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Faith, Hope and Love, these three

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"God is waiting to be gracious, and is willing to make us happy in religion, if we would not run away from him. We refuse to open the window-shutters, and complain that it is dark."—Judson.

One's disposition towards truth determines his actual reception and appropriation of it. Oloero said that the eyes see what it brings with it the power of seeing. "The fear of the Lord is the beginning of wisdom."

The Gospel's power is twofold—a savor of life unto life, or of death unto death. The same power that gave confidence to Paul in making his defense, made Felix tremble on his throne; the same cloud that safely led the fleeing Israelites, confounded the pursuing hosts of Pharaoh.

PREACHING to sinners should always involve the acceptance of Jesus as Prophet, the dependence upon him as Priest, and the recognition of him as King. For it is only through him that we know the will of God, only by him can we be brought into harmony with the will of God, and it is only by obedience to him that we can do the will of God.

CORNELIUS, the centurion, was a devout man, one who feared God, who gave much alms to the people, and prayed to God always, yet was un saved. To him, as well as to other sinners, Peter preached that to Jesus of Nazareth "bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

DAVID, in the 25th Psalm, notes three things necessary to the understanding of God's truth, viz.: Reverence, for the fear of the Lord is with them that fear him; Meekness, for the meek will be teach his way; and Obedience, for all the paths of the Lord are lovingkindness and truth unto such as keep his covenants and testimonies.

"My dear brethren," said Spurgeon, "do not try to make it [the Gospel] tasteful to carnal minds. Hide not the offense of the cross, lest you make it of none effect. The angles and corners of the Gospel are its strength; to pare them off is to deprive it of power. Why, even among the sects you must have noticed that their distinguishing points are the horns of their power; and when these are omitted, the sect is effete. Learn, then, that if you take Christ out of Christianity, Christianity is dead. If you remove grace out of the Gospel, the Gospel is gone. If the people do not like the doctrine of grace, give them all the more of it."

The Baptists of Texas and Ministerial Education.

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

The Baptists of Texas are pleased to notice that the denominational papers throughout the country are showing interest in our efforts to promote ministerial education, and the hearty sympathy with which in many quarters the enlargement of the theological work at Baylor has called forth. The fears expressed by a few lest the development of a trans-Mississippi Theological Seminary should set in motion a disintegrating process that will ultimately dissolve the Southern Baptist Convention, is, in my opinion, absolutely unwarranted. There is no man, so far as I am aware, connected directly or indirectly with our educational movements that would not deprecate the division of the Convention, or any weakening of the Home Mission, Foreign Mission, or Sunday School Board; or would wish to prevent the Southern Baptist Theological Seminary from doing the largest and best work that it is capable of doing for the entire South and the world, or from securing the addition to its endowment that it so much needs. The Baptists of Texas that are supporting so nobly the educational work at Waco have fought a good fight against disorganizing forces in the State, and are among the staunchest friends of the missionary and educational activities of the Southern Baptist Convention. The Boards can count on them every time to uphold them in all right measures.

The present movement in favor of increased local facilities for ministerial education is due not at all, so far as I can judge, to dissatisfaction with the Southern Baptist Theological Seminary. Its great value is recognized here as fully as anywhere else in the South. Many of its graduates occupy important pulpits throughout the State, and one of them is a theological professor at Baylor. The only trouble is that we have not enough of these Seminary graduates, and that there seems to be no possibility of securing enough. As has often been said, the entire output of the Seminary, as at present conducted, would not suffice to meet the needs of the rapidly developing work here. The only motive that is at all apparent among the promoters of theological education here is the desire to provide, in the most efficient and economical way, for carrying forward the work of the Lord in this great State and in the neighboring States and Territories.

A striking proof of the importance of distance in relation to education is to be found in the fact that Kentucky, with a smaller Baptist membership than Texas, usually has in the Seminary about three times as many students. This is due not to a higher appreciation of education on the part of Kentucky ministers and churches, but chiefly to the greater accessibility of the educational center. If the Kentucky Baptists were obliged to depend upon Waco for an educated ministry, I doubt whether more students would come from there to Waco than go from here to Louisville. It seems to me utterly out of the question that one institution should be able adequately to supply the needs of the Baptist churches throughout the South and the needs of our Foreign Mission work.

It is a fallacy to suppose that with its present plant and staff the number of students at Louisville could be indefinitely increased. A doubling of the present number of students would mean a doubling, or a large increase, of equipment and running expenses. Already

many of the classes are, I should suppose, too large to be handled to the best advantage without division. A class of forty is really too large, and several of the classes during the past few years have been nearly or quite double this number. Considering the matters of travelling expenses and greater cost of maintenance resulting from diminishing opportunity for self-support as the number of students at a given center increases, I believe it would be more economical to provide for the theological education of a hundred Texas students at Baylor than it would be to educate them at Louisville. And it is the conviction of men like Dr. Carroll that in a few years not one hundred but two hundred and fifty will be enrolled at Baylor for theological study. This would result in no plethora of educated ministers, but would mean a mighty uplift to every department of our denominational work, and the gradual dying out of the disorganizing elements that have for years been impeding our progress.

From long personal experience I can speak with great confidence of the advantages of conducting theological instruction in close connection with the literary work of a University. When a poorly prepared student makes up his mind that he needs a theological education, and goes to a Seminary conducted apart from a literary institution, two courses are open to the Faculty, either to admit him unprepared to such classes as may be most within his reach, or to send him away for further literary preparation. The former alternative has been commonly chosen. The latter course would often be, or seem, impracticable to the candidate, and he would be likely to return home discouraged and to proceed with his ministerial work unprepared. It is far easier to deal with such cases in an institution that combines Arts with Theological work. Enough theological work can be given him to satisfy his immediate cravings, and he can be induced to give a large share of his time to the completion of his literary preparation. Contact with University work is almost sure to stimulate in the able men of this stamp a desire to make the very most of themselves for Christ, and to lead them to make whatever sacrifice is needful for the securing of a complete Arts and Theological course. It is my conviction that the combination of Arts and Theology in one institution, as at McMaster and Baylor, is no makeshift for which an apology is needful, but that it is the ideal arrangement. It is the arrangement that has produced splendid results in the German, English, and Scotch Universities. It prevails also in the University of Chicago. If we consider the matter for a moment, it seems anomalous that any distinctively Christian University should fail to offer instruction in the Greek and Hebrew Scriptures, in Christian Doctrines, in Church History, or in Practical Theology. That Mathematics, pagan Classics, Natural Science, and Philosophy should have the right of way in such institutions, and that the theological sciences should be excluded, is passing strange.

But there is plenty of room among Southern Baptists for one great separate Theological Seminary, and for several great denominational Universities in which Theology, the Queen of the Sciences, shall hold her rightful position, supported and strengthened by the other departments of learning taught by earnest Christian men in a thoroughly Christian way; and where theological and non-theological professors and students shall exert each upon the other the particular kind of influence that will tend to make

both more intelligent and more Christian.

The theological work at Baylor has opened up most promisingly. Excellent classes are already in attendance in Biblical Interpretation (English), Hebrew, New Testament Greek, Systematic Theology, Church History and Missions. The authorities have promised to increase the staff next year to the extent that may be needful for covering the entire theological curriculum, or so much of it as may be required by those in attendance. I know something of the history of the theological education in America and in Europe, and I do not hesitate to say that no institution was ever established with brighter prospects. The prospects of the Southern Baptist Theological Seminary (even if war had not well-nigh nipped in the bud the young enterprise) were not half so bright, and they did not become as bright until long after the removal of the institution to Louisville. Neither Hamilton, Newton, Rochester, Chicago, nor Crozer opened its doors with prospects of immediate success approaching those of Baylor to-day.

Believing that one of the best openings in the world for Christian education was to be found in connection with Baylor University, I have yielded to the earnest appeal of Drs. Cooper, Carroll and Gambrell to come to their aid in the development of a great Arts and Theological University at Waco, and in favor of this I have sorrowfully relinquished one of the most delightful positions in the world, notwithstanding the strongest sort of pressure brought to bear upon me to remain.

We of Texas and Baylor crave the sympathy, the prayers, and the practical cooperation of the great Baptist brotherhood North and South in our efforts to do the great work in Christian education that needs to be done here. We in turn will loyally support the organized work of the Southern Baptist Convention and every other worthy cause.

Be of Good Courage.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of faith will be found unto praise and honor and glory at the appearing of your Lord and Savior Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of his sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm.

Long years ago, on a day of thick fog and pouring rain, I ascended Mount Washington by the old bridle path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But towards evening a mighty wind swept away the banks of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the Atlantic Sea. That scene was at the time, and has often been since, a sermon to my soul. It taught me that Faith's stairways are over steep and slippery rocks; often through blinding storms; but God never loses his hold on us.—TUBORON L. OUTLAW.

What the Times Demand for the Successful Pastor's Wife.

BY A SOUTHERN PASTOR.

As everyone seems to have a perfect right to say what he pleases, in private and in public, but not in print, about the pastor's wife, I believe I have a right to say, in public and in print, something about that part of the minister that should be a helpmeet in every sense of the word.

Unfortunately she cannot be such because of the outrageous and unreasonable demands made upon her by both—men and I sometimes think unregenerate—leaders in the church.

The other day I was returning from assisting a brother in a protracted meeting, and noticed a young lady on the train in the seat just in front of me, apparently, deeply interested in an article she was reading. Having the usual amount of curiosity allotted to a minister, I leaned forward just far enough to read the title of the article that seemed to be absorbing the young lady's attention. It was "The Up To Date Pastor."

This put me to thinking and wondering about "The Up To Date Pastor's Wife."—that good woman who now is doing so little to help her husband along and who is sitting on flowery beds of ease (?). From my own observations and from comparisons with the experiences and observations of other ministers, I believe I am safe in saying "The Up To Date Pastor's Wife" is yet unborn. Unless something is done for the present helpless pastors' wives and the prospective ones, I fear the churches will have to return to the primitive methods; and this would never do. Why should the churches of this enlightened age go back to such old fogy plans and methods as were used by Christ and the Apostles?

Something must be done for the churches will have to drop a portion of her invaluable (?) luggage, in the way of Older Woman's Societies, Young Woman's Societies, Boys' and Girls' Societies and Babies' Societies.

Something must be done. If the ministers can't have wives to meet the requirements of this day and time, they must stop marrying or stop preaching.

I have an idea to suggest in order to prevent so great a calamity. I believe my idea will meet the demands of the times. I believe it will solve the problem and make smooth sailing for the next generation of pastors and pastors' wives. It is a great school. Not exactly a theological school, for that would furnish too much knowledge of the Bible; nor should it be a school of system, for that would require systematic work, and the pastor's wife of to-day knows too much about system already. It should be "A School for Preparing Prospective and Actual Pastors' Wives for Their Duties."

Great care should be exercised in the selection of a faculty. It might be well to leave this to the active and would be active female workers in our churches, since the pastor's wife must strive to please the female portion of the church, regardless of the views of her theological husband. It is his duty to preach. Preach as long or as short, as practical or as theoretical, as deep or as shallow, sermons as the most fastidious of the church may require.

He need not worry himself about "the whole Gospel," "sound doctrine," "preaching the Word" or "being instant in season." His business it is to preach to please and never to disturb the fallacies and the fancies of his congregation. But to the training school. There must be professors who can teach the pastor's wife—

How to meet the demands of the home and at the same time to take the presidency of all the female societies, whether there be few or many, and run them successfully, as I heard of one leading woman in a church saying to her pastor's wife who had already worked herself down for the church;

How to satisfy from one hundred to a thousand female members of the church in her household duties, dress, appearance and in general deportment;

How to obtain and to retain the good

will of Sister Domineery, Sister Jealousy, Sister Familinary and Sister Piousness;

How to sit between two good well-meaning sisters, Mrs. Backbiton and Mrs. Goodintention, and smile while they look as wise as owls and whip her over some other woman's shoulders;

How to throw aside all heartaches, all home cares, all fits and alls of life and meet everybody at all times with a face wreathed in smiles;

How to take the lead in all church fairs, festivals, sociables, sewing societies and at the same time have the sweetest-tempered husbands, the neatest and best children, and yet never taint her children as pretty, as intelligent, nor as good as anyone else's;

How to teach the children at home, furnish comfortable home-life for the dear (?) pastor, preserve social relations and be at home to everybody and everything.

