

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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NEITHER can he that mindeth but his own business find much matter for envy. For envy is a gadding passion, and walketh the streets and doth not keep home.—Francis Bacon.

"Here is the great and last certainty. Be sure of God. With simple, loving worship, by continual obedience, by purifying yourself even as He is pure, creep close to Him, keep close to Him. Be sure of God, and nothing can overthrow or drown you."—Phillips Brooks.

THE *Nineteenth Century* says that the modern system of education is greatly open to the objection that it tends to cultivate the purely receptive faculty too much, and the reasoning and imaginative faculties too little. It adds that it will develop "a feminine rather than a masculine type of intellect."

This generation needs to be warned against being too intense in the pursuit of one idea. That way lies nervous prostration, and, what may seem worse, the danger of being a bore to one's friends and a laughing-stock to one's enemies. An all-round man can be as earnest and sincere as one who continually revolves around one idea.

THE *Watchman*, in view of the ladies married and single who made such a large part of the missionary band who recently sailed from Boston, "cannot help wondering whether our denomination will have the courage to take up a thorough discussion of the question as to the place of families and unmarried women in the missionary work of the future."

REV. O. M. D'AUBIGNY, son of the well-known historian, draws a dark picture of the state of affairs in France. There has been a terrible increase in drinking, there being one saloon for every 76 of the population. The increase in immoral literature is alarming, and these two things have caused a great increase in criminality, especially among the young.

"The problem of the minister of to-day is how to get into his study. There is a conspiracy on foot to keep him out. A modern church has evolved into such a many-sided institution that the details of ecclesiastical administration are sufficient to swamp a man unless he has mastered the high art of subordinating all things to the building of his sermon."—O. E. Jefferson.

RESULTS.

BY A NORTHERN PASTOR.

Recently I have been interested in the question of results. Our commercial age demands the figures, and figures are good things. A man said to me not long since, "My wife often complains at me for getting at naked facts." It is well to be hopeful; it is also well to be accurate; but accuracy frequently makes the hopeful quite hopeless. Disappointments are largely due to a perverse unwillingness to look at facts. You see, gentle reader, that I am writing out of a full experience.

The results of our church work present a trying question. I know a pastor who is almost broken under the disappointments he now meets in his work. With all the pressure the wine has ceased to flow from the wine-press. He is looking the ground over; he is praying and studying the Bible and religious literature; he is reviewing his members; he is looking out on the field about him. Still, little comes of it all. I have heard him pray as we two knelt together; and oh! how he is trying to reach the cause of failure. The lack of results is driving him to it.

I know still another pastor who is encompassed by a great church, a church claiming a large membership of strong men and women. Go into the prayer-meeting of that church, and you will hear the matter of results talked over, with a large variety of suggestions. The results of the work are painfully disappointing. The Lord does not seem to be working through the people. Of this the pastor is conscious, and has long been; his people also feel a dread lack of ability to bring things to pass.

I do not believe that Southern people can sympathize with us in the North at this time. This is especially the case in our great cities like New York and Chicago. Here are the great centres of population in our country, and here the great battles for truth are to be fought. For long years New York has been under a cloud of iniquity; and it appears to be harder and harder each year to achieve decisive results for Christ in that city. Talk to a New York pastor and get at the secret of his heart, and you will find that the failure to attain results is his heaviest burden.

And in Chicago the same thing is true. If ever a city was worked at every point, by every conceivable method, that city is Chicago. So far as I know, pure religion is the only thing that has a hard time in Chicago. A city which is like a great state brought within the compass of a few miles, with wealth that is fabulous, with business enterprise surpassed nowhere on the globe, with great schools of all kinds, awaits still the masterful demonstration of the Gospel's power. And the awful fact stares Christian men in the face that the main current of Chicago life is unfriendly to religion. There are men to-day in Chicago almost crazed with anxiety over the question of results for Christ in that city.

I have of late spent a good many months in Chicago; I have tried to see the place in almost every admissible light, and I have felt much as Dr. Parkhurst feels—I cannot, I simply cannot, understand what all this means in the Providence of God. It is not in presumption that I say this; but it is an irrefragable inquiry that comes up in the heart in spite of you. What is to be the result of it all? What is our God doing with a city like this?

But you say, "In the heart of that great

city, and nigh God's heart, there is a strong force of praying men and women." Yes, there is. They save the place. Business men who are not particularly interested in religion will give money to help "redeem" the place; but the results are disappointing.

Why is it that so much effort is expended in the name of religion with such slender results? There are reasons for this. There are several things I should like to say about the ministry itself, but I mention this one alone: Our preachers are not as helpful to each other as they ought to be in this time of common distress. I care little for the technical idea of "apostolic succession;" but I do believe in apostolic helpfulness. Ministers ought to help each other. I could tell some ways in which they do not. I have known ministers, who received splendid salaries, so cruelly stingy toward their poorer brethren that they would allow those poorer ones to become almost insane for lack of a little money, without a single hint at assistance. The early disciples got so anxious to help each other that they placed all they had at a common service. I am not a communist; I do not suppose communism is possible; but brotherly kindness is. Here is a preacher getting thousands a year; over there is his poor brother working night and day to do a noble service for his Master with nothing hardly to live on; what would Jesus do in this matter? Baptists need not expect to succeed in our large cities, or anywhere else, unless the Baptist preachers are living as brethren. Some of the richest results are missed because preachers do not help each other, just as Jesus himself would help a struggling minister were he on earth. We say that it is a serious thing to despise God's anointed, but we need to take care lest we are guilty of that very thing.

Another fact must be taken into account when we come to look over the question of results, and that is the growing unbelief of professing Christians. Let me cite one illustration. Take the growth of Christian Science; why has it been so phenomenal? For no other reason than a loss of faith in God, in His Word, and in Jesus as Saviour of men. Now if results, the best results, are attained in our Christian activities, faith in God our Saviour, and in the Holy Scriptures must be present.

I am aware that many say that we are not responsible for results. That is precisely what we are responsible for. God works, as a rule, within the conditions of life. If a man does not want God to save him, he sets up a condition adverse to the saving influences of God's Spirit, and may preclude salvation forever from his life. If he really desires to be saved, God will save him. Is the man responsible for the result in both cases? I know that often we must leave results with God; but have we not a right to suppose that if Paul plants and Apollos waters, God will give the increase? If we are attentive to all the conditions, certain results are sure to follow. Are we, then, responsible for results?

The Word of God is occupied, from beginning to end, with the great question of the recovery of sinners. It deals with the great subject of salvation. Men by nature are lost and ruined. They are guilty and defiled. In order to salvation they need an atonement which shall relieve them from their guilt or liability to punishment, and they also need cleansing which shall remove from them their defilement.

THE LAW OF WANT.

BY REV. ALBERT A. BENNETT.

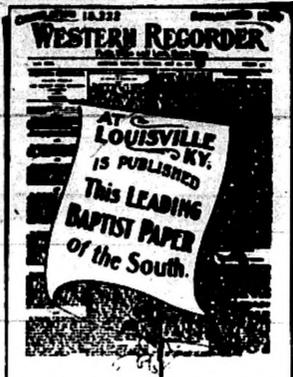
Whatever you love you can have. The proverb has it, "all things come to the man who waits." It is the law of want. What a man wants will be his. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

There is a tendency in the universe to answer every man's prayer. "Every one that asketh receiveth; he that seeketh findeth," in a wider sense than mere petition. It is the law of want; whatever a man wants will come to him. The eye has but to be single to be "full of light." The hypocrites have but to seek the praise of men, and "verily they have their reward." And souls have but to long after God, to be "found of him." Whatever you want will come to you. It is the law of the universe, and God has made things so they work together that way. If the lungs want to breathe, the air will come in. If the eyes want to see, the light will appear. If a man wants righteousness, it will fill him to the full. If a man wants sin, he can have sin forever.

But you must want it in the right way. The aim must be single and the want must be supreme. You cannot want two things and have them both, the law does not hold there. Men want vice and wealth; but they get poverty. They want sin and happiness; but they get misery. There must be the element of surrender in the supremacy of the want. There is a price to pay. He who would "gain the whole world" must be willing to "lose his own soul." He who wants God must give up self. He who wants righteousness must surrender his sin. There must also be the element of patience, the want must endure. Long forces work slowly. You may not have what you want in one minute, or in one day. The law holds good in the long run. The want that wins is the want that waits. Let the want be single and supreme; let it be woven into the fibres of the being, and built into the foundation of the life. Then, sooner or later, with a fulness that will fill the soul, that which you want will come to you.

But the trouble with many of us is that we are not able to want. We can wish, but we cannot want. We know we ought to have righteousness, but we are not hungry for it. We think we would like to have "treasures above," but we keep our grasp of earthly things. We admire fellowship with God, but we go without it and are comfortable. So while we do not want, we cannot have. "He hath filled the hungry with good things, and the rich he hath sent away empty."—*Watchman*.

A GREAT engineer who had charge of the erection of a new suspension bridge over the Hudson in 1889, before he began to build the towers made a most minute inspection of the rocks on which they were to stand. He not only examined them carefully, but sent divers down to see if there were any cavities or wash-overs under them. Their reports would have satisfied almost any engineer; but this man was not content. He sent for a diamond drill and took a core out of the rocks a hundred feet long. The work took twelve days, and the result confirmed the conclusion that the rocks were absolutely solid. Then, and not till then, he began to erect the towers. When a man is building his life and work for eternity he should take care that he has a sound foundation, and that he has it in Christ.—H. L. Hastings.



A FEW FACTS RESPECTING THE WELSH BAPTISTS.

BY JOHN T. GRIFFITH, D.D.

In the September issue (1900) of Nerva Gomer (the Star of Gomer) there is a very interesting article on "The Baptists of Wales from 1688 to 1786." by the Rev. T. Frimston, of Llanelwyl, North Wales. For the sake of the English reader I have translated a few facts: If the Baptists started in Germany in 1521 they would thus be years older than all the dissenting denominations. But why is it necessary to go to Germany to search for the source of the Welsh Baptists, whilst they had six sources in Wales itself, and the first of these having its root far back of the Protestant Reformation? If it was in 1521 this denomination had its beginning, how are we to account for the new faith (in contradistinction to the old Romish faith which was at the time in the land) which had worked its way to several of the family of Rhys Brydydd (Rhys the poet, that resided at Elyon Cynlan in the parish of Llanharan Glamorgan in 1590-1607 (Traethydd, vol. xiii., p. 82; Iolo Maes., p. 300-308) and for the death of Cefnham as a heretic who held the same principles in 1418 (Pale's Exam. and Death of Sir John Oldcastle; Gilpin's Life of Lord Cobham). That the Anabaptists of Munster, had nothing to do with the Welsh Baptists, the evidence is that these people acted quite unchristianly during the Reformation in Germany; they held and advocated views which the Baptists of Wales entirely rejected, and though the Baptists in 1630 sent a petition to Parliament stating that they disclaimed the name Anabaptists and their false doctrine, the evidence is that the Rev. Dr. Rée, in his History of Nonconformity, would force upon them the name which they detested. That is a very remarkable statement in which the Welsh Cyclopaedia says "that the Baptists cannot claim that they are very old as a denomination," whilst in the same history it says, "Although the Christian church in very early times held their principles and administered their ordinances in the same manner that they do." Pray, what is any denomination independent of its principles? We shall place here a list of Baptist ministers that cover the period of 150 years, which do not number of ever having seen in this order before: 1641 Jenkins Jones a travelling minister in Radnorshire. 1648. John Henry, Cefn Brith Llangedwyn, Breconshire. Anthony Wood calls him a "Leader of the Anabaptists, and that he was their Guru." (Athen Oxon, vol. i.) 1681. Roger Williams, Carmarthen, the founder of civil and religious freedom in the United States. 1686. Vavasor Powell-Radnor, chaplain of the Parliamentary Army in 1647, and the earnest evangelist of Wales who was imprisoned thirteen times for his religion. 1688-1688. Robert Morgan, Carmarthen, who was compelled to flee from Carmarthen, and preach in a rented house in Pontarddulais for 51 years. 1688. William Thomas, Llanfaches, who held a Pastor's College in Bristol for a season, and in the days of Cromwell returned to Wales. 1641. Thomas Parry, Olchon, who was pastor of a church that met in his own house, Gwensall, for 65 years. 1642. Hugh Evans, Dolan, Radnorshire, a scholar who was educated at the feet of the Rev. Jeremiah Burdett. 1648. Morgan Lloyd, a remarkable evangelist of all Wales, the author of "The Three Birds," "A Word from the Word," and "Self-exhortation." 1648. Thomas Watkins, Olchon, who ministered through the reigns of the two Charles and who was famous in the work of reorganizing parties in church discipline. 1644. Walter Prosser, Llanelli, in the days of Cromwell, who was driven from Olchon to Tredynog Monmouth, where he preached until the restoration of Charles, when he was driven from thence also. 1645. John Miles, Iston, the father of the Associations of Wales. 1645. John Rees Howell, Olchon, pastor here for 64 years. 1645. Thomas Proud, Swansea, who was ejected from his church, and persecuted away

