

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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A WRITER in the *Herald and Presbyterian*, in speaking of the sad absence of children from the meetings of the church, says a Sunday-school superintendent in Cincinnati said that if the children went to church they would not behave. Alas for both parents and children!

SAMUEL WOODS, M. P., Secretary of the Trades Union Congress, and a staunch Baptist, said recently: "I believe that religion is the vital force that will make Trade Unionism effective, and I am glad to think that the group of Labour members in the House are mostly strong Free Churchmen, Puritan in their faith and work."

Mr. Woods makes religion and not politics the chief thing in his life. When he went to live at Bryn there was no Baptist church there. He opened his own house for worship, and preached himself. Now they have, through his earnest exertions, a good church and a neat house of worship.

In a wise editorial, calculated to do great good, in the *Examiner*, pastors were urged to a steady, unremitting insistence that their people get right before God by the prayerful cultivation of the New Testament type of piety—the type that characterized the saints, and that makes fragrant and salutary the memories of our fathers and mothers. How much wiser this is than urging the trying of "new methods."

A CHINESE Christian named Tang was seized and bound and threatened with death, a sword being held to his throat. He steadfastly declared, "I am a Christian," and expected instant death, but for some reason his persecutors let him go. Being asked how he could be so bold, he replied: "I have just been reading how Peter denied his Master, and afterwards went out and wept bitterly, and how could I deny my Lord?"

THE *Congregationalist* says that at the recent annual meeting of the American Board in St. Louis the attendance lacked the 100 necessary to get reduced railroad rates. Most of the ministers had special rates and could not be counted. The anniversary of the Home Mission Society at Detroit, although there was a woman's meeting also, only reached the hundred by special efforts. It adds: "Some change seems to be imperative in our methods of getting missionary information and enthusiasm into the churches."

PREVAILING PRAYER.

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

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother; Ruth, the model daughter; and Dorcas, who sanctified the needle. One of these was that Syro-Phœnician woman who came to Jesus, and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her, as it were, at arm's length, in order to, try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and like him she carries the day. "Go thy way," saith the compassionate Jesus: "O woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that it is best for us to have is a complete trust in God. He does not chasten his mercies; nor does he toss them to us as a foolish father flings money at a spendthrift son. We must come into

THE RIGHT ATTITUDE

and stay there. An honest, trustful faith—a faith that works while it prays—a faith that is not balked by discouragements—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our Heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth because Thou didst it." A child-like faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road we must fight him out of the road; if a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

The Syro-Phœnician mother would have done egregiously wrong if, she had gone home submissively under a first seeming discouragement. "There's no good done John, till ye get into the close grips." So said Jesus, the door-keeper, to Dr. John Brown, who gave us the immortal "Hab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise and supreme Sovereign up yonder, and we are responsible free agents down here. As a sovereign,

HE HAS COMMANDED US TO PRAY,

and to pray without ceasing. The ceasing would be a sin. God reserves to himself the right to grant our requests when

he chooses, and just as he chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to him; i. e., such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied by prevailing effort on our part. God never puts a premium on cowardice, or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to

LOOK FOR A CROP

unless he has ploughed his field and sowed seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do his part. He promises his Holy Spirit to his ministers and his churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. The early church was "continuing with one accord in supplication," when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison-doors; and I have seen awakened sinners come into meetings and inquiry-rooms who were just as truly delivered from Satan's prisons as the Apostle was, by fervent intercessory prayer. That Syro-Phœnician mother's message to the churches to-day is—*prayer is power!* Everything with Jesus; less than nothing without him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent corrupting "world;" for, as long as the world has influence on Christians, they will gain none on the world. The other is to come into closer companionship with Christ Jesus. Closer in clean, godly living; closer in self-sacrifice; closer in love labors for the salvation of souls. Then the "close groups" in prayer will bring down the sought-for blessings.

NEGRO EDUCATION.

Mr. Charles Dudley Warner, in his opening address as President of the Social Science Association, which held its annual meeting in Washington last week, called attention to a fact that has been too much ignored in treatment of the whole negro question. In a word, it is the fact of race. Any one who turns over the literature of the Abolition movement will be apt to be impressed that underlying many of the arguments and appeals of those days was the tacit assumption that everything differentiating the black man from the white man was the color of his skin and his lack of opportunity. Give the black man the opportunities the white man enjoys, it was argued over and over again, and he will be like the white man. The fact of race, of race tradition, habit, association and impulse was ignored. To-day we are compelled to recognize this truth. The black man is not a white man; barring his color and opportunity, any more than the Slav is a Mongolian or a Caucasian. The ethical in-

heritance is a tremendous fact that cannot be ignored. The question is not whether the black man is theoretically or practically the equal of the white man. It is not even whether he has the capacity of becoming the equal of the white man. Equality is not the point at issue. The fact that we must recognize in order to address ourselves with any success to this problem, is that in character, quality, habits and inherited aptitudes, which the race transmits, the negro is not a Caucasian with a black skin.

More and more in our theories of education, enlightenment and progressive civilization of the negro race, we shall have to be guided by the recognition of the consequences of this fact. For our part, we believe that the course of education outlined by President Booker T. Washington, is in far closer accord with the ultimate facts of the race inheritance of the negroes than the well-meaning but futile attempts to elevate the negroes as a mass by giving them the education that would be suitable to the white children of a New England town. This week the great school which American Baptists have founded at Richmond, Va., is to be dedicated. At the risk of being misunderstood, we frankly say that we have no expectation whatever that the bulk of the negroes are to be helped directly by attending such a school as Richmond will be. The support of such a school by American Baptists cannot be justified on the ground that it would be desirable for every negro young man to attend it. But the complete and convincing argument for the support of such schools as Richmond and Shaw and Columbia, is that it is necessary to train the leaders of the race. It is vitally important that negro lawyers and physicians and especially teachers and preachers should have the mental discipline and breadth of outlook that can only be gained by the most thorough training.

If anything can be conclusively shown in this history of civilization, it is that a race must be uplifted by its own leaders. In missionary work we ought not to expect that the vast populations of heathenism are to be Christianized by American or European missionaries. What missionaries should set themselves to do is to plant centres of Christian life and influence in the midst of heathenism, and the heathen as a mass are to be evangelized by men of their own race. The same thing holds true as to the elevation of the American negroes. The best such organizations as our American Baptist Home Mission Society can do for them is to influence the masses of the negroes indirectly by thoroughly equipping the leaders of the race for work among their own people. The graduates of these schools should be the tangential point between the two races, the channels through which the influence of the one is exerted upon the other.

For ourselves, we have little sympathy with the complaint that a thoroughly educated negro cannot secure employment among white people. We deplore the race prejudice to which that fact points; but it is vain for us in regretting it to overlook the fact that there is a pressing demand among his own people for the best work that every educated negro can do among them. Our missionary boards are supporting these schools at great expense, not that their graduates may get rich, but that they may elevate their own people.—The Watchman, of Boston.

I HAVE always been nourished by underground streams; I can still trust in the secret will of God.—Nathaniel Emmons.

WAS PAUL SELF-DECEIVED?

BY C. E. W. DOBBS, D.D.

During the past few years, Southern Baptists have heard quite frequently of the New York Independent. There was a time when that great paper had a distinctly religious character. It has recently almost ignored that feature and entered the field more as a weekly magazine devoted to political and current problems of a secular nature. It still gives some attention to religious discussions and events, but such matters now occupy a subordinate position in its columns. In its issue of September 30th appears an article from the pen of a distinguished journalist of Nebraska on the "Beginnings of Bryan." Of the special design of that article, I have no wish to write, but there is a paragraph which goes out of its way to cast a slur on Christian faith. I quote:

"Constantine, Mohammed, St. Paul, Joseph Smith—all great prophets and reformers—have seen signs when they were needed to their cause or their ambition. Doubtless all these religious leaders convinced themselves as well as their followers of their own sincerity."

It is not certain that the journalist designed to present Joseph Smith as one of the "great prophets and reformers." He may have meant merely to declare that what was true of the persons mentioned was true also of all "great prophets and reformers," without intending to include the Mormon deceiver in that noble company. Whatever was his meaning, it is an inexcusable insult to Christian faith to couple the name of Paul with the filthy dreamer of the "golden plates." To put Joseph Smith on the same plane with the grand apostle of Christ indicates either gross ignorance of the characters of the two men or a deliberate sneer at the sincerity of the latter. True, he accords sincerity to each, but there is a covert attack on that sincerity in the statement that they saw "signs when they were needed to their cause or their ambition." Such a contemptible slur should not have found place in any respectable paper.

One of the most helpful booklets I ever read was Lyttleton's "Conversion of St. Paul," in which the argument is made that that conversion is in itself and circumstances an irrefragable proof of the divine origin of Christianity. No one can calmly study all the facts involved in that event without being impressed with the entire sincerity of Paul. There is absolutely no place left for a doubt as to that sincerity. From that point of view, the argument proceeds to show that Paul could not have been mistaken in the matters concerning which he bears witness. These were not matters of rabbinic or philosophic speculation; they were events and occurrences appealing to his actual knowledge. If he was sincere in reporting those facts, we must either impeach his intelligence or accept them as verities.

The ardent and well-educated Saul of Tarsus could not have been converted into the earnest and self-denying Apostle Paul through any occurrence or process of reasoning which did not fully meet the demands of careful and intelligent investigation. Such a complete reversal of his course of life must have had a reasonable cause back of it. Read the story which is substantially accepted by even the most advanced critics of New Testament text and history. We see the persecuting Saul, "exceedingly mad" and "breathing threatening and slaughter against the disciples of the Lord," on his way to Damascus to destroy the faith in Jesus. Occupying a high place in the regard of his Jewish countrymen, he is armed with authority from the chief priests and rulers of his people, who thus certify to his standing as an unquestioned opponent of the Gospel. Jesus meets him on the way and that inimitably pathetic inquiry, "Saul, Saul, why persecutest thou me?" pierces the heart of the aspiring devotee of Judaism. Immediately he is conquered by the crucified but crowned Christ and humbly asks: "What shall I do, Lord?" Was this a real occurrence? Did Paul see Jesus and hear the new commission given him by his Lord? From that interview with the risen Jesus, Paul went forth a new man. He

tells us the story simply: "For I make known to you, brethren, that the Gospel which was preached by me is not according to man: for I did not receive it from man, nor was I taught it, but I received it through revelation of Jesus Christ. For ye heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was destroying it, and pressed forward in Judaism beyond many companions of the same age in my nation, being more exceedingly a zealot for the traditions of my fathers. But when God, he who set me apart from my mother's womb, and called me through his grace, was pleased to reveal his Son in me, that I should make known the glad news of him among the Gentiles; straightway I did not confer with flesh and blood." etc. (Gal. 1:11-16, Revised Bible Union). This testimony he confirms with the solemn affirmation: "Now as to the things which I write to you, behold before God, I lie not" (verse 20). That testimony we must accept, or we must denounce the apostle as a wilful falsifier. There is no middle ground here. Paul knew he was telling the truth or he knew he was lying.

Whatever may be true as to the final decision of Biblical criticism concerning the authenticity and authority of the several writings of the New Testament, it is admitted on all hands that at least the Galatian and the Corinthian epistles are the genuine writings of Paul. And these are the writings in which the apostle most clearly declares the facts involved in his conversion. All history attests the unwearied activity of this earnest man in the advocacy of the Gospel. Everywhere he pushed his way with the banner of the cross, enduring persecutions almost unparalleled, finally laying his head on Nero's cruel martyr block, an unflinching witness to the truths he maintained. Was such a life and death the deliberate choice of a deceiver? Impossible. Paul was an honest and sincere man and, as he himself said before Festus and Agrippa, uttered only "words of truth and soberness." Before that same august presence he declared, with a conviction born only of conscious certainty, "the king knows well concerning these things, to whom I speak boldly; for I am persuaded that none of these things are hidden from him; for this has not been done in a corner." (Acts 25:25, 26.)

Surely no one, in the light of the history, will say that Paul was an impostor. It is just as certain, as Lyttleton well observes, that he was "not an enthusiast, who, by the force of an overheated imagination, imposed upon himself." True, Paul ever evinced much fervor of zeal, both as a Jew and as a Christian, but it was a zeal according to knowledge; a fervor controlled by sober prudence. There is not the slightest indication that he ever permitted his judgment to be overruled by blind fanaticism. He spoke because he believed. Nor was his faith born of weak credulity; it was the fruit rather of earnest and intelligent inquiry. Indeed one may truly go further and say that Paul was incapable, under all the circumstances, either of self-deception or of being imposed upon by the fraud of others. In a word, this grand apostle of Christ, out of a true heart and with the assurance of positive knowledge, was Christ's divinely called and inspired witness for his Lord. Washington, Ind.

GOOD FRIENDS, let us abide in the shadow of the great Rock and cultivate the grace of quietness. A Christian life is not all work, or all seed-sowing, or all conflict; much less is it all bustle and worry. We must find time to think, to pray, and to commune with our Master. A soldier cannot be always on the march; he must renew his strength in rest. We would wear us out if we did not sometimes find that "our strength is to sit still." Some of you are tired out and want to have your aching heads in the cool stillness beneath the everlasting Rock. Some of you are footsore and need a bit of rest.—Selected.

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THE SEVENTH OF VICTORY.

BY F. A. HENSON, D.D.

In celebrating the victory over "that old serpent called the devil and Satan," John tells us that the "saints overcame him through the blood of the Lamb, and the word of their testimony, and because they loved not their lives unto the death." The blood, the word, the life: these three are a mighty trinity of forces by which all the Christian victories of the past have been won, and all future victories must be.

We hear a good deal in our times of altered conditions, and of the need of readjustment of means and methods in order to meet them. There are some things that have not changed with the rolling years, and will continue the same till the "rolling years have ceased to move." Men are born and do die just the same. They have the same sort of bodies and souls, the same hopes and fears, and sins and sorrows, and there is the same need of being born again. Heaven and hell and God and eternity are just the same, however men may have changed their thoughts about them. And the Gospel is the same as when Paul preached it, and the preacher of any other Gospel is foredoomed to be accused.

And the war that has been waged through all the ages still rages, and the warriors and the weapons are just the same as in the olden time. In the matter of carnal warfare tremendous changes have been made within the space of fifty years, and smooth bore guns and wooden hulls would be laughed to scorn in the fierce fight of to-day. In the matter of education, illumination, locomotion, great changes have been inaugurated within our recollection, but not in salvation. Ours is the everlasting Gospel, and the weapons that won the victory in the first century must be relied on to win in the twentieth and in the last. And these are they: The blood of the Lamb, the word of Christian testimony, and a life so consecrated that it is willing to seal its testimony by pouring itself out on the altar of martyrdom. Of the blood of the Lamb I wish here especially to speak. And there is need, for the doctrine of the blood is fading out from the thoughts of men and from the creeds of Christendom. There is a widespread revolt against what the new theologians opprobriously brand as the "gospel of the shambles." Reason revolts against it, as being "unphilosophical," and pride revolts against it because of the humiliating necessity of relying for salvation on the merits of another. More and more is the stress of modern thought laid on the building up of character, and this is the work of the man himself, and in the prospect and the prosecution of it he is as much elated and inflated as were the Babel builders of long ago.

What he wants is to come in "head up," like the Pharisee, with a self-complacent "God, I thank Thee," on his lips, and not like the publican with bowed head, and meekly murmuring "God be merciful to me a sinner." The modern method enables him to escape this last and humiliating and exasperating method.

Did I say the modern method? It is supposed to be the very latest outcome of nineteenth century thought, and yet it is only a reversion to the very oldest heresy that ever was propagated by the father of lies.

It was represented by Cain, who spurned the doctrine of the blood, and contented himself with another altar that was leaved with fruits and covered with flowers, but was all unsustained with blood. Cain long time antedated Mrs. Eddy. It was Abel's stand for the blood that made him the proto-martyr, but also that caused him to be accepted of God and that has made him the banner bearer of that long line of illustrious witnesses who have overcome by the blood of the Lamb, eyes who have "conquered though they died."

The life of the body is the blood, and what is true of the human body is true of the body of Christianity. You may empty the human body of its blood, and inject into the veins and arteries an embalming fluid. Poisons though it be to a living body, it will preserve a dead

one, and it may last for many a year. Beautiful it may be as chiseled marble, but there is no light in the eye, no glow on the cheek, no grip to the hand, and no heart beat in the bosom. Even such is Christianity when you have eliminated the blood. It is the blood of the Lamb that gives to it its grip of power and enables the saints to overcome.

And this is true of the fight within. And there is a fight within, so fierce and long that many a poor soul, hardly beated, like one of old, is constrained to cry: "O, wretched man that I am, who shall deliver me from the body of this death?" It is the peace-speaking blood that gives victory to that conflict. It is this that brings peace with God, and triumph over besetting sin, and the chains we vainly strive to break are melted in a moment at the touch of the blood. And the like is true of the fight without.