There is a crying need for something to make the pastor's wife more useful. As it is, she can't do one-half she ought to do.

Is there not a Daniel to deliver them? Is there no Moses to lead them out of the wilderness? Is there not a Rockefeller or a Carnegie who will endow an institution for the training of pastors' wives?

The Saloon Must Go.

The greatest peril connected with the use of intoxicating liquors is not that those who are already drunkards will obtain liquor, but that the young and those who are not yet drunkards will be drawn into the habit. The saloon is the open door to which unwary feet are led into avenues of vice. It is the ready trap which catches the careless. Without the saloon comparatively few of those who are not already involved in the toils of the tempter would ever begin to take intoxicating liquors. The open saloon on every corner with attractive windows, the gorgeous barrooms in hotels and other places where every enticement is held out to induce people to drink are the worst foes of morality.

Few boys or young men would ever seek out the degraded and dismal holes where liquor is sold in prohibition cities. This is a great advantage of prohibitory law. Those who see that liquor is sold where such laws are enforced are sometimes discouraged, but they cannot expect that drunkards will refrain from drinking. They will have the liquor if it calls for the sacrifice of life. It is those who do not care for liquor and who will not seek it for themselves, but who might perhaps be drawn within its snares if it was too readily offered, who are protected by the prohibitory law.

In such cities as Boston and New York, as three of four young men are walking along the street, it is easy for one to say, "Let's go in and have some beer"; and when in a company like this, it requires great strength of character to be able to resist the invitation. More young men have taken their first drink through the evil custom of treating than in any other way. Multitudes who would never buy the first glass of liquor for themselves have taken it when offered by others. The open saloon makes treating easy, but prohibition makes treating more difficult and saves a multitude of souls from temptation.

The saloon must go, not only because it is the easy avenue of temptation, but because of its degrading effect upon the people of the community. Even cities where the sale of intoxicating liquors is free or licensed, prohibit saloons within so many hundred feet of school houses and churches. Could any testimony be more eloquent than this? Not even those who commend the sale of liquor wish it to be about the school houses where their children gather on week days, or about the churches where themselves and their children come to worship God or learn of Him in the Sunday-school. Those who approve the legal sale of liquor by this limitation condemn their own actions.

Another reason why the saloon must go

is because not only is it the recruiting office of the army of drunkards, but it is the central office of conspiracy against morality and social order. It is in the saloons that thieves, burglars, and other criminals gather to concoct their schemes of crime. Here the political bosses assemble to lay their plans to overturn the efforts of the voters in behalf of political purity, and to place their tools in political office. In short, there is hardly a type of evil which does not find a fertile promoter in the saloon. No cause needs more the efficient and active effort of the Christian young people of this country than a crusade for the downfall of the saloon.

Mourn for the thousands slain,
The youthful and the strong;
Mourn for the wine cup's fearful reign,
And the deluded throng.
Mourn for the lost—but call,
Call to the strong, the free;
Rouse them to shun that dreadful fall,
And to the refuge flee.
Mourn for the lost—but pray,
Pray to our God above,
To break the fall destroyer's sway,
And show his saving love.

—Watchman.

"Give Me a Boost."

BY GENE SMITH.

Some one has said that "the boy is father of the man." And I find many illustrations of the statement as I recall the scenes of boyhood, and see how our future characters were foreshadowed even in the sports and pastimes of our earlier years. The words "give me a boost" have rung in my ears again and again for half a century, and I will tell my readers why:

We used to go out nutting Saturday afternoons. We had only a half-holiday and we tried to make the most of it. Instead of nuts, I confess with shame, we sometimes hunted for birds' nests and robbed them of their eggs. We were all of us daring climbers, for we lived near the woods, and would have lived in them if we could have had our own way. But often in our expeditions we would come to a tree that was too large around for us to clasp, and whose lowest branches were far above our reach. If we could only get into the branches we would go up like squirrels. So the boy who wanted to climb that particular tree would shout to a companion, "John, give me a boost." We all knew what that meant, and he was set down as a mean fellow who would not respond. John would brace himself against the tree. Tom would get up on John's shoulders. Then John would straighten himself and even stand on tiptoes to enable Tom to reach the branches. If he yet failed to do so, the booster would push him higher by putting his hands under the climber's feet. In this way one small boy would help another small boy to reach a branch eight or ten feet from the ground. The booster made himself a ladder for the climber.

I have heard all through life that cry of the climber, "Give me a boost." And I have tried to do it, how cheerfully and how reluctantly. Among us boys, he who was always asking to be boosted and was never ready to boost was voted a nuisance, while the boys who thought that turn about was fair play got along nicely together. I have met men who wanted help and who both needed and deserved it, and I have always been glad to help them. I have met other men who seemed to think that it was everybody's duty to give them a boost, but who never did any boosting for anybody else, and very little even for themselves. I have got tired of being booster for them.

There were some easy, good-natured boys, in those old days of nutting and bird-nesting, who would boost every fellow who asked them. There were other boys who had more sense and more conscience than to do this. If a little fellow wanted to try to climb an unusually big tree with few branches, his wise and thoughtful comrade would say, "No, Johnny, you would fall if you tried to clasp that big tree or to reach those scattered branches. It's too risky. Pick out a smaller tree and I will boost you."

And Johnny would call Tom a mean fellow. But Tom was right. One day a

daring little chap fell from a tall chestnut-tree and broke his arm. And the first question the indignant father asked was, "Who boosted my boy into that tree?" And he went for the booster in a way that was not particularly agreeable. And there are just such boosters among our children of a larger growth. They will help anybody who asks them without any regard to consequences.

A boy came to our town who wanted to be a minister. If he could get through the academy, he hoped, with the help of the Board of Education, to get through college and the seminary. I talked with him and told him frankly that he was making a mistake—that it was somebody else that the Lord was calling, and not him. I advised him to go back to the farm and do as much good as he could in his neighborhood. But some of my friends took pity on the fellow and boosted him. The result was, that after spending ten years in trying to get an education for which he had no capacity, he is too proud and lazy to work with his hands, and yet hasn't sense enough to do anything else. There is a great deal of injudicious boosting in our schools and colleges. Let us always be sure that the young man can climb the tree before we boost him into it.

There were boys among us who wanted to be boosted because they saw a bird's nest in the top of a tree. Most of the old-time boys did not care what the fellow wanted to climb for, and indeed they would rob birds' nests, too. But there were a few of us who didn't believe in such cruel sport, and who would not help to rob a nest. We were laughed at of course. And so there are men who will not help a neighbor to do what they think is wrong, and they get abused for their conscientiousness. A friend wanted me to boost him for a position in the post-office. I said "No," because I knew that he would have to be opening and distributing mails on Sunday. While I was worshipping in the sanctuary, he would be working in the office, and I could not help him to do what I would not do myself. The booster is responsible for what he helps the climber to do.

Read Up and Look About.

Bishop Whipple says that when he went into the west to preach, he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon William McAlpine, the chief engineer of the Galena Railway, and asked his advice as to the best way of approaching the employees of the road.

"How much do you know about a steam engine?" asked McAlpine.

"Nothing,"

"Then," said McAlpine, "read 'Lardner's Railway Economy' until you are able to ask an engineer a question about a locomotive and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up," and in due season went to the round-house of the Galena Railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Tannan engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said good-by, he added:

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, shall be glad to go to you."

The following Sunday every man was in church.—Ex.

A MAN may call himself a Christian—but the measure of his Christianity is the occupation of his mind and heart with the truth as it is in Christ Jesus.—A. MacLaren.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 6.

JOSEPH SOLD INTO EGYPT.

Genesis 37:28-35.

MORRIS TEXT—"The patriarchs, moved with envy, sold Joseph into Egypt."—Acts 7:9.

The time is very soon after the last lesson. The scholars should be sure to read the verses between the lessons. The hatred of the brethren had risen to murder. Only one of the number had any pity upon the noble boy in their power; nor any pity for the grey-haired father of them all, and that exception was Reuben, the very one who would naturally feel the greatest anger. For he had lost the birth-right which was his, and that would make him bitter towards Joseph.

They were at Dothan, seventy miles from their father's home. Joseph knew of their hatred, but he was obedient to his father, and incapable of fear. It is not probable that he conceived it possible these men would carry their hatred so far. As they saw him coming, they coolly plotted to kill him, but were persuaded by Reuben not to stain their hands with his blood. It may be they thought Reuben the most vindictive of all, because death by slow starvation would be more horrible than by a sudden stroke. And Reuben may have purposefully led them to think so.

"They stripped Joseph out of his coat."—Keeping that to show to their father as proof of his death.

"And cast him into a pit."—A cistern to hold rain water, such as are common in that part of the country. They were bottle shaped, plastered smooth, making escape impossible. "The pit was empty."—Joseph would not be drowned, but die from hunger and thirst.

"And they sat down to eat bread."—Sat down in cool villainy close by the pit. Evidently conscience and feeling were missing among the brutes. We may be sure Joseph was praying to God, though he may have uttered no word of plea for life to these murderers. "A company of Ishmaelites."—With them Midianites. Both were descendants of Abraham, the former from Hagar and the latter from Keturah. Gilead is the region east of Jordan. "Spicery and balm and myrrh."—The first is the gum tragacanth, found in those regions. The balm of Gilead was famous, and large quantities were sold in Egypt. Myrrh is the resin of the cactus rose. These were costly spices.

"And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood?"—Judah was the fourth son of Jacob and Leah. Did Judah's conscience prick him as he sat eating and drinking and thought of the boy left to hunger and thirst? Or did he really feel a covetous desire to make money? Probably both motives influenced him. This selling into Egypt would remove Joseph effectually and, so far as human sight could go, forever.

"Come, and let us sell him to the Ishmaelites, and let not our hand be upon him."—To sub-

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes buncbes in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. BRIDGES, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

stitute a less wrong for a greater seems to some men a great exercise of virtue. "For he is our brother and our flesh."—Let us hope there was some stirring of conscience even in the cruel Simeon and Levi which made them yield to Judah's word. Little as they intended it, God was using them to bring about the fulfillment of Joseph's dreams. The very wrath of man shall praise him, and the remainder he will restrain. There was not a moment in which Joseph was not as safe as was Daniel in the den of lions. God's purpose cannot be thwarted by man.

This conference took place after the caravan was in sight, and before it had reached them. Then there passed by Midianite merchantmen. They were part of the caravan. "And they drew nigh to Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver."—Or twenty shekels, worth about 65 cents each. The price of a slave under twenty years of age. And Joseph disappears from their sight as they believed forever.

"And Reuben returned unto the pit."—He was absent while the selling was going on. Reuben saved Joseph's life, for, had it not been for his action at first, the boy would have been killed. He was the only one who was not in his heart guilty of murder. Whether Reuben was cowardly in not standing firmly against their murderous designs, or was wise in his kindly-hearted strategy to keep the boy unhurt, depends upon what he knew of the character of his brethren. It may be had he openly opposed them, they would have bound him and killed Joseph, and that the only way to save the lad's life was the device he chose.

It seems that as soon as he knew the others had gone away from the pit Reuben returned in order to leave Joseph in distress as short a time as possible. He rent his clothes in token of his grief, and now does not hesitate to let the others know that he had intended to take Joseph out and restore him to his father.

"The child is not; and I, whither shall I go?"—As the eldest son, he was the one to whom Jacob would look for the protection of the child. Loving Joseph, and loving his father, Reuben was at a loss to know what to do. But he would not tell Jacob what the brethren had done. Such telling would only deepen the old man's grief.

"And they took Joseph's coat."—To prove their story to their father. Jacob had deceived his father—he is deceived in turn by his sons. He used a kid as a help to deceive, putting the skin on his hands and neck to make his father think him the hairy Esau. "And they sent the coat of many colors, and they brought it to

their father and said."—Said through the servant who brought the coat. Whether they did it in studied disrespect to show their dislike to Joseph, or because they did not like to witness the first grief of their father cannot be said.

