't do me any good. I didn't do anything but hold on to the raft and pray to God."

"Were your father and mother Christians? did they belong to any church?"

"I don't know; I know that mother went to church twice."

"Did you ever go to Sunday-school?"

"Yes sir; that's where I learned about praying."

"Well, next morning after you had floated all night, where were you?"

"Sitting on some drift by myself by a little yellow house that quit floating, and a man came along and asked me what I was doing there by myself, and he took me and gave me some breakfast."

After hearing this story, which was told me in the presence of a number of my dear orphan children, I pressed the precious child to my heart and told him that I loved him, and that he was among his friends. Though we have nearly four hundred in the "Home," and many hundreds outside, but still under our watchcare, each one has his individuality and his rights, among which is the right to be loved. This dear boy is loved, and his own individuality shall not be lost sight of, nor his eventful career in his tender childhood forgotten. No one need ask me for this brave boy, I must, if God will allow, raise, educate and train him for a useful career in this world, a brave voyage over the sea of life.

The readers of this brief story are requested to pray for this boy, for all these Galveston and

coast orphans under our care, and for this cosmopolitan orphanage that knows neither sectional nor sectarian hands in the matter of its benefactions. This dear boy and these children from the wreckage that has not been equaled by anything in the history of this continent, may have been so strangely sent to us to warm up the sympathies of our nature, enlarge the purposes of our hearts and teach us a better way to use money than some have yet learned or practiced with sufficient liberality and breadth of views.

R. C. BUCKNER, Orphans' Home Station, Dallas county, Texas.

THE INTERNATIONAL CONFERENCE OF RAILROAD YOUNG MEN'S CHRISTIAN ASSOCIATION

Which has just been held at Philadelphia was a most remarkable gathering. There were present nearly 1,400 railroad men, representing all departments of railroad service. It was remarkable to see railroad men, from car greasers to presidents, mingling together in the same conference, and participating in the same discussion concerning the development of this special department of Y. M. C. A. work. Among the list of distinguished railroad officials present was Mr. A. J. Casatt, of the Pennsylvania Railroad Company; the first Vice-President of the same road, Capt. John P. Green; Charles E. Pugh, second Vice-President of the Pennsylvania road; Mr. W. H. Baldwin, President of the Long Island road; Mr. C. M. Hobbs, purchasing agent of the Denver & Rio Grand railroad. There were also present a number of prominent women, including Mrs. Russell Sage, Mrs. A. J. Casatt, and probably the most conspicuous figure was Miss Helen Gould.

The opening address was made by Rev. Theodore L. Cuyler, D. D., of New York, and for four days these hundreds of railroad mechanics, artisans, engineers, conductors and railroad officials were intensely occupied with the consideration of the social, physical and spiritual needs of men in railroad service. The railroad companies, especially the Pennsylvania Company, made possible this large gathering of railroad men by providing free transportation, and the Pullman Company did what has never been done before by granting half fare to all delegates.

It was remarkable to hear a leading railroad president stand before the convention professing himself a Unitarian and confess the secret of power in the Young Men's Christian Association was the spirit of Christ which led to self-sacrifice. This railroad President, in common with a number of others, had tried social clubs for railroad men, eliminating the religious feature, but was willing to say that without the Christian spirit no such organization could succeed. The presence of the representatives of the United States, of Germany and Russia excited considerable interest. Three representatives were present from Russia appointed by the government to investigate the Railroad Young Men's Christian Association with a view to adopting it for the railroads in their country. The representative of the German Government was a member of the foreign legation, at Washington, and was detailed to attend the convention and to report the matter to his government. The representative of Uncle Sam was

instructed to report to the Industrial Commission at Washington concerning the growth and effectiveness of the Railroad Y. M. C. A.

Sunday was a day of great blessing, association speakers and railroad men occupying the pulpits of almost every church in Philadelphia and the surrounding towns. The railroad men, unaccustomed to public speaking, were able to testify to the work of grace in their hearts, and to present the Gospel invitation with power. Perhaps the most successful object of the Association to lead men to Christ was the meeting held in the Pennsylvania railroad department in the afternoon for men only. This meeting was led by Mr. Fred B. Smith, of Chicago, and 185 men came to the platform and professed faith in Christ. Many other meetings were held with similar results. At the meeting of the Pastors' Association following the day of the convention the pastors reported to Mr. Douglass, the General Secretary at Philadelphia, that a marvelous work of grace had been done among their people, and in a number of instances special religious meetings for young men were to be held at once. Those of us who were privileged to attend this conference came away feeling deeply the need of religious work for this special class of men, and profoundly grateful to God for the blessing which has attended the work during the last year. One hundred and fifty-seven Associations exist for railroad men, employing 190 Y. M. C. A. Secretaries. The total annual expense of these Associations was \$350,000, and of this amount \$185,000 was contributed by the railroad companies.