at the restoration of Charles II. 1645-1644. David Davis, Llantrisant, who had three brothers who were Baptist, the one a high sheriff, the other a deputy sheriff, and the other a registrar. 1646. Morgan Jones, Swansea, who had to flee in the days of Charles II. 1646. Howell Thomas and Thomas Joseph, Llantrisant. These two were appointed by the commissioners to preach in houses according to the law. 1646. Thomas Jones, Llantrisant, one of the founders of the Hengoed church. 1649. William Pritchard, Swansea, a strong preacher. 1653. Howell Vaughan, Olchon; under his ministry, the church extended to Hay and Cilfford. 1653. John Tombs, Abergavenny, a public debater on baptism, &c. 1653. Anthony Harris Trounant, (?) who was ordained to preach in the parish churches of Abergavenny and Llanfahanog. 1653. Morris Evans, Bontnydd and Dolan, who sometimes preached in the church, sometimes in a barn, and sometimes in the open air. He died in 1688. 1655-1697. Christopher Price, of Abergavenny, a generous gentleman who gave the land on which the Llanwarth church built its meeting house. 1659. Henry Gregory, Dolan, Radnorshire, who lost all his property in the time of the persecution. 1657. Samuel Jones, Pontnewydd, who, on account of the persecution, fled to America. 1660. Abbot-Abergavenny, a Baptist who preached in the parish church in the days of Cromwell. 1660. Lewis Thomas, Iston, the successor of John Miles, and an uncommon influential preacher. 1660. Thomas Powell, Maes yr Oen (Ash-Field), who also was an eminent physician. 1660. Harri Williams, Llanbrynair, who was in prison nine years; his father was murdered, his house was burned, and all his property stolen. 1660-1682. Thomas Quarrell, North Wales, an officer in Cromwell's army, who preached mostly with his sword in his high. 1661. Francis Davis, Dolan, who was pastor here for 23 years. 1667. Griffith Howell, Rusbacoe (Rhyd-wylm), who was fined several times for preaching, and who at his own request was buried in his own land. 1667. Morgan Rhydderch, Rhyd-wylm, who was commanded by the officers of the King not to preach any more, yet he continued to do so. 1667-1734. James James, Rhyd-wylm, who had to pay a fine of 40 pounds and lose all his cows for being in a prayer meeting in which he was supposed to have preached. 1667. Evan Davis, Rhyd-wylm, who was taken by the constables from the communion table. 1667-1733. John Jenkins, Rhyd-wylm, one of those who came out of the great tribulation in 1688. 1668. William Jones, Rhyd-wylm, who was confined (on a charge of being a Jesuit) in the castle of Olchon (80 miles distant), and baptized in Cilmaentwylld, and this was the beginning of Rhyd-wylm church. 1668. Thomas David Rees, Landore Pembroke, the first to administer baptism at Rehoboth, and whom was imprisoned several times for preaching. 1668. John Evans, Wrexham, who succeeded in preaching secretly "in his own house" during most of the period of the persecution. The Rev. Matthew Henry officiated at his funeral. 1668. George John, Llangoilman, who was pastor here for 33 years, receiving his share of the persecution. 1678. John Price, Maes-y-Gelli, Nant Mel (Hopy-Brook) Radnorshire, who was buried at his request with his head toward the East. 1682. Henry Morris, Maes-y-Cerlan, Breconshire, a learned man. 1682. Thomas Griffith, Pembroke Mills, a sufferer of eleven persecutions in the days of Charles II. 1688. John Gilbert, a faithful witness at Olchon. 1687. Elias Keach, Dolan, a son of the famous Benjamin Keach, London. 1687-1734. Richard Williams, Rhyd-wylm, one who came out of the great tribulation in 1688. 1694. Abel Morgan, Landore, Pembroke, author of the first Welsh Concordance of the Bible. 1704. Thomas Price, Olchon, a remarkably unacceptable preacher, but of much influence over his hearers. 1704. Samuel John, Cilfowry, of whom one author says: "He had a very peculiar way of expressing himself, in short, pathetic sentences, which never were forgotten. His peculiar turn of mind and mode of expression was something similar to that of Daniel Burdett of London, which would amuse, convince, rebuke and comfort his hearers at the same time." 1704. Phillip Jones, Swansea. 1704. Evan Davis, Rehoboth, co-pastor with the famous Thomas David Rees. 1710. Thomas Mathias, Rhyd-wylm, an eloquent Thomas Griffith in both languages. 1718. Timothy Thomas, Wrexham, of whom Benjamin Keach said: "He is the best preacher in the Kingdom, but we must not tell him that." 1718. David Jones, Ffynonwell-na-buwch. 1718. Reynold Williams, Llanbrynair. One of his students, Francis Turner, became an assistant to him until he had a call to Hill Cliffe church. Here is a cloud of witnesses which has not

been noticed by historians, but whose efforts, like the "Field of Blessing," continue in Wales to this day, and doubtless will be the means of much joy to Zion in Wales to the end of time. Let no one think that this list exhausts the period from 1641-1780; doubtless the keen historian, Spinther, could add much to it and perfect it. This was simply gathered as a foundation of that which can be done by some future historian, who may take an interest in the ministry of the period. Mr. Frimston in the above article, and by the above facts, demolishes completely the theory held by some, that Wales was religiously dead prior to the rise of Methodism, and that Wales is indebted to the work of all Wales is indebted chiefly to the heroes of faith who ploughed the soil and sowed the seed, not only before the rise of Methodism, but prior to the Protestant Reformation. Lansford, Pa.

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

BOOKS. JOHNSON'S PHYSICAL CULTURE. Primary Book. Richmond, Va.: B. F. Johnson Co. Johnson's Physical Culture is a book of simple, practical directions which come readily to one's hand. Herein is its peculiar merit; it was made to be used, and one can use it every page of it. It is not the work of a theorist. It is the work of a man who has put physical culture where it belongs in his own home, and has personally reaped its benefits. He writes out of a rich experience, and he writes with that simplicity which comes from perfect familiarity with one's subject. It is a primary book intended to be used by teachers and pupils at school, and by parents and their children at home. The directions for exercises are so simple that a parent can easily take up and continue at home the work which the teacher begins at school.

The land of Mary Johnston has produced another historical romance writer, Miss A. M. Ewell, who has written what is said to be an excellent story of the time of the Bacon Rebellion in Virginia in 1676. The story will be known by the title, "A White Guard to Satan," the title being derived from an incident of Bacon's struggle, which forms the introductory episode of the novel. It is a love story in an historical setting, the latter made more suggestive by the author. It is the speech of the time—an undertaking in which it is said the author has been very successful. Governor Berkeley and Bacon were utterly unlike in character, and their followers were no less so; Bacon's wife was also a strangely unique character; there were a number of men and more than as now fall in love with each other, the result here being a most pleasing one in furnishing several romances of more than usual interest.

MAGAZINES. The Preacher's Magazine for November is a "Thanksgiving number." It contains many interesting and interesting articles. The Rev. Wm. Peterson Bruce discourses upon "Thanksgiving" in a pleasing manner. The Rev. Frederick M. Davenport presents thoughts upon "The Attitude of the Pulpit toward some Social Questions." Thanksgiving Thoughts bring a variety of interesting items to our attention. "A Good Medicine," by Wayland Hoyt, D.D., among them. A Soldier's Prayer, by Major Ketcham, is good. The Children's Sermon, entitled "Bed Time," by James Wells, D.D., is full of happy lessons. "Homiletics" contains a Temperance "Bible Reading," by Rev. H. W. Williams, also a sermon on the "Fruit of the Spirit," by Rev. Robert Harris, 1830. The departments of "Preachers and Preaching," "Councils to Teachers," "Notes and Illustrations," are of real worth. Dr. William E. Ketcham's Notes and Outlines upon the International Sunday School Lessons are a constant reminder of the "Magazine of the Century." Year of Romance. Among the writers are F. A. Axtell, author of "Woe Vana," "Love Among the Lions," etc.; Virginia Fraser Boyle, author of "The Child Perpetual," etc.; George W. Cable, author of "Old Orelas Days," "The Grandchildren," etc.; Chas. W. Chesnut, author of "The Good Old Days," etc.; Wm. Churchill, author of "The Celebrity," "Richard Carvel," etc.; Edwin Ann Dix, author of "Deacon Bradbury"; Chester Bailey Fernald, author of "The Cat and the Cherub"; Hamlin Garland, author of "Main-Travelled

Roads," "The Eagle's Heart," etc.; David Gray, author of "Callings"; Joel Chandler Harris, author of "Nigger with Uncle Remus," etc.; Bret Harte, author of "The Luck of Baring Camp," "The Heathen Chinese," etc.; Wm. Dean Howells, author of "Their Wedding Journey," "The Rise of Silas Lapham," etc.; Henry James, author of "Daisy Miller," "The Portrait of a Lady," "The Bostonians," etc.

The Homiletic Review has such an extensive list of contents that all can find what they like and what they find helpful. In the November number we were especially pleased with "The Scent Service of Negative Criticism," by Joseph K. Wilson, D.D.; "The Church for the Times," by E. H. Dewart, D.D., and "The Law of Home Life," by R. L. Bachman. We also like Dr. Peterson's edition of the Keswick Teaching. Any teaching which includes the "higher life" heresy under any name or guise is an abomination. The Homiletic is a very valuable magazine and always repays reading.

The Treasury of Religious Thought for November is, as ever, indeed, the only one of its kind. It is an illustrated account of Rev. T. J. Alley's visit to the Arabah, Carmel, Manra, and Hebron. The sermons are by such men as C. A. Vincent, B. F. Frits, F. B. Meyer and Edward P. Stone. The "Timely Occasion" for this month is of course Thanksgiving Day, and the sermon is upon the Fossil Rich Man, by Prof. Victor Wilker. As a general thing, we agree with nearly everything in the Treasury, but Dr. Buell's article in this number does not commend itself to us.

The strongest and most interesting thing in the International Monthly for November is entitled "Europe is No More," by Marc DeBorit, of Geneva. Prof. W. G. Sumner, of Yale University, writes of "The Protestant Issue," and his great reputation adds force to his words. Other things from men of well-won reputation in this country and in Europe make up a strong number.

A WORK entitled "Messiah's Second Advent: A Study in Eschatology," by the Rev. Calvin Goodspeed, D.D., professor of Systematic Theology in McMaster University, is in course of issue, by Wm. Briggs, Toronto. There is a widespread interest in the question of the true interpretation of the teaching of the Bible about the Second Coming of Our Lord. Great conventions are held to discuss the subject, and abundant literature has grown up around it. But the discussion and the literature are almost exclusively from the standpoint of Premillennialism. The candid enquirer who wishes to consider the question in all its bearings can find little to help him understand the alternative view. This work is a thorough inductive study of the Scriptures covering the field from the issue of the Resurrection to positions by one who has reached conclusions unfavorable to Premillennialism.

COLD OR HOT.

By Rev. Theodore L. Cuyler, D.D. Cold or hot, my friend? Feel your spiritual pulse and see. First the Bible thermometer reads your temperature. Search your heart and see how much love for Christ is left there. If after such an honest examination you find that the temperature has run low, very low—what then? Should you quit the church and throw up your Christian profession? No! a thousand times no! "The Holy Spirit's message to you is: 'Be zealous, therefore, and repent.' The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow bank, but to hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry seek a reconversion. Simon Peter's best work was done after he was reconverted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion and go in and throw yourselves down at the Master's feet, and cry out, 'I have sinned, I am no more worthy to be called thy servant.' Set up again your altar, and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost tone of mind, but when you do get a fresh glow of His likeness on your countenance you will feel as Lazarus must have felt when he shook off the grave clothes and leaped into life again.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done habitually; neither is to be done by halves and shifts, but with a will; and what is not worth this effort is not to be done at all.—Caryle.

Advertisement for a \$200 A MONTH SURE plan. It offers a way to secure a steady income of \$200 per month. The plan involves a small investment and is described as a "sure" way to financial stability. The advertisement includes details about the investment and the benefits of the plan.

QUESTIONS ANSWERED.

By Senex.

I have been young and now an old, but I never heard of a case to equal this in my life. "Our pastor, a middle-aged man, and man of a family, was caught hugging and kissing a young lady on the sly. We brought him to trial and he plead guilty, but said that the church must forgive him seventy times seven if he asked it. He claimed that no Baptist church could excommunicate him when he asked to be forgiven. But we excommunicated him and demanded his credentials. Did we treat him right? And must we restore him, if he asks it?"

That man must think the brethren in the church are sadly lacking in intelligence, as well as knowledge of the Scriptures. The church is not bidden to forgive seventy times seven. A man is to forgive his brother of private offences against himself personally that number of times. The command to the churches on the subject of discipline is very strong and emphatic. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

A church is not under obligation to retain in its membership any member who asks forgiveness. The church is to be the judge as to the depth and sincerity of the penitence for the sin committed. I should have had no confidence in the penitence of the man who talked to the church as this one did. Moreover, even if the church is convinced of the sincere repentance of the accused, believes that he loathes the sin of which he was guilty and is not merely sorry for the exposure and the exclusion, it may be best for the cause of Christ to exclude, and let time prove to the world the sincerity of the repentance.

The church did exactly right in excluding the pastor and demanding his credentials. It ought to be very careful and slow also in restoring him to the membership, and should never restore him to the ministry. If, after time enough for testing, he lives a life above suspicion, if he shows by his humility and his sincere admission that the church did just right in excluding, he might be restored to fellowship. But the spirit he displayed in what he said to the church indicates that he has never been converted, much less called to the ministry.

There is no punishment too severe for a wolf in sheep's clothing who avails himself of the opportunities afforded by the position of a preacher to wrong young girls by taking undue liberties with them. Exclusion by the church and social ostracism by all self-respecting people in the community is a very light penalty for offences of this kind committed by a preacher of the Gospel. The brother who writes indicates that this was not the first nor the worst of the offences. The church should have acted promptly the first time.

"Are children of unregenerate parents saved if they die in infancy?" As grace is not inherited, but the children of the most godly are born totally depraved as well as those of the most wicked, I cannot see why any

one should suppose children of the unregenerate would be more liable to be lost if dying in infancy than children of the regenerate. This question would seem to have originated with a Presbyterian who quotes, "The promise is unto you and your children," and stops there, as if the sentence in the Bible stopped there. As I have before said, that leads straight to Universalism. For all the children of pious Noah would have been saved, and all their children and so on for the entire race. Of course the children of the godly are greatly blessed. They are born into pious homes where religion is the chief thing, and they have many great and precious promises for after life. But those of them dying in infancy stand on exactly the same footing as the children of the unconverted.

I believe beyond all shadow of doubt that all infants dying in infancy are "regenerated and saved by Christ through the Spirit," as our Philadelphia Confession of Faith puts it. According to the best of my knowledge and belief, all the world agrees in this, except the Catholics and some high church Episcopalians. These hold that an unbaptized child dying in infancy does not go to Heaven, but yet is not exactly in hell, being in a place called "Limbo." Whether the Greek church agrees with the Catholic in making baptism essential to salvation, I do not know.

I think the atonement of the Lord so far removes the consequences of the original sin from the soul that all can be saved who are not themselves guilty of sin. But they are not saved by innocence, but are regenerated by the Spirit without faith. All idiots are saved in the same way.

But it does seem strange, in one view of the case, that unregenerate parents should wish their babies to go to Heaven. Evidently they do not think Heaven a desirable place in which to spend eternity, for they do not care to go there themselves. Those of them who live in Christian lands prefer to go to hell, or they would be seeking the way to Heaven. If they prefer hell for themselves, why do they prefer Heaven for their babies? They will be eternally separated if the baby goes to Heaven. If they are anxious their babies shall be saved, why are they not anxious to be saved themselves? Was stranger inconsistency ever known?