"It is my son's coat; an evil beast hath devoured him."—The very thing which they wished him to believe. No doubt of the truth of their story seems to have entered their minds.

"And Jacob rent his clothes, and put sackcloth upon his loins."—"Sackcloth was a coarse, rough garment made sometimes of camel's hair (Rev. 6:12), and from its being said to be put on the loins, it was probably worn inwardly next to the skin, both as a sign and as an instrument of humiliation. It was made in the form of a sack, with arm-holes."—Bush.

"And mourned for his son many days."—Jacob was an affectionate man of deep feeling for those he loved, as was shown by his love for Rachel. And Joseph was a son worthy of love.

"And all his sons and all his daughters rose up to comfort him."—His daughters-in-law. It is not probable he had any other daughter than Dinah. The hypocrisy of the sons is sickening. Sin is an evil thing, and bitter. One sin leads to so many other sins. "Thus his father wept for him."—The marginal reading is "and" instead of "thus." Luther says this sentence refers to the aged Isaac who was still alive and wept to see Jacob's grief. Leaving Jacob in his grief, Moses follows Joseph to Egypt where he is sold to Potiphar. The lessons from this story are many. Chief of all is that God carries out his eternal decrees in his own way, so different from ours. From the deep pit, through the dungeon, he led Joseph to the throne. It is folly, as well as sin, to fight against the sovereignty of God.

LOCAL OPTION.

Church vs. Saloon.

Article 61 of the Constitution of Kentucky provides that the Legislature shall enact a law by which the voters of each county may decide for themselves at the ballot-box whether they will or will not have the open saloon within their midst. Such a law was enacted in 1894. The citizens of Scott county decided to avail themselves of the provisions of the law and carried the saloon element refused to submit, and took the case to the courts. When it reached the Court of Appeals the decision was against us, and the interpretation that this court put upon the law destroyed its efficiency. Thereupon some of the leading Christian denominations of the State—Baptist, Christian, Methodist and Assembly Presbyterian—each appointed a committee to co-operate in trying to secure, at the hands of the Legislature, such amendments to the law as would make it effective.

These gentlemen organized themselves into what is known as the State Interdenominational Local Option Committee. They formulated a local option law and had it introduced in the Legislature of 1898. It was defeated by the friends of the liquor traffic. We then notified our opponents that the next time we met them it would be at the ballot-box. We entered the campaign of 1900, and when the Legislature met in 1900 we found that between fifteen and twenty seats that had been occupied by friends of the open saloon were

then occupied by men pledged to the support of our bill. All are familiar with the doings of that Legislature, resulting from the terrible tragedy enacted at the capital—the assassination of Senator Goebel.

We are in the field again not to disturb the relations between existing parties (political), but to urge upon the church people, that men shall be sent to the Legislature who will support our local option bill.

We are pleading earnestly with these people that they exercise their rights at the ballot-box as citizens in accordance with the sentiments expressed in their church gatherings as Christians. Remember it is the issue of the church vs. saloon. The sentiments of the Baptists on the subject are set forth in the following resolution adopted unanimously at their annual meeting recently held in Murray, Ky.:

The temperance reform in which the Baptists of Kentucky are most deeply concerned is the work of the Interdenominational Local Option Committee, in endeavoring to secure a proper local option law that will recognize the right of each county to decide for itself whether it will or will not have the open saloon within its limits. The work of this committee, as reported last year, indicates how faithfully and with what success they have labored, and why proper legislation has not yet been effected. Their hopes and ours is now in a consecrated Christian vote. Possibly the Baptists alone, but cer-

LIKE OPIUM EATERS.

Editor Western Recorder

"The experience, suffering, and slavery of some coffee drinkers would be almost as interesting as the famous 'Confessions of an Opium eater,' says a Boston man, W. J. Tison, 181 W. Newton St. 'For twenty years I used coffee at the breakfast table and, incidentally, through the day, I craved it as a whiskey drinker longs for his morning brewer. I knew perfectly well that it was slowly killing me, but I could not relinquish it.'

The effect on the nervous system was finally alarming and my general health greatly impaired. I had dyspepsia, serious heart difficulty, and insomnia. When I would lie down, I would almost suffocate. My doctor assured me it was due to the action of caffeine (which is the active principle of coffee) on the heart. I persisted in its use, however, and suffered along just as drunkards do. One day when I was feeling unusually depressed, a friend whom I met, looked me over and said: 'Now, look here, old man, I believe I know exactly what's the matter with you. You are a coffee fiend and it's killing you. I want to tell you my experience. I drank coffee and it ruined my nerves, affected my heart, and made me a sallow, bilious old man, but through a friend who had been similarly afflicted, I found a blessed relief and want to tell you about it. Try Postum Food Coffee, a grateful, delicious beverage, full of nourishment, that will satisfy your taste for coffee and feed your nervous system back into health, rather than lead it down as coffee has been doing.'

I took my friend's advice, and within a week from that time, my digestion seemed perfect, I slept a sweet, rethinking sleep all night, and my heart quit its quivering and jumping. I have been steadily gaining in health and vitality right along."

I took my friend's advice, and within a week from that time, my digestion seemed perfect, I slept a sweet, rethinking sleep all night, and my heart quit its quivering and jumping. I have been steadily gaining in health and vitality right along."

tainly the Christian voters of Kentucky carry the balance of power, and it is for them under God to say what shall be the fate of the legislators who have opposed this matter, and what shall be the character of our next Legislature.

Your committee most heartily recommends the adoption of the following resolutions as the sense of this body:

That we reaffirm our position as to the sale and use of intoxicating drinks as a beverage, dwarfing and wrecking, as it does, the whole man, financial, physical, mental, social, moral and spiritual.

That we endorse the work of the Interdenominational Local Option Committee, that we commend them for their non-partisan attitude, and that we urge them to continue thus in the work placed in their hands.

That we urge every Baptist voter in our State to make his ballot a subject of prayer, and that he refuse to support any man who will not declare himself on this question.

That we thus express our appreciation of those men who, in our Legislature, have shown themselves willing to stand for the right and contend for the right.

That we pledge ourselves anew in connection with the other Christian denominations to give a hearty financial support to the State Committee, that the Field Secretary may be kept constantly upon the platform agitating our cause, watching legislation and pleading for the enforcement of proper regulative or prohibitory laws. J. J. RUCKER, Ch'm State Committee.

DEAR RECORDER—Miss Annie W. Armstrong, Secretary of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention, had agreed to visit Owensboro in her work, and arranged to come on September 9. The Woman's Missionary Union of Davies County Association had called a meeting to welcome her. Interest in Miss Armstrong and her work brought the ladies in large numbers from the country as well as from the city.

There was a preliminary meeting in the morning in which the McCloy Home and its needs were discussed. The society takes great interest in the home, and feels that it will be an instrument for the accomplishment of great good. Circulars in regard to it were distributed with the request that the ladies carry them to their homes and endeavor to interest all in this work.

As soon the ladies of Owensboro served a fine dinner to all their visitors with the well-known Kentucky hospitality. A large crowd was present from the country. An hour was delightfully spent in social intercourse, and no part of the day was more enjoyed. Getting acquainted with each other is always a great pleasure to warm-hearted Baptists.

Miss Armstrong had come, and after dinner the ladies assembled to hear her words on missions. She was most interesting and most instructive, and charmed all by her bright intelligence, clear thought, comprehensive grasp of her subject, and her loving, heartfelt zeal for missions. It was a day long to be remembered by those who were present.

A deliberate rejection of duty prescribed by already recognized truth cannot but destroy, or impair most seriously, the clearness of our mental vision.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

SEPTEMBER.

- Edmonson—Silent Grove church, Sept. 25.
- Landmark—Drowning Creek church, Sept. 25.
- Beverly's Valley—Nolynn church, Sept. 25.

OCTOBER.

- East Union—Old Poplar Creek Ch., Oct. 1.
- White's Run—Bramblest church, October 1.
- Goshen—Hopewell church, Oct. 2.
- Ten Mile—New Bethel church, October 2.
- Laurel River—Laurel River church, Oct. 4.
- Owen—Eli Lick church, Oct. 9.
- Listle Bethel—Cherry Hill church, Oct. 9.
- North Bend—Union, October 9.
- Union—Butler, October 9.
- West Kentucky—Mt. Carmel, October 9.
- Enterprise—Flat Gap, October 11.
- Mt. Zion—Buffalo church, Oct. 11.
- North Concord—Atemas church, October 11.
- Upper Cumberland—Harlan, October 11.
- West Union—Olivet church, October 15.
- Ohio Valley—Bethel church, Henderson county, Oct. 23.
- Concord—Salem, Oct. 23.
- Blood River—Loanst Grove church, near Murray, Oct. 23.
- Graves County—Mt. Olivet church, Oct. 20.
- Goose Creek—No minute.
- South Concord—No minute.

If changes or corrections are needed please write to the paper. J. K. NUNNELLY, Secretary.

THE STRENUOUS LIFE.

BY REV. O. P. GIFFORD, D. D.

Men who are widely separated by years are very often closely united by sympathy. A Roman philosopher, an English poet, an American statesman interpret life much alike. Marcus Aurelius says, "The art of life is more like the wrestler's art than the dancer's." Lord Tennyson speaks of "The wrestling thews that throw the world." And Vice-President Roosevelt urges to "the strenuous life." The Master teaches that the condition of Christian discipleship is self-denial and cross-bearing. The cross of which He spoke was not to ornament a church spire, nor flash, a glittering gem, on the bosom of fashion. It was the symbol of death, the sign of surrender. Paul likened himself to an athlete and the Christian life to an agonizing struggle in the arena, with men and angels for spectators.

The Christian life, rightly lived, is a strenuous life. Christ calls no man to a life of ease. It is easier to be a fisherman than to be a fisher of men; easier to sit at the receipt of custom than to follow Christ; easier to accept things as they are than to turn the world upside down because it is wrong side up. Life means a struggle; when the struggle ceases life ends. The higher the life the harder the struggle. Dead matter resists life at every turn; dead souls resist spiritual life.

The centre of the struggle is the soul, the circumference of the struggle is the world. Between the two, claiming both, are the flesh and the devil.

The strenuous life begins with the surrender of the soul to the Spirit of God. This surrender costs a terrific struggle, sometimes a series of struggles. Paris was held by the Commune after it was surrendered by the authorities. The hardest spiritual struggles sometimes come after

the soul's surrender. It is no easy matter to keep the body under; the athlete who can master himself has conquered his strongest enemy. The world stretches upon every side, entrenched in forms and institutions that express anything but the will of God. The world must be conquered before the struggle is ended. The devil, Prince of the world, is in the world as the soul is in the body, energising, directing, controlling; until he is cast out, the world cannot be mastered, nor the struggle with the flesh cease.

The Christian life is not a dance, but a wrestle; it calls for strength and struggle, in strenuous to the last degree. The Master whose life was sought in the cradle and taken on the cross does not call to ease, but to struggle.—The Examiner.

On the thirteenth inst. I returned from "Old Kentucky"—my native state. It was my pleasure while there to visit a number of neighborhoods and churches in Russell's Creek association where I was born and reared, was converted, ordained and labored four years in the ministry.

I attended the "Centennial" at Mt. Gilead church, where I was pastor fifteen years ago, and remained with them a few days in a good meeting. I also very much enjoyed being again with Zion church (same association) in a good meeting of fifteen days. I had been with this church in two very gracious meetings before—one twelve years ago and one thirteen years ago. But oh, what changes these years had wrought! Many of the Lord's noblest spirits had gone home, and not only at Zion but everywhere I went I looked for faces I did not see, and listened for voices I did not hear. They had passed "over the river."

I also had the pleasure of attending the meeting of South District association, and of visiting several neighborhoods and churches in that association in which I labored four years just before leaving Kentucky eight years ago.

I am again at home and happy in my work. We had two delightful meetings last Sunday. Good attendance both morning and evening. One occasion by letter. Never was the outlook for Grace church more hopeful than at present.

JHO. H. RIVVS. Monroe City, Mo. Sept. 20th, 1901.