MOUNTAIN EXPERIENCE.

I would like to narrate my experience as a mountain pastor. I have been engaged in the ministry for 18 years; have served as pastor of five churches at the same time; have received during the entire time \$144.80, or about 7c per day for the time; during said time gave to the building of one church-house about \$160; during the last year have served two churches as pastor and received \$1.50; have been hired out as a wage earner 18 months; a large family to work for—9 children—my health is failing me, and I must get released of part of the burden.

The first Saturday and Sunday was my regular meeting at Drip Rock; in addition to the church. I tendered my resignation to the church. I am pastor at Kerby Knob church, and held services there the second Saturday and Sunday; had 2 additions to the church. A good Sunday-school is in progress there. May God's blessings rest on the Recorder and its many readers.

J. W. PARSONS.

MARRIED

At the residence of the bride's father, Mr. Thomas E. Riley and Miss Elera Shaker, Oct. 25, 1900, at 7:00 P. M., by Bro. J. W. O'Hara, pastor of both bride and groom. They are among the best members of Cedar Creek church. May God's blessings attend them through life.

OBEDIENCE must be the struggle and desire of our life. Obedience, not hard and forced, but ready, loving and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.—Phillips Brooks.

SUBSCRIBE for the RECORDER.

CANADIAN LETTER.

The Baptist Convention of Ontario and Quebec convened in Woodstock, Ont., on October 15th. Woodstock is a busy town of about 8,000 inhabitants, with two flourishing Baptist churches. The Woodstock Baptist College also has its home there. To mark the close of the century, most of the papers, reports and addresses were of an historical character. The retiring president, Jno. Stark, Esq., the honored chairman of the Home Mission Board, spoke on "Conditions of progress, past and present." The address was an eminently practical deliverance from a layman's point of view.

As the Home Mission Board had been recognized in last year's election of president, the Foreign Board had its turn this year in the election of its chairman, Rev. S. S. Bates, pastor of the College-street church, Toronto, as president. D. W. Karu, Esq., of Woodstock, and Rev. W. M. Walker, of London, were elected first and second vice-presidents respectively.

From the various reports the following among other interesting and cheering items were gathered: In the last decade the membership of our churches had increased from 32,200 to 44,481. The number of churches from 388 to 464. The contributions for Home Missions in the same period had increased from \$17,056 to \$24,406, and those for Foreign Missions from \$20,042 to \$36,288. The Home Mission Board has now under its charge 256 churches and 121 preaching stations.

Several important questions suggested by the National Congress lately held at Winnipeg were discussed, viz.: The appointment of a National Superintendent and Board for Missions; the necessity for a new national hymn book, and a Canadian Sunday-school paper. These matters were strongly affirmed by the Convention, but no definite action was taken at present.

The session devoted to our young people's work was a most helpful time. Many bore testimony to the value of the Christian culture courses as a means of fitting the young people for better work. From the tone of many of the addresses the feeling is gaining ground that quality rather than quantity should be sought after both as regards the attendance and the nature of the meeting.

Sunday-school work had its share of attention. The need of greater efficiency in teaching being strongly urged, it was felt that a general superintendent for Sunday-school work was urgently needed, and steps were taken to meet that need.

The attendance throughout the meeting was good, though not so large as on some previous years. The brethren were quite free in criticizing some of the matters brought forward, but the best spirit prevailed all through the sessions, and all felt that the influence of the meetings must tell for good in our future work. Most delightful fall weather prevailed during the week, and the hospitality of Woodstock was boundless.

The record of the whole of the proceedings, including the reports and historical papers, is to be published in book form as an historical century volume and supplied to our people at a cheap rate.

THOS. W. CHARLESWORTH, Wallaceburg, Ont.