"What do you think of a preacher coming into the pulpit of an absent pastor and taking a collection to improve the house, doing this without the invitation from the church or pastor to take this collection and without knowing the plans of the pastor?" I am afraid I could not express my opinion of such a man without using entirely too forcible English. The man evidently needs a strong talk on the subject of humility and the duty of not meddling with other people's affairs. It is probable the brother was an officious, good-natured blunderer who thought he would do the pastor a great service and at the same time show his own smartness in raising big collections by taking the collection in his absence.

Some one says that modern Christians have largely lost their imperative mood, present tense, and possessive case; they can not command blessing, and say, "Be thou removed," nor confidently say, "This is a present blessing," or "God is my God."

THE CHILD NATURE.

The first lesson of the current month is entitled "Jesus and the Children." It would more appropriately have been headed "Jesus and God's Children," for this is a distinction with a difference. Little children are not born saints, but born sinners, conceived in sin and shapen in iniquity—the children of Adam and not at all the children of God. We do not, indeed, for a moment believe, as has been absurdly maintained by some, that there are infants in hell not a span long. The Scriptures, we think, undoubtedly give us to understand that the atonement of Jesus in such a sense covers our Adamic sin that children, dying in infancy, are saved from wrath through him, but when they enter heaven it will be as ransomed sinners and not as little innocents, and as they compass the throne of God, it will not be the song of the angels that they sing, but they will join with their parents in chanting the song of Moses and the Lamb, "Unto him that loved us and washed us in his blood and made us kings and priests unto God."

Jesus does, indeed, say that "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." But this is not to say that children are not the inheritors of depraved propensities and have no need of regenerating grace. His meaning, as we apprehend it, is nothing other than that there are certain natural characteristics of childhood that must be duplicated in the soul's spiritual experience before it can enter into fellowship with God. When the Lord commands the unjust steward he does not mean to endorse him as a righteous man, for only a moment before he had declared him to be a thief; but he commends his foresight, and in that regard would have us to follow his example and lay up something for the evil days to come.

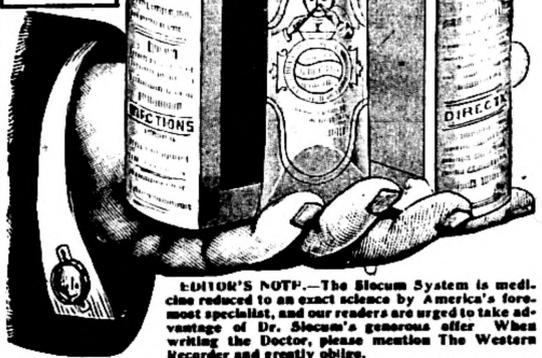
Similarly, when he exhorts us to "be wise as serpents," he has no reference to the serpent's venom. And so when he tells us we must become like children before we can enter the kingdom of heaven, means to teach his proud and ambitious hearers that they must have the simple-heartedness and unambitiousness and open-mindedness of little children before they can appreciate and appropriate the great truths of the Gospel. And this is a very different thing from saying that the child nature is essentially holy and permeated already with the love of God.

Nothing can be more intensely vicious, and destructive of all the very fundamental principles of Christianity, than the only too prevalent teaching of the new theology that children have no need to be born again, but only to be fairly well born the first time, and then to be carefully developed by all the modern processes of Christian culture.

The doctrine of evolution is taking deeper root than many people think, and its branches are spreading like the banyan tree, only its shadow is like that of the upas tree, and wherever the shadow falls there is blight and barrenness instead of bloom and beauty.—Baptist Teacher.

It is best to think twice before taking upon us the burden of a harrow for any fellow-being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others instead.—Wellspring.

These Four New Preparations comprise a complete treatment for nearly all the ills of life. The Food-emulsion is needed by some, the Tonic by others, the Siccum 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.



EDITOR'S NOTE.—The Siccum System is medicine reduced to an exact science by America's foremost specialist, and our readers are urged to take advantage of Dr. Siccum's generous offer. When writing the Doctor, please mention The Western Recorder and greatly oblige.

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 Siccum 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 Expecto-rant 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.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 25.

SOBER LIVING.

TITUS 2:1-15.

Morro Text—"We should live soberly, righteously and godly in this present world."—Titus 2:12.

"But speak thou."—In the first chapter Paul had described false teachers. "The things which become sound doctrine."—The practical duties which are befitting the lives of those who hold steadfast to sound doctrine. Sound doctrine believed in regenerated hearts, leads to holy living.

"That the aged men be sober, grave, temperate."—The word translated sober means "literally temperate, as it respects wine" (Harvey), while the word translated temperate means "sober-minded." In this fippant age we need to remember how often God commands Christians to be sober-minded and grave, or dignified. "Sober-minded" involves the idea of a well-balanced mind.

"Sound in faith, in charity, in patience."—They must not be morbid or fitful in these things. Patience, or enduring fortitude, is needed by all, by none more than by the aged. Such is the command to the aged men. Let such examine themselves and see if they are obeying. Other things, of course, they must be and do, but these things they have learned in their earlier years, when they fulfilled the duties of young men.

"The aged women likewise, that they be in behaviour as becometh holiness."—Their outward demeanor must show that within is a reverent heart, loving holiness and God. The Apostle proceeds to specify what this behavior includes. "Not false accusers."—Slandering, repeating the evil they know of their neighbors, and not telling the good with it. Even though what they say is true in itself, they are false accusers if they do not tell the good as well.

"Not given to much wine, teachers of good things."—They were the natural instructors of the younger women, and the good things which they were to teach, both by precept and example, are mentioned below. How much importance the Holy Spirit attaches to temperance is shown in this command to the very class of all others whom we would think had the least need of it—aged women who were members of the church.

"That they may teach the younger women to be sober."—This word has no reference to drinking directly, but means sober-minded. "To love their husbands, to love their children."—Thinking of our own mothers, it seems strange that the younger women should need to be taught these things. Yet there are mothers who are so taken up with society, and even with what is called church work, that they need to be exhorted to love their children, and show that love by giving them and their fathers the chief place in their thoughts, and the greater part of their time.

"To be discreet, chaste."—They must not only be chaste, but, by their dignified manners, free from all levity and "frippery," to show the discretion which befits saints. "Keepers at home, good, obedient to their own hus-

bands."—They must be occupied with home duties. The Revised Version translates "workers at home." The aged women who were trained in days when the command to be keepers at home and obedient to husbands was better obeyed than it is to-day, will find the Holy Spirit has laid no light duty upon them in commanding them to teach the younger women these good things. They will find some pastors daring to cause others to offend in disobeying God, by urging the young women to attend many meetings and societies and engage in all sorts of "work" for good objects no doubt. Clubs of all sorts, intellectual and social, which urge the younger women to make their own self-culture their chief thought and work, will also dispute with the older women in their teaching of the younger to be occupied with home duties and obedient to their husbands. "The spirit of the age" is against them. But the "spirit of the age" did not die to redeem them, and is not to be their judge at last.

"That the word of God be not blasphemed."—If the older women do not teach the younger these duties, however unpopular in this age, and the younger do not comply, the Word of God is blasphemed.

"Young men likewise exhort to be sober-minded."—How the Holy Spirit loves sober-mindedness! And how great his desire that this quality shall distinguish all God's children, young as well as old. This word includes not only dignity, gravity, thoughtfulness, but also that balance of mind which is called being "level-headed."

"In all things showing thyself a pattern of good works."—Titus was a young man, a pastor in Crete. It is the duty of the preacher to be a model in all things. The world rightly feels stinging contempt for a man who does not practice what he preaches. "In doctrine showing incorruptness, gravity, sincerity."—His teaching was to be marked in its spirit as incorrupt, thoroughly sincere and earnest; in its manner, as serious and dignified, not rhetorical, sensational, fippant; in its substance and form as healthful and the pure, life-giving doctrines and duties inculcated, and in the simple fitting words with which it is clothed. The infidel must find nothing in the life and in the doctrine of the preacher which he can rightly find fault with, and thus his opposition to religion will be seen to be unreasonable, and from his own wickedness.

"Exhort servants to be obedient to their own masters."—The word translated servants is "slaves." If slavery is banished from the world this command in its literal meaning will be as obsolete as the command to husbands and wives would be if marriages should cease. Still the spirit of the command is binding on all who receive wages. By showing all good fidelity to their employers, all employees glorify God, and will be rewarded hereafter for their faithfulness. Even the humblest and most ignorant slave can adorn the doctrine of God, our Saviour. Is not that a glorious thought? The deity of the Saviour is plainly taught in these words.

"For the grace of God that bringeth salvation has appeared to all men."—old and young, slaves and nobles. In their own stations in life they can receive, and by their lives adorn this wonderful grace.

"Teaching us that denying un-

"Least Said, Soonest Mended."

Be brief. Bad blood means illness. Good blood means cheerful, active men and women and strong, hearty offspring. Hood's Sarsaparilla, America's Greatest Medicine, cures it self with few words, but it mends broken constitutions, because it purifies the blood, and prepares the body with a systematic defense against disease.

Tired, Headaches—"My disease was one familiar to all women—I tried in the morning and had continuous headaches. Three bottles of Hood's Sarsaparilla caused the headache and tired feeling to disappear." Mrs. Josephine Rother, 525 N. Alfred Street, Alexandria, Va.



Hood's Pills cure liver ill, the non-bruising and only cathartic to take with Hood's Sarsaparilla.

godliness and worldly lusts."—The denying of impiety and inordinate earthly desires, or the firm resistance to the tendencies to evil within us, is an essential condition of salvation. "Worldly lusts" mean inordinate worldly desires for things which are right to a certain degree, as wealth, standing, &c., the desires which the world cherishes.

"We should live soberly, righteously and godly in this present world."—These three adverbs sum up our duty in this world. To live soberly is our duty to ourselves, to live righteously our duty to our fellows, to live godly our duty to God. And the latter includes the others.

Verse 15.—The way may be hard, and the station in life the lowly one of the slave. But what matters it for a few brief years to those who are looking for the coming of the great God and our Saviour, Jesus Christ? Some day he will appear in glory, but he will come to all of his saints in death and carry them to share his glory. Again the Apostle declares that Jesus Christ is the great God, who, as our Saviour, gave himself for us and died in our stead to redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. A peculiar people means a people for his own possession, a people peculiarly his own.

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

"These things" are the duties in the first ten verses. He would not only have to preach them, but to urge the various classes addressed to obedience, and to rebuke them sharply for disobedience. He must let none despise his authority as an ambassador of God, but must firmly require obedience to these commands of God. Would that all pastors to-day were faithful in insisting that the aged men, the aged women, the young women, the young men shall do what is here commanded them.

God dwells among us by the abiding of his Son, who through his Spirit is with us always. Therefore the parched land becomes a pool and we may thirst no more. They who dwell in the house of the Lord are like men in a fortress which has an unfailling fountain in the courtyard, so that no enemy can cut off their supplies and they can laugh at drought.—Alexander MacLaren.

Kiss heaven in your eye and the world at your finger's end.—Charles of Bal.

GRAVES COUNTY ASSOCIATION.

The Graves County Association met with the Dublin church on October 31, 1900, and continued the two succeeding days. Bro. Boyce Taylor preached the introductory sermon, Bro. H. O. Roberts, the appointee, being unable to preach. The sermon had the old-time ring. It was clear and logical and Baptist to the core.

There are thirty-one churches in this association, with a membership of 8,600. The churches were all represented, and most of them reported considerable increase by baptism.

The association was organized by electing Eld. W. F. Lowe moderator and Eld. Stephen Elmore clerk.

The following visiting brethren were present: J. G. Bow, State Secretary of the General Association of Kentucky; J. O. C. Danford, President of Clinton College; George H. Cox, representing the Ministers' Aid Society; Boyce Taylor, from Blood River Association; I. A. Hailley, R. W. Mahan, W. H. Williams and J. H. Wright, from West Kentucky Association; J. N. Hall, editor of the American Baptist Flag; T. B. Rouse, from West Union Association.

The report on missions was reasonably good, considering the terrible failure in crops in West Kentucky. Perhaps there was no falling away from last year.

The Graves County Association is composed of a noble band of brethren and sisters. The churches and preachers are what is known as Landmark Baptists.

The next session of the body will be held with the Baptist church at Lowe, fifteen miles northwest of Mayfield, commencing on Wednesday after the fourth Sunday in October, 1901. W. F. Lowe

A HARD WORKER.

One of the "big" of the West.

Mrs. L. S. King, of Concord, Cal., is state organizer and lecturer for the W. O. T. U. of California. She had been carrying on her work without using proper food to sustain her body, and says: "Before I found Grape-Nuts food I was suffering seriously with indigestion and my mind had become sluggish and dull, the memory being very much impaired."

"Hearing of Grape-Nuts as a food for rebuilding and strengthening the brain and nerve centres, I began its use. In two months I have gained four pounds in weight, never felt better in my life, and find a most remarkable improvement in my memory and mental activity. I never stood the fatigue and pressure of work as well as I do now. A short time ago I went to a new county, worked twenty-two days, almost day and night, without rest, and came home feeling fine. You may be sure I take Grape-Nuts food with me so that I may depend upon having it."

Whether we like it or not, we live in glass houses. The mind, the memory, the soul, is simply a vast chamber paneled with looking-glass. And upon this miracle arrangement and endowment depends the capacity of mortal souls to "reflect the character of the Lord."—Drummond.

It is for active service soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—Henry Drummond.

CHURCH NEWS

(Continued from 9th page.)

A four days' meeting in the Peterville church, Powhatan county, Va., closed with 8 additions to the fellowship of the church. Among those baptizing one Methodist and one Episcopalian.

Elder A. S. Fettle, assisted Pastor Sproles in a meeting in the Millington church, Tennessee. Twenty-one were added to the fellowship of the church. Pastor Sproles says, "It was noticeable that many of the converts were men." We are not surprised. Bro. Fettle is one of our strongest men and preaches a strong Gospel.

A meeting in the Bradley's Creek church, Tenn., resulted in 15 professions of religion and 13 additions to the fellowship of the church. This is Bro. G. A. Ogle's home church.

A meeting in the Zion church, Georgia, conducted by Pastor I. G. Walker closed with 18 additions to the fellowship of the church.