"WHO IS THE PROPER ADMINISTRATOR OF BAPTISM?"

To illustrate, Bro. A, a Baptist minister, is preaching at his church on a given Sunday; at the close of his sermon an invitation is extended, and a brother from (for illustration we will say) the Campbellite church presents himself for membership. He states to the Baptist church that he desires to change his church relations, and now asks for membership among the Baptist. The usual question is propounded, "Are you satisfied with the baptism you have already received?" He, answering in the affirmative, is received there and then upon his Campbellite baptism into full fellowship of the Baptist church—just what most of the Baptist churches throughout the North, and a large per cent. of them in the South, are doing. But to illustrate our point further, which is both possible and probable: Factor A, of the Baptist church, preaches the following Sunday, and at the close of the sermon, the usual invitation

is extended, and the pastor of the Campbellite church of whom the brother received the preceding Sunday was a member, presents himself for membership among the Baptist, stating that he, having changed his views, desires to unite with the Baptist church; also making known the fact that he, too, is perfectly satisfied with his Campbellite baptism. Upon this statement he is received into full fellowship of the Baptist church.

Further, this brother does not stop here; he notifies the church that his desire is to continue in the ministry; and while the church may recognize in him qualifications that go to make up an excellent preacher of the Gospel, yet at this point they draw the line and say, "My brother, before you can enter the Baptist ministry and become pastor of a Baptist church you will have to submit yourself to a rigid examination as to your knowledge of the Scriptures and your fitness to teach the same; also to ordination by prayer and laying on of hands."

"What!" says the brother. "What's that for?" Says the Baptist church: "In order that you may go out Scripturally qualified to become pastor, administer the ordinance of baptism and the Lord's Supper." The applicant replies by saying: "My church from which I came sent me out properly clothed to administer these ordinances, did it not? Is not the baptism which I performed while a minister in the Campbellite church Scriptural? Just last Sunday you received a brother from the Campbellite church that I baptized while pastor of the same; and you received him into your full fellowship upon this baptism. Was that Scriptural baptism? If not you ought not to have received it. If it was, then in the eyes of the great head of the church I am just as much a proper administrator of the ordinance of baptism without ordination at the hands of a Baptist church as with it, for myself and thousands of others who have received baptism at the hands of Pedobaptist churches all over the land. But where is the Baptist church in all the Southland that would send a man out without ordina-

A UNIVERSAL FOOD.

Following Editor's Pasteboard.

"I have a boy, two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk. This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage." F. W. Leavitt, Minneapolis, Minn.

One advantage about Grape-Nuts Food is that it is pre-digested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape-sugar in exactly the same method as this process is carried out in the human body, that is by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grape-sugar. Therefore, the most delicate stomach can handle Grape-Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.



Every little girl loves a doll. How delighted she would be with a whole family of dolls with "real" faces. They will give these four beautiful dolls free for every \$1.00 worth of our "Baby's Own" Tablets. We will send you the four dolls and the money to receive them. Address: NATIONAL MEDICINE CO., President Dept. 132 J. New Haven, Conn.

tion? And I only know of one in the North, though there may be more, and that is the one that accepted Dr. Peters. Why this ordination at the hands of a Baptist church? If it takes this to be Scriptural, and just what we contended for, is it Scriptural to receive alien immersion? Who then is the proper administrator of baptism?" While Baptists are the most consistent people in all the land in most of things, yet there is room for improvement. Ought we not to be more consistent?

We could say much more on this subject, but if we don't stop right here you will think we are saying much more than was said in that fifteen minutes.

S. G. MULLIES.

Hope, Ind. SIMPSON ASSOCIATION.

Simpson Association held her second annual session with New Salem church September 17 and 18. After devotional exercises by Pastor A. Malone the introductory sermon was preached by Bro. W. W. Payne from John 1: 14. Theme: The Word made flesh.

In the absence of Dr. E. N. Dickes, the moderator, Rev. S. H. Pope was chosen moderator pro tem.

The letters were read and members enrolled. A permanent organization was effected by electing its writer moderator, E. L. Gillespie, clerk, and J. H. Covington, treasurer.

Every church in the association was represented by letter and message. Several showed decided improvement over last year.

Pleasant Hill church joined by letter from Bay's Fork Association.

The following are some of the visitors: W. P. Harvey, F. M. Wellborn, John R. Kennerly, J. E. Wakem, J. G. Bow, H. E. Cleaton and G. W. Young. All of these took an active part in the discussions of the reports, all of which came up well written.

The association passed a resolution asking the Foreign Mission Board to send a man to this association that we might get acquainted with him with the view of trying to support him on a foreign field.

The body was led by the moderator in special prayer for Bro. E. N. Dickes and V. K. Witt, who were absent on account of personal illness.

The next session will be held with Whipoorwill church, Tuesday before the first Sunday in August, 1902, Eld. A. Malone to preach the sermon.

W. W. PAYNE

MAGAZINES. We wish everyone to know that the Baptist Book Concern, Louisville, Ky., carry in stock the leading magazines and illustrated papers and can furnish single copies at any time. We also take subscriptions for magazines and papers and shall be glad to receive subscriptions at any time during the year.

THE SAKIN is full of tragedy and life is full of pathos.

A GOOD MEETING.

In many respects one of the greatest meetings ever held in Grant county closed some few days ago with the Dry Ridge Baptist church, some four miles from this city, in which the pastor, Rev. J. A. Davis, of Georgetown, Ky., was assisted by Rev. J. A. Lee, of the Third Baptist church, Covington, Ky. From almost the very beginning of the meeting their commodious house of worship was insufficient to accommodate the immense crowds that nightly congregated to hear the story of the cross. The visible results are, the church was greatly revived and the community moved as it never was before. One hundred and nineteen precious souls were added to the church, of which eighty-eight were received by experience and baptism. Bro. Davis is closing his ninth year of pastoral work among this people. During these years of faithful service the Lord has wonderfully blessed his labors, and at the close of this long and successful pastorate it seems, if possible, the tie binding pastor and people together in the great work of the Master is stronger than ever before. This people have recently erected and dedicated to the service of the Lord one of the most beautiful church buildings in Northern Kentucky, which, under the present encouraging auspices, by the guidance of the Holy Spirit, speaks for pastor and people greater progress in the future than they have ever made in the past. May their labors, as pastor and people, in the Lord, continue to be blessed by adding to their number from time to time such as should be saved. And may the pleasant tie existing between pastor and people continue to increase, and may they but be in the beginning as receivers of the good things God has in store for them.

G. W. HILL

SPRAK, Lord, our souls are hushed to hear what thou hast to say to us. Great is the stake, overwhelming may be the risks—most glorious are the opportunities. Speak, Lord, and show us what our duty is—how high, how difficult, yet how happy, how blessed—show us what our duty is, and O great God and Father, give us strength to do it.—Arthur P. Stanley.

SAYS God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with the holy service.—Spurgeon.

A New Pleasure for Every Housekeeper.

PERFECTION SYRUP STAND.



It does not drip. Catches no flies. Syrup in one lift can be poured out. Top is always closed when not in use and covers from one to five glasses. Cleaned in 10 seconds. Method, postage paid. Price of stand, \$1.00. Send for postcard for details.

V. B. NUCKOLS, Elkton, Ky.

MRS. CARR.

BY JOHN PARKER.

God holds the key of all unknowns,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's gates were here,
Without its rest?
I'd rather have the day,
And, as the hours swing open, say,
"They will be best."

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

OUR PULPIT.

SIMON AND PETER.

BY ALEXANDER MACLAREN, D. D.

And when Jesus beheld him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone.—John 1:42.

The giving of a new name was both a sign of authority and a promise of transformation of character. We know, of course, that "Cephas" here is the equivalent in the tongue that was common amongst the Jews in Christ's time, of the "Peter" which appears in the other parts of the Gospel. It has struck me that we may gather some interesting and not unprofitable lessons from noticing the variety in the use of these two names, in the Gospels, and in the rest of the New Testament.

Simon, or Simon Peter, or Peter, are the three favorite variations. "Simon Peter" is specially adopted by the Apostle John; "Cephas" is very rare, and is used mainly by Paul. The first point that I would notice is—

I.—THE OCCASIONAL EMERGENCE OF THE OLD NAME AFTER THE NEW ONE HAD COME INTO USE.

That suggests to us how the old man lives on, along with the new, and sometimes is in danger of overcoming him. Now you will find that up to the time of the first miraculous draught of fishes, which was the point at which the Apostle became permanently, and more closely attached to Jesus Christ, all the evangelists, as a rule, use the old name "Simon," and that after that they generally employ the name "Peter," but the old name comes in now and then. Here are some of the instances of its use.

When the Apostle had made the great confession, the noblest utterance of any Christian disciple before the Resurrection, and had said that Jesus was "the Christ, the Son of the living God," we might have expected that our Lord would then have used the new name. No; he said "Simon son of Jonas, flesh and blood hath not revealed it to thee." It is not Simon that is saying that; and he uses the name that belonged to the "flesh and blood." In order to put in contrast the human organ, and the divine origin, of the confession. And from "Simon son of Jonas"—reminding the man, for his humility and for his thankfulness, of the "flesh and blood" which he inherited, he passes to "Thou art Peter, and on this rock I will build my church."

So the human is put down into its proper place, as the more recipient and organ of the divine communication, and the man is depressed in order that God may be exalted. If ever we get great and blessed glimpses of the truth as it is in Jesus, let us remember the lesson, and "be not high minded, but thankful, and fear," lest we lose the light which we did not create, and which we should never have seen, if he had not opened our eyes.

Now we take a step further. From that moment, right on through the Gospels, I think without exception, or at least with very insignificant exceptions, it is "Peter, Peter, Peter." But there comes another time for using the name Simon. He had been talking in very emotional language of dying with Jesus, and no doubt thought himself almost as great a martyr by saying he was ready to be one, as he had "gone to prison and to death." But there comes a douche of cold water on the heat of mere human emotion, and Jesus shows him where his boasting and self-comest came from; that they were not Christian confidence or devout enthusiasm, but the mere ebullition of his human nature. "Simon, Simon," and the doubling of the name drives the spear a bit further, and hammers the nail on the head—"Simon, Simon, Satan hath desired to have thee." Whenever we, on the strength of some mere human emotion, masquerading as faith and devotion, feel ourselves lifted up above our brethren, and ready to make rash vows of what we will do when the pinch comes, let us try to get down where Jesus Christ thrust Peter, and remember that we have the treasure—if we have it—"in earthen vessels," "that the excellency of the power may be of God," and not of us.

But there was another time when the name of Simon was used. The moment Peter's shameful fall, an hour or two after he had been blurring out that vain profession, Jesus came out from beneath the quivering leaves of the olive, in the moonlight, and found the hero that was going "to prison and to death," snoring there in the garden; and he said, "Simon, sleepest thou?" The other evangelists take the rebuke as addressed to them all, and no doubt it was. But there was a special rebuke for the special boaster. "Thou," says the Gospel according to Mark. "After all thy talk, is this all thou canst do? Go to prison and to death, you said; cannot you keep awake for an hour? Simon! sleepest thou?"

There was yet another instance. He had denied his Master, and his brethren knew it; and no doubt he had been brooding away by himself somewhere; or, rather let us say, weeping by himself. But for the time being he had ceased to be Peter, to his brethren. So we read that they said one to another, on the Easter-night, in the upper room, with amazement, "The Lord is risen indeed, and hath appeared unto Simon." And the significance of the name there seems to me to be made even more pointed in the direction in which I am now using it, as indicative of a momentary fall of the leader of the Apostles from the place into which his name had put him, when we remember that long years after, when Paul was summing up the list of the appearances of Jesus Christ, he did not say "then to Simon," but "then to 'Cephas'" putting him back again where Jesus Christ had put him when he gave him the name.

But there was one more instance on that morning by the lake, when he flung himself over the side of the boat, and floundered to the Lord. Then he sat there, as they all seem to have done, dumb through the meal, looking, no doubt, at Jesus. Then, after the meal came "Simon, son of Jonas, lovest thou me?" Ah, you have to go back, Simon, to the old point and begin over again, and be what you were, the old, unregenerate, infant in discipleship. You may grow again quickly, but you have to start at the beginning once more. "Simon! son of Jonas." You may become "Peter" again, for you are a penitent, but you have to begin where you did at the first. So much for the first of the phenomena to which I am directing attention.