The biggest lie ever uttered in hell is that the devil is an easy master and God a hard one. I would like to drive that lie back into perdition; and I testify now that my God is not a hard master and the devil an easy one. I take up that old book, and read, "The way of the transgressor is hard;" and, looking around me, I see that it is hard. Go down to you prison and ask the prisoner if it is not hard. Go with me to the gambler, the drunkard, the forger, who has lost everything, and ask him if the way of the transgressor is not hard.—D. L. Moody.

Preachers Praise

Dr. Williams' Pink Pills for Pale People.

"I was a firm believer in the efficacy of Dr. Williams' Pink Pills for Pale People. For three or four years I was a sufferer from general debility. I seemed to be lacking in vitality. I was tired out most of the time and sleep gave me but little refreshment. I was troubled with headache much of the time and although I was not confined to my bed, my illness incapacitated me for energetic work in my profession.

"After some time in Nebraska, who had suffered very much and who had used Dr. Williams' Pink Pills with little result, recommended them to me and I decided to try them. I had taken but four or five of the pills when I found that they were helping me, and further use of the pills resulted in my being enabled to offer this public recommendation of Dr. Williams' Pink Pills for Pale People as the best of all suffering humanity."

REV. E. S. HILL, Pastor of First Baptist Church, Iowa.

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3 Fast Trains daily from St. Louis. 2 Fast Trains daily from Memphis. Through Pullman Sleepers and elegant Free Reclining Chair Cars on all trains. Ticket route via Little Rock, Memphis and the West. Reduced winter tourist rates in effect Nov. 1, 1900 to April 30, 1901. Tickets on sale daily. Home-seekers' excursion tickets on sale via the Iron Mountain Route to Western points. Limited return fares, plus \$1.00 round-trip, limited 21 days. For particulars, rates, free descriptive literature, map folders, etc., consult nearest ticket agent or address H. C. Townsend, T. P. A., 204 W. Main St., Louisville, Ky. or H. C. Townsend, G. P. A., T. & N. St. Louis, Mo.

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For particulars, rates, free descriptive literature, map folders, etc., call on nearest ticket agent or address H. C. Townsend, T. P. A., 204 W. Main St., Louisville, Ky. or H. C. Townsend, G. P. A., T. & N. St. Louis, Mo.

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The Union Pacific Railroad is the shortest line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific from Omaha or Kansas City. For full particulars, map folders, etc., call on nearest agent reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

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BEST ROUTE FOR YOU... TRAINS SOUTH: Leave Louisville 7:30 a.m., 9:30 a.m., 11:30 a.m., 1:30 p.m., 3:30 p.m., 5:30 p.m., 7:30 p.m., 9:30 p.m.

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Louisville Ticket Office, South-West Corner Fourth and Main Streets.

THE FARM

KENTUCKY TRADE ITEMS

Many farmers report early wheat dying from the drought. One hundred sheep sold at \$3 to \$3.50 at Georgetown court day.

It's hard to locate the price of corn, as it sells all the way from \$1 to \$2.50.

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

F. P. Bishop, of Lincoln county, Ky., sold one pair of two-year-old mules for \$125.

J. E. Clay sold to B. F. Bedford 300 fat cattle at 5c. H. S. Caywood sold 40 at 5 1/2c.—Paris Kentuckian.

Robert Thompson bought in Mt. Sterling last week thirty 800-lb. cattle from \$3.00 to \$3.35.

Simon Weil bought several cars of heavy cattle at Shelbyville this week at \$4.50 to \$4.75.

At the W. W. Goddard sale in Mercer the short horns brought from \$37.50 to \$2.50, and the hornless cattle from \$35 to \$70.

Robert White sold to J. W. Bales 50 export cattle, averaging 1,400 pounds, at 5 1/2 cts. per lb.—Richmond Register.

At Winchester court day there was a good demand for extra ample colts at \$55 to \$75. Common colts sold at \$25 to \$40.

John Roseberry, who recently engaged his export cattle to L. Joseph, sold them to same last week. There were 124 head, averaging 1,650 pounds, and brought 5c.—Paris Kentuckian.

Danville Court.—About 400 cattle on the market, but owing to dry weather the market was somewhat slow. Prices ranged from 3 1/2 to 4c.—Advocate.

The mule market was active at Lancaster last Monday week. Several buyers from a distance being present. There were 250 mule colts on the streets, 100 of which sold at from \$30 to \$60. About 50 work mules brought from \$80 to \$150.