Twenty-three have been added to the fellowship of the New Home church, Johnson county, Georgia, 19 by experience and baptism.

A meeting in the Claxton church, Georgia, greatly revived the church and added 10 to its fellowship.

A meeting in the Merwin church, Missouri, closed with 18 additions to the fellowship of the church. Merwin is without pastor but is seeking one for two Sundays in the month.

Elder A. F. Rogers held a meeting in the Indian Spring church, Miss., which resulted in 13 additions to the fellowship of the church. This young church, only four years old has a membership of 100, a good house of worship and a large Sunday-school.

A meeting in the Dexter church, Ga., closed with 12 additions to the fellowship of the church.

The Brewton church, Ga., has set apart its new house to the worship of God. The church had held its meetings in the Brewton school-house, but four years ago felt strong enough to build its own house. Before the building was completed, it was demolished by a cyclone. The little band went to work again with brave spirits, and have built another house.

A meeting in the Ebenzer church, Ga., resulted in 23 additions to the fellowship of the church, 21 by experience and baptism.

LITTLE ROCK, ARK.

We are greatly rejoiced here over the result of our meetings. On October 14, Dr. L. D. Lamkin, pastor-avangelist, of Houston, Tex., commenced at the First Baptist church, and after a ten-day's meeting there, the First and Second churches uniting, the congregation was transferred to the Second Baptist church, the meeting continuing there twelve days longer. A very deep spiritual interest prevailed all through. All who heard Dr. Lamkin's sermon on the Holy Spirit were deeply impressed, and by special request were invited to the beginning of the good work, and that the Lord will give us yet many more conversations as the result of these meetings. Dr. Lamkin preached three times a day and six times on Sunday. His powers of endurance are marvellous. It is hoped that he will be able to return before long and hold a meeting with Immanuel church.

Last Sunday (Nov. 4) was a great day at our church. Bro. Earle D. Sims, of China, who had come here so often, but had never preached a large audience at 11 o'clock with his address on "The Power of God as I Have Seen It." At night he preached on God's promise to Moses, "I Will Be With Thee." It is hoped that Bro. Sims will come this way again. His visit has done much good. BENJAMIN COX.

Mr. J. S. Dickinson, Managing Editor of the Standard, of Chicago, is proposing to lead a party to the Holy Land, starting next February. This will give any one who wishes to go a fine opportunity. For particulars of the route, expenses, &c., address him 224 Dearborn St., Chicago, Ill.

For Sleeplessness

Take Hensler's Acid Phosphate. Dr. PATRICK HENSLER, Oxford, W. C., says "It acts admirably in insomnia, especially of old people and convalescents."

LEA & PERRINS SAUCE
THE ORIGINAL & GENUINE WORCESTERSHIRE.

All dishes such as soups, fish, meats, gravy, game, salads, etc. are doubly appetizing and digestible when flavoured with Lea & Perrins' Sauce.

SHOULDER ON EVERY BOTTLE.
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John Duncan's Sons - Agents - New York.

ANNUAL BIBLE INSTITUTE AND OLD PEOPLE'S MEETING

Of East Union Association, to be held with Mossy Gap Church, Thursday, Nov. 22-25, 1900, 10 a. m.

- Devotional exercises. — By the Pastor.
- The Bible and Giving.—E. W. Barnett.
- The Bible and Foreign Missions.—D. W. Oaks.
- The Bible and Pastoral Support.—J. L. Reeves.
- The Bible and Home Missions.—G. W. Nicholson.
- Our Orphans' Home.—J. M. Bennett.
- Scriptural qualifications of a Pastor, 1 Tim. 2.—W. B. McGarity.

- FRIDAY, 9:00 A. M.
- Devotional exercises.
 - Responsibility in the Ordination of Ministers.—P. B. Stanfill.
 - Elements of Success in Church Work.—H. H. Hibbs.
 - Every-day Religion.—R. B. Tye.
 - Heresies—How to meet them, 1 Tim. 1:4.—W. B. McGarity.
 - Unifying and Building up our Churches.—S. Stanfill.
 - How I Study my Bible.—E. W. Barnett.

- SATURDAY, 9:00 A. M.
- Devotional exercises.
 - Difficult passages of Scripture.
 - Passages of Scripture that have helped me most.
 - Helps and hindrances in the Lord's work.
 - Experimental religion and its fruits.
 - Difficulties in my work.
 - The Duty of a church to her pastor.
 - Pastor G. T. Hill and the members of Mossy Gap church will provide preaching at night and arrange the Sunday services.

UNION ASSOCIATION.

This body convened with the Powersville Baptist church, Bracken county, Wednesday, October 10, 1900.

After devotional exercises conducted by Bro. S. H. Burgess, regular organization was entered into. In the absence of Moderator Martin, who was detained by the death of his niece, Dr. J. B. Beckett was chosen moderator pro tem.

Dr. Martin was re-elected moderator, Bro. W. H. Meyers clerk and Dr. J. B. Beckett vice-moderator.

In the absence of Bro. R. H. Tandy, who is now attending the

Seminary, and at the request of Bro. N. H. Poole, Bro. J. E. Gwatkins, of Louisville, preached the introductory sermon.

Soon after this there was a brief discussion concerning the order of business, which, later on, was changed so as to include several things too important to be left out, such as reports on Temperance, Orphans' Home and Education.

By far the most important discussion was that on Missions, which was freely and well discussed and closely listened to by the large crowd. A letter from Miss Kelly, one of our China missionaries, was read and prayer was offered by Bro. J. C. Holmes.

The treasurer's report showed an advance over last year's work, notably along three lines, viz.: an increase of \$100 in missions, largest collection for the Orphans' Home, amounting to \$127, and offerings for the Ministers' Aid Society.

Bro. George H. Cox was present and made a stirring appeal in behalf of our aged preachers.

The visiting preachers and pastors were Brethren Gwatkin, Cox, Mullins, Holmes, Cole, Taylor, Beagle, Bagby, King, Burgess, Norton, Poole, Stout and Morgan.

The association adjourned to meet Wednesday after the first Sunday in October, 1901, at Butler, Ky., E. L. Morgan to preach the introductory sermon.

We missed the Recorder man who somehow failed to get to us. When you pray for Christ's cause include our work too. God bless our brotherhood of Baptists.

BAD DREAMS

Quoted by Collins.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmares.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum Food Coffee and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours, Miss Emily Pierson, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum Food Coffee and is now perfectly well. Yours for health. Don't publish my name."—Herrington, Kan. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

There is little pleasure in the world that is true and sincere beside the pleasure of doing our duty and doing good. No other is comparable to this.

CHRISTIANS UNDER A CLOUD.

BY REV. THEODORE L. OUYLER.

It is not every Christian who walks in a constant sunshine and carries within him a cheerful and a happy heart. There are quite too many who spend most of their time under a cloud. Here, for example, is one who leads a reputable life before the community; but in his own heart lies an overwhelming mass of doubts that rob him of his spiritual peace. He has become a chronic doubter; and what the Apostle Thomas was for a single evening, he is for nearly every day and night of his uncomfortable existence. It has become habitual with him to distrust God's promises, and sometimes to distrust his own conversion. He seldom knows what it is to grasp a divinely revealed truth firmly and cling to it, and rest on it, and grow by it, as his own body eats and thrives on his daily food. If the Apostle Paul should come to him and say, "I know whom I have believed," he would be very apt to reply, "How do you know it? I never have any clear assurance. I sometimes doubt if ever Jesus Christ redeemed me, or if the Holy Spirit ever converted me. I am enrolled on the church-record as a 'believer,' and yet I am very often a terrible doubter."

That is very true, my friend, and it is your own fault. The man that does that wretched doubting walks in your shoes. It is not another person's sin against you that robs you of peace, but your own sin against your own soul, and against your forbearing Master. It is your besetting sin. God commands you to believe his word, and you disobey. Jesus Christ bids you look to him, and you look away; to lay hold of him and trust him, and you stand off and question his truthfulness, and love and power. He promises you that if you will honestly strive to obey his commandments, and will sincerely seek the grace that is sufficient for you, he will answer your prayers. You are no exceptional character. If Paul received from Christ pardon and peace and power and assurance of hope, and spiritual joy under fierce trials, so can you. I fear that there is a subtle self-conceit in your heart, which pretends that what sufficed for Paul and millions of other Christians is not clear enough, or strong enough, or efficacious enough for you.

I cannot close this article without saying that many professing Christians are under a cloud caused by indulgence in sinful practices. Their transgressions, like a thick cloud, separate between God and their own souls; the divine countenance is hidden as in an awful eclipse. Spiritual declension is always fatal to spiritual peace. No church-member who neglects prayer and the house of God, who pursues crooked paths in business, who indulges in secret tipping or unclean lusts, or who is unfaithful to his word with men and his vows with God, can expect to enjoy a blessed "assurance of hope." That is a fearful description which Bunyan drew of certain backsliders who having turned off over a "stile" from the King's highway, were left to grope among the tombs under the shadow of a dark and lonely mountain. As Christian looked at them, his eyes gashed forth in tears. I have occasionally seen such backsliders awakened out of their guilty condition by some alarming providence and

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When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

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Perhaps you are in doubt about your kidneys and want to find

out. Here's a simple test. Take from your urine passed when you arise in the morning about two ounces; place in a glass or bottle and let it stand for twenty-four hours. If upon examination you find any settlements or sediment, if it is milky or cloudy, or if particles float about in it, disease has gotten a foothold in your kidneys and Nature is calling for help.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder troubles.

The famous new discovery, Swamp-Root, has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made with the Louisville Western Recorder by which all of its readers who have not already tried it, may have a sample bottle sent absolutely free by mail; also a book telling all about kidney and bladder diseases, and containing some of the thousands of testimonial letters from men and women reclaimed to lives of happiness and usefulness by the means of Swamp-Root, the great kidney remedy.

Swamp-Root is pleasant to take and is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and state that they read this generous offer in the Louisville Western Recorder when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

DEAR RECORDEE:

Three weeks ago last Saturday, I commenced a meeting with my Uniontown church. The Monday following, Bro. J. S. Miller, of Smithland, came to my assistance and did the principal preaching for nearly two weeks, when his affliction increased so that he went home and Bro. G. W. Riley, of Morgansfield, came to my assistance and we continued the meeting over a week longer. On last Sunday I baptized nine

candidates; one other was approved for baptism and several others professed faith in Christ; a full dozen more stood up for prayer and the church was revived generally. Making due allowance for the environments, the meeting was a decided success. Brethren Miller and Riley, each in their own respective ways did good work and I found both royal good brethren to be connected with in such work.

Uniontown is an unusually important field, requiring much earnest and patient and persistent work. I earnestly ask an interest in the prayers of God's people that he may bless my poor but earnest labors there.

T. E. RICHKY.
Princeton, Ky.

The bird of wisdom flies low and seeks her food under the hedge; the eagle himself would be starved if he always soared aloft again the sun. The sweetest fruit grows near the ground, and the plants that bear it want ventilation and lopping.

TEMPTED AND FALLEN.

BY WM. H. FITZGERALD.

Tempted soul, why dost thou languish.

Charmed by sin in bright array, Halting now in deepest anguish.

Struggling hard to win the day; Wondering, doubting, if the pleasure

Once indulged, you may regret, Or, if mislead, how great the treasures

Unavail'd, you may not get?

Tempted soul, why wilt thou listen, Deaf to conscience, blind to right,

Heeding only joys that glisten With a worldly, vain delight?

Hear the voice that cries within thee, Struggling 'neath a base desire,

While the powers of evil win thee With the devil's meagre hire.

Look to Jesus, look to Jesus, He was likewise tempted too;

And because he knows your trial He is able to help you.

When the tempter comes, be ready To withstand him, firm and free,

With your heart on Christ, be steady, You shall gain the victory.

Chattanooga, Tenn.

OUR PULPIT.

THE MOUNTAIN-GIRDLED MOUNTAIN.

BY ALEXANDER MACLAREN, D.D.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

The so-called "Songs of Degrees," of which this psalm is one, are probably a pilgrim's song-book, and possibly date from the period of the restoration of Israel from the Babylonian Captivity.

Faith, then, gives inward stability, and faith secures an encircling defence. But, more than that, notice that the mountains encompass a mountain.

The simple act of trust in God brings inward stability. The word here that is translated rightly "trust," like most expressions in the Old Testament

for religious emotion, has a distinctly metaphorical coloring about it. It literally means to "hang upon" something. And so, beautifully, it tells us what faith is—just hanging upon God.

Whoever has laid his tremulous hand on a fixed something, partakes, in the measure in which he does grasp it, of the fixity of that on which he lays hold; so "they that trust in the Lord" "shall be as Mount Zion," that stands there summer and winter, day and night, year out and year in, with its strong buttresses and its immovable mass, the very emblem of solidity and stability.

How can I still these hot desires of mine, this self-asserting will, all these various passions and emotions which sweep through my soul, and which must not be made mute and dead—or else there will come corruption and stagnation—but must be made so to move as that in their every motion shall be rest? How can I do that? By one way, and one only. Live in fellowship with God, and that will quiet perturbations within and tumults without.

In like manner, the only way by which, not only the inward storms can be quieted, but the outward assaults of perturbing circumstances, disasters, changes, difficult duties and the like, can ever be received with tranquility is, that they should be received in quiet faith.

Oh! brethren, if we could live in touch with him, and, as this great word for "trust" suggests, fastened to him, as a man, swing-

ing from a cliff over the crawling sea, fathoms below him, clatches the rope that is his safety; then we should live in tranquility, and be steadfast, immovable.

They say that in the great church of St. Peter's there is only one thermometer in summer and winter; that the fiercest heat may be pouring down in the colonnade, or the sharpest frost may have silenced the tinkling fall of the fountains in the Piazza, but within the great doors the thermometer stands the same.

I have already said that one peculiarity of the topography of the sacred city is that, at first sight, the metaphor of my text seems to break down, for nobody, looking at the situation of the city with un instructed eye, would say that it was compassed all around with mountains.

Whatever does get over the encircling mountains, and down to us, we may be sure, is not an evil but a very real good. Only we have to interpret the protection on the principles of faith, and not on those of sense.

And then, remember the other thing that I said. My text suggests that simple trust in God, in some measure, assimilates the protected to the protector.