We are commissioned to conquer the world for Christ, and what are the weapons for winning the victory? There was profound significance in that vision reported to have been seen by Constantine—a gleaming cross, and underneath it the legend, "By this sign you conquer." And profounder significance was there in that real vision of the "beloved disciple" who, after weeping much that no one was found to open the book and loose the seals thereof, was comfortingly assured that the Lion of the tribe of Judah had prevailed to accomplish the seemingly impossible task, and when he looked to see the Lion, "Lo, a Lamb, as it had been slain, in the midst of the throne." The blood of the Lamb had overcome, and this much despised blood is thus represented as being the central glory of the universe.

And its overcoming power is avouched by the Christ Himself when He declares, "And I, if I be lifted up, will draw all men unto Me." And when He says "lifted up," He does not simply mean a great teacher, an illustrious exemplar, but a sacrificial offering for the sins of the world.

O, brethren, not by long-range guns and battleships, not by the catapults of logic, and all the magnificent engineering of modern science, but by the blood of the Lamb must we overcome, if we ever overcome at all.—The Standard.

I HAVE FINISHED MY COURSE.

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven fights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at twenty years. The noise I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have said the thousandth part of what is in me. When I go down to the grave I am as glad as so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work was begun again the next morning. The tomb is not a blind alley; it is a lighted highway. It closes on the twilight, it opens with the dawn.—Victor Hugo.

Oh, that we could take that simple view of things as to feel that the thing which lies before us is to please God! What gain is it to please the world to please the great, nay, even to please those whom we love, compared with the What gain is it to be applauded, admired, courted, followed—compared with the one aim of not being "disobedient to the heavenly vision"?—J. H. Newman.



THE SIX MOST IMPORTANT OR PROMINENT DUTIES OF THE PASTOR AND SUGGESTIONS AS TO HOW TO DISCHARGE THEM.

BY REV. B. H. DEMONT.

The pastor is a divinely-appointed factor in building up the local church and establishing the kingdom of God among men. His office is as permanent as the revealed method of God for the extension of His cause.

I. The first duty of a pastor pertains to his Personal Piety.

The minister, while laboring for the spiritual welfare of others, must not neglect his own Christian character. It is possible to preach the Gospel to others, and yet in the end be a castaway.

He may maintain and increase his personal piety by availing himself of the various means of grace. He should have his season of daily devotion, when the world and the cares of his vocation are shut out from the soul.

He should study it to find a message for his own heart, that he may glean from it the most effective means for the benefit of others.

He should study it to find a message for his own heart, that he may glean from it the most effective means for the benefit of others. He should study it to find a message for his own heart, that he may glean from it the most effective means for the benefit of others.

II. The second duty of the pastor is Gospel Preaching. He is called by God and the church to preach the Gospel. In the myriad duties clamoring for attention, the pastor should remember that he bears the same responsibility as an ambassador of Jesus Christ.

The pastor is pre-eminently a preacher, a proclaimer of glad tidings, a teacher of saving truth. Bringing things new and old out of the infallible treasury of the Scriptures, and presenting them to the people for acceptance, that each may have his portion in due season, is the paramount duty of a pastor to his flock.

There may be many who are ready to listen in Christ, yet he must firmly and steadfastly resist them as one who must give an account to God for the message he proclaims and the

way he delivers it. It is the Gospel, and that which is the power of God unto salvation to the believer.

The pulpit is indeed a "sacred desk." A Gospel platform, for announcing and teaching the will of heaven to the sons of men, and not a professor's chair for scientific discussions and literary pyrotechnics, nor a political forum for disquisitions and sociological speculations.

III. The third duty of a pastor to be considered is what may be specifically termed Pastoral Work. This does not relate directly to preaching, but to shepherding. Yet the oversight and care give efficacy to the preaching of the word.

There are numerous duties included under the head of pastoral work, such as visiting the sick, the strangers, the sorrowing, the poor and the wayward, and making personal appeals to the unawed and the indifferent.

In meeting the requirements of his official work the pastor should adopt a flexible system of labor—system he will be able to accomplish much within his power; flexible, or he will often rebel by his rigidity and lack of adaptation. The pastor must be the master and not the slave of his system.

Promptness in making necessary calls is absolutely imperative. Delay is fatal to the best results. Yet people should be taught to recognize the fact that pastoral calls are numerous, and that like other mortals a pastor is subject to the universal physical law which renders it impossible for one to occupy two distinct geographical positions simultaneously.

Funeral services are often very trying ordeals to a faithful pastor, especially if the departed gave no evidence that he was a child of God. There are great opportunities for doing good or evil. It is not best to have a ritual to be used on all occasions.

IV. The fourth duty we shall present is Denominational Co-operation.

The pastor's work should not be limited to the local church or churches of which he is overseer. There is a rational interdependence as well as a sacred independence of Baptist churches. They may and do co-operate as integral bodies of believers for the advancement of the cause of Christ, their head.

The pastor who cannot look beyond the sacred enclosure of his own immediate ecclesiastical field and see the world ready for the sickle, and feel its needs, and be willing to assist in the harvesting, has not the Bible conception of the magnitude of his work and will fail in developing his own people in breadth of vision and conscious mission to aid in the world's redemption.

He best serves his individual church who is also actively and co-operatively interested in the advancement of the denomination. So, strictly speaking, no church has a right all the time, thought and energy of its pastor, who has his church for his force and humanity for his field.

V. The fifth duty of a pastor may be viewed as related to Educational Activities.

Pastors have always been considered as being in the front of the column of progressive thinking, and in the early days of our nation the United States had faculties composed principally of ministers of the Gospel. Happily for both preacher and people, this state of things is no longer necessary, owing to the prevalence of higher culture among the laity, yet the time will never come when intelligent and effective preaching will be abandoned by the people, and active interest in the education of the rising generation. A preacher need not leave his pulpit for a professor's chair in order to be

a potent factor in educational circles. He can command the highest culture by availing himself of the best educational advantages at his command, and by throwing the weight of his life and influence in favor of the best Christian education available in our colleges, universities and seminaries.

Then, too, he should be a general student in all the great departments of the education of his generation so as to get in intellectual sympathy with his time, that he may present the old truths of the Bible in the most effective modern modes of expression. He should seek to be broad but not shallow, deep, but not narrow. To keep fully abreast of his age, he should read some of the standard works of various lines of modern thought and action, be on the alert for the best in current literature attend popular lectures given by master minds in the different departments of culture, and occasionally take a brief course of lectures in some of the best chautauques and universities.

Pastors who strive to make the most of their vocation must turn to the best account all influence they may have as citizens under human government, as members of the kingdom of heaven and ambassadors of Jesus Christ. They have civil rights which should be rigidly maintained and cautiously exercised. They should never become politicians, nor should they ever cease to be patriots.

Pastors are public factors of civil life and should constantly wield their influence in the cause of righteousness. It is a reflection on ministerial manhood and interest in public affairs that there should be, as Rev. Sydney Smith observes and condemns, a "growing belief in three sexes—men, women and clergymen."

Then there are certain public affiliations of which the Christian minister, intellectual, social and industrial organizations and religious movements and Christian denominations. The wave of a pastor's influence touches the public life not only outside his own denomination, but outside of any religious fellowship.

That was a significant headline in one of the Louisville dailies the morning after John A. Broadbent left our Seminary for heaven: "Our first activity in the world is with the assistance of the humblest piety, and preach the story of the cross to sinful men, and yet have a pervasive and projectile influence for God that shall infuse public life with the benediction of the Gospel of peace."

We have indicated only the mountain ranges of pastoral duties, while myriad foothills fill the valleys of our life. Who is sufficient for these things? Our refuge is in the God of Jacob and our solace is in the sacred declaration, "My grace is sufficient for thee." Amen.

MEAVEN A PLACE.

A fog bank is a fog bank even though the sun shines on it. There was a crispness in Paul's faith. It was vertebrae. His confidence reached out into the dark, but it moved into the dark on fixed lines. The prospect of entering the other world never seemed to him entering the other world never seemed to him entering the other world never seemed to him.

with those whose bark sped out into the night and over the sea while we stood weeping upon the shore.—Dr. C. H. Parkhurst.

LITERARY.

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

MAGAZINES.

Lippincott's Magazine for November has the following contents: A Game Noodle; An Aspidochelone; George H. P. Beard; The Place of Truth, Jeanie Peck; China's Greatest Curiosity, Frederic Poole; A Benediction, Clinton Scollard; The Beat that Failed, Albert Payson Terhune; The Test of Hope, Dora H. and Goodale; In the Footprints of Bryant, Theodora F. Wolfe, M. D., Ph.D.; A Thanksgiving, Bliss Carman; The True Paul Laurence Dunbar; The Race, Stewart Edward White; The Braggart, Edmund V. Cooke; The Storming of Burkersdorf Heights, last in the series of "Great Battles of the World," Stephen Crane; The Unattainable, Mary Bowdoin Page; The Passing of a Post, Clinton Scollard; To a Mountain, Agnes Lee; Books of the Month.

With the November number, the Ledger Monthly enters the field of the dollar magazines. It has already won a place among our most popular monthlies, and in the enlarged and improved form in which it now appears, we predict for it increased popularity and success. Hall Caine's "The Jew-lander," begins in this number. This is the only story that Hall Caine has written for publication this year. It is a domestic story that will be read in every household in the land with delight.

To improve the quality and at the same time lower the price of a publication, two things are necessary—a great circulation and the best machinery that human ingenuity can devise. The first has been achieved, for The Saturday Evening Post has a weekly circulation of a quarter of a million, and new subscriptions are coming in at the rate of a thousand a day. Again, its ten new presses have just been installed in its new building, which, together with its old facilities, give it the largest and most complete periodical plant in the world.

Good Housekeeping for November has 50 per cent. more pages than the preceding numbers, and the enlarged magazine serves to indicate to what use its new owners, the Phelps Publishing Co., are putting this valuable property. It is a periodical of the most beautiful quality, as shown by the careful attention given to ginkery, and the many phases of indoor work, but the homely Anglo-Saxon word is interpreted in its larger sense, for there is ample room in the many pages now given for getting out of the routine into a wide world of thought and aspiration. Good Housekeeping sells for ten cents a copy, one dollar a year. Phelps Publishing Co., Springfield, Mass., and Marquette Building, Chicago.

The second article in William Perrine's series upon the Beautiful Women of the United States in the Ladies' Home Journal is upon Emily Marshall, undoubtedly the most beautiful woman ever seen in the United States. Josiah Quincy said of her, "Centuries are likely to come and go before society will again gaze spellbound upon a woman endowed with beauty as was Emily Marshall." She was as lovely in character as she was beautiful in person. We feel none the less particularly for Mr. Perrine for giving us two pictures of Emily Marshall in the Journal.

There have been so many reports concerning the present editorship of Frank Leslie's Popular Monthly, that we believe it due both to the public and to ourselves to announce that the editor of the Magazine is Mr. Ellery Sedgwick, for several years associated with the editorial staff of the Youth's Companion.

While Platanus, the Grecian General, was walking through his fields, several beggars implored his charity. "If you want bread to plow your land," said he, "I will lend you some if you will plow for me, and I will give you some; but I will encourage none in idleness." This treatment freed his dominion of beggars.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 19.

THE TEN LEPROUS CLEANSSED.

Luke 17:11-19.

Motto Text—"Be ye thankful."—Col. 3:15.

"And it came to pass as he went to Jerusalem."—He was going to Jerusalem for the last time, and the day of his crucifixion was very near. "That he passed through the midst of Samaria and Galilee."—He was going east toward the Jordan, which he afterwards crossed, and was on the borders of Samaria and Galilee when the lepers met him. "It is just in this district that, to this day, we find the colonies of lepers most numerous. No town, and few large villages, in the central region are without the little leper colony, the denizens of which sit by the roadside all day, crying aloud for help, and lifting up their voices as they hear or see each traveler approach. It seems as though the curse of leprosy had continued to overshadow those districts especially."—Tristram.

And as he entered a certain village, there met him ten men that were lepers, which stood afar off.—They were forbidden to approach closely to any one, and if they were approached they warned the one coming towards them with the cry: "Unclean, unclean." The Jews had no dealings with the Samaritans, but nine of these men were Jews and one a Samaritan. Their common affliction had broken down the wall of social ostracism between them. In the presence of a great sorrow shared together such walls disappear.

Leprosy is a most loathsome and incurable disease, and is used in the Scriptures as an illustration of the awful nature of sin. It is a very insidious disease, and at first is painless. "The hair falls from the head and eyebrows, the joints loosen, decay and drop off; nail after joint of the fingers and toes slowly fall away; the gums are absorbed and the teeth disappear; the nose, the eyes, the tongue and the palate are slowly consumed."—Thomson. And worst of all are the loathsome sores with which the body is covered. Thus do sinners appear in the sight of God and the holy angels, loathsome in their defilement. And there is no cure for sin except in repentance towards God and faith in our Lord Jesus Christ.

"And they lifted up their voices and said, Jesus, Master, have mercy on us."—They realized their lost and helpless condition, and knew he was their only hope. They lifted up their voices in their earnestness to be heard across the distance of 100 cubits, that being the distance which some say lepers were required to keep. It is when sinners realize their guilt and their helplessness to earn the salvation of their sins that they cry to the Saviour for pardon and mercy.

"Go show yourselves unto the priests."—When one who was thought to have the leprosy was cured, he was required by the law of Moses to show himself to the priests who pronounced him clean. Until they had so done he could not live among his fel-

lowmen. By telling them to go to the priests, the Lord pronounced them cured, and at the same time tested their faith. They had no evidence that they were cured when they started to obey. But the faith of them all in his power, and his veracity did not fail. They all turned in instant and unquestioning obedience to go to the priests. Had one of them refused to start until he saw evidences of his healing he would have remained a leper.

"And as they went they were cleansed."—Their faith was not put to a long test. It would seem they had not gone very far when they were healed.

"And one of them, when he saw that he was healed, turned back and with a loud voice glorified God."—He was not disobeying the command to go and show himself to the priests. The Lord had told him to go, but had not forbidden him to make a little delay. By extra exertion he could easily overtake the others and yet take a few moments to express his gratitude to God and the Master by whose word he was healed.

He glorified God first, as he ought to have done. Every good and perfect gift comes down from him, and he must ever be first. On reaching the Lord his gratitude expressed itself by reverently falling at his feet and giving him thanks. "And he was a Samaritan."—Our Lord's own countrymen, the lost sheep of the house of Israel, to whom he had been sent, went on without thought of him, eager to show themselves to the priests and to be officially declared clean. The Samaritan returned glorifying God.

"Were there not ten cleansed? but where are the nine?"—Sad and pathetic words. He had given the greatest possible temporal blessing to the lepers. Only one was grateful. Alas, does even that proportion hold to-day among those to whom God gives the good things of this life?

"There are not found that returned to give glory to God, save this stranger."—The great blessings which we receive from God every day of our lives are innumerable. Health, strength, sanity, sunshine, water—the greatest temporal blessings are the very ones which are so common we are in danger of forgetting the Hand from which they come. The very fact that he was a Samaritan with whom the Jews had no dealings would tend to deepen the gratitude the leper felt when the Son of David had healed him.

"Arise, go thy way; thy faith hath made thee whole."—All the ten had been healed of the leprosy. Hence, these words must refer to a higher blessing, even the pardon of his sins and his peace with the God he glorified. He had returned to glorify God and thank the Master with no thought of a far higher blessing. He goes his way to the priest a saved man, to be henceforth a disciple of the Lord. "The best of us are too far like the nine lepers. We are more ready to pray than to praise, and more disposed to ask God for what we have not than to thank him for what we have. Few indeed are to be found who are not continually hiding their mercies under a bushel, and setting their wants and trials on a hill."—Nevin.

The ancients made death a matter of speculation. It was a thing to be written about, but not to be understood. Jesus lifted it out of the speculative and made it the most positive thing upon earth.

"A Good Name is Better Than Riches."

Hood's Sarsaparilla is a good name. A legion of those who owe health to its blood purifying qualities laud it to the skies. It brings the riches of health to those who use it, in the shape of absolutely pure blood, the permanent foundation stone of health.

Weakness—"I was all run down, weak and without appetite. A friend brought me a bottle of Hood's Sarsaparilla. I began taking it and three bottles entirely cured me." Mrs. E. A. Logan, 127 Post Street, Rutland, Vt.

Blood Purifier—"We think Hood's Sarsaparilla has no equal as a blood purifier and invigorator of the system." J. B. Best, Woodbury, N. J.



Hood's Pills cure liver ill, the constipation and other ailments to which men are subject.

MEANS OF SANCTIFICATION.

BY REV. W. S. FRYSE, D.D.