H. H. Harris, of Chicago, bought 1,000 head of cattle in Bell county, averaging 1,100 lbs., which will be used for beef. The cattle buyer paid 4 cents a pound for the cattle, which makes the transaction amount to \$70,400.

The Standard Journal notes the sales of a lot of light hogs at 4c; 15 weanling mare mules at \$52.50 each; a bunch of heifers at 3 1/2c; 21 cattle, 1,185 lbs., at 4c; a bunch of butcher cattle at 3c; 20 cattle, 1,150 lbs. at 4c.

Mt. Sterling Court.—The Sentinel-Democrat says about 6,000 cattle on the market; quality fair, but light in weight; best 800-lb. steers selling at 4c; some extra yearlings sold as high as \$4.40; heifers, 3 to 3 1/2c; cows, 1 1/2 to 3c; bulls, 3c. Market on all kinds of stock from 25 to 50c lower than September court.

Dun's review of the present condition of the wheat market says: "Later crop returns from European sources endorse the statements made in this paper that there is no occasion for alarm over a wheat famine and fabulous prices. While some countries will undoubtedly grow less wheat than last year, there was sufficient supply carried over to make up any deficiency."

THE CARE OF FALL PIGS.

Eds. Country Gentleman.—On the proper management and care of fall pigs altogether depends the breeder's success. It is possible to grow fall pigs and feed them during the winter with some profit, provided you know just how to do it. But it is much easier to write how not to feed with profit, than how to feed with profit. There are so many small details to look after, in raising fat pigs, any one of which overlooked will knock all the profit out.

In the first place the pigs should come as early in September as can be. Then the sows, while the pigs are sucking, should be fed plenty of good milk-producing food, and the pigs should be left with the sows until they are two or three months old. When the pigs are four weeks old, a box containing midding with a self-feeding arrangement in the sides should be placed where they can creep through a crack in the fence and get at it at all times. Middings mixed with one-third corn meal will be better relished by the pigs, and as the weather begins to grow cool, I think this corn diet is advantageous.

One of the most fatal things for the pig is a cold damp nest to sleep in. Remember the nest must never be damp, let it be either warm or cold. Never use buckwheat straw or oats straw for pigs' nests. Buckwheat straw will soon make them jump and kick and jerk. Oats straw will give them a skin disease which will in a short time stop their growth. Quite a number of farmers in different parts of the State asked me last winter, while attending institutes, what ailed their pigs, and after ascertaining how they acted, I asked them if they did not bed them with oat straw, and in nearly every case the answer was "yes." There is nothing so good for bedding as dry wheat straw and plenty of it, changed very frequently.

With good dry bed, and a good dry feeding-room that is warm and light, and kept clean, the pigs will do well to be confined to these two compartments until they are six months old, when they should weigh not less than 150 pounds each. After they get above this age they are apt to break down and not do well if kept too closely confined. Their place in winter should be so warm as not to freeze very hard in the coldest weather, for the best results.

But owe to the man who feeds fall pigs in the snow, and waters them in a trough that he has to cut the ice out of, and lets them sleep in cold, damp quarters! His profits will be cut short; his pig's tails will hang limp; his pigs will soon resemble a Hubbard squash with nails driven in for legs. They will come out of the winter weighing less than they did when they went in. There is no profit in this kind of pig raising, but it is done in nearly every neighborhood. I saw a number of this kind of pigs last winter in my rounds over the State, so it always gave me something to talk about.

I find, by this way of feeding, the pigs will not make hogs of themselves by fighting and pushing each other out of the troughs. There are never all of them eating at the same time, but nearly always some of them are there. There is never any fighting, and the smaller pigs can have an even chance with the rest. If fed at regular intervals, in a trough, there is always a rush and a fight for life, and the weaker ones are compelled to stand back, or be

knocked around by the larger ones. With the self-feeder large and small can run together, and peace reigns in the family. They will eat a little and then drink a little, and then eat a little and then lie down—some eating, some drinking and some lying down at all times. If this is not the best way, it is the easiest way I ever fed pigs. They will eat no more in the end than if fed at intervals. It will be masticated better and not eaten so greedily, hence digested better, and the same quantity of food will do them more good than if mixed with water, and the pigs allowed to drink and fight it down.