Mountains girdle a mountain, and so my trust opens my heart to the entrance into my heart of something akin to God. As the Apostle Peter, in his brave way, is not afraid to say, it makes us "partakers of a divine nature."

manded to cherish it, is that thereby we may become like him in whom we trust: "They that make them are like unto them; so is every one that trusteth in them." That is the key to the degradations that inhere in idolatrous worship.

Mark further the significant repetition of the same expression in reference to the stability of the man protected, and the continuance of the protection. But are "forever." That is to say, if it is true that God is round about me, and that, in some humble measure, my heart has been opening to be calmed and steadied by the influx of his own life, then his "forever" is my "forever." And it cannot be that he should live and I should die.

The earthquake comes. It shatters the continent, and changes the face of nature; makes valleys where there were mountains, and mountains where there were valleys, and open seas where there were fertile plains, and covers everything with ruin and with rubbish.

DEAR RECORDER—Sunday, November 4, was a notable day for the Baptists of Lancaster, it being the fiftieth wedding anniversary of two of their oldest and most useful members, Bro. and Sister Thomas Reid.

After the sermon the pastor, in behalf of the church and Sunday-school, of which Bro. Reid has been the loved superintendent so long, presented to them a set of silver teaspoons as a token of their love and respect for them.

On November 11 we will have the pleasure of hearing Bro. Robt. West, of Washington, D. C., another one of Lancaster's young men and a son of our Bro. and Sister John K. West.

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



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WHAT ARE THE LIMITS OF AN EDITOR OF A BAPTIST NEWSPAPER.

BY J. J. PORTER, D.D.

This question is now before us in some of our papers. It seems to us that the line of limitation is not difficult to draw. A religious editor, especially, should not go beyond what he believes to be the facts in any given case. He may be mistaken as to what the facts are, but what he honestly conceives to be facts he has a right to give them to his readers. He has the right to draw his own conclusions from the facts. If this course hurts any case, it is all the worse for the case and not for the editor. Any system of conduct that will not be profited by having the facts told on it, deserves to be hurt. If an editor prints things that are not facts, show them not to be facts, and then only the editor is hurt. What this country needs, in religious organizations as well as in political parties, are bold, independent newspaper editors that are not side-lined by party influence or support—men who know the facts and can afford to give them to the masses of the people. In all organizations, where interests are federated that involve the common people, no man should be alarmed because there are some editors ready to give their readers the facts concerning the conduct of those interests.

Take for example the Southern Baptist Convention. This organization represents more than a million and five hundred thousand Baptists. At no one of its meetings are there more than a thousand representatives composing the organization. The great mass of Baptists should hold these representatives responsible for what they do. How can they do this unless they know about their conduct? A Baptist paper does not belong to the organization. If the work of the organization is conducted in the interest of the Baptist masses, from the standpoint of that paper, then it can commend its work. If not, it would be untrue to its readers if it did not object and give what it believed to be the facts in the case. Baptist papers are individual enterprises, and are supported by a given number of individual Baptist subscribers. The policy of such papers should be to conserve the best interests of their subscribers. If, for party reasons, they withhold what they believe to be facts about the work of the organizations, they are untrue to their readers. The readers of a Baptist paper expect that the editor will be posted on all matter of news concerning Baptist interests, and that he will be free to print them in his paper for their benefit. There should be no desire on the part of any one to keep anything secret from the rank and file of our people. The contention that Baptist papers should not let their readers know some things that are done in the organizations, leaves an impression at once on the minds of the common people that there is something that will not stand the light. And this very thing weakens the faith of the common people, and lessens their support. That idea that seems to be on the surface, of keeping the conduct of officials under cover sounds to many Baptists as a voice that has so long been heard from Pagan Rome. We hold that the only authority in Zion is that authority given by Christ to his churches. According to the Scriptures, any little backwoods

Baptist church has more authority than all the organizations or confederations of religious bodies in the world. To say that the churches are the only executive authority in the kingdom of Christ, and then want to keep from them the facts concerning the conduct of their servants, would carry upon its face the suspicion of something wrong. Our churches have a right to know all things connected with the work they are doing in giving the world the Gospel. They are the final court that must settle all matters. The paper that comes to the churches with the news and facts concerning the work of missions and other denominational matters, is the paper that the churches will support. To say that such a paper should be boycotted by the churches, is to get off a disreputable piece of nonsense. The papers that best serve the good of their readers will be the papers that will have the support of the churches. The idea is a delusion that the Convention can dictate the character and policy of a Baptist newspaper. If the convention had an organ of its own, it might do that. But no editor that has a head of his own will suffer any confederation of men to limit his rights as an editor. If he should sell himself to an organization for its confederated support, he would be unworthy the name of a Baptist editor. His class would be with some of the political editors who barter what little brain they have for political honor or office. We thank God for a brave, fearless, religious press in our denomination. If our so-called leaders in the denomination do not go right, let their blunders be pointed out. The Baptists of the land will applaud the paper that has the courage to do it.

It has been suggested that the last ditch that the Convention will have to come to will be to approve those papers that never criticize its doings and condemn those that point out objections. This is only one way of muzzling the press and whipping papers into line of a given system of what is called the organized work. This seems to be proposed by those who fancy that their individual papers are looked upon as being the organs of the Convention. But as long as Baptists are Baptists we will have

free and independent churches and bold, unmailed editors. Perhaps there is nothing that would be more pleasing to some official, denominational teachers and leaders than for the hand of criticism to be withdrawn and let them have their own way about things in general. It is a good sign that some of our best papers are turning the light on the conduct of some features of the organized work. The limit, as said, should be made of the facts. Let the people have them. Mexico, Mo.

REV. H. ALLEN TUPPER, JR., D. D., pastor for eight years of the Broadway Baptist church in Louisville, returned, with his family, from a three-months' tour in Europe on October 1, and took up his work as pastor of the Fifteenth-street Baptist church, Brooklyn, N. Y. In the opinion of his friends in the North, Dr. Tupper is doing the greatest work of his life. The church is crowded morning and evening every Sunday, and over three hundred attend his Friday evening service. He has recently baptized fifty-six persons, and one hundred and twenty-two have been given the hand of fellowship during the year. His church has just purchased 140 feet of ground at the corner of Fourth avenue and Fourteenth street, and a magnificent and commodious house will be erected. Dr. Tupper has an assistant in the person of Rev. G. W. Holmes, who is occupied in visiting and doing missionary work on the large field. Dr. Tupper has not forgot his Kentucky friends, and we can assure him that they will always have loving remembrances of him.

The church in which the denominational press has largest support is the most aggressive and missionary. Its members are the most interested in Christian enterprise, and have the denomination most at heart. It is safe to say that where it is depreciated there is a dearth of broad-minded devotion to the Christian cause, and little zeal for the faith to which as a people we are committed. It is probable that all our churches have some earnest members who never take in their hand a Christian paper, but their interest is limited to their own organization and they are rarely interested in anything beyond the four walls of their own church. It is our duty to incite our people to large-mindedness, to inculcate a fraternal interest in other churches and the kingdom of God in its length and breadth. The people who have no time or inclination to read religious articles, or sermons or intelligence of Christian work, will never develop as workers, givers or leaders, in church life. We need to face the question.—are our members interested in any Christian matter outside the isolated body they belong to? It is essential to denominational solidarity, essential to Christian progress, essential to the growth of beneficence and the permanence of the missionary spirit, that our people take and read the publications which feed the springs of their moral life and give them information about the ever-widening kingdom of God.—Baptist Commonwealth.

O that Christ would break down the old narrow vessels of those narrow and ebb souls, and make fair, deep, wide and broad souls, to hold a sea, and a full tide flowing over all its banks, of Christ's love?—Rutherford.

BLOOD

We live by our blood, and on it. We thrive or starve, as our blood is rich or poor.

There is nothing else to live on or by.

When strength is full and spirits high, we are being refreshed, bone muscle and brain, in body and mind, with continual flow of rich blood. This is health.

When weak, in low spirits, no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

Back of the blood, is food, to keep the blood rich. When it fails, take Scott's emulsion of cod-liver oil. It sets the whole body going again—man woman and child.

Well, send you a little to try, if you like. SCOTT & BOWNE, 423 Pearl Street, New York.

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- 5c For New Outing Cloths, nice and fleecy, 27 inches wide, both stripes and checks; would be cheap at 70 per yard.
- 7c For our better quality Outing Cloths, 27 inches wide; cream grounds with neat checks, for gowns and night shirts; a good value if sold for 85c per yard.
- 8c For our extra quality Soft and Fleecy Victoria Flannels, in checks and stripes, dainty pinks and blues.
- 10c For our splendid quality Heavy Towzeldowns, in light, medium or dark styles; for waists, dressing saques, robes, etc.; worth 125c per yard.
- 12c For splendid imitation of French Flannels, in old rose, light blue, red, helio and navy; the very latest patterns of ring dot—the kind you would pay 15c for.
- 15c For Misses' Striped Flannelette Skirt Patterns, with plaid border and crochet edge; worth 25c.
- 22c For Ladies' Flannelette Skirt Patterns, in medium and light colorings, with pretty borders and shell edge.
- 25c For Ladies' Ready-made or Flannelette Skirt Patterns, both light and dark colors, in newest and fast colorings.
- 39c For All-wool Waist Flannels, in plaids, stripes and checks, light and dark colors; 30 pieces to select from; cheap at 50c per yard.

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New Suits.

- \$6.98 For Ladies' Gray or Brown Homespun Cloth Suits, the most double-breasted style and lined with silk, the skirt made in the new cut; good lining and binding.
- \$8.48 For Ladies' Oxford Gray Cloth Suits, the coat double-breasted and lined with silk, the skirt made with the new flare and lined with percaleine.

Ladies'

New Capes.

- \$2.98 For Ladies' Seal Plush Capes, the collar and front trimmed with fur; a most excellent bargain.
- \$3.98 For Ladies' good quality Seal Plush Capes, trimmed with braid and jet; well lined throughout.
- \$5.48 For Ladies' extra quality Plush Capes, beautifully embroidered with braid and jet; silk lined.
- \$8.98 For Ladies' extra quality Plush Capes, the collar and front trimmed with brown bear fur; mercurized satin lining.

Misses'

New Jackets.

- \$2.98 For Misses' Red or Blue Cloth Jackets, made with an inside black velvet collar, trimmed with large fancy buttons.
- \$3.98 For Misses' Tan Cloth Double-breasted Jackets, made with large lapels and new scalloped collar.
- \$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 cambrie and bound edge.
- \$1.34 For Ladies' Black or Blue Serge Dress Skirts, made to good style, lined through with cambrie 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.

We have had the privilege of examining the first Baptist periodical published in the South, if not in America. It is "The Georgia Analytical Repository, by Henry Holcombe, A. M., Pastor of the Baptist church in Savannah. Savannah, Printed by Seymour, Woolfholter & Stebbins, 1802." This is the title page. It is dedicated to "His Excellency Josiah Tattnall, junior, Governor of Georgia."

It is a 48-page magazine, published bi-monthly, the first number being "For May and June, 1802." There are no advertisements. An elaborate "preface" to the first number opens thus: "The geography, the laws and the politics of this state have laudably employed several able pens; but its still more important ecclesiastical affairs remain in the deepest shades, and are sinking apace into unmerited oblivion. Many religious bodies exist, and some flourish among us unknown to the public, and the memories, virtues and labors of the most eminent ministers concerned in their establishment, rest in unprofitable silence, though capable of speaking the most intelligible and energetic language—the language of example. Events, however remarkable, and deaths, which prove that the happy and triumphant subjects of them do not die, and thus disarm the king of terrors, must either make their ephemeral appearance in a newspaper, or be confined, in their continually evaporating though inestimably precious influence, to a still smaller and less conspicuous circle."

The periodical fulfills this promise to tell of the "memories, virtues and labors" of ministers, and of the "vents" and "deaths," declared so important. It seems odd that a magazine should announce that it will make a specialty of publishing death-bed scenes, and yet it were well if more of them were published. In these days of anæsthetics, people more often die in unconsciousness than a century ago, and the people then had more sharply defined religious experiences than are usual now; so impressive and instructive death-bed scenes are rarer. Deaths of the wicked, as well as those of the righteous were turned to account. For example, considerable space is given to one "John Rice," of whom the editor writes:

"His life and death, however wicked and disgraceful, appear to us improvable to valuable purposes. He was brought a child from Europe, had strong natural parts, received a plain English education and was not a stranger to the theory of religion. He was rather above the common size, inclined in advanced life to corpulence, florid in his complexion, had dark eyes and a bold, steady countenance. At a suitable age he married, and first kept a public house, but afterwards a grocery shop, for the support of his rising family. The practical sense which terminated in the completion of his infamy, were keeping wicked company, and the profanation of the Sabbath. Without the means of grace and exposed to every temptation, by rapid advances he became delinquent in his sentiments and atheistical in his practice. Arrived at this degree of wickedness, he lived the unhappy slave of vile lusts and passions,

which produced perpetual discord between himself and his much-injured wife," &c.

Another article is devoted to the "Experiences and Death of Mrs. Catharine Ernst"—a very godly woman. These are samples.

In almost every number there appeared "An Address to the Friends of Religion," and collections of "Select Sentences" were occasionally given.

There are accounts of remarkable revivals. We were especially interested in noting what is said of strange phenomena in revivals "in Kentucky," particularly in connection with a meeting at "Powelton, forty-five miles above Louisville." The account, among other things, says:

"Of all ages, from eight years old upward, male and female, rich and poor, and many in the instant of opposition to it, have been instantaneously laid motionless on the ground. Some under preaching, but more in time of singing, felt the approach of this strange affection, in deep and awful convictions of sin. Their hearts seemed to swell, and they became incapable of motion, and speechless, but in many instances retained their senses."

An interesting account is given of the ordination at the "African Baptist Church" of "the Rev. Henry Francis, a man of color, whose freedom was recently purchased of Mrs. Hammond, in consideration of his character and ministerial gifts by a number of gentlemen of Savannah."

We find in this old periodical two letters from William Carey, and the figures of the Baptists of the United States for 1790, taken from "Asplund's Register," as follows: Churches, 858; preachers, 492; members, 64,975.

This is a very quaint and curious old publication, and the differences between Baptist periodicals at the beginning and at the close of the century are very striking. And, *sub rosa*, not all the changes have been improvements.