It may seem ungracious, and it may also be claimed by some that it must have a discouraging effect upon Christians, to teach that, while they are required to renounce sin and to seek after holiness, they can not hope to become wholly free from sin in this life. But since this is the Scriptural doctrine, as we have seen, it must be for the spiritual good of believers to know and accept it. God can not come of teaching that which is false and delusive, or suppressing that which is true. All Gospel truth is in order to holiness, and can have no other effect when intelligently received, than to strengthen and build up Christian character. It can not be discouraging to the believer to know that fidelity in the service of Christ and the use of the means of growth in grace will, through the ever-present help of the divine Spirit, insure continual progress in holy character, and that Christ-like purity and perfection surely await him, through the same power, immediately upon his transition from earth into the heavenly glory.

And as a matter of fact, the highest attainments in Christian character are made, not by those who profess sinless holiness, but by believers who retain through life a profound sense of sin. The saintliest souls are to be found among those who are most deeply conscious, not of their saintliness, but of their sinfulness. The beauty of true holiness shines most brightly in the lives of those who are least conscious of their own goodness. It may almost be said that the absence of self-consciousness is an essential characteristic of true goodness. The most devoted, faithful and consistent servants of Christ have often been depressed with a painful sense of their shortcomings, and have felt continually their need of the cleansing blood. Many such in the very hour of death have been ready to say, with Dr. Candlish, "Pray for a dying sinner;" or with a devoted elder, "I feel that I need the same grace that saved the thief upon the cross."

It is certain that we require to be kept very humble to the end of the present life. No grace is more essential to Christian character and to its growth than genuine humility, and yet none is more difficult to preserve. So subtle and tenacious is the self-pride of the human heart that it often lurks beneath the seem-

blance of humility itself. It may well be doubted whether it is possible for true humility to co-exist in the same heart with the persuasion of one's sinless purity. A deep sense of sin and unworthiness seems to be necessary in this earthly life to keep us humble. Paradoxical as it may appear, therefore, such a continued sense of sin seems essential to real growth in holiness, while a persuasion of personal sinlessness is a hindrance to such growth.

By the faithful use of means the Christian grows in spiritual character. The sustenance of the spiritual life is the truth as it is in Jesus. "Sanctify them through thy truth; thy word is truth." "Desire the sincere milk of the word, that ye may grow thereby." The Christian can grow in spiritual character only as he habitually feeds upon divine truth, through personal study of the Word, the hearing of Gospel sermons and the reading of Christian literature. And the receiving and assimilating of truth, like the eating of food, must be regular and continuous through life. As the life grows by food, the growing life is indicated by an insistent appetite for its appropriate food. Where appetite fails, growth and life will also fail. The growing Christian is the one who hungers after and delights in divine truth.

Again, in order to growth there must be active exercise in doing God's will. "Exercise thyself unto godliness." "Be that doeth good is of God." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The vital powers are strengthened by use; they become atrophied by disuse. Every Christian grace of virtue grows by the practice of it, and decays with neglect. The grace of liberality grows by the practice of liberality. Kindness grows by the exercise of kindness. Patience grows with the

A CHEMIST SPEAKS

of Predigested Food.

"After having tested and tried every form of predigested food on the market, and experimenting in my own family, my attention was attracted to an article headed 'Brawny Soots' Diet,' mentioning eggs and Grape-Nuts. I carefully tested the new food and finally began its use in my family, with most gratifying results.

"My little boy at that time was a pale, anemic child and very poorly nourished. Now, thanks to Grape-Nuts, he is as fine a specimen of infantile strength as I could wish for. My own personal experience means much to me. For some years I was troubled with dyspepsia; that is, I could not eat bread or any preparation of bolted wheat flour, such as cake or any of the starchy preparations, without a fit of indigestion, sour stomach, costiveness, and headaches.

"As soon as I quit that sort of food and used Grape-Nuts, which has the starchy part predigested, I began to recover. The change has been remarkable. I formerly weighed 192 pounds and now weigh 187. Am strong, have more nerve force than I ever possessed, appetite perfect, sleep sound and can endure any amount of work. I know exactly where the change has come from, and it is from your truly scientific and wonderful food, which is worthy of the highest commendation." Chas. B. Frier, C. of P. Class '94, Middletown, N. Y.

exercise of patience. Strength to resist temptation increases with every actual resistance to temptation. The growing Christian is the one who lives to do right and to do good, as the servant of Christ. Life grows by action; its income is augmented by its outgo. Being is built up by doing, character by conduct. We gather in by giving out, we are helped by helping, we are enriched by expanding.

Yet it must not be forgotten that sanctification is the work of the Holy Spirit. Life grows only by the same power that originates it. Back of all growth is the divine energy. God supplies the power; man must fulfill the conditions. The child grows by the divine power, yet not without the use of proper means. The spiritual life grows by the power of the divine Spirit, but not without the use of the means of grace. Here in the fullest sense God works with man, and man must work with God. The Spirit sanctifies by blessing and making effective the means as used by the believer. He sanctifies through the discipline of life, by which the believer's character is purified, refined and elevated. Thus the Spirit sanctifies, but only as the Christian co-operates.—Herald and Presbyterian.

ASSOCIATIONS.

The Kentucky Baptist Associations are all over. I have succeeded in visiting thirty-one since August 1. I want to thank the many who have aided, cheered and helped me in this work.

Everywhere I have been kindly received and favored. In nearly every case there has been substantial encouragement, and the promise of progress and advancement.

While the receipts have not been what they might have been, or ought to have been, not what we hope and believe they will be in the future, yet each month has been in advance of the corresponding month of last year. No other work than attending associations presses upon us. Let us be prompt and aggressive, continually making advancement. Looking after the interests of the kingdom constantly.

The Church Building Fund and educational interest, as well as the mission questions, demand immediate earnest attention.

Let us be laborers together with God. The Lord has been good to me. I have attended thirty-one associations, twenty-two of them off the railroad, traveled 9,925 miles, preached 39 sermons, delivered about 40 mission addresses. Traveling expenses amounted to \$33.90, or less than 6¢ per month. Dedicated two churches free of debt.

For the strength and opportunity to do this we are devoutly thankful to God. Brethren pray for us. Fraternally yours,

J. G. Bow.

Louisville, Ky.

MINUTES.

The associations are now over. I have received only a few copies of minutes. It is very important that I have them all. Will each clerk who has not done so, please mail me a copy of the minutes for 1900? Address Box 504, Louisville, Ky., and greatly oblige yours truly,

J. G. Bow.

Whoever makes too much or too little of himself has a false measure for everything.—Luther.

THE DIVINE ORDER.

BY HORATIUS BONAR.

'Tis first the true, and then the beautiful. Not first the beautiful, and then the true. First the wild wood, with rock and fen and pool. Then the gay garden, rich in scent and hue. 'Tis first the good, and then the beautiful. Not first the beautiful, and then the good; First the rough seed, sown in the rougher soil. Then the flower blossom or the branching wood. Not first the glad, and then the sorrowful. But first the sorrowful, and then the glad; Tears for a day—for earth of tears is full— Then we forget that we were ever sad. Not first the bright, and after that the dark; But first the dark, and after that the bright; First the thick cloud, and then the rainbow's arc; First the dark grave, then resurrection light. 'Tis first the night—stern night of storm and war. Long night of heavy clouds and veiled skies— Then the far sparkle of the morning star. That bids the saints awake, and dawn arise.

OUR PULPIT.

GOD'S PROVIDENCE.

BY C. H. SPURGEON.

Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheel and their work was like unto the color of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they returned not when they went. As for their rings, they were so high that they were dressed full; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.—Ezekiel, 1:15-19.

I am constantly talking about Providence in my preaching, and I thought it quite as well to devote a whole sermon to explain what I believe are God's great wonder-working processes which we call Providence. In looking for a text I found this. These "wheels" signify divine Providence; and I trust, while explaining them, I may be so assisted by God's Spirit that I may say many things to you concerning God's government which may rejoice any who are desponding, and lift up the souls of many who are distressed.

Going at once to my divisions, my first remark will be that Providence is here compared to a "wheel." When the prophet had seen the "living creatures," which I take it were angels, he opened his eyes again, and he saw a wonderful illustration of the divine Providence, and this exhibition was in the figure of a wheel. You must know that this is not the only place where the comparison is to be found; for among the classics the Romans and the Greeks were accustomed to compare the wondrous works of God in Providence to a wheel.

You know in a wheel there is one portion that never turns round, that stands steadfast, and that is the axle. So in God's Providence, there is an axle which never moves. Christian here is a sweet thought for thee! Thy state is ever changing, some-

times thou art exalted, and sometimes depressed; yet there is an unmovable point in thy state. What is that axle? What is the pivot upon which all the machinery revolves? It is the axle of God's everlasting love toward his covenant people. The exterior of the wheel is changing, but the center stands forever fixed. Other things may move, but God's love never moves; it is the axle of the wheel; and this is another reason why Providence should be compared to a wheel.

Yet further. You observe when the wheel moves very rapidly you can discern nothing but the circumference—nothing but the exterior circle. So, if you look back to history and read the story of a thousand years, you just see the wheel of Providence revolving rapidly; you lose sight of all the little things that are within the circle; you see only one great thing, and that is, that God is working through the world his everlasting purposes. You sit down and take a book of history—say the History of England—and you will say of one event, "Now that seems to be out of place;" of another, "That seems to be out of time;" of another, "That seems to be adverse to the cause of liberty;" but look through a thousand years, and those things which seemed as if they would crush liberty in her germ; those things which seemed as if they would destroy this our commonwealth in our very rising, have been those which have caused the sturdy oak of liberty to take deeper root. Take the whole together, instead of the thing one by one; look at a thousand years, and you will see nothing but one round ring of symmetry, teaching you that God is wise, and God is just. So let it be with you in your lives. Here you are fretting about troubles to-day. Think also of the past; put all your troubles together, and they are no troubles at all. You will see that one counteracts the other. If you take your life—not to-day, but look back on forty years of it—you will be obliged, instead of lamenting and mourning, to bless God for his mercies toward you. Let the wheel go round, and you will see nothing but a ring of everlasting wisdom revolving. I trust I have made the first part intelligible—that the Providence of God is here compared to a wheel.

The second thought is that the Providence of God is in some mysterious way connected with angels. Look at the text: "Now as I beheld the living creatures." Then turn to the 19th verse: "And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." These living creatures I believe to be angels; and the text teaches us that there is a connection between Providence and angelic agency. I do not know how to explain it; I cannot tell how it is; but I believe angels have a great deal to do with the business of this world. In times of miracles and wondrous things, there was an angel that came down and slew the first-born of Egypt; and an angel cut off the heads of Sennacherib. Angels did mighty things in those ancient days. My firm belief is, that angels are sent forth somehow or other to bring about the great purposes of God. The great wheel of Providence is turned by an angel. When there is some trouble which seems to stop that wheel, some mighty cherub puts his shoulder to it and hurries it around and makes the chariot of

God's Providence still go on. Angels have much more to do with us than we imagine. I do not know but that spirits sometimes come down and whisper thoughts into our ears. I have strange thoughts sometimes that seem to come from a land of dreams; and fiery visions that make my soul hot within me. Sometimes I have thoughts which I know come from God's Spirit; some which are glorious, and some that are not so good as those which the Spirit would have put there, but still holy thoughts; and I often attribute them to angels. I have sometimes a thought which cheers me in distress; and was not an angel sent to strengthen Christ in the garden? How do you think the angel strengthened him? Why, by putting thoughts into Christ's mind. He could not in any other way; he could not strengthen him by a plaster, or by any physical means; but by injecting thoughts. And so with us. There was a temptation which might have led you astray, but God said, "Gabriel, fly! there is a danger to one of my people; go and put such a thought into his soul, that when the danger comes he will say, 'Get thee behind me, Satan, I will have nothing to do with sin.'" We have each of us a guardian angel to attend us; and if there be any meaning in the passage, "In heaven their angels do always behold the face of my Father which is in heaven," it means that every person has a guardian spirit, and every Christian has some angel who flies about him, and holds the shield of God over his brow; keeps his foot, lest he should dash it against a stone; guards him, controls him, manages him; injects thoughts, restrains evil desires, and is the minister and servant of the Holy Ghost to keep us from sin, and lead us to righteousness. Whether I am right or wrong, I leave you to judge; but perhaps I have more angelology in me than most people. I know my imagination sometimes has been so powerful that I could almost, when I have been alone at night, fancy I saw an angel fly by me, and hear the horse-hoofs of the cherubim as they dashed along the stony road when I have been out preaching the word. However, I take it that the text teaches us that angels have very much to do with God's Providence. For it says, "And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." Let us bless God that he has made angels ministering spirits to minister unto them that are heirs of salvation.

Our next remark is, that Providence is uniform. It is only one Providence, and ever one. "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness." There were four wheels and four faces, yet one likeness. There was but one piece of machinery; and thus we are taught that Providence is all one. Sometimes providences seem to cross each other. One thing that God does seems to contradict the next thing; but it never really does so. It is a great truth, though hard for us to grasp, that Providence is one. Just look at the case of Joseph. God has it in his mind that Joseph shall be governor over all the land of Egypt; how is that to be done? The first thing to be done is that

Joseph's brethren must hate him. O, say you, that is a step backward. Next, Joseph's brethren must put him in the pit. That is another step backward, say you. No, it is not; wait a little. Joseph's brethren must sell him; that is another step backward, is it not? Providence is one, and you must not look at its separate parts. He is sold; he becomes a favorite; so far, so good. That is a step onward. Anon, he is put in a dungeon. Wait and see the end; all the different parts of the machinery are one. They appear to clash; but they never do. Put them all together. If Joseph had not been put in the pit, he never would have been the servant of Potiphar; if he never had been put in the round-house, he never would have interpreted the jailor's dream; and if the king had never dreamed, he would not have been sent for. There were a thousand chances, as the world has it, working together to produce the exaltation of Joseph. Providence is one; it never clashes. O, says one, I can not understand that; Providence seems to be very adverse to me. Mrs. Hannah More, I think it is, says she went into a place where they were manufacturing a carpet. She said: "There is no beauty there." The man said: "It is one of the most beautiful carpets you ever saw." "Why, here is a piece hanging out, and it is all in disorder." "Do you know why, ma'am? You look at the wrong side." So it is very often with us. You and I think Providence is very bad, because we are looking at the wrong side. We do look at the wrong side while we are here, but when we get to heaven we shall see the right side of God's dealings; and when we do we shall say: "Lord, how wonderful are thy works; in wisdom thou hast made them all; glorious are thy works, and that my soul knoweth right well." You have been puzzled sometimes to think why that friend was brought into the grave. You have said, Why was I made sick at such a time? Why that trouble and that calamity? That is no business of yours. It is yours to believe that all things work together for one great purpose; that one thing never crosses another. But you must not expect to see it so just yet. Here on earth the machine appears to be broken into pieces and we can only see it in confusion; but in heaven we shall see it all put together. Suppose I go into a place where some great artist is manufacturing a machine; I say, Do you mean to say this is a machine? Yes, and an exquisite one it will be. It does not look like that; I could not put it together. "O, no, sir, you could not, but I can; and come and see it when I have put it together, and you shall see that each part fits—that each cog on one wheel will work on the cog of another wheel, and all the parts will move together when I adjust them. Do not find fault with it, and say, One is too small and another too large, because you know nothing at all about it. So, dear friends, you and I can never see but parts of God's ways.

The next thought is, that Providence is in this text compared to the sea. Look to the 16th verse—"The appearance of the wheels and their work was like unto the color of a beryl." The word beryl is commonly in Scripture to denote the ocean, because it bears the greatest likeness to that deep green you sometimes see, and at other times the blue appearance of the sea. Let us transport ourselves for a moment to the top of some high cliff, and



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(Published Weekly)

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we look down on the noisy ocean. It has been the theme of a thousand songs; it has borne myriads of fleets on its mighty breast. Ay! and yet there it is rolling on. If you begin to think about the ocean, though it is one of the minor parts of God's works compared with the constellations of the heavens, and the globes which he has hung on high, you begin to be lost in the vastness of your conceptions concerning the greatness of God's works. And so with Providence. It is like the ocean for another reason. The sea is never still; both day and night it is always moving. In the day, when the sun shines upon it, its waves march up in marshaled order as if about to capture the whole land, and drown all the solid earth. Then again they march back each one as if reluctant to yield its prey. It is always moving: the moon shines upon it, and the stars light it up; still it moves. Or, it is darkness, and nothing is seen; still it moves—by night and day the restless billows chant a boisterous hymn of glory, or murmur the solemn dirge of mariners far out in the depths. Such is Providence; by night or day Providence is always going on. The farmer sows, and his wheat is growing. The mariner on the sea sleeps, but the wind and the waves are carrying on his bark. Providence! thou never stoppest; thy mighty wheels never stay their everlasting circles. As the blue ocean has rolled on impetuously for ages, so shall Providence, until he who first set it in motion shall bid it stop; and then its wheels shall cease, forever fixed by the eternal decree of the mighty God.