I can't see any good in wetting their meal, so they can eat it in a hurry. Water close at hand in another trough answers every purpose. It takes them longer to eat, and the food will do them more good. A hog's time is worth nothing, so let him earn his living by the sweat of his jaw. Some will argue that hogs will put on more fat with the same food if they can eat with the least exertion and then lie down. But how about digestion? They will drink it down and often be compelled to drink more water than they need in order to get the necessary solids. Then, again, it will pass through them undigested, and will be quite a loss in this direction. Of course, you need not put so much water in, but just dampen it. But by this way they will swallow it down in large mouthfuls, and the digestion is no better. Let them eat it dry and they will chew it and mix it with saliva, and then it is ready to do the most good.

I am strongly in favor of the self-feeding box. Enough feed can be put in to last them a week, or even a month, if you choose, and with water by them, your pigs are always fed—always quiet and satisfied. If you are away from home to stay all day, and all night for that matter, you know that your pigs are just as well fed as if you were at home, and the pigs know it too, for they have grown and put on just as much fat as if you had been there mixing feed three times a day carrying it out to them.

I know that a farmer can fix things so that there won't be half the work doing chores. They will argue that these new ways are not the best, without trying them. They never did any other way than the old way, and are loth to break off. Some farmers have to sour their will before it is fit to feed to hogs, and think it is a great loss to feed it in any other way. This idea once prevailed, but has been exploded.—I. N. Cowdrey in Country Gentleman.

TO KNOW GOOD MEAT.

Let us imagine ourselves before a butcher's block, having on it four pieces of beef presenting faces from the round or sirloin. One is dull red, the lean being close-grained and the fat very white; the next is dark red, the lean loose-grained and sinewy and the fat white and shining; the third is dull red, the lean loose-grained and sinewy and the fat yellow; the fourth is bright cherry red, the lean smooth and medium-grained, with flecks of white through it, and the fat creamy—neither white nor yellow. The first of these is cow-beef; the second bull-beef; the third beef from an old or ill-conditioned animal, and the last is ox-beef. Ox-beef—that from a steer—is the juiciest, finest-flavored, sweetest and most economical to buy of all beef. It is called "prime" when the lean is very much mot-

tled with the white fat flecks, and when it is from a heavy, young animal (about four years old) stalled on corn. Beef from a young cow that has been well fed and fattened is next in merit to ox-beef. Beef from an unmatured animal is never satisfactory, being tough and juicyless. It may be easily recognized, as its color is pale and its bones small.—September Woman's Home Companion

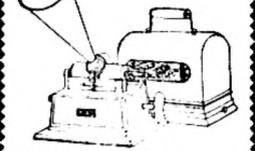
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Items of Interest.

NEWS THE WORLD OVER.

It is always a matter of surprise when the Filipinos win a victory. They have won about half a dozen in the whole war, and all of them recently. General McArthur telegraphs that detachments from the Thirty-third regiment and Third Cavalry attacked the Filipinos fourteen miles east of Newban and, after a stubborn fight, were driven back to Newban in great disorder. Two Americans who were captured early in the action were released. The total loss was 19, six being killed; 30 horses are missing. The Filipinos lost heavily.

Just as we prophesied, the companies complied with the very moderate and reasonable demands of the anthracite miners, and President Mitchell has declared the strike off. Mitchell has shown himself a wise and conservative leader, somewhat like Chief Arthur of the Engineers.

Friedrich Mar-Muller died on Saturday, aged 77 years, of disease of the liver. Until ten days ago, he kept at work. He was born in Dessau, Germany, was the oldest son of the poet Wilhelm Muller. He has been one of the greatest scholars of the century. When only 11, he wrote a book on Massacre. In 1864, he became a professor in Oxford University and continued there till his death. Honors from learned Societies of all countries have been showered upon him.

Their friends and relative in this country memorialized President McKinley on the sending by the British government of a American citizen who had volunteered in the Boer service to Cayton. Secretary Hay answered that evidence in regard to these men was not conclusive, but it was sufficient to have caused him to send an urgent request to the British government to terminate the matter and if any American citizens are held as prisoners in Cayton to discharge, or to release, or to send them to a place with a better climate.

We are very glad to learn from the Methodist Times that Queen Victoria was not responsible for the message sent to congratulate the Sultan of Turkey. The report that she sent an autograph letter must have been false, and few things could give us more pleasure than to learn that she did not, for we have had all our lives a great reverence for Queen Victoria. The British government sent her congratulations, but personally she had nothing to do with it. We are glad to know that the United States government took no notice whatever of the Sultan's jubilee.