DEAR Christian Observer—Will you not kindly give us those passages in the Greek of the Classic and New Testament periods where *baptizo* is claimed to mean *sprinkle* or *pour*, and which you say "more than one Presbyterian" have sent us? We assure you we have never received a single such passage from any Presbyterian. Since you claim to know of these passages, will you not do us the kindness to tell us of them? Surely if there be such passages, the benighted Baptists who do not believe such passages exist, ought to be informed about them. Now, Bro. Observer, do, please, favor us with at least one of these passages, *just one*, won't you, please? We will cheerfully return the favor, if you desire it, and send you a supply of passages in the Greek of the classic and Old Testament periods, where *baptizo* means *immerse*. Come now, Bro. Observer, do send us at least one of those passages—won't you, please?

Since you scorn the \$1,000 reward offered for the production of such a passage, we will not insist on your taking that reward; but for the sake of letting your light shine on the darkened minds of those ignorant Baptists, who deny the existence of any such passages, will you not kindly furnish at least one? From the Pedobaptist standpoint these Baptists are in sad need of enlightenment on the subject of the meaning of *baptizo* in our

Lord's great command. And now that you claim to know of passages in the Greek of the classic and New Testament periods (according to which, the command of Christ must be interpreted), where the word means *sprinkle* or *pour*, will you be so unkind as to withhold these passages from Baptists who need them so sorely, and who are begging you for them?

DR. LORIMER came out recently in the *Boston Globe* declaring he would vote the Prohibition Presidential ticket, and giving his political views as follows:

Every one knows that I believe in some money, and I have voted for greenback heresies or silver heresies. But, at the same time, I do not believe that silver is the supreme question at this time. Could we abate the drink habit, could we reduce it to the minimum, we certainly would, and I would do it if I need, and would not be constantly appealed to for assistance to relieve those who are being daily pauperized by this mischievous trade.

I have never been in favor of the Philippine policy, as every one in this city sees, and I swore to support the Constitution of the United States when I was naturalized, and mean to do so to the end of my life. I intend to do all I can to prevent my fellow citizens from departing from its provisions, which, however being good, is in present measure, the administration of the measure.

But saying this, I probably would not feel as intensely as I do concerning this were it not for the fact that all reports that come to me from Manila indicate that the one trade that is booming there is the liquor trade. I am not yet so big and the duties of patriotism as to believe that it is a credit to our flag to send it into distant regions to carry on business that simply tends to debauch and demoralize the natives.

This suggests some reflections on the recent Presidential campaign. Never before were there so many issues in the air, and never was it so difficult to tell just what the real issues were. "Imperialism" was declared by the Kansas City platform to be the "paramount issue." Yet many prominent anti-imperialists voted for Mr. McKinley, and denied that such was the issue. It was claimed, on the other hand, that the free coinage of silver was the great issue, and yet many prominent gold standard men voted for Mr. Bryan, and denied that the silver question had any practical bearing in the canvass. The trusts were said to be the great issue, but both parties claimed to be opposed to trusts, and in one party some of the speakers even denied the existence of trusts in this country. And so on. Then what was the issue? It seems to us to narrow itself down to this—those who on the whole preferred Mr. Bryan, voted for him, while those who on the whole preferred Mr. McKinley voted for him.

COLORADO is one of the few states where women vote the same as men. It was claimed, when the question was up, that if the women could vote, the saloons would be voted out. This claim is made quite generally, we believe, and it seems to be the chief reason why many persons favor female suffrage. And certainly there is no other reason why Prohibitionists should pat female suffrage in their platform. Why should such a plank be in the Prohibitionist platform, any more than in the Democrat or Republican, or any other?

When the writer traveled through Colorado last year he observed saloons thicker in proportion to population, than he had ever seen anywhere else. He wondered at this in view of the claims made for the effects of female suffrage. Here were

the women vote the saloons are thickest. Making inquiry of some prominent Prohibitionists in Denver, he was told that female suffrage had injured rather than helped the temperance cause; that in places where liquor had been voted out before female suffrage had been adopted, the saloons had been voted back by the majority of the women voters. We wonder if the same is true in Wyoming and other places where female suffrage prevails.

And now the question seems about to be agitated again. The Rev. Wm. O'Ryan, a prominent Roman Catholic priest in Denver is reported as saying in a public address:

I voted for woman suffrage when it was presented to us, but now I feel that I ought to throw a white sheet over myself, stand in front of the shroud and do penance for it. It is doing harm to the women of this state. I have been shocked to see them engaged in political work as they have done. They are losing their womanhood through it.

We take it there are others in Colorado who feel much the same way, and that the question is likely soon to be brought prominently forward again. We will watch the developments with interest.

We are not discussing, nor do we propose to discuss, the merits of female suffrage—but two things are certain: 1st. Many women are far better qualified, in point of intelligence and character, to vote wisely than are many men; and 2nd. there are too many voters now, and what is needed is a restriction, rather than an extension of the suffrage. Of course, the restriction should have a proper basis, so as to eliminate unfit voters.

We think Lieut. Hobson was unfortunate in saying that Admiral Sampson is heart-broken because the American people do not rightly appreciate his services in the war with Spain. Lieut. Hobson meant well, but in saying a good word for the Admiral, that good word pictured him as having a weakness that would, if true, go far toward justifying the estimate the people are alleged to have put on his services. It is a small man who is crushed when he feels that proper credit is not given him. We think better of Admiral Sampson than that. He has received many honors, and has been promoted to admiral from commodore, on account of his services in Cuban waters, and now to represent him as heart-broken because the people do not rightly appreciate him, is to charge him with signal weakness. That is not the way real heroes behave, and we think the charge against Admiral Sampson is not well founded.

Nobody has abused Admiral Sampson. They have simply said that to Admiral Schley belongs the credit of destroying the Spanish fleet off Santiago, because he was on the spot, while Admiral Sampson did not reach the scene till the work was done. Admitting that the credit is due to Admiral Sampson, surely the giving it to another, while greatly honoring and promoting him, is no sort of reason why he should be heart-broken.

It seems hard for us to have heroes in these days. As for Admiral Dewey—well he married and—! Wanted by the American people—a real hero.

God does not take away the Red Sea, nor the wilderness, nor Jordan, but goes with us through them all—a shield by day, a pillar of fire by night.—James Freeman Clarke.

Editorial Varieties

The *Examiner* says of Mr. Gilbert Parker "although one knew that he was a Canadian, one got into the habit of thinking of him as an American." Are not Canadians Americans, pray? Is not Canada in America?

The *Baptist Standard* last week said of the *Western Recorder*: "It has always been a good paper, and in our estimation is greater than at any former time." We take of our hat at our esteemed contemporary.

We extend congratulations to our newly-married friends, the Rev. and Mrs. Adolph Vliener, (Mrs. V. was Miss Mary Gibbs, of Liberty, Mo.) and the Rev. and Mrs. Richard B. Marshall (Mrs. M. was Miss L. Gertrude Barrows, of Dundee, Ill.).

Dr. H. M. Wharton is spending the week in the city on his doctor's feet. He is at the Y. M. C. A. building. In regard to his recent troubles, he says his conscience is clear and he is sure of being completely vindicated. This is gratifying to his many friends.

The Baptists have eight churches in Waco, Texas. The Baptist State Convention was changed from San Antonio to Waco because the railroad would not grant satisfactory terms to San Antonio. The writer regrets his inability to be present this year, though Dr. Harvey will ably, eloquently and adequately represent the *WESTERN RECORDER*.

The "Recognition Service" at East church at 10:30 p. m. Sunday, were of special interest. Dr. J. H. White and F. B. Hill of other denominations and Dr. G. B. Eager, C. H. Jones and J. H. Felix, along with the Rev. W. W. Hamilton, W. K. Foster and the editor of the *WESTERN RECORDER* took part. Dr. Felix was happy in his response and he begins his new pastorate under the most favorable auspices.

The State Mission Board has decided to accept the proposition of the people of Fine-Federalist to establish a Baptist high-class academy at that point. The people turn out a splendid piece of property built for a hotel, new and fine, and well suited for school purposes. Much of the credit for this offer is due to Deacon Theodore Harris, of this city, and the president of the company that owned the property. It is hoped that the academy will soon be in active operation.

If those brethren who have been appointed to discuss "The Weak Points in the Baptist Position" in the coming Baptist (7) Congress will only read Faxon Brownlow's and Dr. Dittler's books, they will get some helpful suggestions. Indeed, in almost any Federatist polemical work will be found points that can be used on the occasion of the meeting of the Congress.

The Baptists of England have raised \$15,000 for their Twentieth Century Fund. What have Southern Baptists done? Those English Baptists have been at work, while we have been officiating and defending our mission Boards. Alas! Suppose we address over our criticisms "without prejudice," the lawyers say, that we do something worth while in the Twentieth Century movement. The criticisms will all keep, and they can better be heard later when we can better take time to consider them.

Some of the papers are saying that Mr. John D. Rockefeller was not pleased with some utterances of some of the professors of the law, the lawyers say, that Dr. Harper had lectured that some professors, telling them "it was not the province of a University professor to air his personal opinions." Surely there must be some mistake about this. Mr. Rockefeller has pursued the policy of non-interference with the law, and the law, and surely, surely, surely, it is not possible to pass that "freedom of teaching" is being suppressed in the University of Chicago!

The *Foreign Mission Journal* for November reports only \$14 received for foreign missions from Virginia from September 15th to October 15th and this came from "A Brother" and so was anonymous. The money came in freely before that, so that despite this sad falling off, the aggregate shows up well and is larger than that of any other state. We hope the Virginia Baptists will not stop their contributions to foreign missions on account of the *Religious Herald's* criticisms on the Home Board, or for any other reason. The *Foreign Board* received from Kentucky for the month ending Oct. 31, 1900, the handsome sum of \$1,100. Yet Kentucky's aggregate is still short of Virginia's or Georgia's. The *Foreign Board* is now in debt \$18,000.

After a long and useful life, in which he taught many students, instructed many readers and permanently enriched religious literature, Dr. Frederic Godet has passed from earth, at the advanced age of 80 years. His best known works, which have been translated into Italian, Spanish, and other languages, are his commentaries on Luke, John, Romans and Corinthians, and there are some better on those books unless Sunday on Romans and Elliott on Corinthians be regarded as exceptions. Besides these his "Old Testament Studies," "New Testament Studies" and "Lectures on the Bible," are his commentaries on Luke, John, Romans and Corinthians, and there are some better on those books unless Sunday on Romans and Elliott on Corinthians be regarded as exceptions. Besides these his "Old Testament Studies," "New Testament Studies" and "Lectures on the Bible," are his commentaries on Luke, John, Romans and Corinthians, and there are some better on those books unless Sunday on Romans and Elliott on Corinthians be regarded as exceptions.

FAMILY CIRCLE.

STORIES FOR YOUTH AND AD.

KEEP SWEET.

BY W. G. MARTIN.

"Suppose a world of troubles do Annoy you day by day; Suppose that friends considered true Your trust in them betray; And rocks may bruise and thorns may tear Your woe and weary soul, And every day you meet a snare— Keep sweet.

"Suppose you have not such desire That forms within your mind; And earth denies you half your hire, And heaven seems quite unkind; And you have not the best to wear, Nor yet the best to eat; You seem to have the meanest fare— Keep sweet.

"A sour heart will make things worse And harder still to bear; A merry heart destroys the curse And makes the heavens fair. So be a driver, whate'er your case— Whatever you may meet, Dwell on the good—forget the base— Keep sweet."

AS WE FORGIVE.

A Complete Story.

BY IRENE OLIPHANT.

"I have no son! How dare you mention the subject to me," thundered the old Squire; his face whitened by passion to his very lips, as he struck his hand heavily down on the table before him.

The lawyer was silent for a moment; he had been on friendly terms with his client for many years, he wished to remain so still, but for once he felt he must speak out his mind.

"My dear sir," he began in his slow, measured tone, "you must pardon me, but this will can scarcely seem fair even to you. Your wealth is enormous at the present moment. The estate has been in your family for years, to sell it at your death and distribute the money amongst charities in which you take not the slightest interest when Mr. —"

"Breathe the name at your peril, confound your impudence," shouted the wrathful old man, bringing down his hand again with still greater force. "Speak another word on the subject and I'll order my butler to kick you off the premises."

The lawyer gave one of his hard, dry, bitter coughs, and smiled quietly.

"I see I have said enough, Squire Langley," he remarked soothingly. "I beg your pardon if I have given offence; pray let us attend to some other matters of importance which I wish to bring before you."

An hour later the lawyer retraced his steps from Langley Hall, leaving the Squire in a fairly peaceful mood. "Fon my word," he muttered to himself as he stood at the lodge gate surveying the wide area of the Squire's dominion. "A harder old wretch there could not be. Ten years is it? Yes! It must be that since his boy left, and he is as unrepentant as ever. A beastly temper to have, to be sure, and they separated, too, on a quarrel not worth the naming. Of course the boy was hot tempered and oppian. They were too much alike in disposition to agree long together; but to cut him off without a penny, taking the family estate from him too. 'Fon my word, and the Squire is a regular church-goer! That's Christianity, so it is!" he laughed harshly, an ugly laugh.

"I can't tell you how often your sins may be forgiven as you forgive others. Well, if there is an Almighty, he must be sick of some of them, and no mistake. Better take my stand by far. Make no provision as the Squire must do every Sunday and live at peace with your neighborhood."

A month later, Squire Langley was on his way to Brussels, to fulfill a long-promised visit to an old college friend.

The chilly days of autumn had already set in, the wind was unpleasantly high, and before the Ostend boat had left the Dover harbor, some of its passengers were wishing they could postpone their journey. Most of them were dead as once into the sea below the old quay, muffled in his long fur-lined coat, peered the deck smoking his cigar in solitary enjoyment.

Soon, however, the cigar was thrown away, for his restless, unhappy nature never allowed any pleasure to be long-lived, and he searched in his pocket to find his note-book, when the words, "How very tiresome!" fell on his ears. A girl, whose thin, worn garments seemed trying in vain to repulse the cold, searching wind, was standing close by, shaking from off her, with a good deal of annoyance, the ash of a smouldering cigar. Something in the extreme beauty of the small face turned towards him, and the flash from the dark eyes, made him step forward with an apology, and by the time her face had grown smiling and cheerful with the assurance, "That it did not matter," he found he preferred to go on chatting with her to walking up and down by himself.