Again, you will see another reason why the sea is like Providence. Man cannot manage it. Who can rule or govern the sea? Men cannot. Xerxes made chains for the Hellespont, and lashed the sea with whips because it washed away his boats; but what cared the sea about that? It laughed at him; and if he had not been too great a coward to put himself on its bosom, it might have swallowed him. Canute put his chair on the beach, and bade the waves retire. What cared they for him? They came and would have washed him and his chair away if he had not moved backward. The sea is not to be governed by man. A whole fleet sails over it, and it is only like a feather blown by the wind across the surface of a brook. All we ever put on the sea is as nothing. It can never be restrained, nor chained, nor man aged by man. Greedy man hath carved the land, but the sea has no landmark. It is impetuous; it follows its own will. So does Providence; it will not be managed by man. Providence, like the sea, cannot be directed by man; it can be controlled by God. "It is not in man that walketh to direct his steps."

Wrote all the fates of men." Men cannot alter it and cannot change it. Let him try to stand against God's Providence; and Providence will grind and crush him. Providence is always correct. I shall not detain you long over this. The prophet saw the wheels, and he well says, they turned not when they went, they always went straight forward; they never turned to the right or to the left. Such is God's Providence. Man marks out plans; he says, I shall build this tower; he gets it half-way up,

and he finds he has not enough to finish it with; he has to pull it down, lay a smaller foundation and build again. God never does so; he has a plan when he begins, and he carries that plan out; he lays the foundation, and always finishes the top-stone. There are some who talk about God's changing his purpose; such people do not know what God is at all. How could God change? God must either change from a better to a worse, or from a worse to a better. If he change from a worse to a better, he is not perfect now; and if he change from what he is to something worse, he will not be perfect then, and he will not be God. He cannot change. It is not possible that God should ever change or shift in any of his purposes. Can he change because he has not power? Why, sir, he could girdle this globe with mountains, or move the hills into the sea. Can he change because he has not patience enough? What, he who from his purpose never swerves? Shall he change because he has made a mistake? Shall the Most High, Jehovah, ever have an error in his mighty mind? To err is human. With the divine Being the whole goes on, and what he has ordained shall be. On the iron rock of destiny it is written, and it cannot be altered. God moves the wheel, and the wheel goes on; and though a thousand armies stand to stop it, it goes on still. "They turned not to the right hand nor to the left when they went." I cannot make out what some of you do with your comfortable Gospel—believing that God loves you to-day and hates you to-morrow—that you are a child of God one day, and a child of the devil the next. I could not believe a Gospel like that. If I were a heathen, I could believe it at once, because I could manufacture a god of wood and stone. I would have a god of mud, that I could alter with my fingers, and change it to any fashion. But if I once believe in a God that "was and is, and is to come," I know he cannot change; and I feel a constancy of faith, and a firmness of hope, which the cares and trials of this mortal life cannot destroy. He will not cast off his people whom he hath chosen.

One more thought. Providence is amazing. We shall not dwell on this; but just show you that the text says so. "As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four." Even the man that knows that every wave that dashes against the ship is washing him nearer home—that every breath of wind that rises comes to his sail and fills it, and sends it to the white cliffs of his native Albion—even the man that feels that all is for him—even he must say that Providence is amazing.

O! that thought, it staggers thought! O! it is an idea that overwhelms me—that God is working all! The sins of man, the wickedness of our race, the crimes of nations, the iniquities of kings, the cruelties of wars, the terrific scourge of pestilence—all these things in some mysterious way are working the will of God! We must not look at it; we cannot look at it. I cannot explain it. I cannot tell you where human will and free agency unite with God's sovereignty and with his unfailing decree. This has been the place where intellectual gladiators have fought with each other ever since the time of Adam. Some have said, Man does as he likes;

and others have said, God does as he pleases. In one sense, they are both true; but there is no man that has brains or understanding enough to show where they meet. We cannot tell how it is that I do just as I please as to which street I shall go home by; and yet I cannot go home but through a certain road. John Newton used to say, there were two streets to go to St. Mary Woolnoth; but Providence directed him as to which he should use. Last Sabbath-day I came down a certain street—I do not know why—and there was a young man who wished to speak to me; he wished to see me many times before. I say that was God's Providence—that I might meet that young man. Here was Providence, and yet there was my choice; how I cannot tell. I cannot comprehend it. I believe that every particle of dust that dances in the sunbeam does not move an atom more or less than God wishes—that every particle of spray that dashes against the steamboat has its orbit as well as the sun in the heavens—that the chaff from the hand of the winnower is steered as the stars in their courses. The creeping of an aphid over the rosebud is as much fixed as the march of the devastating pestilence—the fall of a sere leaf from a poplar is as fully ordained as the tumbling of an avalanche. He that believes in a God must believe this truth. There is no standing-point between this and atheism. There is no half way between a mighty God that worketh all things by the sovereign counsel of his will and no God at all.

Our last and closing idea is that Providence is full of wisdom; and you will see this by the last part of the 18th verse—"And their rings were full of eyes round about them four." You will say this morning, Our minister is a fatalist. Your minister is no such thing. Some will say, Ah! he believes in fate. He does not believe in fate at all. What is fate? Fate is this—Whatever is, must be. But there is a difference between that and Providence. Providence says, Whatever God ordains, must be; but the wisdom of God never ordains anything without a purpose. Everything in this world is working for some one great end.

Let us close with the thought, that there is the greatest wisdom in the workings of Providence. Now you were in great distress probably, and you could not see why. The next time you are in distress you must say, The wheels are full of eyes: I have but two eyes; but God's wheels are full of eyes—God can see everything; I can only see one thing at a time. I see it looks good for me now; I do not know what it will be to-morrow. I see what the plant is now; I do not know what it will be to-morrow. I know not what kind of flower that herb will yield. This affliction is a cassava root, full of poison, and would soon destroy me; but God can put that in the oven, so that all the poison shall evaporate, and it shall become food for me to live upon. This trouble of mine seems to me to be destructive: God shall get all the destructive power out of it, and it shall be made food. Now, thou tired soul, groaning down in the valley, up with thine heart; away with thy tears; put thy hand on thy breast and make thy heart stop its hard beating—then poor soul! dash the cup of misery from thine hand; thou art not condemned; thou art a pardoned Christian.

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- \$8.98 For Ladies' extra quality Seal Plush 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 initial 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.

Ladies' Dress Skirts.

- 98c For Ladies' Brown and Black Red and Black or Green and Black Novelty Dress Skirts, lined through with cambrio and bound edge.
- \$1.34 For Ladies' Black or Blue Serge Dress Skirts, made in good style, lined through with cambrio and finished with velvet binding.
- \$1.98 For Ladies' Black All-wool Serge Dress Skirts, made in the present good style; good lining and binding.

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EDITORIAL.

THE CLIMAX OF ABSURDITY.

It is one of the strangest things the world has ever seen that the demand should be made for theologians to change their beliefs in theology in order to make them conform to the conclusions of men of science. But it is stranger still that there should be found Christian men who admit the validity of any such claim, and who actually think they must change their conclusions in theology because men of science have reached conclusions to the contrary.

This claim rests on the assumption that when men devote themselves to the study of duty, character and destiny, they become thereby liable to reach wrong conclusions; while when men devote themselves to the study of matter and force, they thereby become infallible. If not, then why should the former be asked to change his conclusions on the ground that the latter has reached conclusions to the contrary? Why not call on the scientist to change his conclusions because they differ from those of the theologian? Why should the study of duty and destiny make a man fallible, while the study of matter and force makes him infallible?

It is ridiculously absurd and colossal impudent for the scientist to claim that the theologian must modify his conclusions so as to make them conform to his own. He would laugh at a claim of the theologian to change conclusions reached after careful study so as to make them conform to what the theologian thinks. The scientist would feel that having carefully studied his material, he was a far better judge as to what conclusions were correct than was a man who had not studied them, but had devoted himself to other lines. And it is equally true that the theologian is a far better judge as to what are correct conclusions in his department of study, than is a man who has devoted himself to other lines of investigation.

And yet, and yet, the claim is calmly made, with a naive air that is most exhilarating as one thinks of it, that theologians, who give their lives to one department of study, must hold no conclusions which are not in accord with conclusions reached by men who devote themselves to a different department of study. In other words, the claim is, that a man who studies matter and force thereby becomes infallible, as compared with a man who studies duty and destiny. An absurd claim can scarcely be imagined, and yet, mirabile dictu, there are theologians who feel that they must admit the claim, and must "adjust" and "restate" their conclusions so as to make them conform to the "results of science"!!!!

Superlatively absurd as this claim is, even were there no authoritative revelation in regard to theology, it becomes blasphemous in view of such revelation. Theologians have the Bible, which is a revelation from God as to what conclusions they shall reach, while the men of science have no revelation. Were the theologians left without any revelation, they would still be on a par with men of science.

The data in one department form as fitting and as legitimate material for study as the data in the other. There is no reason, even were there no Bible, why the conclusions of theologians should not be as nearly correct in their department as the conclusions of men of science in theirs. Why in the world, therefore, should theologians, who have carefully studied their data, be called on to change their views to suit the views of men whose studies have been devoted to entirely different data? And, in the superlative degree, why should any theologians fancy themselves bound to submit to such a demand?

But when we remember that theologians have an authoritative revelation in their department of study, which the scientists have not, this demand rises to a degree of absurdity which language cannot describe. It is a claim that men who have studied God's Word shall conform that Word to suit the guesses of those who have studied bugs and gases. And the climax is reached when some theologians concede the validity of the claim. This is absurdity raised to the nth power.

We congratulate Dr. Warden on the signal success of the first State Board Institute, which was held in Walnut-street church (Second and College Sts.) on Wednesday, Thursday and Friday of last week. The programme was carried out almost to the letter, and it was well received throughout. We published the programme in full. Next week we expect to publish a pretty full report of this institute, that our brethren can judge of the meeting, and can know what to expect if they arrange with Dr. Warden for similar meetings. We congratulate the church that secures one of these institutes.

The attendance at this, the first of these meetings, was better than we expected. It fluctuated from 90 to 400, the largest being at night, yet sometimes during the day sessions there were as many as 200 present.

We did not have as many brethren from outside the city present as we hoped to see. We were glad to note the presence of Dr. R. P. Johnston, of St. Louis; Dr. J. O. Rust, of Tennessee; the Rev. S. H. Burgess, of Berry, and Moderator S. H. Bland, of Severn's Valley Association among those from outside the city.

The interest deepened from the first, and many expressed themselves most enthusiastically in regard to the benefit they derived from the meetings. We look for great good to come from similar meetings held in different parts of the state.

Dr. W. C. GRAY, in the Interior, tells of his college life in a small college. And he mentions a long roll of distinguished men who came from the same college. As one reads his account of the teaching the boys received, it sounds familiar, for it is what was known in all the colleges forty years ago. And it makes the question a pertinent one as to whether all the elaborate machinery of the modern Universities is really any improvement on the teaching of those days.

The object of the small colleges was to turn out well-rounded men, men who could think accurately and reason correctly, and, above all, men whose moral natures should be strong and true. As Dr. Gray says: "The purpose was never lost sight of by any of the professors to es-

tablish the boys upon, and thoroughly imbue them with, sound moral and religious principles. That was distinctly the prime object of all the training."

In the collage which Dr. Gray attended, as in that to which this writer went in the long ago, the Bible was a text book. We spent no time in pulling it to pieces or in criticizing it. Every other day we memorized; every other day we studied, the teacher showing us what was the meaning of the chapter, and what its message to us. The impression made was that the whole Bible was God's letter to each one of us, as truly as if each one had been the only human being who had ever lived.

One advantage of the small college Dr. Gray emphasizes, and it is a very great advantage, for the loss of which nothing can compensate. He says: "I can not bring myself to believe that the advantages we had of a parental collegiate government, and of close personal contact with those eminent instructors and devoted men, do not outweigh the more brilliant but less solid advantages which our youth now possess in the great universities. Therefore I have always been partial to our small Western colleges and academies."

THE BAPTIST (?) CONGRESS meets in Richmond, Nov. 20-23. The topics are, "The Ritchebian Theology, its Meaning and Value;" "Is the Trust Beneficial or Injurious to Society?" "Wherein Lies the Efficacy of Jesus' Work in the Reconciliation?" "Romanist Survivals in Protestantism;" "Weak Points in the Baptist Position," and "Child Nurture in Baptist Polity." If any non-Baptist shall be inclined to adopt Baptist views on account of this meeting, or if any Baptist shall have his hold on Baptist principles strengthened by this session of the Congress, we ask to hear of it from any one who knows the fact. We are not aware that the Baptist position has any "weak points." We regard that position as just as strong as Scripture and logic can make it. What a reassuring effect it will have on the Richmond Baptists to have the "weak points in the Baptist position" pointed out to them. Otherwise they might pass on and die thinking that position was well established.

DR. J. B. HAWTHORNE writes in a private letter: "In a ministry of forty-three years I have raised many thousands of dollars for Baptist churches in distress, but have never asked for a dollar for any church of my own. For this reason I think I can consistently appeal to my brethren on behalf of Grove Avenue, whose beautiful sanctuary is now in ashes. It will require something over \$40,000 to rebuild and furnish. Of this amount our church has contributed fourteen thousand and our Baptist brethren and friends in Richmond have already subscribed fifteen thousand. This leaves about eleven thousand dollars to be raised from sources outside of Richmond."

Dr. Hawthorne has been pastor of Broadway church, Louisville; of the First Baptist church of Montgomery, Ala.; of the First Baptist church of Atlanta, and of the First Baptist church of Nashville. Members of these churches and others in all directions who admire Dr. Hawthorne and who have been moved by his eloquence, will, we are confident, cheerfully respond to this call.

THE BAPTIST BOOK CONCERN has just issued a comely volume by the Rev. B. F. Fuller, pastor of our church in Paris, Texas. The title is "History of Texas Baptists." It is a valuable contribution to denominational history and is a book of broad interest. The author was a lawyer before he became a preacher, and this fact shows itself in his writing.

He begins with a clear and vigorous discussion of the church question—"What is a church? Officers of a Church; Doctrines of Baptists; Ordinance of a Church; Government of a Church; What is the relation of churches to associations?" Such are the titles of the first six chapters. Then, after a brief general sketch of the Baptists, our author tells of the introduction of the Gospel into Texas and the progress and development of the denomination in that great state. He tells of the various organizations, schools, papers, &c., &c. In his account of the papers, he speaks of the Texas Baptist and Herald, the Baptist Standard, the Missionary Worker, the Helper, the San Antonio Baptist, the Baptist Echo, and adds: "We have also the West Texas Baptist, the Baptist Visitor, the Vedette and perhaps some others" [Italics ours].

We have a chapter on Heresies, and the recent court decisions bearing on the rights of conventions.

The author is master of a clear and vigorous style, and he has made a most readable as well as instructive book.

At the meeting of the State Board on Monday last, Dr. Bow made a wonderful report of his work. He had, since August 1, established 31 associations. The largest number ever reached by any secretary in any season before, was 25. In that time he has traveled 9,925 miles, dedicated two church edifices for which he raised \$1,600, and his entire traveling expenses, thanks to the kindness of the railroad, were only \$38.90. Since the meeting of the General Association the receipts for missions are \$1,600 more than for the corresponding time last year. The work has been enlarged, and more money is needed. Dr. Bow has been heartily received everywhere, and his fitness for the position he occupies has been fully demonstrated.

We are much gratified at the many hearty commendations that are coming to us from all directions.

A leading merchant in Indiana writes: "I consider the Recorder the best religious paper I have ever read, not excepting the Recorder of New York, and its successor, the Examiner, in the days of M. B. Anderson, S. S. Outing and Edward Bright.... I like the Recorder because it contends earnestly for the faith once for all delivered to the saints."

A leading divine in Alabama says: "I still find the Recorder the most enjoyable of my religious papers. Its columns are freighted with more solid spiritual food than the others."

These and others come in a single mail; and they are but samples of what we are constantly receiving.

The first thing for a religious paper to seek is to be right, and that its editor may have the consciousness of having done his duty, and of having the approval of God. The second is that the best people should appreciate and approve his efforts in behalf of truth and righteousness.

Editorial Varieties

It is claimed that the "missing link" was exhibited at Paris, but scientific men who have examined it laugh at the claim.

In the death of Prof. Max Muller, of Oxford, England, the cause of sound learning loses one of its strongest supports, and one of its brightest ornaments.

The Hon. John G. Woolley, recently in Holyoke, Mass., said that he hesitated to say anything against the saloons because he did not like to attack the city's chief industry.

The editor of the Western Recorder is irreproachable and incorruptible. -Religious Herald. What adjective, or dozen adjectives, will adequately describe the editor of the Religious Herald?

The Congregationalist says one great need to-day is an event that will draw us. We need not our esteemed contemporary give us a sample of such a creed? We would really like to take a look at it.

The Louisville Dispatch has been publishing some results of its investigations late or late in Louisville, and its statements are startling. It is high time our good citizens went up to the situation and acted with vigor.

There was a handsome reception given to Dr. J. T. Christian at the La Salle-Avenue Baptist church in Chicago on last Thursday night. There were several addresses by pastors of the city, and it was a brilliant occasion.