Now, there is another fact which must always be taken along with this of which I have been speaking, and that is—

II.—THE EMERGENCE OF THE NAME THAT DESIGNATES THE NEW CHARACTER.

the Saint and the Apostle, even at times when we might have expected that it would have been "Simon" that would be spoken about.

I have in mind principally two instances. I have just been trying to bring out the significance of that solemn address of warning from our Lord: "Satan hath desired to have thee, that he may sift thee as wheat." It is followed by, "I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren." And then comes, at the very point where we might have expected that the old name would have been continued: "I tell thee, Peter, that ere the cock crow twice thou shalt deny me thrice." Does that use of the name destroy the theory that the variations are significant? I do not think so. What does it mean? It seems to me to mean just the very same thing that is meant by the other instance which I have in my mind, and that is the message that was brought on the Resurrection morning, before any of them had seen Jesus, except the women. "Tell my disciples, and Peter, that I go before them into Galilee; there shall they see me." Why, in the very act of announcing to the denier the great reconciling message that came out of the grave, like a beam of light into midnight darkness; why, then, was the name of dignity, the name of transformation, the name of office employed? Was it not to teach us this lesson that that forgiving love is not turned away even by our denials and our sins; and that beneath surface-unfaithfulness, he can see deep-lying devotion; beneath the inconsistencies, the spark of life which has not been strong enough to prevent them, but which they are not strong enough to destroy; and that he can recognize Peter in the denier? So Peter was not presumptuous when, on that morning by the Lake, he turned to the questioning Master and said, "Thou knowest the answer to thy question. Thou knowest all things. Thou knowest—denials notwithstanding, cursing and swearing notwithstanding—thou knowest that I love thee." Ah! that appeal is grand. And although, of course, there are dangers attending the unconditional imitation of it, yet I do believe there are more dangers attending the forgetfulness of it, and that we Christian people may be thankful that, even in the very act of foretelling his fall, Jesus Christ calls the denier

by the sinner of his names; and that from the grave, too, he sent him the message of his confidence in him still, in spite of his denials.

III.—THE ENTIRE DISAPPEARANCE OF THE OLD NAME.

When we pass out of the Gospels we have done with Simon. In the Acts of the Apostles, for instance, there are only two cases in which the old name appears, and they are both quite explicable. One of them is in the direction given to Cornelius' men, to go to Joppa, and to ask for "a man named Simon, whose surname was Peter." That was simply for the purpose of identifying the man by the name by which he was well known amongst the Jews. Again, at the Council of Jerusalem, James talks about Simon, using the old Jewish form of the name by which he had been accustomed to call him by all their lives, long before they had known anything about Jesus. These two instances we may put out of the question. Removing them from our consideration, it is "Peter" right on all through. Of course, that mainly shows that a generation had arisen that only knew him by the name of office. But it also shows that he had been in their eyes what the name declared him, viz., "the man of rock." The sand has been pressed into sandstone. It was firm now, and not shifting any more. I do not need to speak about all the illustrations of the extraordinary transformation that passed on him after the Ascension and Pentecost. He shared with all the disciples in the greatness, strengthening, emboldening process which transformed them. But may we not take the lesson that we may have our old nature—not crowded out, because the new will run on the lines of the old to a very large extent—but hallowed; its weaknesses overcome, and the better self that Christ gives may become so dominant in us, that people shall only know us by that new self? It is possible that "old things may pass away, and all things may become new," and every Simon may permanently become a Peter.

There is only one more word to be said. The second of the Epistles that go by Peter's name is possibly not his work. If it is, is it not striking that there, in the title at the beginning of it, once more the long disused name is employed, and employed by the man himself? He writes, "Simon Peter, an Apostle and a Servant of Jesus Christ, etc. Yes, the old was there, but it was transformed, and the Apostle looked back over his life, and remembered how, by patient dealing, by long-suffering pardon, through many a fall and folly, the dear Lord had been working to fulfil the promise that He gave him at the first time He ever saw him, "Thou shalt be called"—and Christ does not call people anything without making them so—"thou shalt be called Cephas," the Rock. So with humility, and with dependence and thankfulness; he recognized that himself had been changed, and yet was the same; and that Christ had given him himself back, as it were, a saint unto himself. We may have the same experience, keeping the old individuality, and having it beautified and made greater and hallowed; until we come to the fulfilment of the great promise, "I will give him a white stone, and in the stone a new name written"; "and I will write upon him my new name."—Baptist Times and Freeman.



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A TRUE STORY.

BY R. A.

As the train of the I. O. B. R., thronged with delegates and people going to attend the Southern Baptist Convention held in the Crescent City neared its destiny, I, among the number, after thirty years' absence, was returning to my dear old home. Memory came quick and fast of the days gone forever, and among those the thought, "Why am I a Baptist?" I had been reared by a Presbyterian mother, one who neglected nothing in trying to raise her children in the same belief as herself. I had been sprinkled in infancy, had studied the Catechism until I was almost conversant with its every teaching. But every time I took up the Testament I could but wonder why the Presbyterians didn't immerse instead of sprinkling, and adults instead of infants. The thought kept presenting itself to me, now is the time to investigate this matter. And as the dear old white-haired minister who preached every Sunday the Word of God, I felt that he was preaching to me alone, that I might reach that eternal home. But I had not made up my mind to join the church yet, for dancing and theatre-going were my chief pleasures. So I concluded to put off my religious matters until I was older.

But one last appeal from this venerable old man. That he "had done all that he could do, and when he reached the other shore and looked back, his conscience was clear." This touched me to think I should never meet him on the other shore. Then and there I concluded to join the church, and meet all my loved ones in heaven. When I made my intentions known to the minister, he greatly rejoiced; but when I said something about being immersed, he was surprised, and told me I had been baptized when an infant; but as I insisted upon it, he said he would immerse me, but it was not necessary. I told him no, he did not practice what he preached.

I then left the Presbyterian church and attended the church of my father, the Methodist. There I met with the same result. After considering the matter, I came to the conclusion that there was something wrong somewhere, and the consequences were, I attended parties and theatres oftener than ever—in fact, enjoyed them better.

It was not very long before that dread disease, yellow fever, made its appearance in New Orleans. I was stricken down with it, in its worst form; my recovery seemed impossible. A aunt of mine came into my room one morning, and, thinking I was unconscious (as I had been for days), asked the doctor how I was. He replied, I would be dead in less than two hours. Being conscious, I glanced at the clock on the mantle, and thought, I have but two hours to live. In a second I was transformed into a round ball of down resembling the thistle after the bloom of a yellow dandelion. This down began to whirl around, scatter, and then collected into a solid mass, which resembled an ebony box, twelve inches long and six inches wide, with a brass handle on top. As it was completed, a man took hold of it and told me [the box] that he was going to carry me to hell. The earth opened, and we began to go down slowly, as if upon an elevator, but there was nothing visible beneath his feet. As we descend-

ed he showed me the souls pinned to the sides of the pit, explaining those nearer the top had not committed the grievous sins, that the ones nearer the bottom had, and the ones at the bottom were in a fire of brimstone. The scene was one of the most heart-rending I ever saw. After going to the very bottom, my companion gradually ascended, still holding me by the handle of the box. As we reached the top of the pit, I saw a narrow, rugged path leading upward. He started up, and as we neared the top I saw a beautiful arched gate, and over the arch were angels singing "Hosanna to the King." I then realized I was at the gate of heaven. (I then believed I had died and gone to heaven.) I imagine my disappointment when my companion sat me down and said, "Not yet; you are not ready now; I will call for you another time." He then turned and entered the beautiful gate, which closed as he entered. I then realized that my companion was Christ.

In January, 1872, one beautiful Sabbath evening, I felt lonely, so I concluded I would take a stroll through Coliseum Place Square (as it was then called). As I passed Coliseum church I heard some beautiful singing in the basement, and thought I would go in and see what it was all about, as I had never been inside of a Baptist church, and had no knowledge of what they taught. I had often heard my dear old grandmother say that Baptists were the most contentious people, and always fussing among themselves. So I was little prepared for what was to follow.

Upon entering the church, the Bible class teacher, Mr. B., met and asked me to join his class. I refused, saying, I had been a teacher when I attended the Presbyterian church, and I did not now care to become a pupil. Mr. B. smiled, and asked me if I had been converted. I answered, I guess not, but I could teach a class very well, and would be very glad to do so. Judge my surprise upon entering the Bible class room, to find old gray-haired people reciting with younger persons. I then was persuaded to join.

The Sunday-school became very interesting to me, and every one did so much to make me feel at home among them. Then I became very much interested in Rev. Mr. Taylor's sermons, for he preached as I had always understood the Bible.

One night as I was leaving the prayer-meeting Mr. B. whispered and told me he was praying for me. I became very indignant, and told him I could do my own praying. I tried to stay away from the church altogether, but those words, "I am praying for you," never left me, and the thought constantly occurred, why should he want to pray for me. My heart became so heavily burdened that I returned to prayer-meeting one night and Mr. Taylor was saying from the pulpit as I entered, "Come unto me all ye that are weary and heavy laden and I will give you rest." Such words of comfort, but how should or could I come?

After returning home that night I prayed long and earnestly for this rest, but finding none, I gave up, trusting all to Jesus. I could do no more. When I awoke all became light as the noontide sun, and peace that passeth all understanding. Then and there, for the first time, I understood what Christ meant in my dream by saying I was not ready now, but would call another time for

me. To return now to the first of my story: I met Mr. Brown while in the Convention hall in New Orleans in May, and he told me he was still teaching a Bible class of old people at Coliseum Place church.

ASHEVILLE, N. C.

The Place Where the Next Session of the Southern Baptist Con. Meets.

On an elevation of 2,250 feet above the sea level, in an amphitheatre of mountains, many of whose peaks tower heavenward more than 6,000 feet, is situated the lovely city of Asheville, the place for the Baptist hosts to gather at the next session of the Southern Baptist Convention. Very few people have never heard of Asheville, but those who know Asheville are divided into two classes—one class who live here, and the other who wish to live here.

For the information of any of your readers who contemplate attending the Convention, I will give a few points which I hope will be of interest:

Asheville is a city of 14,000 inhabitants. She is well supplied with hotel and boarding house accommodations. An auditorium costing \$80,000 is in course of construction, and will be completed ere the meeting of the Convention. It will have a seating capacity of 3,000.

The First church worships in a most magnificent house, which cost \$40,000. Just as the structure was completed, the memorable panic of '93 struck the land. Many of the prosperous members lost all they had. The income of all was greatly reduced, so the \$30,000 debt, which otherwise would have been a mere item, was an appalling burden. The interest on the debt was a heavy tax on the members, and many good brethren were almost in despair.

About three years ago, Rev. W. M. Vines was called to the pastorate of the church. With an energy that never staggered at difficulties, Pastor Vines set his heart on lifting the church debt, and a few months ago the last dollar was raised, and now the church is unincumbered.

Recently all the living ex-pastors were invited to the dedication service. Drs. Mitchell, Nelson, White and Felix were present. The services continued one week, and were spiritual and uplifting. The church is now making gratifying progress. Nearly every week Pastor Vines "troubles the waters." The congregations are large and attentive, and the pastor has the faculty of attracting and then interesting a congregation without using any high pressure or sensational methods, but by presenting the pure Gospel with earnestness and simplicity. I doubt if any church in the Southern Baptist Convention has made more progress along all lines than has the First Baptist church of Asheville under the leadership of Pastor Vines.

I will state before closing, that this church within the last year has not only paid the debt of \$20,000, but has raised money for other purposes, which, added to the church debt, aggregate about \$39,000. The church is looking forward with pleasure to the meeting of the Convention next May. P. R. Young.