"It's awfully cold," he informed her from the depths of his fur-lined coat, while he considered how a ladylike girl could travel in the poverty-stricken garments she was wearing. He little knew that they were her very best, and that the chief reason of her annoyance with the cigar accident was that the dress had only just been mended.

"It's awfully cold," he repeated, "but better up here than in that stuffy hole downstairs."

She smiled, for she knew that whether the saloon was stuffy or not, her duty obliged her to remain there as long as possible. Perhaps the old squire guessed it too, for he sat down by her side amidst the unpleasant odors of the engine, and did not suggest that the upper deck might be pleasant.

"Are you all alone?" he said, raising his voice above the wind.

She nodded. "But not for long," she answered brightly. "Not for long."

The old Squire sighed; he had always wanted a daughter. Years ago a wee baby girl had been laid in his arms, but before she had counted her twenty-four hours, her blue eyes, scarcely opened, had closed for ever on earth. Somehow, this girl attracted him strangely, so much so, that he felt the old longing come back to him tenfold.

"So you are expecting friends to meet you here, kindly, watching the wind blow the wayward curls across her white forehead."

"Friends!" she cried, "not friends. I have none. When you get poor such possessions vanish." She laughed out without a shade of bitterness in her tone. "That is my sister I am expecting. We have not seen her for years—twelve months; and she is all I have in the world belonging to me. But forgive me for telling you this. You are a stranger, and can scarcely be interested."

"Yes, I am," he answered gently, and the seat at Langley Hall would not have recognized the voice.

"Why have you not been before?"

"I ought not to be going now," she said, almost apologetically, "but I could not stay away any longer. I should die if I did not see Margery, so I thought I might just as well see her as to say nothing for years—longer; it does not matter how often she is buried, does it? I thought if I just had a week with her I should be able to work all the harder during the winter."

The Squire felt just then the weight of his own sins, and at the same time his slight gray misty, but the girl continued sadly:

"It is not only that, I wish it were, but Margery," here there was a sob, "is so ill. She won't give up. She can't, because there would be no bread-winner. But I ought not to talk to you like this. My ways tell me I should keep our private affairs to myself."

"Never mind, tell me," the old Squire said, soothingly. What a pretty little girl she was, he thought, to be in such trouble!

"She is so ill, I can tell by her letters, but I don't know how to get her to leave unless she will fade away just like our mother. Oh! I can't bear life without Margery, I can't, I can't."

"But why does she live abroad?" he asked, "if you not come back and live with you?"

"How can she," she cried, "her husband had been ill for nearly a year at Ostend. He fell off a horse and hurt his back. He feels it terribly that Margery has to care the living, but what can she do, poor fellow, but nurse faithfully, and might grow strong, yet, as if he could have the best advice and proper nourishment, but they are half-starved—they and their two sweet children. And what do you think! he has been living in tremendous luxury all the while, and they with him ever since that miserable year ago, and has cut him off without a penny. I would like to

have the opportunity of telling him—but there if it would do no good."

"Wouldn't it?" inquired the old Squire groggily, supposing a cold shiver. "Well, if you had had the chance what would you tell him?"

She passed, and then she said slowly, "Margery pleases him. Ever since she married D'Arcy, she has been persuading him to ask his father's forgiveness. He was not quite so faithful, you know, though most fathers would not have been so hot on him. D'Arcy was young and hot-tempered, and his father drew the reins too tightly; he expected his word on every trivial matter to be obeyed."

"Well, Margery gained his promise at last. He had work, and was doing well, when he met with his accident. Then he would not write; he said he was too proud, for he knew his father would think he was only a poor beggar. He was not quite so faithful, you know, though most fathers would not have been so hot on him. D'Arcy was young and hot-tempered, and his father drew the reins too tightly; he expected his word on every trivial matter to be obeyed."

"But you have not told me what you would say, if you had the chance, to his father?"

She panted again and then she said: "I would try not to be too hard on him, poor old man, as Margery says his must be a loveless life indeed. But I should ask him if he ever prays our Lord's prayer, and I think he can. You see it says 'Forgive our debts, as we forgive our debtors.' Is it not dreadful to think of an old man nearing the grave as he must be—with the weight of his sin on him, and the knowledge that God is waiting to send down his judgments according to the measure of his ingratitude of the small offense of his son?"

The old Squire was silent for several minutes, then he said gruffly, "Money or no money, it strikes me it is the son's duty to take the first step. The Bible teaches it plainly enough. The prodigal son arose and came to his father. What do you say to that, eh, he?"

"Wait a moment," she interrupted eagerly. "You have not quoted the whole story, for it says when the son was yet at a distance, his father came half way to meet him. Soon after the quarrel D'Arcy begged to go home and see his mother. It was refused him; and when he found she was dying, he had to visit her by the way of a lawyer. I think he can find out where his son is through the family lawyer, but it is no use."

Has No Competitor.

One Patent Medicine Which Has the Field to Itself.

A prominent physician was recently asked why it was there are so many "blood purifiers," "nerve tonics" and "medicines for every ill" except one of the most common and annoying diseases, piles.

He replied, there are two principal reasons: First, physicians and people in general have thought for years that the only permanent cure for piles was a surgical operation, and that medicinal preparations were simply palliatives and not a cure for the trouble.

Another reason is that piles are not another disease, is in no sense an imaginary trouble. A sufferer from piles is very much aware of the fact and for this reason the few pills, salves and ointments, etc., have brought little relief because the patient very soon discovers that they are worthless.

His continuance: "However, there is a new pill remedy which, judging from its popularity and extent of its sale will soon take the place of all other treatment for piles. It has certainly treated thousands of cases in this obnoxious disease and is worth a hundred other diseases. It is no sense an imaginary trouble. A sufferer from piles is very much aware of the fact and for this reason the few pills, salves and ointments, etc., have brought little relief because the patient very soon discovers that they are worthless."

It is in convenient, suppository form, composed of harmless acting salts and healing oils, gives immediate relief in all forms of piles and a radical cure without resort to the knife and without pain or interference with daily occupation.

One strong recommendation for the remedy is that it can be used in any form and is absolutely safe in use at any time.

One of the suppositories is applied at night, is absorbed and the cure is natural and painless.

It permanently cures itching, bleeding, protruding piles and is the only remedy which does not require surgical operation that will do so.

All druggists sell a complete treatment of the suppositories at 50 cents and the Pyramid Drug Co., of Marshall, Miss., will mail free to any address a list of dealers, names and one of the pills which may be of assistance in your case.

talking. Forgive me for telling you all this. You are a complete stranger."

"Is your sister like you?" asked the old Squire, and his voice was unsteady.

"Like me," she cried. "Margery! She is beautiful, oh, so charming, but unless some miracle happens I shall not have her very much longer." She turned away from him as if she wanted to be quiet, perhaps to hide the tears which were now falling fast. The old Squire rose up and paced the deck again in solitude, his face quivering with emotion.

"Poor little girl," he muttered to himself, "I little thought she was to tell me the story, and he is in half-starved. She said, 'As we forgive.' 'As we forgive.' Upon my word she is right."

A few minutes after they entered Ostend Harbor, and Squire Langley, by the side of his new friend again.

"Can you see your sister?" he asked.

"There she is with the children," she cried, her dark eyes sparkling now with excitement.

The following day, in the direction she pointed, and saw her sister, looking so utterly care-worn and ill. Another moment the sisters were in each other's arms, while a tiny girl—a miniature "Margery"—and a curly-haired boy, resembling the one "Squire Langley" had seen vainly trying to blot out from his memory for many years, stood impatiently waiting their turn for a kiss.

"I will follow them and see where they live," muttered the old man, "and do not be to-morrow—no; if it is to be done it must be to-day—this course of a temper may change my purpose if I wait."

Later on in the evening the sisters were sitting together in the dusk. The children were in bed and D'Arcy was asleep.

"We can't hold out much longer," Margery was saying, as she sat gazing absently out into the dimly-lighted street, while one hand caressed fondly the brown head buried in her lap. "It is impossible to go on living as we have been doing these past few months, no matter how long it is coming. Don't cry, Phyllis, dear, I dare not give way, and it hurts me to see you do so."

"Margery, there is somebody knocking at the door; shall I go?"

"Yes, go; if you can't get in, I'll come too. I can't think of anything else. Taking a candle, the two sisters opened the door and looked out into the darkness.

"Why Margery," cried Phyllis excitedly, "it's—"

D'Arcy's father, finished a shaky voice trying to speak gruffly. "Come, child, don't keep me waiting—take me to my son before the words of your sermon have lost their hold on me."

"Margery, Margery," gasped Phyllis, "what does it mean?" But D'Arcy's wife, without waiting to hear the story, was already taking the father to his long exiled son. The two were shut in long together. No one heard what passed between them, only when the old Squire came out he was sounded very unsteady, and he was unable to shed his eyes from the light.

"Poor fellow, poor boy," he said quickly; "but cheer up, my dear, turning to Margery, 'he will be all right soon—of course he will. I shall be a nurse to him, and we will all go home.' I have decided, and we will go to Brussels. Yes, he will be all right when he leaves this wretched hole. Langley Hall will bring his 'salsh' back again. He needs our family. Now go to him, my dear, but remember you wait a moment, my home will be waiting for you, and without the saying. It needs a miracle, sorely, and the children will make the old place quite cheerful again, but," turning round, "where is your sister? Gone to the children, said the old man, 'I'll be there, please, that Langley Hall will be waiting for me, the home of the one who taught his sinful old master the lesson to forgive, as he would be forgiven.'"

A LADY once asked John Wesley: "Mr. Wesley, supposing that you knew that you were to die at twelve o'clock to-morrow, what would you spend the intervening time?"

"How, madam?" he replied. "An I intend to spend it now. I should preach this evening at Gloucester, again at 5 to-morrow morning. After that I should ride to Tewkesbury, and preach at the meeting, and then the societies in the evening. I should then repair to friend Martin's house, who comes to entertain me, converse and pray with them as usual, retire to my room at 10 o'clock, composed myself to my heavenly Father, and down to rest, and wake up at 5 o'clock."

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THE FARMER WORKS HARD. For a living, he has to. He must "make hay while the sun shines," no matter how he feels. The result is overwork. The stomach usually gives the first sign of strain. The organs of digestion and nutrition are deranged. Food does not nourish. Indigestion appears. In such a case Dr. Pierce's Great Medical Discovery re-establishes the health by a complete cure of the disordered organs of digestion and nutrition. It cleanses the stomach, purifies the blood and removes the causes of disease. It is a temperance medicine, and contains no whisky or alcohol.

"I was troubled with indigestion for about two years," writes Wm. Bowler, Esq., of Jacksonville, Fla. "I tried different doctors and remedies but to no avail, until I went to Dr. Pierce and he told me what to do. I suffered with a pain in my stomach and I did not think I would live. I am glad to write and let you know that I am all right. I can do my work now without pain and I don't have the tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Syrup and two of his 'Pleasant Pellets' cured me."

Sick people can consult Dr. Pierce by letter free. All correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

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This book lists all others on the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains

Rules of Order, Church Census, Minutes of Meetings, and other forms for the use of churches. 100 pages for \$1.50.

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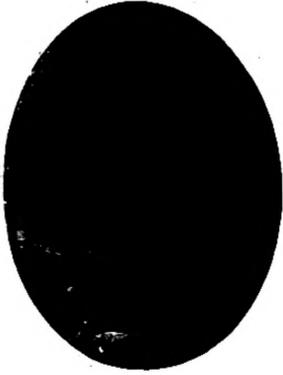
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Children's Corner.



WHAT A BEAR DID FOR JOHNNY.

Johnny Jones and Bessie Brown were cousins. They were the same age—eight years old—and neither of them had any brothers or sisters. They were very fond of one another, and spent many happy hours together.

"They are pretty good children," said Mrs. Brown one day, "only I will have to say that Bessie is lazy; but it is about the only fault she has."

Well," said Mrs. Jones, "nobody can say that Johnny is lazy; but he has a worse fault, for he is not truthful."

That evening Johnny's mamma said to his papa: "I am quite discouraged about Johnny. I have talked and talked to him about how wicked and how foolish it is for him to tell things that are not true; but it doesn't seem to do any good, and he gets worse instead of better."

"Then," said Mr. Jones, "if talking doesn't do any good, we will have to try whipping."

So Johnny was told that whenever he was found guilty of an untruth he would be punished.

A few days after this the teacher of Johnny and Bessie's school let the girls go home half an hour before the boys. It was a country school-house, and all the children lived in the country.

As the little girls were racing along the road in great glee Bessie's shoes came untied, and she stopped to tie it. Just as she had finished, and was stooping to pick up her books again, she happened to look at a clump of blackberry bushes that grew by the side of the road, and there, helping himself to the berries, she saw a bear! Bessie was frightened, but she screamed: "Girls, girls! here's a great big bear!"

"What a little goose!" said Nellie Smith; "bears don't live in this country. She can't fool me."

"Oh, Nellie!" cried the other girls, "Bessie Brown always tells the truth. Please go with us to help her!"

So, picking up sticks, the girls ran back to poor, frightened Bessie, and taking hold of each other's hands, they crept past the bear, which kept on eating berries, and did not pay much attention to them.

Half an hour later the boys came down the dusty road. They were throwing their balls up in the air and catching them as they came down. Just before they reached the clump of berries Johnny said: "Look, boys, I am going to see how far I can throw my ball!" He threw it as far as he could, and it fell just on the other side of the roadside fence. "Oh," said Johnny, "it went clear over there by the pond! I'll have a long walk to get it; but you needn't wait for me, boys."

"I didn't know a ball could be thrown that far," said Willie Smith, a little boy who had not known Johnny very long.

"It can't," said Harry Oliver. "That's just one of Johnny Jones' stories. We boys never pay any attention to what he says. I don't see what makes him so silly. Besides, it's wicked to lie."

Just then the boys heard Johnny crying frantically: "Boys! boys! here's a bear! a bear! I'm fast and can't get away! Oh, come quick! Come quick!"

Willie Smith turned pale with fear, but the other boys only laughed. "Now, he is always doing something that way," said another boy. "We used to run to see what was the matter, but we have learned better."

The other boys laughed and told Willie to never let Johnny's big tales trouble him. And they ran on towards home with their play and merry talk, and were soon too far away to hear Johnny's cries for help.

As Johnny was climbing the fence for his ball his foot caught between two rails, and he could not get loose. Just as he decided he would have to call the boys to help him he discovered the same bear that Bessie had seen half an hour before. The bear had eaten all the berries, and, although I do not suppose it would have really eaten a little boy, it is no wonder that Johnny screamed with fear as the bear started toward him, and he could not even run away from it!