When the Elks' grand parade took place in Louisville it was noticed that some persons who in church work said they never pushed themselves forward or wanted the conspicuous, chose the most prominent and conspicuous places for observing the parade.

Recently the theory was advanced by scientific men that malaria was due to muck-moats. And now Dr. Walter Reed, Jas. Carroll and other experts say that the spread of yellow fever is due to the bite of a mosquito. Mosquitoes are becoming great plagues. We never liked them any way, and we are prepared to believe any charge the scientific men may bring against them.

One of our daily papers was reporting a recent meeting in this city and said: "The opening prayer was delivered by the Rev. _____ The writer was not present, and did not witness the delivery of the prayer in question, but there are public prayers which are well said to have been 'delivered,' since they are simply orations in the vocative case."

On the 18th of December, 1898, the Great Baptist church excluded a woman on the charge of "keeping too much company about her house and making use of harsh language to the members of the church." Whatever fault may be fairly found with our churches a century ago, they can hardly be charged with lack of discipline. In these days, especially in our cities, we have gone to the other extreme.

The statement is often made by those who oppose prohibition of the liquor traffic, that "prohibition does not prohibit," and that more liquor is sold and consumed in prohibition than in license places. But the funny thing about this matter is that the liquor makers and liquor sellers should so vehemently oppose what increases their business. If having prohibition increases the liquor business, why should the liquor men be so violently opposed to it? Can any one explain?

Mark Twain (Samuel L. Clemens) has returned to this country after a long stay in Europe, and he is not of his days. We gladly welcome him home. We are proud of Mark Twain, not because of his fame and his charm as a writer, but because of the high sense of honor he has exhibited. When his publishing house failed his entire fortune was swept away, and there was a large debt to be paid. For this he was not legally liable, but his honor made him go in word, and, by economy, sacrifice and hard work, he has got the entire debt paid. Such examples of honor are worth cherishing.

There is a "Methodist Street" in Peking, China. We have known of streets named after men, after states, after trees, after numbers and after other things, but never before of a street named after a denomination. We have known of people named Christian and Baptist, but never of any named Presbyterian, or Methodist, or Episcopalian, or Catholic. The Rev. J. T. Christian and the Rev. E. G. Baptist are examples, but who ever heard of "Mr. Presbyterian" or of "Mrs. Methodist," or of "Miss Episcopalian," or of "Col. Disciple," or of "Majesty Catholic," or of "Dr. Lutheran"?

The first number of the Summary Magazine for the current session has appeared. It comes with a good editor, a good staff, and Dr. George B. Sayer, the new professor, and contains his inaugural address on "The Connection of Christianity." The new staff consists of the Rev. A. J. Hooper, Editor-in-Chief; Prof. W. O. Carver, Faculty Editor; the Rev. H. M. Colby, Alumni Editor; Louis Whitlow, Lecturer; C. F. Williams, Business Editor; J. E. Brierley, Chicago Editor; H. C. Smith, Book Editor, and E. C. McGill, Business Manager - a goodly crew, truly. The Rev. L. T. May, of Knoxville, Texas, begins, in this number, the publication of his doctor's thesis - The History of Old Landmarkism - which will get through several numbers.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Cheerful courage," and on "Releasing Barabbas." One joined by letter. Pastor's reception on Tuesday night was largely attended and greatly enjoyed.

Broadway—Pastor Jones preached on "I seek no glory but you," and on "Home in heaven." It was his third anniversary. Six joined by letter. Annual banquet for male members at Galt House on Friday night. One hundred and seventy additions during the year. Meeting begins on the 14th night.

Chestnut-st.—Bro. E. C. Dargan preached in the morning and Bro. Martin lectured at night. Pastor Weaver is preaching in Bowling Green.

East—Pastor J. S. Felix entered upon his work and preached at both hours. His formal reception will be next Sunday at 3 P. M. Several addresses will be made. We renew one welcome to Bro. Felix.

McFerran Memorial—Pastor Hamilton preached on "No more sea," and on "The card table." Six received by letter.

Twenty-second and Walnut—Pastor Dement preached on "Christian watchfulness," and on "Who is on the Lord's side?" One received by letter and one baptized.

Clifton—Pastor Foster preached on "Woe to them that see in Zion," and "Christ's knocking at the door." Two received under the watchcare.

East Mead—Bro. R. J. Word preached on "Sitting seven days in another's place," and on "Nevertheless afterward." Meeting begins.

Franklin-st.—Pastor Jenkins preached on "Internal trouble," and on "Come, for all things are ready." One joined by letter.

German—Pastor Wm. Ritsmann preached on "The precious blood of Christ," and on "Saul's disobedience." The Lord's Supper was observed.

Highland—Pastor Daves preached on "Better part," and on "The dominance of the spiritual nature."

Logan-st.—Bro. P. E. Low preached on "Rehearsal," and Pastor Montgomery preached on "Sowing in righteousness."

Parkland—Bro. Cowan preached on "Being saved by Christ's life," and on "All things working together for good." Pastor Taylor was at Alleghany, Pa.

Portland-avenue—Pastor Tralle preached on "A good man's experience," and on "Does baptism save or help to save?" One joined by letter.

Southgate-st.—Pastor McFarland preached on "Baptism," and on "Being weighed and found wanting."

Third-ave.—Pastor Boyat preached on "A finished course," and on "The triumph of faith." One joined by letter.

Twenty-sixth and Market—Pastor Thompson preached on "Sin of Achan," and on "Boiling Christ." One received for baptism.

Oakdale—Pastor Hill preached on "The Holy Spirit," and on "Death." Five young men's prayer-meeting organized. Fifty present.

Freston-st.—Pastor Green preached on "Godliness is profitable in all things." Good Sunday-school.

Hops Recesse Mission—Pastor Bruce reports 996 in Bible class 34 and in reading-room 671. There have been 49 professions of faith. Employment found for 9 men. Three men reconciled to their families.

Highland Park—Pastor McClelland preached on "The one sacrifice," and on "The greatest good."

Meadow Home—Pastor James B. Magill was ordained to the ministry. Bro. J. R. Sumpsey preached the sermon on the call of Isaiah. Bro. Geo. B. Eager delivered the charge to the candidate, the Bible, and Bro. A. T. Robertson delivered the charge to the church. Bro. Jeff McClelland was ordained deacon. At night Pastor Magill preached on "Bearing in one's body the marks of the Lord Jesus." An occasion of great interest. It was held at the residence of Miss Julia L. Miner, a prominent and active member of the church, to Eld. John F. Hargett, pastor of the Tower Baptist church in St. Louis.

SEMINARY NOTES.

J. Q. Pardee's report of the work at Vin Grove is very encouraging. Joseph Jacob is out for a few days, holding a meeting.

W. J. Ray has left to hold a meeting at Moore's Hill.

C. C. Coleman has been recalled to the church at Forks of Elkhorn, Ky. Thomas Browne is doing a good work at the Kentucky Military Institute.

Dr. Dargan supplied at the Chestnut-street Baptist church Sunday morning.

B. H. Bennett returned Friday from a very pleasant visit to Gethsemane monastery.

Bro. C. D. Graves left Thursday for Franklin, Ohio, to assume charge of a church to which he had been called.

Dr. Robertson led our weekly prayer-meeting Thursday evening. His subject was, "The temptations of the minister." The meeting was thoroughly enjoyed by all.

The informal reception given by Dr. Eaton at his new home, Tuesday evening, Oct. 29, was well attended by the students. They all report as having a most enjoyable evening.

Bren. J. A. Taylor and L. B. Warren left Tuesday for Alleghany City as delegates to the Interstate Seminary Conference. Dr. Mullins also left to make an address before the Conference.

A very successful meeting was held two weeks ago which has not as yet been reported. The meeting, conducted by H. H. Maaburn at Mount Eden, Ky. God's blessing rested upon the service. Forty converts were added to the church, to the joy of Pastor J. H. Burden.

W. T. Amis returned Monday from Campbellburg where he has been holding a meeting assisted by Bro. Calvin Thompson. It is a pleasure to hear that God has blessed their work, and that 26 made profession and united with the church.

The regular monthly missionary meeting was held for the first time this year on Thursday, at 10 a. m., in Norton Hall. The usual reports were received, special addresses were made by Drs. Whitsett and Eager, which were fully appreciated by the students.

The supplies for Sunday were: S. A. Cowan, Parkland; J. F. Vines, Glenview; J. R. Chiles, Clifton and John J. McGee, Logan; Wm. R. Logan, Logan; W. J. Ray, Long Run; L. W.

The Value of Charcoal.

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

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

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

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

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal, and the most for the money is Smith's Assorted Langkas; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

It absorbs the poisons which soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary good.

A British physician in speaking of the benefits of charcoal, says: "I advise Smith's Assorted Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, and to induce a regular habit of bowels. It is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent preparation yet I believe I got the best benefit from Smith's Assorted Lozenges than in any of the ordinary charcoal lozenges."

One thousand styles and sizes. For cooking and heating. Prices from \$5 to \$50.

GARLAND STOVES AND RANGES

The genuine all bear the above Trade-Mark and are sold with a written guarantee. Awarded First Prize Paris Exposition 1900.

Sold by the following companies: The Michigan Stove Company, Largest Makers of Stoves and Ranges in the World.

Doolan, Associated Presbyterian Church, Seventh and Chestnut Sts.

The students who enjoy good singing are now rejoicing over the fact that Mr. Osborne McCauley has been engaged to give them drill in vocal music. Mr. McCauley meets the class every Tuesday evening immediately after supper in New York Hall, and for half an hour the students are lost in the mystic intricacies of harmony or otherwise.

J. H. BARNUM.

THE STATE.

Pastor E. H. Brookshire writes from Rowling Green under date of October 30: "Bro. J. M. Weaver came yesterday and preached last night. Indication for a good meeting encouraging. Pray for us."

Pastor O. J. Cole writes: "On Oct. 23 I closed an eight days' meeting with my Hopewell church which resulted in 12 additions to the church, 11 by baptism and the church greatly revived."

Pastor T. M. McGee has just closed a ten days' meeting at his Mt. Pleasant church in Ballard county, which resulted in 23 additions by baptism, 2 by letter and 1 restored; church greatly revived.

Bro. J. W. Parsons writes: "I was in a good meeting last Sunday week on Red Lick, in Estill county, at a new church I organized one month ago at a place called Jinks. There were 10 in the organization, 5 more joined, so there are 15 now. Harvest great, laborers few. Pray ye the Lord to send laborers into the harvest."

At the regular service at Spring Bayou church the third Sunday of last month, 3 joined for baptism, and Pastor T. M. McGee took a subscription for missions which amounted to \$70. Spring Bayou is one of our best country churches.

Bro. Malcom Thompson writes: "Mt. Vernon church, Woodford Co., closed a 13 days' meeting on Oct. 22. Pastor J. B. Sowers was assisted by Bro. W. A. Boram, of Somerset, who did the preaching, and it was done faithfully, earnestly and prayerfully. The Lord was with us in great power. The church became alive spiritually. His earnest prayer and grace were done in our Master's name. To Him be all the glory. Twenty-one additions, 15 by experience and baptism and 6 by letter, 7 from the Sabbath-school. Bro. Boram endeavored himself very much to our people by his earnest spiritual presence, and we feel that it was indeed good for him to have been with us."

Pastor J. W. Campbell writes: "I have just closed a meeting of great power with my Mt. Olivet church, which resulted in 30 additions to the church, 20 by experience and baptism and 10 by letter, and a great assistance of Bro. Wm. M. Stallings, of Springfield, Ky., who did the preaching after the old landmark style—plain, pungent and practical. He endeavored himself to all. I have lately taken charge of this noble old mission here, and I feel that I am very proud, and God be praised for giving us such a glorious

meeting in the beginning of my pastorate."

Bro. J. S. Miller writes: "I have just returned from Uniontown, where I assisted Pastor T. E. Richey in a meeting 11 days. The interest was very good from the beginning. When I left there had been 9 professions, 4 approved for baptism and 2 received by letter. Pastor Richey is very much devoted to his work, and has the confidence of his brethren. Pastor W. R. Gibbs has just closed a successful meeting with Caldwell Spring church. There were about 10 professions. He was assisted by Elder G. S. Summers and Licentiate Charles Gregston. Pastor Gibbs is now holding a meeting with Dyer's Hill church, assisted by Bro. Charles Gregston. Pastor T. C. Carter, assisted by Elder J. S. Henry, is holding a meeting with Good Hope church. Pastor T. L. Taylor has just closed a very successful meeting with Blooming Grove church, Elder C. Hodges assisting. There were 58 professions and about 80 added to the church."

Pastor L. Johnson writes: "Bro. J. A. Lee and myself have just closed a meeting with old Ten Mile church, Glatlin county, which resulted in 29 additions to the church, 25 of them by baptism. Twenty-three of them were immersed by us in the beautiful Ohio in the presence of an immense audience. This old church is now nearly 100 years old. She has taken on new life, and at the present progress will soon be one of the first churches in Northern Kentucky. To God be all the praise."

Sinbad writes: "On the first Saturday in October Elder J. B. Grider, pastor, and J. W. Ingle began a meeting at Cedar Falls, in Putnam county, which continued till the 28th of the month. The present result is that the church is in good working order, and had 1 addition for each day. Elder J. F. Allen and the writer assisted in the meeting. The writer gave a discourse on Baptists in Perpetuity, on the 28th, and was requested to deliver one at another church. We think that our church is in the best working order of any church in this whole country, and well it may be, for we have four ordained preachers, and three of them are very energetic, and people can guess about the writer. Among the professions some were very young, and we think that we will be able to do something more in the near future than we have ever done."

Pastor A. Preston writes from Patrick: "The Lord has visited our church and community through a series of meetings lasting two weeks, closing Oct. 29th. Eld. H. G. Reynolds, of Cattleburg, a consecrated, God-fearing, zealous and bold proclaimer of the truth, assisted me in this meeting. His sermons were marked by the Holy Spirit, and brought conviction to sinners, and turned the searchlight of truth upon the hearts of indolent and indifferent Christians. Although farmers were busy making up their sorghum, nevertheless there was a good interest shown every night, and many Christians were revived. We rejoice over 3 sinners who surrendered them-

selves to God. We took a brother and sister to the Big Sandy River last Sunday (Oct. 29), and there buried them with Christ by baptism. It was the grandest meeting Graves' Shoals church has had since we have been a church. May the great Head of the church continue to bless us, and may his Spirit give his servant power and wisdom to preach the word as it is in Christ Jesus. Pray for us that the Holy Spirit may continue in our neighborhood and our church, and that souls may be born into his kingdom."

Pastor Z. Ferrell writes: "Please announce in your paper that I have resigned my present field of labor, Hawsaville, Ky."

Pastor J. B. Hunt writes: "We began a series of meetings with Cox's Creek church on the third Sunday in October, which continued three days and resulted in 13 additions to the church by experience and baptism and 2 by letter. We believe that much spiritual good was accomplished in the church which cannot be reported in figures. Bro. J. H. Boyer, after the preaching, and it was indeed a feast of good things, and made a profound impression upon our church and community. He won all our hearts."

Pastor J. T. Hall writes: "I closed a meeting of two weeks on the first Sunday in October with Midgrough's Hill church, after being a eight meeting with them, which resulted in 3 professions of faith and 4 additions to the church. I was aided by Bro. J. W. Crawley, of Greensburg."

Pastor J. A. McCord writes: "The Baptists of Narlington are very happy for several reasons. The house was dedicated free of debt on Sunday, Oct. 21. Bro. F. W. Wood, of Elkton, came on Monday to assist the pastor in a series of services, preaching with much interest and profit to all of us until Friday, when he was called home to preach in the presence of an immense congregation. Henderson, came and preached for us during the rest of the meeting. As a result of the meeting 6 were added to the fellowship of the church, 4 by letter and 2 by experience and baptism. Others will no doubt make up their minds to join as a result of the meeting. Since we began preaching to this people in February, 13 have been added to the church, a debt of \$237.85 on the house has been paid, and \$100 raised for building a new carpenter. We are most grateful to God for all his progress. We are still not doing what we could, but hope, by God's help, as we grow older in years to grow stronger in faith and practice."

Pastor Amis was aided in a meeting at Campbellburg by Bro. C. M. Thompson. There were 23 additions.

Bro. J. P. Montgomery has helped Pastor Kimble in a meeting at Sonora. There were 8 additions up to Saturday. Bro. Montgomery has gone to Rochester to aid Pastor Holder.

OTHER STAFF.

Pastor T. H. Campbell writes from Rockville, Md.: "I baptized, a few days ago, three young men, and one young girl, at the close of a meeting recently held in my Mission church. With the exception of one sermon by Bro. John Kingdon, I did all the preaching. The brethren and sisters rallied around me, the Lord met with us and we had a glorious meeting. Some of the brethren told me that there is greater unanimity among the members than there has been for a long time. To the Lord be all the praise. In connection with my Rockville work, I preach at this church on the first of every month and give them the 5th Sunday. The outlook is very hopeful. May the Lord bless the stalwart Redeemer and all connected with it."