You have no place in which to pour your troubles except the ear of God. If you tell them to your friends you but put your troubles out a moment, and they will return again. Roll your burden

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into God and you have rolled it into a great deep, out of which it will never by any possibility rise. Cast your troubles where you cast your sins; you have cast your sins into the depths of the

sea, there cast your troubles also. Never keep trouble half an hour on your own mind before you tell it to God. As soon as the trouble comes, quick, the first thing, tell it to your Father.—Spurgeon.

EDITORIAL

BUNYAN'S Pilgrim's Progress is the most widely read of any book except the Bible. But Bunyan wrote another book, the antithesis of Pilgrim's Progress, of which comparatively few people know anything. He wrote the Pilgrim's Progress to show the growth of Christian character from its beginning in repentance and faith to its culmination in glory. The other book, the Sinner's Progress (called by Bunyan The Life and Death of Mr. Badman), shows the progress of the sinner downward in contrast with the saint's progress upward. It is a remarkable book, and ought to be much more widely read.

Dr. William R. Williams wrote an admirable book in exposition of 2 Peter 1:5-7. "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" [or love].

Dr. Williams called his book Religious Progress, and in it he set forth the nature of these elements of Christian character, their relations to each other and how, by God's grace, we can build these stones into the edifice of character. It is a very instructive and a very helpful book.

But Dr. Williams, unlike Bunyan, did not give the other side of the picture. He did not write a book setting forth irreligious progress, and yet there is room for such a book. Just as Bunyan wrote the Sinner's Progress over against the Pilgrim's Progress, so here is room for a book over against Dr. Williams' Religious Progress, showing how the sinner adds sin to sin and guilt to guilt. Just as the inspired Apostle gives the steps in the Christian's progress upward, so by simply reversing the picture we can see the steps of the sinner's progress downward. Reversing it thus, the passage would read: "And beside this, giving all diligence, add to your unbelief vice; and to vice, ignorance; and to ignorance, distemperance; and to distemperance, restlessness; and to restlessness, devilry; and to devilry, unkindness to brethren; and to unkindness to brethren, malice." Thus the wicked character becomes complete, and the man is ready for the pit.

These are the only two roads, and along one or the other of them every man or woman is traveling. Either we are building up Christian character, or we are building down ungodly character. The rate of progress varies, some people on the heavenly road go more rapidly than others, while some on the downward road move faster than others. Yet these are the only two roads—the one broad, and leading to death eternal; the other narrow, and leading to life eternal. Faith is the starting point upward, while unbelief is the starting point downward, and as love is the culmination of Christian character, so malice is the culmination of wicked character. God is love, and the devil is malice.

In considering the salaries paid the Corresponding Secretaries of the Southern Baptist Convention, it is well to note the salaries paid public officials, which salaries come out of the people at large. The Governor of Kentucky gets \$6,500 a year, and we have never

heard of any complaint from any citizen of the state. The seven judges of the Court of Appeals each get \$6,000 a year, and the clerk gets \$4,000, and the thirty-three circuit judges of Kentucky (four of them in Louisville) receive \$8,000 each, every year. The Mayor of Louisville has a salary of \$5,000 a year; the Comptroller, \$8,500; the Treasurer \$8,000; the Auditor, \$3,750; the Assessor, \$3,500; the City Attorney, \$4,000, and his assistant, \$2,500; Tax Receiver, \$3,000, and Gas Inspector, \$3,000. We have heard complaints made of the number of city officials, and the claim has been put forward that some of them could be dispensed with, but we have not heard any one complain that the salaries are too high.

We express no opinion as to these salaries, and we cite them simply as information. We repeat that our secretaries, our pastors and our missionaries ought to receive just what is needed for their highest efficiency; no more—no less.

Popular Springs, Miss., Sep. 18, 1901. Rev. Dr. T. T. Eaton, Louisville, Ky.

MY DEAR BRO:—A short time ago in preaching a sermon on baptism at Wallersville, Miss., I spoke of the classical use of the word baptizo. In speaking of the Greek instances I mentioned as follows: Twelve or thirteen years ago a Baptist brother offered, through the WESTERN RECORDER, a Baptist paper published at Louisville, Ky., and edited by Dr. T. T. Eaton, one thousand dollars to any one who would give a single instance in classic Greek where baptizo is translated pour or sprinkle, and this offer, though well known to Fedobaptists, has never been taken up.

Since I preached the sermon, an O. S. Presbyterian preacher, Rev. J. M. Baskette, Pontiac, Miss., has preached in that community and made about this statement: That a Presbyterian preacher in Texas had taken the offer, furnished the said use of the word baptizo, and that the editor of the WESTERN RECORDER had answered him, whereupon the editor answered him and said that the offer was not made by the editor, but by another man.

Now I know I am right, but I desire, if not a larger number of you, that you publish this letter in your paper, and then, following the letter, give a full statement of the facts as they are. I would like to have these facts before the first Lord's day in October. Please send a copy to Rev. J. M. Baskette, Pontiac, Miss. With best wishes I am your brother in Christ, T. A. J. BRADLEY.

The facts in this case have several times been stated in our columns, but here goes—once more.

Some thirteen years ago, a prominent and wealthy Baptist, who did not wish his name published, but for whom the RECORDER vouched, offered a reward of \$1,000 to any one who would produce a passage in Greek of either the classic or the New Testament period where baptizo means sprinkle or pour.

It was not long till a Presbyterian cited the passage in Origen, where that writer compares Elijah's drenching the altar to a baptism, and claimed the reward. But Origen lived long after the New Testament period, and so was not included in the offer. Moreover, this very Presbyterian preacher did not himself dare to translate baptizo either sprinkle or pour, in this passage. To have so translated it would have destroyed the sense. We sent the passage to half a dozen Fedobaptist professors of Greek, asking that they send us translations, and not one of them translated baptizo in this passage either sprinkle or pour.

Some time afterward another Presbyterian minister wrote asking about the offer, and claiming to have found such a passage. He was answered with a statement of the offer, and a request

to send on the passage. He demanded security for the money, but did not offer to give security that the passage should be produced. This Presbyterian minister was urged to produce his passage, and to put the brother to the test, but he would not do so. To this day, so far as we know, he has kept that passage a profound secret. In this he is unkind to all Fedobaptists, for they would be greatly relieved in their minds if they could only see such a passage produced.

Later still, a Methodist preacher wrote to ask that the money be deposited in a bank in a distant state, and proposing on this condition to produce the required passage. Since that condition was no part of the offer, and was entirely unnecessary, it was declined, and he was urged to send on the passage. He did better than his Presbyterian predecessor, and sent several passages, mostly from the New Testament, in each of which he claimed baptizo meant sprinkle or pour. And yet, and yet, this very minister did not dare to translate baptizo by sprinkle or pour in either one of these passages, and he even admitted that it ought not to be so translated, although he still claimed that such was the meaning. As if a word ought to be translated according to the meaning.

Then our neighbor, the Christian Observer, came out with a claim that such passages had been sent to the RECORDER, and the editor spoke as if he knew of the existence of such passages. We promptly denied that any such passage had been sent to us, and for several successive weeks we begged and implored the Christian Observer to tell us of one such passage, just one, ONLY ONE! But the Observer remained as dumb as an oyster.

And just there is where the matter rests. If the Rev. J. M. Baskette has found such a passage, we will be most happy to have him send it on. If he and we shall differ as to whether baptizo in the passage should be translated sprinkle or pour, we propose to refer the passage to several professors of Greek in leading universities, to be agreed upon, and with the request that they send us translations.

ONE of the problems in Cuba is to care for the orphans. According to Gen. Wilson's report there are, in the province of Matanzas, out of a population of 190,000, 83,000 widows, 102,000 children of widows, and 32,000 children who are complete orphans. This is startling, and it has appealed to benevolent people in this country so that Mr. E. E. Hubbard, formerly missionary to Japan, has gone there and has established several Industrial Homes. In Nashville a society of ladies of different denominations has been organized, with Mrs. G. H. Baskette as President, to aid in this work, and they are rendering efficient help. Miss Grace Williams, 610 Woodland St., Nashville, Tenn., is secretary.

We hope our new Home Secretary, Dr. McConnell, will give special attention to this subject. Not only should work be done in Cuba for these needy ones, but homes might be found for many of them in this country. Certainly the case should have the prompt and earnest attention of benevolent people in this country.

THE Christian Witness said of an inconsistent church member: "He belongs to the meeting house only, not to the church."

The following correspondence will explain itself:

LOUISVILLE, Ky., Sept. 6, 1901. Pres. W. E. Harper, L.L.D., etc., Chicago, Ill.

DEAR DOCTOR—In a view of what has recently appeared in some of our papers, I am moved to ask you a question. It is not to involve you in any newspaper discussion, but to enable me along with others, to understand what is not now plain to us. A clear-cut answer will, I am sure, do good and clear the air.

Do you believe us are under obligation to believe whatever the Bible, fairly interpreted, teaches; and to do whatever the Bible, fairly interpreted, enjoins?

You readily see the bearings of the question. An early reply will greatly oblige.

Sincerely yours, T. T. EATON.

The University of Chicago, Founded by John D. Rockefeller, Office of the President, CHICAGO, September 16, 1901.

Dr. T. T. Eaton, Western Recorder, Louisville, Ky.

MY DEAR SIR—In reply to your letter of the sixth instant, I would say that I think I can subscribe affirmatively and with great heartiness to the question you ask. I believe most earnestly that we are under obligation to believe, whatever the Bible, fairly interpreted, teaches, and to do whatever the Bible, fairly interpreted, enjoins. I have no question whatever with reference to this statement.

Very truly yours, WILLIAM E. HARPER.

THERE are seven deaths recorded in the Acts of the Apostles—Judas, Ananias, Sapphira, Stephen, Dorcas and Herod Agrippa. The first was a death by suicide and caused by remorse; the second and third were by the direct judgment of God for lying to the Holy Ghost; the fourth was the triumphant death of a faithful martyr; the fifth was the death of a pious young woman, who was raised from the dead and of whose subsequent death we have no account; the sixth was the death of a faithful apostle and the last was by the direct judgment of God.

We do not say that any special significance is to be attached to these seven deaths, though they are recorded for our instruction and each one has its lessons for us.

THE Baptists of Louisville have lately lost heavily by death, and last week another old and prominent member of Walnut-street church was taken. Dr. J. A. Ireland, one of the leading physicians of the city, and for fifteen years dean of the faculty of the Louisville Medical College, passed away. The funeral was from the family residence at 3 r. m. last Friday. Dr. Ireland died at 2:30 A. M. Thursday, having been for some time in feeble health.

Dr. MULLENS has been supplying the pulpit of the Memorial church, Chicago, during the absence of the pastor; Dr. L. A. Crandall. He expects to be home by Oct. 1st, when the Seminary will open.

We tender our condolence to Dr. and Mrs. W. W. Everts on the death of their sixteen-year-old son, Charles F. Everts, a most promising young man. He was drowned while bathing at Swampscott.

A WANT of individuality is the most dangerous sin in modern civilization.—John S. Mill.

Editorial Varieties

It is said of a prominent Methodist divine that he "gave himself to reading, meditation and the evolution of ecclesiastical hierarchies."

A woman in Chicago was granted a divorce just ten minutes after she made the application. She does things with dispatch in Chicago, if not with neatness.

The strategists of China announced Sept. 1st as a lucky day to begin a journey, and so on that day the Emperor Derang started back to Peking. They believe in luck in China.

"Take the WESTERN RECORDER. Every copy is worth two dollars. It stands for things that need to be stood for." So said Dr. Henry McDonald to a group of brethren at Long Run Association.

A poll was taken the other day at a popular seaside resort in regard to the Hampton-Baskette affair, and the vote stood 815 in favor of Baskette to 110 in favor of Hampton. The public have already decided the matter in favor of Baskette.

"I took the RECORDER before I came to Kentucky, and I'll take it after I leave, unless I go to heaven from here."—G. C. Oates. We are certain that our people take the RECORDER during their lives, and yet there are cases where persons have provided that after their death the paper should go to friends.

So the Columbia is again to defend America's cup, and not the Constitution which was specially built for the purpose. The British bring a new vessel to the contest, but Americans use the same vessel again. One is to be the limit of speed in yacht building.