The Methodist Times says about the Queen's congratulations to the Sultan: "This is by far the grossest indignity that Queen Victoria has ever suffered at the hands of thoughtless or unscrupulous ministers. It would be as easy to imagine St. Paul sending congratulations to Nero after the burning of Rome. The British Mediterranean fleet illuminated in honor of the Sultan! Never before has the British fleet been employed in so degraded and filthy a task. If that great fleet had been employed on the coast of the 'Hittites' in the midst of the 'great empires' with such practical arguments as Cromwell would have used, the

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members of the Armenians would never have taken place, there would have been no war in South Africa, and England would not be today the object of universal suspicion and ill-will."

Burgess Glendon at Havana reports that in the first seven days in October there were in Havana 175 new cases of yellow fever and 40 deaths. General Wood, having said there was so much yellow fever under General Brooke's regime as under his, but that the statistics were not given to the public, General Brooke makes a tart denial. A new case of the plague has been reported in San Francisco where the disease was thought to have disappeared.

Rev. Dr. J. N. Craig, of Atlanta, Ga., Secretary of the Presbyterian Home Mission Board, dropped dead in the pulpit at Newport News on Wednesday of last week. He was delivering an address to the Synod of Virginia, Maryland and West Virginia at the one hundred and thirtieth annual meeting of the Synod. His subject was Home Missions and he had nearly completed it. He was sixty-nine years old.

The regiment of London City Volunteers returned to London and received a great ovation. The London correspondent of the New York Post says there was no opportunity for rejoicing that the war is over because "side by side with the greetings to the returning heroes, to-day's papers record that a British force has been cut up as Jacobabad. The railway has been broken near Nervala Post, on the extreme western confines of the Orange River Colony. President Steyn has set up a new capital in Fouriesburg; British troops have been fired upon with fatal results in the bounds of Cape Colony itself, and a considerable detachment of cavalry is missing near Philippolis."

WEST UNION ASSOCIATION.

This body of Baptists met with the Baptist church at Wickliffe, Ky., Oct. 17, 18 and 19, in their sixty-seventh annual session. This Association is composed of twenty-three churches, and all but one were represented either by letter or messengers.

The reports showed a small increase in membership, but half the churches fall behind their last year's work in their contributions to missions.

So far as the meeting of the Association was concerned, it was as sweet-spirited and as enjoyable as any associational meeting I ever attended.

The body organized by the re-election of T. M. McGee, moderator, J. R. Stewart, clerk, and T. B. Rouse, treasurer, for the eighth term.

About all the home preachers were in attendance and quite a number of visitors, of whom we mention W. P. Harvey, of the Recorder; J. N. Hall, of the Baptist Flag; J. G. Bow, representing the State Mission work; President J. C. O. Dunford, of Clinton College; R. W. Mahan, I. A. Hailey, of Clinton, Ky., and Pastor Robinson, of Columbus, and H. F. Roberts, corresponding messengers from the West Kentucky Association.

Our own Blandville College was ably represented by President J. N. Robinson. George H. Cox represented the Ministers' Aid Society. We miss Miss Mary Hollingsworth very much when she fails to come, as she did this year, but the Orphans' Home came in for a good portion of our liberality just the same. The reports were all fairly good, and the discussions were excellent.

Several messengers expressed a regret because they did not get to hear J. N. Hall preach, but he was pastor of the church and chairman of the committee on divine service, and under the circumstances they submitted.

The Wickliffe saints, headed by Bro. B. F. Billington, chairman of the entertainment committee, deserve compliment and thanks for the very kind and able manner in which they took care of the people. It seemed that everybody was glad to be there, and only regretted when the time came to adjourn. God be praised for this meeting of old West Union Association. T. M. McGee.

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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 finan-

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DEAR RECORDER: Will you please let me say that the principal of the debt against the Ohio Valley College, which has been threatening its very existence for about four years, is \$5,900.28. This amount, not including interest and some necessary expenses, has been covered at last with some good notes, pledges and subscriptions. The last \$100 was provided for last Thursday morning at the Ohio Valley Association. Please ask all who have kindly promised to help us save the institution to promptly remit to me, as suit is now pending in Morganfield to sell our valuable property for the debt. Will not others help us, as there are several hundred dollars of interest and expense to be met?

Truly, IVAN M. WHE.

Sturgis, Ky.

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