The Immanuel Baptist church, of which Bro. A. B. Miller is pastor, reports a gain of upwards of 300 to the membership since Bro. Miller returned to Little Rock and became pastor of that church a year ago the first of last February. Congregations and Sunday-school both large.

Bro. M. E. Parrish writes from Salisbury, N. C.: "Our church has just closed a precious meeting of 21 days, in which Evangelist T. F. Martin did the preaching. The meeting was unlike other meetings held in this city. Bro. Martin made no propositions to his audience. His preaching was decidedly doctrinal. Salvation by faith in Christ was a constant theme. Some of the baptismal reports were: 'I had the old doctrine of salvation by grace; nevertheless many more' came to hear the simple story than could be seated, and they went away saying, 'I

(Continued on 10th page.)

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

A FARMER'S VIEW OF CHURCH.

BY FRED NYE.

Well, wife, I've had a round with Wayne 'bout 'tins of our church; He tried the skeptic's dog on me, The argument of amirch.

Says he: "Look at your members now; There's Jones gets drunk, and Brown Will cheat a friend to make a trade; Ain't I as good as them?"

Says I: "A butcher buying steak Off the way you do— He hauls around the cattle yard, And feeds the meaneest two;

"Then ev'ry other that he makes, And ev'ry one that's sneering words; 'Eet look at them two steers!"

"You pick the meaneest Christians out, An' then, with sticky tears, You run the whole church down by that 'Eet look at them two steers!"

"No farmer's fooled by that old trick, An' so you can't afford To risk your soul in tryin' it Upon the All-wise Lord."

—Omaha World.

UNCLE ALEC'S BAD FOLKS.

"I'm going to jail," "Virginia Swann!" "Yes; I'm going to-day. They've sent for me. Haven't you always known I'd come to it sooner or later?"

"Virginia's bright face shone with fun; then it clouded over. She threw herself into the hammock and rocked back and forth violently.

"It's such a nuisance! I'd a good deal rather not go. Freedom's good enough for me. But there's Uncle Alec sick about the house, and Aunt Alec's got her flowers all picked—ready. I'm the only one who's in the proper condition to go to jail. It's my first sentence, and it's a nuisance!"

"The girl in the invalid's chair smiled. She said to Virginia, "Do you know, dear," she said, suddenly, "I'd be willing to go to jail with you if I could only get on my feet and walk? I wouldn't ask anything better!"

"You poor dear!" Virginia cried, impetuously, springing across the little space of lawn to the pale girl's side.

"You'd be just the one to preach to Uncle Alec's bad folks; it would make them all good just to look at you! But me—it's carrying coals to Newcastle. Emily Warren, that's what I told Uncle Alec. But he just put out his long white hand and stroked mine, and said to me, 'It's time you did some good in the world, little girl—run away and do it.' Wasn't that exactly like Uncle Alec?"

"The hammock had resumed its swing to and fro. Virginia shut her eyes and assumed a far-away expression. The corners of her saucy little mouth drew down.

"I'm thinking of my text—'ah!' she said. "Uncle Alec was 'Judge not, that ye be not judged.' Whoever but Uncle Alec could preach a sermon to prisoners from that? No, I think I shall take 'Thou shalt not steal.' That will make 'em feel at home!"

"Virginia!" "Well, I'm a 'bad folks' to-day. They ought not to send me missionary rying. I'm a heathen, and somebody ought to come and preach to me."

"A tiny girl trotted soberly down the walk. Virginia's face broke into cooing smiles.

"Oh, little Hop o' My Thumb, come here and be kissed all nice. You blessed baby! Don't you want to go preaching with Virginia? Go and ask mamma if you can't. Tell her it will help the naughty folks to be good."

"Yes; I'll go help the naughty folks be good. I put 'em in the clozest 'n' say, 'Now, flink o' your sins like ev'ry thing!"

The two girls laughed, but the face of the tiny one was sweetly serious. She trotted away to ask mamma.

In the early afternoon Virginia looked herself with Aunt Alec's bowers and started away. She was going across the street to call for Hop o' My Thumb. At the gate she kissed Aunt Alec with a dry kiss.

"It's such a ridiculous notion of Uncle Alec's, that the idea of sending me!" she said. And Aunt Alec smiled up at the tall girl gently.

"Keep your eyes open, dear, and your heart, and you'll find a way.

Did he tell you about his two most anxious cases—the one whose time is nearly out, and the one who is going to die? I put in the moss roses for him. And give the white pinks to the one who's going out. Write to me about the things that are in your heart. He hasn't been very patient. We're afraid he'll fall right back again as soon as he gets out. Your uncle has wrestled in prayer for him again and again."

She sighed, and the gentle ripple of her brow stirred her soft nose. Virginia was thinking that, looking at Aunt Alec always reminded her to be pure—Aunt Alec was so white.

"We're going to jail, Hop o' My Thumb. Don't you feel queer?" Virginia said, and the closest the cool lithe hand in her. The tiny one looked up at her gravely.

"Yes; I feel queer, too. Is it like goin' to the Unheaven place, 'Ginia, where there's beaps o' bad folks?" "No, dear—oh, no; not like that," smiled Virginia, "but it's like bein' sent to jail, and you can't go any more—bad folks can be sorry and begin all over again after a while."

"After they get out of the clozest?" "Yes; after they get out of the 'clozest,' dear. Uncle Alec goes to see them, and tells them to begin all over and not to be bad folks any more—that God will forgive them, you know."

"Yes, I know—same as he fo'give me, 'times when I eat out o' mamma's sugar-bowl. He fo'give me twice to-day."

The little voice sank into silence for a minute, then began again, eagerly.

"An' we's goin' to tell 'em to be good folks, same's Uncle Alec does. I like to do that."

It was a new experience to the tiny one. It had never been some one else who told her to be good.

Uncle Alec's "bad folks" lived in the big stone house with barred windows. They approached it with envious awe. Even Virginia's sixteen-year-old heart beat faster. A youthful-looking jailer met them outside the great iron door, and led them in.

"Uncle Alec is sick abed, Mr. Cummings, so I came," Virginia explained. Then she laughed, reassured by the young jailer's pleasant face.

"I didn't come to preach a sermon—mercy, not just to bring Aunt Alec's flowers. She wanted me to distribute them for her, but I wish you could, Mr. Cummings! We're afraid of Uncle Alec's bad fo'—I mean, his trousers, aren't we, Hop o' My Thumb?"

"Oh, no, I'm n't, not a speak!" affirmed the tiny one, cheerfully. "I like bad folks drollly. I know how they feel when they eat sugar out o' their mamma's sugar-bowls. I'll distribute the flowers, 'Ginia."

"So long, but I had a fall of dim daylight on the chill of sunless noon. It was lined with rows of cells with grated windows. Some of the doors stood open, and a few prisoners lounged about aimlessly on the hard benches without. They stared at the jailer as he led them outside the great iron door, and led them in.

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so well when you're standin' up, you know. I can climb up—there! Now, whyfore don't you tell me if God's fo'give you? You look so sorrowful, I'm 'traid he hasn't. Well, he will 'cause he fo'give me. I asked him to be kind to me, and he was how to do it! You put your hands right so, and shut your eyes—you got you eyes shut—honest and true? I can't 'cause I've got mine shut up. Now, you say, 'Dear God, I want you to fo'give me 'cause I ate it out o' my mamma's sugar-bowl. I guess I won't again—your better say 'I guess'; it's safer. 'Please to keep me from bein' a bad folks any more, fo'ever 'n' ever. Amen.' There!"

The tiny one had crept forward and laid her small hand on the breast of the tiny one's lap. Her bright face was all white.

"Tell him about them, Hop o' My Thumb," she whispered.

"They're for you, that's what," the tiny one said, "and they're all over the place." "Well, I'll be white," 'Ginia said Aunt Alec said so. I guess that's why mamma puts me on white dresses. Small 'em. Oh, my, don't you know how? You do it this way."

She buried her little nose in the fragrant pinks, and drew in a long, loud breath.

"We must go now, dear," Virginia said. But the grim man tightened his fingers round the tiny one's arm.

"Let her stay a spell—till you'll be ready to go back," he said. "I'll mind her all right. I had a little young one once, an' I minded her. She was smillin' and chick, like this one. Oh, warn't she, though! Let her stay."

Let her—'twon't do a mite of harm," the jailer whispered. "Bill ain't the kind to hurt a little 'un."

"I'm goin' to stay with Mr. Bill," announced the tiny one, conclusively. "I like it in this teeny room. 'Ah he likes me, don't you, Mr. Bill?" and so Virginia left her there while she visited the other prisoners that Uncle Alec was anxious about.

"Can't stand 'n' much longer—he's all worn out. I'm 'sare but he will go out before Bill does, now," the jailer murmured, and then he saw his frown face was not devoid of sympathy. Virginia noticed that his big voice softened when he spoke to the haggard man on the cot.

"Well, Barney, how is it now? Ain't sufferin' quite so bad, are you?" he asked, and Virginia smiled. "But I sent this young lady to see you instead of comin' himself."

Interesting, if True.

You Can Try It For Yourself and Prove It.

One grain of the active principle in Sturax's Dyspepsia Tablets will digest 5,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which any one can perform for himself. The following is a list of the ingredients used in the preparation of these tablets: Cut hard boiled eggs into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 90 degrees (the temperature of the body) and keep it for one hour, stirring constantly. After half hour, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that Sturax's Dyspepsia Tablets will digest any food, whether it is meat, eggs or other wholesome food, and this claim has been proven by actual experiment which any one can perform for himself. The following is a list of the ingredients used in the preparation of these tablets: Cut hard boiled eggs into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 90 degrees (the temperature of the body) and keep it for one hour, stirring constantly. After half hour, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

For the information of those interested in a little booklet, it will be mailed free by addressing F. A. Sturax Co., Marshall, Mich., giving briefly the symptoms of the various forms of stomach weakness, causes and cure.

"And I brought you some moss roses—see!" added the girl, gaily. She let them fall in a pink, sweet shower on his coverlet. He put out one great blue-veined hand and lifted a rose and then another.

"There was a bunch of moss roses grow at home, close up to the door. Mother never let us boys pick any except on Sundays," he said. "Mother had queer notions. She said for us to look for a sermon in 'em."

He was smiling up at Virginia, a serious, kindly smile. It brought quick tears to the girl's eyes.

"Moss roses and mother's hymns—Sunday—always went together. When I've recollected one—it ain't been often—I've recollected the other two. They're sweet 'n' smelly, ain't they? They smell of Sunday and the hymns and mother."

"What were the hymns?" questioned Virginia, with quickening color. "Maybe, perhaps, I could sing one." She had never sung before strangers in her life—and before Uncle Alec's bad folks!

The sick man's face brightened. How long it had been since he heard one of mother's hymns!

"There was the 'Jesus lover' one, and the one with 'majestic sweetness' in it; she sang those two, Sunday nights when we boys were bed-tin' restless. We'd sit on the door-steps and listen, as still as mice. I ain't recollected before for ten years. Mother was a splendid singer."

"Jesus, lover of my soul," "Let me to thy bosom fly,"

sang Virginia's clear voice, softly. It came from the little room and ran over into the big, bare corridor. It rose clearer and louder as the verses went on. Virginia had forgotten to be afraid.

"Flirtatious grace with these lips found, Grace to pardon all my sin."

The listless loungers outside crept to the door. Bill and the tiny one came, hand in hand. It was very quiet save for the hymn.

"Now the one with 'majestic sweetness' in it," quavered the sick man, eagerly. And Virginia sang it, unafraid. She sang both of mother's hymns several times, and a thin, baby treble joined in with words of its own.

"Sing, Mr. Bill—burry, sing!" the tiny one commanded, but the grim man shook his head. One or two others ventured in, with a low, bass rumble. It was better than Uncle Alec's protesting.

"I know you would find a way dear. It was a beautiful way," was what Aunt Alec said.

"Why, Auntie, it wasn't much to do—just sing!" protested Virginia. "Anybody can sing. Her it was Uncle Alec's protesting."

"I know you would find a way dear. It was a beautiful way," was what Aunt Alec said.

"I was a Methodist, sir," answered the man; and then he added, stoutly, "And I can tell you, sir, that I would take up the sword of another war and losing my other arm, to change me!"

"Quite right," said the surgeon who suppressed the smile that was inclined to come to the surface. Then he looked at the tiny one and the other form which elicited the fact that the soldier had been a carpenter as well as a Methodist in days of peace.—Presbyterian.

In The Summer

Of life a woman may find herself fading and falling. She doesn't understand it. She goes to doctors, who treat her for this or for that, but she gets no better. She grows frail and pale. She can just "drag about the house," but has no pleasure in life.

Many such women have taken advantage of Dr. Pierce's offer of free consultation by letter, and have been restored by Dr. Pierce's treatment to perfect health.

There is no more wonderful medicine for women than Dr. Pierce's Favorite Prescription.

Its action upon the womanly organs is at once apparent in the decrease of pain and the increase of strength.

It cures female weakness and such diseases as take away the strength and beauty of women.

Sick women are invited to consult Dr. Pierce by letter free. All correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

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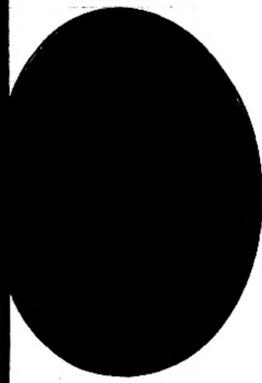
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Children's Corner.



THE STORY OF A SUNBEAM.

The Sun has just got up; he stretched himself to peep over the tops of the highest mountains, while from underneath his golden mantle the sunbeams, big and little, pushed their way, eager to begin their day's journey. "Mind you are good," said the Sun, "and do your duty well; and as for you, you little rascal," he continued, turning to a little Sunbeam who was shuffling impatiently with his feet, and could not wait the moment to begin activity, "don't do any of your naughty tricks, but try to have something nice to tell me about this evening."

"Yes, yes," shouted the little Sunbeam, and off he went. Down in the valley stood a large house with all the shutters closed. It was an hotel, and the guests were all asleep. The little Sunbeam saw a large knot-hole in one of the shutters, and peeped quickly through. He burst out laughing, for there on the bed lay a fat gentleman on his back, with his mouth half open, and snoring till the walls shook.

"Wait! I will wake you," thought the little Sunbeam, and when he began to dance about on the gentleman's face, now on his right eye and now on his left, and then on his nose. The fat gentleman turned first on his right side and then on his left; he pulled the bed-clothes over his face, but all in vain—the Sunbeam always found a gap. At last the gentleman sprang out of bed in a rage.

"This is too bad! One cannot even sleep as long as one likes," he grumbled. "That stupid hole in the shutter! I will complain to the manager." So saying, he took his travelling rug and hung before the window.

The little Sunbeam laughed and crept away. On the verandah, breakfast was already laid, and in the middle of the table, near the honey, stood a dish with some pale yellow butter. This tempted the Sunbeam, and he tried to taste it, but the butter had been standing on ice, so it was quite hard and would not allow itself to be

bitten. The Sunbeam tried from all sides, and just when he thought he had succeeded, a waitress came and snatched the butter from the table.

"The butter is all melting!" she exclaimed. "The sun comes in everywhere."

The sunbeam wandered farther along the road, where an old workman was sitting and breaking stones. As it was summer he wore a large straw hat, which was very old and torn at the brim, just above the old man's neck. Hardly had the Sunbeam spied this than he slipped through the hole and burnt the spot. The workman moved first a little to the right, and then to the left, but the Sunbeam followed him everywhere, until at last the man got up and tied his large red handkerchief round his neck as a protection. When the sunbeam saw this, he moved off and ran to meet the mail-coach as it came rumbling along the road.

The coach was drawn by three horses, and some people were sitting inside and on the roof as well. The latter was a party of two young ladies and their governess, who were making an excursion in the mountains and sat on the top in order to get a good view. The governess wore a pair of spectacles, as she was shortsighted, and this tempted the Sunbeam to play more tricks. He danced up and down in front of the spectacles, until the old lady took them off to clean them. Then he sprang here, there and everywhere about the road, making it look like snow and dazzling the lady to such an extent that she was obliged to put up her parasol, and could only see part of the beautiful landscape.

This satisfied the sunbeam, and he hurried along until he met a bicyclist who was following the coach. So far he had been riding pleasantly in its shadow, when all of a sudden the sunbeam sprang in front of him. He screwed up his eyes to get used to the glare, and by so doing did not observe a large stone which lay on the road. He rode his bicycle against it, and—bump! down he fell. His knee was bruised and his bicycle broken, so he was obliged to push it limping home again. But the Sunbeam only laughed and rejoiced at the success of his mischievous pranks.