At a recent meeting of ministers in San Francisco it was decided not to invite any evangelist to visit that city for this season since "the people were so much engrossed in the existing circumstances of the time that would not come to hear the Gospel preached." A singular conclusion for preachers to reach. We think the very time to send evangelists to San Francisco.

We notice elsewhere that some school books published by the H. F. Johnson Publishing Company, of Richmond, Va. While we have not examined all the school books issued by this house, we have been greatly pleased with those we have examined. And we hope those who make the selection of text books for our public schools will give these publications a careful consideration.

The Arkansas Baptist of last week, speaking of Elder Granville Donkey's quitting the Baptists, says: "He gave his reason for leaving the Baptists. He said that Dr. Williams had proved that the Baptists were only a sect like the others and that the perpetuity of the church could not be maintained, and so he left." What a reason! But we have no stones to throw after Elder Donkey. Those who are not of us are perfectly free to go out from us, and it is no offense to us that they should exercise that freedom.

A lady called on the writer recently to ask help for a poor widow who had lived in this city for many years, and who needed to be provided for. In the conversation the writer asked of what church the widow was a member, and the answer was, "She is either a Presbyterian or a Christian, I cannot tell which." "Either a Presbyterian or a Christian," is rich. Use neither either a Presbyterian nor a Christian. This illustrates the absurdity of using the term Christian to designate one of the denominations. The writer asked, "Might not this widow be both a Presbyterian and a Christian?"

Memorial meetings were held all over the land last Thursday in honor of President McKinley. There was a large meeting Thursday night under the auspices of the Baptist church, and the pastor, Dr. J. A. Ireland, preached an admirable and a fitting sermon. Dr. Weaver and Deane, with the Rev. Thompson, Foster, Henderson, Cooper and the pastor of Walnut-street church took part. Broadway church held a separate meeting Thursday morning, which was well attended and was addressed by Dr. Jones and Robertson, and by Mr. C. W. Foy. Other denominations held similar meetings. The sorrow over President McKinley's untimely death is deep and extends over this whole land, as well as to a great extent in other lands.

Mr. J. Henry Burnett, clerk of Long Run Association, has brought out the minutes of the last meeting in a very neat pamphlet. The tables are especially well prepared. We had there were 49 baptisms, Twenty-second and Walnut led with 77, and Broadway and Cedar each needed to get 100 to catch. In contributions, Walnut-street leads with \$2,125.85 (not including Mrs. Smith's last gift, nor any money that has gone into the new building) and Broadway comes next with \$1,020.25, and we suppose this \$600 had included Dr. and Mrs. Harvin's gift to Mamie College. Walnut-street had \$1,000.00. Cedar had \$1,000.00. Twenty-second and Walnut follow with \$400, and next Broadway with \$300. Broadway leads in church expenses, \$1,200.00 while Walnut-street reports \$1,200.00. Cedar reports \$1,000.00. Cedar and church property valued at \$25,000. There are 100 in the association of which 75 are in Louisville.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "The church as Christ's body," and on "Christians letting their light shine." Union Baptist Memorial meeting Thursday night. Bro. Felix preached the sermon.

Broadway—Pastor Jones preached on "Being of good cheer," and on "The passing of the ocean." Five received by letter. Memorial meeting Thursday morning; Bro. Jones, Robertson and Peter spoke.

Obenut-st.—Pastor Weaver preached on "Salvation wrought and wrought out." "Solomon's Advice to King Lemuel." Received for baptism and baptized one other. Pastor goes to hold a meeting at Ephesus, in Clark county, Ky.

East—Pastor Felix preached on "In what life consisteth," and on "Not being ashamed of our hope." One joined by letter.

McFerran Memorial—Bro. J. R. Sampy preached on "Joseph."

Treaty-second and Walnut—Pastor Dement preached on "Friends," and at night there was a service, conducted by Messrs. Bartholomew and Hoagland. One received by letter and two baptized. Wednesday night memorial service. Congregationalists. Rev. Judge Barker, Mr. H. H. McCulloch, Dr. Dement and others spoke.

Olliston—Pastor Foster preached on "Conditions of successful revival," and on "The time for revival." One received for baptism.

East Mead—Pastor Cooper preached on "Confessing Christ," and on "The drama of life in three acts." A good day.

Franklin-st.—Pastor Jenkins preached on "Overcoming faith," and on "Reaping as you sow." One joined by letter.

German—Bro. Saelder preached on "According to the glorious Gospel."

Logan-st.—Pastor Tralle preached on "The Gospel of giving," and on "Loving favor with God."

Portland avenue—Pastor Henderson preached on "Declaration of service," and on "True manly principles." One joined by letter.

Southgate-st.—Pastor McFarland preached on "Temptation," and on "Reconciliation."

Third av.—Pastor Boyet preached on "The relation of law to Gospel," and on "Temperance." One joined by letter. Pastor Boyet issued a renunciation and he goes to Mayville next week. The Sunday-school last year raised \$312.50.

Twenty-sixth and Market—Bro. H. H. McLondon preached on "God's message and methods," and on "Christ's love to me as an individual."

Three Valley—Brother Bushman preached on "Brotherly love at work."

Highland Park—Brother Holman preached on "The Christian's union with Christ," and on "The responsibility of youth."

Thirty-sixth and Grand—Pastor Saelder preached on "The gift of life."

The Point—Pastor Ray preached on "Waiting for Jesus," and on "Reconciliation."

Tabernacle (New Albany)—Pastor Martin preached on "The Bible, the Word of God," and on "The dividing of the Red Sea."

THE STATE

Bro. W. M. Kuykendall writes from Gravel Switch, Ky.: "I have been assisting Pastor A. J. Pike in a meeting of two weeks with his church at Hayville, where recently the church was greatly revived. There were 10 added by experience and 1 restored."

Pastor S. W. Pigg writes: "A few days ago we closed a very helpful meeting with Pleasant Home church in which Bro. R. M. Adams, of Walton, led the meeting. He delivered a series of sermons on the church by his plain, practical way of presenting the Gospel. His words of warning to sinners and admonitions to the church were given in the calmness of spirit. There were 3 received for baptism."

Pastor W. T. Hills writes: "We closed a splendid meeting at Richmond church Sept. 1st. Was assisted by Bro. L. N. Thompson, who was

with us ten days. He did excellent preaching. We were very sorry that he was called away by a serious accident which happened to his father's family, who were thrown from a car on the Campbell hills, but we missed the meeting four days longer. The result was 10 added to our number, 8 by baptism and 2 by letter. Our church is in good working order. We have a splendid Sunday-school and expect to do more for missions here than ever have in the history of the church. I notice in the Recorder a mistake of the date of Owen Association. It will be held on Wednesday and Thursday, Oct. 9 and 10. We would like very much to have you at the Elk Lick Association."

Pastor Geo. W. Swope writes from Springfield: "We are in the midst of a series of meetings with Bro. Dawes preaching. Interest good."

Bro. E. J. Walters writes: "Clear Fork church, Russell county, has just closed a glorious revival of some sixteen days, conducted by Elders W. W. Smith and James Wade. As a result, Bro. Smith on the last day baptized 19 happy converts in the beautiful waters of Calny Fork creek. While the ordinance was being administered a flock of thirteen beautiful ducks were floating on the clear waters. Bro. Wade has quite recently been ordained to the ministry. I think he will prove a blessing to the community."

Bro. P. E. Barroughs writes: "Pastor J. W. Waldrop and the Salem church are enjoying over a most gracious refreshing from the presence of the Lord, a genuine old-time revival, which aroused and stirred the whole neighborhood. The membership was considerably strengthened by the 37 who were added, and the prospect for the future is exceedingly bright. The writer has never had more loyal co-operation in a soul-winning campaign, than was given by the good brethren and sisters of this noble church. Under the inspiring leadership of Bro. Waldrop, the church has erected a new and commodious building, and seems to be entering upon an era of great growth and usefulness."



Wholesome Advice

For People Whose Stomachs Are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in disease is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition I advise them to take after each meal one or two of Stewart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essence, pepsin and Golden Seal which act just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing force in thin nervous patients who have real trouble with dyspepsia and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stewart's Dyspepsia Tablets can be bought at any drug store and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, any one whose stomach is at all deranged will find great benefit in using Stewart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

Bro. M. E. Miller writes: "A barn meeting was held in a part of Henderson county where the Baptists had no organization nor house of worship. An attempt was made to secure a Campbell, Miss. but we failed to obtain it. Bro. R. J. Martin and wife being so strong in the faith threw open their barn doors, and some of the good brethren arranged it for the meeting. So with sawdust floor, seats without backs and lamps around the walls with a platform built to hold 40 or 50 singers and the organ, we went into the work. Great crowds came, scores were there who could not get inside the barn. God came in mighty power, and many were turned from death unto life, about 30 being added to the different Baptist churches. Nearly all joined Mt. Pleasant or Old Highland churches. The meeting continued 13 days. The last night of the meeting three strong men were saved. During the meeting one old great-grandmother was saved and joined the church. It was a scene that will be remembered when Bro. E. K. Shultz, pastor of Pleasant church, visited old Grandma Kellen with Christ in baptism. Brethren pray for these babes in Christ."

Bro. E. Lee Smith has just closed a meeting at the Stewart's Creek church, near St. Mary's, Bro. Earl D. Shoop, minister. The ordinance greatly revived, but the only visible result otherwise was 1 addition. Bro. Smith reports his work at Ewing, Ky., in good condition.

OTHER STATES.

Bro. J. M. P. Morrow, with his tent, assisted Bro. A. Smith, Center, Texas, in a meeting in which 20 souls were saved.

Bro. R. F. Jenkins, Greenville, Texas, has just closed a meeting full of interest. Twenty-six additions, 30 by baptism. The Baptist cause is looking up at Greenville. A church has been organized in the Yellow Earth neighborhood some ten miles south of Pittsburg, Texas. The brethren and sisters adopted the covenant as given in Pendleton's Manual, each one coming forward and signing his own name.

Bro. J. C. Daniel, Willis, Texas, has been set apart to the full work of the Gospel ministry. The ordination prayer was offered by the grandfather of the candidate and the charge delivered by his father.

Bro. T. F. McCourtney, pastor at Hutto, Texas, has just closed a ten days meeting in which 20 professed faith in Christ.

The house of worship at Mount Cain, Texas, has been set apart to the worship of God. Elder J. B. Gambrell preached the dedication sermon.

Pastor L. Pledge and people, La Porte, Texas, are rejoicing in a meeting just closed. Twenty-one united with the church and there is every indication that many more will follow.

The church at Henrietta, Texas has had a soul stirring revival and Bro. R. O. Pender, who did most of the preaching has been called to the pastorate.

The missionary of chapel car "Good Will" has just closed a meeting at Yeaman, Texas. Church members were revived and 26 were added to the church. Fifteen by baptism. Bro. D. F. Althart is pastor.

Twenty-four were added to the fellowship of the church as a result of a meeting held with the church at Koolanako, Miss. Services were held for the first time at the Koolanako cotton factory, where they have had a mission Sunday School for some time.

The Southside church, Wilmington, N. C., has had a real revival. Professing Christians and church members were made to see the sinfulness of their lives and professed and set right with the Lord. Elder R. H. Herring, pastor, six professions the last day and many asked for prayer at the last service.

Friendship Chapel church house, Friendship, Mo., has been set apart to the worship of God. Bro. D. F. Brooks, pastor, Elder E. T. Sloan preached the dedication sermon.

The church at Harper, Mo., Bro. Thos. J. Cook, pastor, has closed a good meeting in which ten were baptized.

The meeting at Rogers, Ark., soon outgrew the house and out door meetings were held in the church yard. The whole town was stirred as never before. Business houses closed for the day service. There were 80 professions of faith in Christ and we trust the great work done will not soon cease to bear fruit.

Trunk Baptists were reached by



the meeting at Pollock, La., as out of the 12 additions to the church, 11 were by letter.

The meeting at Wesson, Miss., resulted in 76 additions to the church. The pastor Bro. J. A. Lee was assisted in the meeting by Eld. N. W. P. Bacon, Oxford, Miss.