But fortunately some men came in sight just then. They said that the bear was a tame one that belonged to a circus, and it had escaped that morning. The men, after helping Johnny from the fence, led the bear away.

Mrs. Jones was at the gate watching for Johnny. "Oh, mamma!" cried Johnny, "if some men had not just come in time you would never have seen me again! I got my foot fastened in the fence, and there was a monster bear in the berry bushes, and he started towards me with his great mouth open ready

to eat me up, when some men—" "Johnny, Johnny!" said his mother, sorrowfully, "how can you talk so? It nearly breaks my heart; but I will have to tell papa, and he will give you a severe whipping."

"But, mamma, it's the honest truth" (that is what Johnny usually said), "and the men said—"

"My son," said his mother, sternly, "do not say another word to me until you have seen your father."

When Mr. Jones came home Mrs. Jones sadly told him what Johnny had said.

After Johnny was punished his father told him he must not say another word before bedtime unless he was first spoken to. So the poor boy sat in a dark corner of the room and cried softly to himself, while his papa unfolded a large newspaper, and his mamma said he would run over to Cousin Bessie's house for a little while. Usually Johnny would have been on his papa's knee, or else he would have gone with his mamma; but now nobody paid any attention to him.

Mrs. Jones had not been away fifteen minutes when she came running back. She was nearly crying as she took Johnny in her lap, hugging and kissing him. "Oh, my poor little son!" said she, "you may talk all you want to now. Papa, there was a bear, for Bessie said so!"

Then Johnny cried harder than ever as he said: "You believed Bessie, but you wouldn't believe me. You love Bessie better'n your own boy!"

Then his mamma explained to him that she believed Bessie because she had never known her to say what was not true, and when Bessie said she saw a bear she believed her, although she knew that a bear alone in that country was an unusual sight. And as it was such a strange thing to see, she did not believe her own child, because he had so often told her things that were not true. Johnny saw that his parents were not to blame for his punishment, and he solemnly promised to be truthful thereafter.

And he never did tell another lie, unless he forgot—for it had become such a habit with him that he would forget sometimes. And in a few months his parents could depend upon what he said as being as true as if Bessie had spoken herself. It was a much longer time than that before his schoolmates would believe what he said; but at last they, too, found out that he had quit telling falsehoods.

Johnny is a man now—a good man—and there is not one of his many friends but believe every word that passes his lips. He has not forgotten the time he was given a hard whipping when he only told the truth, and his own children are very fond of hearing their papa tell "what a bear did for him" when he was a little boy.—Advocate.

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Christ is a personal force in ministers. The finished atonement must be preached, and the person of Christ is the power of the preacher.

DISCUSSION.

Dr. Warder felt that this was a great Gospel lecture that would do lasting good. It must be repeated in many places.

Pastor Eaton was glad to hear this clear, strong and sound note from Dr. Mullins, who ought to write a book on the atonement.

Dr. Eager endorsed what had been said, and thought we should emphasize Dr. Mullins' last point, that redemption reaches men through preachers.

THURSDAY, 9:30 A. M.

The Rev. W. W. Hamilton presided, and the Rev. J. M. McFarland led the devotions from 1 John 5:9-18.

Dr. W. J. McGlothlin delivered the first lecture,

THE CONQUERING POWER OF THE GOSPEL AS SEEN IN HISTORY.

We need to look at the condition of the world before Christ. Some circumstances were favorable, e. g., universal peace, the Jews widely distributed, the Greek language widely diffused.

On the other hand the Jews had become full of spiritual pride, and orthodoxy had stiffened and hardened. Into this barren soil the Gospel seed was cast.

Another trouble was that the Founder of Christianity was crucified, and that the cross became a badge of glory, was a great triumph.

Christianity triumphed over heathen morals, over persecution and over heathen thought. Yet Christianity was not unscathed.

This lecture was immediately followed by one from Dr. A. T. Robertson on

METHODS AND SPIRIT OF CHRIST AS A RELIGIOUS TEACHER.

The eyes of the world are on Christ as never before, but he and his teaching have stood the test. Confessedly he is earth's greatest intellect and teacher.

second, his openness to new truth; third, the simplicity of his language—the speaker had read the Talmud often without getting an idea, and that was like the rabbi's preaching; fourth, his use of illustration; fifth, his startling paradoxes, e. g., "if a man would come after me and hate not his father and mother, &c.;" sixth; his sense of authority—He knew his subject and was a specialist.

DISCUSSION.

The Rev. Wm. Ritzmann liked both addresses, but especially the first. The word and example of Christ is seen in Christians, and this, under the Holy Spirit, is their power.

The Rev. W. C. Jones marveled at the progress of the Gospel despite the great opposition. He was specially impressed by Prof. McGlothlin's lecture. The continued holding out of the Jew's fulfilled their own saying, "His blood be on us and on our children."

The Rev. W. E. Foster enjoyed both addresses. He rejoiced in the progress of Christianity in the ages, but each should ask himself, What have I done to conquer the world for Christ? Let us each illustrate the spirit and methods of Jesus as a preacher.

The Rev. J. M. McFarland was impressed by both lectures. Christ spoke with authority, and we should have personal experience and be full of our subject. He differed with Prof. McGlothlin in regarding John the Baptist as a martyr. He did die for his teaching.

The Rev. A. J. Hess felt that it was a delightful thought that history shows the power and truth of the Gospel. We are Christ's representatives, and should speak with authority and not as apologists, and along with that we must manifest the spirit of love.

The Rev. W. W. Hamilton had learned from Dr. Mullins that religions outside of Christianity had grown out of the people, and if rejected by those around them these religions died.

Christianity was rejected by the Jews among whom it started, and yet it conquered the world. We need not fear the issues that are about us when we recall what Christianity has already faced. We should by well-doing put to silence (i. e. put a muzzle on) the ignorance of foolish men.

The Rev. J. T. Cundiff once had the spirit of criticism, but he sought to overcome it. In the main he had enjoyed the addresses. He would emphasize the thought that the conquest of individuals was by individuals. Our churches and Christian institutions show the power of Christianity over individuals. Every Christian is a monument to the Gospel's power.

Dr. Warder thought that if the Gospel could so completely conquer such a man as Paul, it could conquer any others. It only needs to repeat its triumphs to conquer the world. His own experience proved the Gospel's power. "If it can conquer me it can conquer anybody. I want to be with Christ forever. He is my all and in all."

FROM AFRICA.

DEAR RECORDER: I wish to thank you for the plain words in defence of your brethren who are too far off to speak for themselves, in your issue of August 2nd. It is a source of strength to have the confidence of the brethren who send us out. Your editorial, coupled with Ex-Governor W. J. Northern's letter in the Journal for August, call forth this expression of thanks.

Yours gratefully, S. G. PINHOCK, Awyan, Lagos, W. A., Sept. 25.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctor pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in direct proportion to the amount of blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

WE cannot select our neighbor nor can we take our own way of loving him.

THE MARKETS.

Report for week ending Nov. 10.

Table with market data for CATTLE, HOGS, and SHEEP AND LAMBS. Includes columns for 'Extra good export steers', 'Light shipping', 'Butchers', etc., with prices in cents per pound.

Advertisement for 'COZY CORNERS' featuring hanging lamps, brocaded silks, and phulkarics. Includes the name 'W. H. McKnight SONS & CO.' and address '225 Fourth Avenue and 228-230 W. Main Street Louisville, Ky.'

Advertisement for 'Premiums for Our Subscribers!' offering books like 'The Baptist Principle' and 'The Bible' to new subscribers. Includes details about the 'Western Recorder' and subscription rates.

Table with market data for 'LEAF TOBACCO' and 'RECEIPTS'. Includes columns for 'Year 1899', 'Year 1900', and 'Year 1901' with corresponding values.

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Items of Interest.
 NEWS THE WORLD OVER.

Among those who were killed in the fight near Oxnard was Lewis W. D. Fazio of the Nineteenth Infantry, son of an Senator Samuel Fazio. The transport Logan sailed from Manila with 20 sick soldiers, 20 prisoners and eight insane. The Philippines show an utter indifference to the result of the election in the United States as they cheered the election in Spain for the one hundred years in which they fought that country.

The election was nearly a solid North against a solid South—only two or three small states on each side breaking the solidarity. Even Nebraska went Republican. The Republican popular majorities were enormous, and their majority in the House of Representatives is large. In Canada the Liberal party has won by an increased majority.

We have quit all effort to understand the situation in China. China has used for peace and has appointed Peace Commissioners who are negotiating with the Powers in Peking. Yet the allied troops are marching around attacking the Chinese and burning villages—which is an infamous warfare on women and children, as Gen. Grant declared.

Brig.-Gen. George M. Randall, commanding the Department of Alaska, in his annual report, presented under date of September 23, devotes considerable space to the natives of Alaska, and says that the Khatkans has been unnoticed by those he has befriended, and has been allowed to die for the lack of proper care and food. From 200 points—Cape York, Fort Clarence, Topok, Gotsda Bay, Yukon River, and elsewhere—reports have been received of sickness, starvation, and mortality so great that it promises to wipe out almost the entire race.

Explosions have been many. One in New Haven blew out the water in the "dry room" of the Steaming Arms Co. Fortunately it was the dinner hour and no one was hurt, though the property loss was considerable. An explosion in a mine at Berryburg, W. Va., killed 13 men and injured others. An explosion of gas wrecked a five-story building in New York City. Several persons were injured.

The Monitor are probably doomed to disappear. Their only value has been conceded to be as coast defenders, but that value is offset by their unhealthfulness. The men have to live close to the water, and there is poor ventilation. Three captives on the Monitor have been incompetent, and orders have been issued that no officer shall be attached to a Monitor more than six months.

George T. Angell quotes these words of Napoleon III: "Better let China alone. The Chinese are harmless now. We might conquer some of their provinces, but we should teach them the art of war, and they might, in time, get great armies, build our big great cities and conquer Europe." If Russia gets hold of a large part of China, what is to hinder her from arming and drilling the Chinese and carrying them over the Siberian railroad to conquer Europe?

Professor Wright, of Oberlin, whose veracity is unquestionable, tells these things which he saw in China done by soldiers of Christiana (God save the mark!) national: "Fenceable Chinese to the number of 1,500 or 1,600 were forced upon rats entirely inadequate, and most of them were drowned. The stream was fairly black with their bodies. We saw as many as 20 villages of the Chinese in flames. We estimated that we saw the dwelling of at least 200,000 Chinese in flames that awful day, and parties were scouring the fields to find Chinese, and shooting them down at sight!"

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The Springfield Republican says that in Ireland the opinion is general that Charles Parnell is not dead, but that he is fighting for the Boers under the name of Christian De Waa, the greatest of the Boer commanders. De Waa would appreciate the feeling of the Irish, but he would be inclined to resent such a report, as he is a pious man whose whole life has been pure and upright.

The steamer City of Monticello foundered off the coast of Nova Scotia last Saturday. The shore for ten miles is covered with the wreckage of the steamer and the cargo. Twenty-five bodies have been cast on the shore, much battered. A part of the passengers escaped on a boat. The storm is still raging with fury.

A despatch to the Canadian Baptist says of the Cape Colony Dutch: "The determination to display a solidarity of race feeling sets enormous difficulties in the way of Lord Roberts in his work of suppressing guerrillas with a serrate hand. The Cape Dutch practically say, 'Unless you treat the Boers as honorable belligerents we will make your soldiers suffer.' The present writer has been through the war, and knows how sadly impossible it would be to seek to suppress what would be called a guerilla in the north of the colony if the families are deported, as was done in Java—after an attack on the garrison there."

HELP THE SUFFERERS!!!

The disaster that has befallen the city of Galveston, Texas, and the surrounding region, is simply appalling. More than 5,000 lives have been lost, \$10,000,000 worth of property destroyed and many thousands of people have been rendered homeless and destitute. Help is being sent from various parts of the world, but much more is needed, and the need is likely to continue for some time. Among the sufferers are many of our brethren, and we open a subscription for their benefit. We will be glad to receive and forward any amounts that may be sent us. We will make prompt acknowledgment in our columns, and will publish the receipts of the parties to whom the money is sent.

Dr. W. M. Harris, pastor of the First church of Galveston, writes: "The death roll will probably reach 5,000. Our church is in absolute financial ruin. . . . 81 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."

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DEAR RECORDER—Probably it would be of interest to some of your readers to know of the services held on November 4 at the Second Twelve-mile church in memory of the late Rev. J. M. Jolly.

He was pastor of this church for thirty-one years, and all his life was spent in the adjoining county of Campbell. So it is not strange that there was a very large congregation present. Several of those who had purposed to be present and to take part in the exercises were unavoidably absent.

Bro. N. C. Pettit, who was almost a life-long friend of Bro. Jolly, was present, and, after an

address made by the writer, greatly edified us all upon the theme: "The uses of afflictions." Bro. Jolly was recognized throughout Northern Kentucky as one of the best men that ever lived and labored in that section, and his sufferings were so great and so long continued that many were heard to question the goodness and justice of God. Therefore the remarks of Bro. Pettit were eminently appropriate.

I cannot attempt an epitome of the address, but the point which was especially fit and helpful was that afflictions afford an opportunity for those of us who are exercised thereby to glorify God. Bro. Jolly never preached so eloquently as during the last months of his life when suffering untold agonies whilst being literally eaten up by cancer. But through all these months there was not only heroic fortitude—suffering without a murmur and almost without a groan—but cheerfulness that made it a privilege to be in his presence. No one ever went out from his presence without the most exalted conception of the saving and sustaining grace of God. At the

close of Bro. Pettit's remarks it was clearer to us all why God sometimes permits even the saintliest of men to pass through the fire of affliction.

The meeting not only served as a somewhat fitting expression of the love and tenderness with which this noble servant of God was regarded, but it afforded an opportunity to present some phases of Gospel truth to a very large congregation of deeply solemn hearers that we hope will bear fruit to God's glory, and every one who knew our departed brother knows that had it been possible for us to have consulted him, he would have wanted us to look primarily to the glory of God.

We closed the very impressive and, I hope, useful service by singing the hymn—
 Servant of God, well done.
 Rest from thy loved employ.
 The battle's fought, the victory won.
 Enter thy Master's joy.
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