He looked around for something new. Not far off lay a little fortress for the defence of the valley, and a sentinel was marching up and down on the rampart. The Sunbeam turned his attention to him and began to annoy him. The soldier marched slower and slower, carried his rifle first on his right shoulder than on his left, and pushed his cap backwards and forwards. The heat became more and more unbearable, and at last he took refuge in the sentry box. But the Sunbeam followed him in there too, and burnt his eyes and nose so that the poor soldier's head got stupid and heavy, and he fell

asleep standing. Now, a sentinel is not allowed to sleep while on duty, and unluckily the sergeant came along the rampart at the moment. The soldier had a bad time of it; he was roughly shaken until he woke, and was then put under arrest. The Sunbeam, however, glided away laughing.

At the kitchen hearth stood a fat cook, stirring a pudding. The Sunbeam peeped into the pots and dishes trying to taste the good things; whereupon the cook groaned, and complained that the sun made the kitchen hotter than the fire. The Sunbeam beat upon the cook's fat back until the drops of perspiration ran down off his forehead into the soap. "I must drink a glass of beer," he sighed, and went into the cellar to fetch a bottle; but when he returned the pudding was burnt, and the Sunbeam laughing heartily.

He danced out of the kitchen window into the court-yard, and past the stables, until he came to the barn, where he crept in to rest awhile, as he said. The hay harvest was just over and part of the barn was full of the most beautiful sweet-scented hay. "That will make a good bed," said the Sunbeam, and threw himself down on the large hay stack.

It was afternoon, and the farm laborers were just drinking their tea, when the groom said: "It smells of burning!" Everybody held their noses in the air and smelt it too. It grew stronger and stronger. They all got up and went out of doors, where they were met by the wineherd who came running up and shouting:

"The barn is burning! The hay has caught fire!"

But who could have done it? The naughty little Sunbeam had turned and twisted and wriggled about until the hay began to smoulder.

They all rushed for the fire-engine, and some ran to the next village to summon the fire brigade—such a running and shouting and pushing and pulling as never was seen; the farm laborers formed a long chain down to the river, and passed buckets of water from hand to hand, while the women huddled together the beds and clothes, because they were afraid the fire might reach the dwelling-house. The children cried, the horses in the stable got restless—it was a wild scene—and all the while the Sunbeam, who had caused the whole misfortune, sat calmly on the ridge of the roof and watched the flames, which were even brighter than himself, as they burst through the roof.

"You can't hurt me!" he cried mockingly, and made faces at them.

But the Sun up in the sky was very sad when he saw how naughty the little Sunbeam had been: he pulled a grey veil over his face and began to weep, and his tears fell down into the fire and helped to extinguish it, and so he partly made amends for the mischief which the Sunbeam had done.

When the Sunbeam saw the Sun weeping he was frightened, and at once understood how naughty he had been. He was terribly ashamed of himself, and crept behind a grey cloud, where he remained until the fire had been put out.

Then he appeared once more, very shyly, and considered whether he could not do one good deed before the day was over to make up for his bad behavior.

He did not venture near the scene of the fire, for there were so many people standing about. So he crept along the road, dry-

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ing up the rain-drops a little, until he reached the toll-keeper's cottage. Every one had run away to help at the fire, except the toll-keeper's little daughter Christie, who was sitting quite alone in an arm-chair before the door.

Christie was a poor little child. Only think, she could not walk, although she was ten years old; her feet were crippled and she always had to be carried. There she sat now in the large chair, shivering, for the rain had cooled the air very considerably. The wide, projecting roof had protected her from the rain, certainly, but still she would rather have been sitting in the house near the fire.

The Sunbeam saw the little, pale girl, and pitied her. He crept gently up to her and tenderly stroked her cheeks and fair hair, but very softly, without hurting her. She held out her thin little hands towards him, to let the light shine through, and was so glad.

"Now I am quite warm again," she whispered. "Thank you, dear little Sunbeam," and she held up her doll towards him that he might warm it too.

And so he played with the doll and Christie until her mother came home and carried her little daughter into the house.

Just then the Sun called for the little Sunbeam to go to bed. He would like to have waited a little longer, because he had a bad conscience, but at last he consoled himself by thinking that after all he had brought happiness to one little child. One, two, three, hop!—and he had disappeared behind the mountains.

What the Sun said to him, and whether he was scolded or not, I am sorry not to be able to tell you.—Little Folks.

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COMMENTS.

EDITOR WESTERN RECORDER: Will "Senex" forgive me for not indorsing one of his answers? I always read him with interest and profit; and I do not remember that I have ever read one of his answers that I did not indorse except the one I shall now refer to.

In your issue of August 9th, "Senex" is asked to explain "Whosoever is born of God doth not commit sin; and he cannot sin because he is born of God."

This is an incomplete quotation of 1 John 3:9; the phrase omitted being to my mind the very gist or kernel of the verse: "Whosoever is born of God [begotten of God]—Revised Version] doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born [begotten]—R. V.] of God."

"Senex" begins his answer by saying: "Remember, in the first place, always that the Scriptures cannot contradict themselves. Every word therein is infallibly true, and there is an explanation and reconciliation of all seeming contradictions." Very true. He further says: "Consulting the original, we find that the Greek clearly and distinctly says: 'He can not sin habitually,' and it cannot mean that a Christian cannot commit any sin. The form of the verb used is that which refers to repeated and continuous action. The verse means that a Christian cannot live habitually in wilful sin. Such defiance of God and lack of all regard for his commands proves that a man is not a child of God but is still under the bondage of sin."

I may be wrong, but I cannot accept this answer. How often, I would ask, shall one who is "born of God" sin for it to be "habitual"? What is the difference in the child of God—for it is those who are born of God that are under discussion, be it remembered—what is the difference in the child of God between a sin that is "wilful" and a sin that is not wilful? How long shall a child of God wilfully sin to prove that he is not a child of God? "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10). "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God" (1 John 3:9).

Here is a "seeming" contradiction, but I would not reconcile these verses by doing violence to either. They are both positively, emphatically and infallibly true, and to me just as they stand. Romans 7:15-25 fully and happily reconciles and harmonizes the "seeming" contradiction. This teaches that the child of God, the "Christian," is a dual man, consisting of an "inward man," the "spirit," and an "outward man," the "carnal man," the "flesh," the "members." That the inward man delights in the law of God and serves it; but the carnal man serves the law of sin. 1 John 1:8 and 10 are true of the carnal man. 1 John 3:9 is true of the inward man.

The mind of the flesh—carnal man—is not subject to the law of God and is enmity against him (Romans 8:7); and no good thing dwelleth in it (Romans 7:18). "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Romans 8:10). It is the spirit only and not the flesh that is born of God. "That which is born of the Spirit is spirit" (John 3:6). "The Spirit beareth witness with our spirit that we are children of God" (Romans 8:16).

At the resurrection, the outward man, the "carnal man," the "body," the "flesh," in which now dwelleth the no good thing, and which is not subject to the law of God, will be redeemed. "But if the Spirit of him that raised up Jesus from the dead

dwelleth in you, he that raised up Jesus from the dead shall quicken [make alive] also your mortal bodies [which are now dead] through his Spirit that dwelleth in you" (Romans 8:11, R. V.). "And not only so, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves [as Paul does in Romans 7:24] waiting for our adoption, to wit, the redemption of our body" (Romans 8:23, R. V.).

There is more than a seeming contradiction between the "flesh" and the "spirit" of the child of God; there is a very warfare (Rom. 7:37; Gal. 5:17). But at the resurrection all will be reconciled, all will be harmonized. Then shall the contradiction cease and the warfare shall be no more. Then shall be the "redemption of our bodies," "sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." Truly are "the sons of God, sons of the resurrection" (Luke 20:36). Then shall "we be delivered out of this body of death" (Romans 7:24). No wonder Paul exclaimed in triumph, "I thank God through Jesus Christ our Lord" (Rom. 7:25). Oh! glorious deliverance! Oh! happy reconciliation!

Upon the failure to make the distinction which Paul so plainly makes in Romans 7:15-25, the distinction between the "inner man" and the outward man, the "spirit" and the "flesh," the soul that is "born of God" and the body that is as yet unredempted and in which there dwelleth no good thing;—upon the failure to make this distinction and to keep it ever in mind is based and builded the whole superstructure and system of errors believed and taught by the modern "sanctificationists." And upon this also—upon the supposition that "whosoever is born of God does commit sin and can sin"—is based the doctrine of "falling from grace."

I believe, because I believe the Bible to teach, that from the very moment the penitent sinner believes—accepts Jesus Christ as his Savior—he is saved, and saved to all eternity; that from that moment that spirit, which is then born of God, never again sins. "Whosoever is born of God doth not commit sin, for his seed [God's seed] remaineth in him." I also believe that that spirit not only "doth not commit sin" but that it "cannot sin," that it is absolutely impossible for it to do so, and this from the very fact set forth by John; that he is "born of God" and "his seed remaineth in him"; God's very nature is imparted to him and remaineth there. The Spirit is in him. Christ is in him. God's seed is in him. Can God's seed sin? Can God sin?

The "body," the "flesh" of the "believer," the man which we see and with which we converse, is "dead because of sin" (Romans 8:10). In it "dwelleth no good thing" (Romans 7:18) while the "spirit" is "dead unto sin" (Romans 6:11).

Sin dwelleth in the body (Rom. 7:17) and brings the spirit into captivity under the law of sin which dwells in the body (Romans 7:23). So that what "Senex" says of the one who lives "habitually in wilful sin" is true of the "Christian." He is "still under the bondage of sin";—that is, the body is still under such bondage while the spirit is free! "Free from the law of sin and death" (Romans 8:2).
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LOUISIANA LETTER.

As our pastor, Dr. J. S. Felix, has accepted the call to East Baptist church, in your city, we part with him in sorrow. Dr. Felix came to the First Baptist church, Shreveport, La., just two years ago, and has labored with us most efficiently. Our church was never in a more prosperous condition than at present, and to the pastor is due a large mead of praise. The church has experienced a net gain of 195 members, and has contributed for all purposes nearly \$11,000 during the past two years. The growth has been phenomenal.

There is not a better "heel worker" anywhere than our pastor. He is always looking for Baptists and bringing them into the fold.

Dr. Felix leaves the church harmonious and aggressive in the work. The church parts with him with many regrets, I assure you, and we are only sorry that East church found the call of a pastor necessary, so as to take care of us. The universal desire of our church was for Dr. Felix to remain with us, but, as he saw his duty led him to accept this call so generously and unselfishly tendered him, we pray that the Lord may continue to bless his labors in Louisville as at Shreveport.

We held a union farewell service last Sunday night at our church, and the auditorium was filled to overflowing. It was a splendid testimonial of the worth and esteem in which Dr. Felix is held by all the citizens of this place, regardless of sect or creed. May the Lord bless our church and send us as good a pastor as my prayer. Fraternally, L. E. THOMAS.

Shreveport, La.

DEAR RECORDER—I send a summary of my work in the ministry during our last associational year, commencing October 1, 1900, and ending October 1, 1900: Preached 142 sermons, had the care of 6 churches since January, as eye witness to 22 or 23 conversions, baptized 19 persons, held services at 9 burials, celebrated the rites of matrimony between 9 couples, paid 98 visits to sick, with December not counted; traveled about 1,200 miles in the ministry and visiting the sick (mostly on horseback), traveled about 400 miles on other business; was not sick enough the whole year to be confined to my room a day. I have certainly read every issue of the WESTERN RECORDER during the year. As to that I have been a close reader of the RECORDER nearly 28 years, and I wish to say that its columns teem with solid, instructive, elevating reading. It needs no endorsement from me, as it has stood unimpeached by our great Baptist brotherhood for over 75 years, and more is the pity that thousands and thousands more are not taking it. First, it makes stronger church members, stronger churches, better paid pastors, more mission work, a happier people, a better society, more zeal in the cause of God every way. Hence more souls saved and God's name glorified. Your brother in the Lord Jesus Christ,

ISAAC M. WASHBURN, Shreveport, Ky.

DEAR RECORDER:—The Maryland Union Association held its sixty-fifth annual session with Immanuel Baptist church, Baltimore, Rev. O. W. Duke, pastor, Oct. 24 to 26 inclusive. It was one of the best ever held. Monday and Tuesday preceding were devoted to

the B. Y. P. U. of Maryland. Addresses were delivered by Dr. J. W. Ford, of Philadelphia, J. W. Millard, of Eutaw Place, Dr. E. E. Chivers, general secretary of the B. Y. P. U. A., and Dr. Geo. B. Eager, of the Seminary. These talks were all inspiring and helpful.

The reports from the different churches throughout the State showed 40 per cent. increase in baptisms over the previous year, and Lee-street church led in the number of baptisms.

Dr. E. E. Bomar, assistant secretary Foreign Missions, was present and made a splendid address at the Wednesday evening session on "A Century of Foreign Missions." Bro. Bomar is the right man in the right place.

Dr. John E. White, of North Carolina, soon to be of Atlanta, captivated the Convention Thursday morning with a masterly address on "A Century of Home Missions." No wonder the old North State has doubled her contributions to State Missions within five years. So would Maryland if we had such a man for all his time in the field as State Secretary.

Dr. L. J. Vanness and A. J. Rowland represented the interests of their respective Sunday School Boards, and received a warm and hearty welcome.

Dr. Jas. A. Francis, of New York City, on Thursday evening delivered the most searching and soul-stirring address on "City Evangelization" that I have ever listened to. It was full of fire and enthusiasm, and made one feel just like going out to take our great city for our God and his Christ.

Friday afternoon two more century addresses were made—"The Growth of Baptist Principles During the Century," by Weston Bruner, of Lee-street, and "The Outlook for the Future," by M. P. Fisher, of Brantley.

This ended a most enthusiastic and harmonious session of our Association, to reconvene at Lee-street next October.

WESTON BRUNER, Baltimore, Md., Oct. 3, 1900.

BLOOD RIVER ASSOCIATION.

This body met with its Tennessee church just over its Tennessee church in Henry county, Tennessee. All the churches were represented by letter or messenger except two.

N. S. Castleberry and H. Boyce Taylor were re-elected moderator and clerk by acclamation. The attendance was larger, the provisions bounteous, the preaching spiritual, the speeches good, and, taken altogether, the Association was the best in our history.

The visiting brethren—J. G. Bow, J. N. Hall, M. Ball, Asa Cox, Geo. H. Cox and others—made us glad by their presence, and rendered valuable aid in the deliberations of the body.

We are glad to be able to report increased contributions for missions and a larger number of baptisms than last year.

The outlook for Blood River is brighter than ever before. To God be all the glory. H. B. T. Murray, Ky., Nov. 3, 1900.

SAD news comes to us from Wheatley. About one o'clock on the morning of the first the residence of Bro. J. B. Wheatley was discovered to be in flames. Mrs. A. J. Alexander, mother of Mrs. Wheatley lost her life, and Mr. and Mrs. Wheatley were badly burned about the face and hands. The origin of the fire is unknown. Bro. Wheatley is widely known as an able preacher, and the sympathy of all goes out to the sadly afflicted family.

THE MISSOURI BAPTIST GENERAL ASSOCIATION.

This great body met this year in Columbia, in its 67th annual session. Columbia is the educational center of the State. Bro. R. H. Jesse, President of the State University, in his admirable address of welcome, stated, "Its principle business is education and religion, and its largest commercial establishment is a printing house. It has, in addition to an admirable public school system, two male academies, two female colleges and a State University that is both male and female. More money is invested in church edifices here than in any other business except banking." The place is central and accessible, and there was present the largest delegation for years.

The same officers were re-elected without opposition by a single balloting: Gov. E. W. Stephens, of Columbia, moderator; assistant moderator, Bro. J. F. Kemper, of Marshall; clerk, A. W. Payne, of St. Louis; auditor, J. L. Applegate, of Liberty.

The introductory sermon was preached by Bro. R. M. Inlow, of Harrisonville. Text: Gen. 12:1-3. Subject: "God's call to service." Bro. Inlow is one of the vigorous young ministers of the State, and his sermon was listened to with attentive interest.

Among the new pastors welcomed to the State were M. P. Hunt, F. W. Eberhardt and J. H. Dew, State evangelist, all well known and honored in Kentucky.

This meeting of the association was characterized by great speaking. Bro. M. J. Breaker, Corresponding Secretary for Home and Foreign Missions; Bro. T. L. West, Secretary for State Missions; Bren. Willingham, Frost, Kerfoot and Mullins, from the South; Bren. Seymour, Morehouse and Chivers, from the North; Bro. I. T. Creek, in behalf of Galveston; Bren. W. W. Boyd, J. P. Greene, R. P. Johnston and others of the home brethren, all made great speeches.

The attendance of the association, upon a convocation of the State University, where speeches were made by Bren. J. P. Greene, J. M. Frost, E. Y. Mullins, R. J. Willingham, H. L. Morehouse, W. W. Boyd and S. H. Ford, was pronounced by one not a Baptist, who has attended functions there for very many years, to have been the greatest in the history of the University.

Interesting exercises were also had at Stephens' College for young ladies. The work in all departments has prospered. There are more than 100 students for the ministry at William Jewell College.

Enlarged collections were made for State Missions, as also for Home and Foreign Missions. It has been a year of debt-paying and prosperity.

Financial results are shown by summaries of collections as follows: Home Missions..... \$ 4,736 25 Foreign Missions..... 13,289 57 Woman's Society..... 4,890 93 State Missions..... 11,733 37 Association Missions..... 20,000 00 Stephens' College..... 5,500 00 Endowment William Jewell College..... 10,954 70 Board of Education..... 2,402 25 Orphan's Home..... 5,336 74 Bro. Harvey was looked for and missed.

The next place of meeting is Springfield. Preacher, J. M. McManawan; alternate, Charles Manley.

Joys are our wings; sorrows are our spurs.

HERE IS HEALTH

These Four New Preparations comprise a complete system for nearly all the ills of life. The Food-Emulsion is needed by some, the Tonic by others, the Ejectum by others, the Jelly by others still, and all four, or any three, or two, or any one, may be used singly or in combination, according to the exigencies of the case. Full instructions with each set of four free remedies, represented in this illustration.



THESE FOUR REMEDIES

Represent a new system of medical treatment for the weak and for those suffering from wasting diseases, or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it. Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOCUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the FOUR remedies constituting his Special Treatment known as The Slocum System.

Whatever your disease, one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the treatise given free with the free medicine, you may take one, or any two, or three, or all four, in combination.

A cure is certain if the simple directions are followed.

The medicines are especially adapted for those who suffer from weak lungs, coughs, sore throat, catarrh, consumption and other pulmonary troubles.

But they are also of wonderful efficacy in the building of weak systems, in purifying the blood, making flesh, and restoring to weak, sallow people rich and healthy constitutions.

The many ailments of women and delicate children are speedily relieved.

The basis of the entire system is a flesh-building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it. Many people get the complete system for the sake of the Emulsion, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is a medicinal healing Jelly, in a patent, collapsible ozojell nasal tube. It cures catarrh. It heals all irritation of the nose, throat and mucous membranes. It gives immediate relief. It is also a dainty application for sore lips, rough skin, etc.

Perhaps a million people need the Ozojell without any of the other articles.

The fourth article is an Ejectum and Cough Cure. Is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

THE FREE OFFER—WRITE

To obtain these four FREE preparations, illustrated above, all you have to do is to write mentioning the WESTERN RECORDER.

DR. T. A. SLOCUM, 98 Pine Street, New York, giving name and full address. The four free remedies will then be sent you, in the hope that if they do you good you will recommend them to your friends.

ROYAL BAKING POWDER
 Absolutely Pure
 Makes the food more delicious and wholesome

Items of Interest.

NEWS THE WORLD OVER.

Queen Victoria has lost a grandson in the Teneral. Prince Christian Victor of Schleswig Holstein, eldest son of Prince of Hesse, died of enteric fever in Pretoria, aged 21. He entered the British army in 1894. Captain Edward Dwyer, brother of Admiral Dwyer, died in Montpelier, Vermont, aged 71.

Philippines by David Fagin, a deserter from the Twenty-fourth Infantry, captured a barge near Arayat, but American troops near by, hearing the firing, recaptured the boat. A month ago Fagin captured twenty United States soldiers. It was his men who captured Lieut. Altavater, another hero of detachments from the Twentieth and Twenty-eighth regiments near Looz. They were driven off, two Americans being killed and three, including the officer in command, wounded.

A small fire in the big building of Tarrant & Co., New York City, wholesale druggists, caused explosion of chemical compounds. The building was totally wrecked, one across the street took fire, causing further explosions. The station on the Elevated Railroad near by was wrecked and in its fall destroyed other buildings. Several large houses were burned. Twenty-six persons are missing, their bodies being in the ruins, and 129 were more or less seriously injured. The loss to property was at least \$1,000,000.

There was a severe earthquake in Venezuela on Oct. 26th. Fifteen were killed in Caracas, many were injured and great damage was done to many buildings. The United States Legation was badly damaged, but no one was hurt. President Castro escaped from a balcony on the second floor and broke a leg. Sen. Gasparino, One Charable were entirely destroyed, and other towns were damaged. The loss of life in the interior was considerable. A little island at the mouth of the Nevrio River disappeared. On the flat, there were eight earthquake shocks in Jacksonville, Fla., but they did no damage.

Gen. D. M. Frost died in St. Louis, aged 79. He graduated in 1844 from West Point, fought in the Mexican War, and distinguished himself in the war of 1861, serving in the Southern army. Judge James Buchanan died in Trenton, N. J., of heart disease, aged 81 years. He served four terms in Congress. Major H. J. Hearsey, founder and editor of the New Orleans Daily States, died in that city. He fought through the war and was a close personal friend of President Davis. Gen. Daniel McClellan, U. S. A. (retired) died in this city on Oct. 28. During the war he served on the staff of General Hancock.

All Boers over 14 years old, living outside of a radius of 10 miles from Bloemfontein, are being suspended by British troops and imprisoned in Bloemfontein. More Boer women have been reported from Agterfontein and imprisoned with others a few miles from Bloemfontein. We ask our friends, the Canadian Baptist, why such things were infamous when done by Weyler, but not when done by Robert?

Our friend, the Canadian Baptist, one of the very best papers published in any country, says the Recorder has published false or greatly exaggerated reports in regard to the Boers. Very well, we take our report to-day from the Canadian Baptist itself: "The military situation in South Africa is nearly as bad as can be imagined from the British point of view. The Boers have scored an unbroken series of considerable successes in every corner of the theatre of war, and graves of all in the evidence of their ability to isolate Cape Colony from the North. An attempt to send British reinforcements from Bloemfontein to

CURES CANCER

Scrofula, Ulcers, Old Sores, Bone Pain—Treat Treatment Free.

Deadly cancer positively cured by taking B. H. B. (Botanic Blood Balm). Blood Balm kills or destroys the Poison in the Blood and sweeps it from the system, making a permanent cure. Have you sore throat, pimples, old festering sores, ulcers, swellings, scrofula, itching skin, nose and palate in nose or joints, sore mouth, or nose? Then Botanic Blood Balm will heal every sore, stop the aches and make the blood Pure and Rich and give you a new, healthy skin. Over 1,000 testimonials of cure. B. H. B. thoroughly tested for 20 years. Drug stores B. H. B. Treat Cancer, Rheumatism, and all writing BLOOD BALM CO., Atlanta, Ga. Describe trouble and free medical advice given. Don't forget the cure as B. H. B. cures when all else fails.

strengthen the lines of communication in the Southern part of the Orange River Colony has failed."

The French transport Caravane was sunk in the Japanese waters from collision with a Japanese liner. An engine and two sailors were drowned. On the coast of Spain two French steamers collided and the Faidherbe was sunk. Twenty-four were drowned and the others were rescued by the Mitida which was seriously damaged but able to reach port.

Queen Wilhelmina, of Holland, has announced her engagement to Duke Henry of Mecklenburg-Schwera. This is a love match, and as the duchy is small and unimportant the marriage is not an affair of international politics. The Duke is 34 and the Queen 30. He will become a naturalized Dutch subject.

DEATHS.

For actual subscribers we insert a notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words as you know at once what the charge will be. In the case of the obituary notices, it will be brought down to 100 words.

BOLLA.

A sweeter, saner spirit never entered into the blessedness promised the pure in heart than that of our dearly loved friend and faithful Christian co-worker, Mrs. Henry Bolle. While we bow in sad submission to Him "who doeth all things well," we give him most grateful thanks for her noble Christian character, and that we enjoyed so long the pleasure and privilege of her wise counsel and humbly pray that her example in every relation of life—as wife, mother, neighbor, friend—inspire in us a holy emulation. Truly she was the good woman portrayed in the 31st chapter of Proverbs. For many years our faithful representative in the Orphans' Home, she gave freely not only of the fruit of her hands, but always "in her tongue was the law of kindness." As our representative in the Home for the Friendless, she went to those poor unfortunate in the spirit of the Master, saying: "Neither do I condemn thee," and with loving sympathy led us to a better life, whence they would "go to sin no more." While what we call death means to those who have been the recipients of her unostentatious kindness, a colder winter with scantier food and raiment, to her it means joy unspeakable and full of glory and a crown studded all over with stars.

Not two years have passed since her devoted husband was taken from her side, then she was left an angelic daughter and she still grieves. Her husband, she still grieves, without a murmur, she still "went about doing good" in her own peculiarly sweet and gentle manner, though all could see her heart was breaking; so her merciful Father took her to him, leaving all details here, the home her dear presence and the altar, a dear, dear home, "her children arise up and call her blessed." May He who has promised to be a Father to the fatherless take the orphaned ones into his great loving heart and comfort them with the consciousness of her unalloyed happiness and give them—an unbroken circle the blessed welcome their beloved mother received. Come ye blessed of my Father inherit the kingdom prepared for you.

Mrs. J. A. CLARK, Mrs. BEN O. WEAVER, Committee.

Ladies' Association Chestnut-St. Church.

[Additional obituaries on 14th page.]

DEAR RECORDER:

We have just closed one of the most gracious meetings ever held in Campbellburg, Bro. Calvin M. Thompson, pastor of Twenty-sixth and Market-street Baptist church, Louisville, assisting us. For two weeks he preached the Gospel with great power and effectiveness. Brother Thompson deeply entrenched himself in the affections of the brethren. The community was singularly stirred by his clear presentation of Gospel truth. The church has taken on new life, and it is their purpose to make advancement in all the various causes of the denomination. There were 28 additions to the church by baptism and 1 by letter. W. T. AMIS, pastor, Campbellburg, Ky.

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 acknowledgement in our columns, and will publish the receipts of the parties to whom the money is sent.

Dr. R. W. Harris, pastor of the First church of Galveston, writes: "The death roll will probably reach 5,000. Our church is in absolute financial ruin.... 31 of our 400 members are among the dead and among our best workers. The survivors are financially ruined, being unable to repair their own dwellings. There is not an uninjured house in the city.... The response cannot be too quick nor too generous for the gigantic situation which confronts us. We have faith, hope, courage, energy, but no money. For Christ's sake send us all the financial help you can."

- Rosnoke, Ala., Bap. Church \$35 00
- Western Recorder 25 00
- Mrs. J. Lawrence Smith 25 00
- Mrs. John Caperton 25 00
- Bloomfield Baptist church 18 25
- Little Mount Baptist Sunday-school 18 58
- Morganfield Baptist Sunday-school 11 00
- D. G. Parr 10 00
- T. T. Eaton 10 00
- Mrs. M. E. Crane 10 00
- D. T. McNeill 10 00
- Mrs. S. E. Chandler 5 00
- C. T. Conn. 5 00
- Cash 5 00
- Mrs. Ellen G. Steger 5 00
- G. C. Ricketts 5 00
- A Friend 5 00
- Adairville Baptist Sunday-school 5 00
- Jas. Van Arsdale and Wife 5 00
- Recorder Composing Room 3 00
- Mrs. John K. Nutt 3 00
- Shirley Bradley 3 00
- Mrs. Animi Waggoner 3 00
- Mrs. Kate G. Mason 3 00
- Mrs. F. E. Neal 1 00
- W. D. Major 1 00
- Joseph Allgood 1 00
- S. M. Simmons 1 00
- George Hayes 1 00
- Mrs. R. W. Marshall 1 00
- Friend 1 00
- S. E. Weir 1 00
- M. E. Camp 1 00
- D. M. Dowell 1 00
- Mrs. Della S. Shauer 1 00
- Malcom Thompson 1 00

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 8.

CATTLE.
 Extra good export steers, 1,200 lbs. and up - \$4 75 @ 50
 Light shipping, 1,200 to 1,300 lbs. - 4 50 @ 75
 Best butchers - 4 25 @ 50
 Fair to good butchers - 4 00 @ 25
 Common to medium butchers - 3 75 @ 25
 Thin, rough steers, poor cows and cowboys - 1 50 @ 50
 Good to extra cows - 3 50 @ 50
 Common to medium cows - 3 25 @ 50
 Feeders - 2 50 @ 25
 Butchers - 2 25 @ 25
 Bulls - 2 00 @ 25
 Veal calves - 3 50 @ 45
 Mixed cows—Cheese - 2 50 @ 50
 Fair to good - 2 25 @ 50

HOGS.

Cheese packing and butchers, 125 to 200 lbs. - 4 75
 Fair to good packing, 150 to 200 lbs. - 4 50
 Good to extra light, 125 to 150 lbs. - 4 25
 175 to 200 lbs. - 4 00 @ 25
 150 to 175 lbs. - 3 75 @ 25
 125 to 150 lbs. - 3 50 @ 25
 Sought, 125 to 200 lbs. - 3 25 @ 25



A GREAT NOVEL OF AMERICAN LIFE AND CHARACTER

Stringtown on the Pike,

A Story of

Northern Kentucky,

By JOHN URI LLOYD,

Author of "Etidorpha," "Both Sides of the Car," etc.

12mo, Cloth, illustrated, \$1.50.

10,000 SOLD BEFORE PUBLICATION.

This striking story has been running serially in "The Bookman," and has aroused a great deal of discussion, criticism and praise. In book form it is expected to be one of the "record" novels of the American publishing year. The story is marked by a freshness, a vigor and a fire that are not often found in contemporary fiction. The book is essentially dramatic, and situation follows situation with a swiftness that keeps the reader in a constant suspense.

"Mr. Lloyd can almost be regarded as a Kentucky prophet."—*Inter Ocean, Chicago.*

"A novel that none but an American can write. Drenched with the American spirit and rooted in American traditions."—*The Bookman.*

"A most charming story of slavery days."—*Parnassus Press.*

"It is a description of real life in a real place by real people."—*Chicago Western Herald.*

"The story will meet with more than usual approbation, and become one of the most popular stories of the day."—*San Francisco Journal.*

"The story will undoubtedly be the most remarkable of the year. It is dramatic in its treatment, timely in locale, and possesses elements of the most thrilling interest."—*Augusta Chronicle.*

"It will supply a void in American literature."—*N. Y. Commercial Advertiser.*

DODD, MEAD & CO., Publishers,

NEW YORK.

SHEEP AND LAMBS.

Good to extra shipping sheep - 3 50 @ 50
 Fair to good - 3 25 @ 50
 Common to medium - 3 00 @ 25
 Bucks - 1 50 @ 25
 Skins and penheads, per head - 50 @ 75
 Fair to good butcher lambs - 4 50 @ 75
 Sals—cans - 3 25 @ 50

Report for week ending Nov. 8.

LEAF TOBACCO.

SALES WITH COMPANIONS.

Following were the sales for the week and year to November 5, with comparisons:

	Year.	Year.
Tons 1905	1,739	152,000
Tons 1906	1,654	152,000
Tons 1907	907	162,121
Tons 1908	1,705	164,419

SALES—1906 COMP.

Total sales of new crop - 120,000 150,000 170,000
 Sales new crop to date, original inspection 102,000 150,000 170,000

RETIRED.

	1905.	1906.	1908.
Rejections this week	239	21	20
Percentage of rejections to total sales	13	17	12
Rejections Jan 1 to date	24,000 25,000 24,000		

RECEIPTS.

Receipts this week - 730 675 307
 Receipts Jan. 1 to date 25,000 24,000 24,000

SUBJECTS—1906 COMP.

	Red.	Colony.
Fresh, green or mixed 200 @ 40	8 00 @ 20	8 00 @ 20
Truck, mixed - 4 50 @ 20	4 50 @ 20	4 50 @ 20
Common lugs - 4 00 @ 20	4 00 @ 20	4 00 @ 20
Medium lugs - 3 50 @ 20	3 50 @ 20	3 50 @ 20
Good lugs - 3 00 @ 20	3 00 @ 20	3 00 @ 20
Common leaf, short - 2 50 @ 20	2 50 @ 20	2 50 @ 20
Common leaf - 2 00 @ 20	2 00 @ 20	2 00 @ 20
Medium leaf - 1 50 @ 20	1 50 @ 20	1 50 @ 20
Good leaf - 1 00 @ 20	1 00 @ 20	1 00 @ 20
Fine and selections - 10 @ 20	10 @ 20	10 @ 20

RAKE—1906 COMP.

Fresh, green mixed - 20 @ 20	4 00 @ 20
Truck, mixed - 3 50 @ 20	3 50 @ 20
Common lugs - 3 00 @ 20	3 00 @ 20
Medium lugs - 2 50 @ 20	2 50 @ 20
Common leaf, short - 2 00 @ 20	2 00 @ 20
Common leaf - 1 50 @ 20	1 50 @ 20
Medium leaf - 1 00 @ 20	1 00 @ 20
Good leaf - 75 @ 20	75 @ 20
Fine and selections - 10 @ 20	10 @ 20

MORPHINE

Opium, Cocaine and other habit-forming drugs. We sell them in bulk or by the ounce. We sell them in bulk or by the ounce. We sell them in bulk or by the ounce.