A Balem, Miss., pastor and people are rejoicing. Sinners have been converted and Saints spiritually uplifted. The County Sheriff was converted and united with the church.

Elder H. D. Granger, Gresham, S. C., writes of a new church constituted at the Sidney school house under the name Red Oak Hill. A. B. Rowe was called to be pastor for one year.

"A Good meeting has just closed at Kyle, Texas. Twenty-six were added to the membership of the church. Bro. R. G. Bowers, Luling, Texas, did the preaching.

Corinth Baptist church, Eastland county, Texas, unobtrusively withdrew fellowship from, and demanded the surrender of the ministerial credentials of one A. L. Castleberry. Castleberry refused to surrender his credentials, hence the church publishes these facts to the world.

The church at Morrillton, Ark. has been blessed with a good meeting. Church greatly revived and 36 conversions. Elder B. M. Brooks pastor.

Bro. Chas. B. Williams has been set apart to the full work of the Gospel ministry by the church at Empora, Miss. Elder Chas. A. Loveless preached the ordination sermon. Pastor McComb, of Starkville, Miss., has closed a meeting of 12 days, resulting in 19 additions to the membership.

Forty-one were added to the church at Hamburg, Miss., as the result of a recent meeting in which Bro. G. B. Butler did the preaching.

Bro. B. A. Lee tells of a good meeting held with the Strong Hope church, Copiah county, Miss., in which 18 were received for baptism, 3 by letter and 1 restored.

The meeting at Chapel Hill, Miss., closed with 12 additions to the church, 7 by experience and baptism.

Bro. A. Nunnery has been holding several profitable meetings in Tennessee. One at Antioch, of six days, resulted in 54 accessions, another at Medina resulted in 17 additions.

Bro. W. H. Walker was ordained to the full work of the Gospel ministry by the Second church, Jackson, Tenn. Bro. Walker is pastor at Huron, Tenn.

Mt. Nebo church, Buena Vista, Tenn., has enjoyed a spiritual feast. Nineteen were added to the church.

Bro. J. H. Walborn, pastor of Providence church, near Almo, Tenn., has closed a good meeting, resulting in 31 accessions, 27 by baptism.

The Wall-street church, Natchez, Miss., has been greatly revived in a meeting held by Bro. Geo. O. Cairns. Seventeen were added to the church. Some of other persuasions were led to see the truth the Baptists hold it, and were received into the fellowship of the church.

We are sorry to lose Dr. J. H. Boyer from Louisville, though we are glad he does not leave the State. He returned upon his work at Mayville next week under the most favorable auspices. He will be a great force for truth and righteousness not only in Mayville, but in all that part of Kentucky. He has made a fine record in this city, and he leaves us over the vigorous protest of his church and of the community.

BOONE'S CREEK ASSOCIATION.

It was my pleasure to meet with the brethren in Boone's Creek Association last week. They claim it was the best session in its history. Bro. J. Conkright was re-elected moderator and D. B. Ford clerk. They have served in this capacity for several years.

The meeting lasted for three days, three sermons each day, large crowds and plenty of provisions on the ground and perfect harmony prevailed. An increase of membership was reported, and more money for benevolence than any time during the history of the Association.

The introductory sermon was preached by Bro. T. C. Eslet, of Georgetown, Ky., from Gen 5:25, and it was a masterly effort for such a young servant of God.

The following visiting brethren were in attendance: Bro. Bow Cox, Thompson's Tavern, Whipkey, Ga.; Bro. H. H. Henson and Bro. J. H. Henson, the Recorder's man was sadly missed and inquired after by several brethren.

The Association is small but enthusiastic, meeting out every year into the mountains and doing an extensive missionary work. The Board asked for an increase of contribution this year, and the delegation said they should have it.

They agreed to meet with Mt. Olive church, Clark county on Tuesday before the third Sunday in September, 1902. Bro. R. F. French was appointed to preach the sermon with Bro. B. B. Bally as alternate.

J. I. WILLIS, Harrodsburg, Ky., Sept. 16.

DEAR RECORDER—Bro. G. E. Perryman has just closed one of the greatest meetings I have ever witnessed in Pulaski county. Bro. Perryman preached the Gospel in a tobacco barn. I think there were about 100 or 200 near by in the barn. We had, I suppose, about 35 or 30 professions. Bro. Perryman is one of the ablest preachers that was ever in this county. He can hold a congregation better than any one that ever tried to hold a meeting in this place. Bro. Editor, I want the prayers of every Christian in the land to pray that Bro. Perryman may have a grand revival everywhere he may go. We hope you won't put this in the way of rest, but the God of our Father bless you all and Bro. Perryman is my prayer.

W. B. LEE.

Texas is no finer school for young ladies than Bethel Female College at Hopkinsville. While we "be-grudge" as the children say, every place in its walls for our Kentucky girls, yet we are glad that parents in other states are showing for their daughters by sending them there. That the teaching is the best possible, is guaranteed by the fact that Prof. William Harrison is president. There are other things besides scholarship which all wise parents desire for their daughters. And we know Hopkinsville and the Baptists there. Hence we know the moral and social environment of the girls, and know that they will not only be proficient scholars when they graduate, but refined ladies who can adorn any circle.

We are sorry to learn of the critical illness of Dr. George W. Cozart at Hopkinsville. He has been ill for some time, but we have had no confirmation of it. He is one of our brightest and sweetest spirited men.

EDWIN SPENCER, President and Export Accountant.

Educates Young People

For Business, Good Employment and Success of CALL OR WRITE FOR FULL INFORMATION.

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Business College.

517 N. Third St. Building, LOUISVILLE, KY.

FAMILY CIRCLE.

INQUIRITIVE JOHN.

There was an inquisitive boy— An inquisitive boy named John, Who wanted to see and hear Whatever was going on.

LOST IN THE MOUNTAINS.

BY LUCIE DAYTON PHILLIPS.

PART I.

"Well, Raymond, I hear you are going to spend your vacation in traveling," said Prof. Tharp as the boy stood at his teacher's gate to say good-bye that bright June morning.

led in his God's hands. Let us leave him there." It was through the influence of an uncle, a poor, hard-working farmer, that the young man had secured the position of a clerk for the store of "Mansfield" had, as a ruling "pious man" in their employ, had he listened impatiently even to his words of advice and counsel.

boy, dressed in an old blue flannel shirt and buttoned-jambs trousers, who stood holding Raymond's horse steady. "In case I die," declared the old man, "I want you to be buried in the same grave as I." "Mansfield then, I've got him fair warning that he's right way, an' his mites an' ash. I've told him to take 'emther trail from the first, of his 'tis or fall five mile farder for his horse an' me."

yards, only to find himself on the brink of a deep, dusky ravine. Beyond that a mountain peak shot toward the sky in majestic beauty. The old man held the reins tight, not the left hand trail. Raymond retraced his steps, and turned Gypsy's face toward the other trail.

Dr. Pierce's Favorite Prescription Doubles a Mother's Joys and Halves Her Sorrows.

It does this by a pre-natal preparation in which the mother finds herself growing stronger instead of weaker with each month. Instead of nausea and nervousness, there are healthy appetite, quiet nerves, and refreshing sleep.

Southern Railway

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the old mill, to the cannery, where he had left the road for the cattle trail.
This cabin was near by, he remembered.
But he also remembered that it was noon when he left these places behind him.
Four tired Gypsy and he had covered many miles since then.
To relieve his aching back he took his back-bone, that narrow, rugged way, in the darkness, would be a difficult, dangerous journey.
Something must be done, however.
The dreadful cry he had heard from the black forest settled that.
Weary, and with a sinking heart, Raymond took up the trail again. At the same moment he discovered a new calamity.
[To be continued.]

Children's Corner.

CHOOSING A PET.
BY VERNITA HOHLER.

"Did you ever see such a mongrel?" cried Guy, pointing to a forlorn-looking dog, who stood gazing up at the little group of children, and wagging its tail in a deprecating manner.
"That is no reason why you should chase the poor thing as I saw you doing just now," said a voice behind him.
Guy turned with a start, and found that his grandmother had joined them unnoticed, just in time to hear his remark.
"I was not hurting him," he said, growing rather red, "and he will keep trying to join in our games. Just look what a mess he has made Mab into, by jumping up with his muddy paws."
"He doesn't mean to be naughty, I'm sure. It is only to show his affection. Me and Arabella are not afraid of him," cried Mab, holding up a big wax doll for inspection.
"Well, don't be unkind to him, for although he is only a stray dog which I allowed the gardener to keep for ridding, still I dare say his heart is warm, although his appearance is against him. But I hope you are fond of pets, for it was to talk to you about one that I came out."
"We have always longed for a pet, Grandmother," cried Katie; "but Father never would allow us to keep one in London."
"But now that you are to be with me in the country for so long, there will be no objection to your having a pet, only you must promise me to take entire charge of it yourselves, and not to neglect it."
"Of course we will. Why, that will be half the fun!" cried the children.
"And what sort of a pet may we have?" asked Katie, eagerly.
"I am going to leave you to decide that for yourselves," replied their grandmother, "and if you come with me now I have two pets for you to choose from."
Full of eager anticipation, the three children followed her into the house, and there on the hall table they found two small hamper.
And when these were opened, their delight and excitement knew no bounds. For in the first

was a tiny dog, with a white coat which curled in little close rings all over him, and in the other was a beautiful Persian kitten.
"Oh, how lovely! Did you ever see such a darling? We must choose the dog," cried Katie.
"But I love the kitty best; just see how sweet it is," said Mab, looking very much as if she were going to cry.
Mab was the youngest, and was adored by her brother and sister, who let her have her own way in everything.
Now they looked at each other doubtfully, but while they hesitated their grandmother interposed:
"Don't be in a hurry to decide," she said; "you can discuss it and tell me to-morrow. Only remember that you can have only one pet; you must not ask to be allowed to keep both."
Then she closed the hampers again, and the children went back to the garden, where, seating themselves under the trees on the lawn, they fell into a heated discussion as to the rival merits of the dog and kitten.
And here they were joined by the gardener's mongrel dog, who came bounding up to them, wagging his stump of a tail, and his whole ungainly body seeming to wriggle with delight when Mab patted him.
"Poor dear," she said, "he is really very nice, and he does seem so pleased to be noticed." And she moved her doll so that the dog could lay his head beside it, upon her knee.
Just then the gardener passed, and Guy called to him to enquire where he had got his new pet from.
"He was a stray puppy, sir, that I took pity on, thinking he would keep down the rats," the man replied; "but now he has cleared the place of them, and he has turned out such a mongrel, that I don't care to waste my money on a license for him, so I am thinking of giving him a little poison, to get rid of him."
"Oh, poor dear!" cried Mab, hugging the dog's rough head, while her eyes filled with tears.
"Guy, Katie, we can't let the cruel man kill him, for he is so loving, though he is ugly. Let us have him for our pet."
"Nonsense, Mab, you are too tender-hearted!" cried Guy.
"Let's go out into the lane and see if we can find some primrose," he added, anxious to change the subject.
So the two older children raced off to the lane which ran just outside the wall of the garden, followed by Mab, who pointed after them, dragging her big doll, with the dog at her heels.
The primroses proved to be just coming out, and the children were soon busy hunting about for them in the hedges.
"Arabella is so heavy, she makes my arms quite ache," Mab complained presently. "I do wish one of you would hold her."
"Lay her down on the bank,

and tell the dog to keep guard," suggested Guy.
So Mab laid her big doll carefully-down, in a shady spot, and calling the dog to her, ordered him to keep watch for her. And this he seemed quite to understand, for, seating himself close beside Arabella, he placed one paw firmly upon her pink skirts, and sat gazing down at her as if it were a dead rat he was watching.
Meanwhile, Mab joined the others, and when, a little later, Nurse appeared to take them for a walk, she forgot all about her doll, and never thought of her again, until it began to rain heavily just as they were returning home.
"Nurse, I must run on quick," she cried. "I left poor Arabella in the lane, and forgot all about her, and she will get so wet."
"You are wet yourself, Miss Mab, and you will catch cold, which the doll won't, and you will have to come straight in and change your clothes," replied Nurse.
And she hurried the children back to the house, despite their pleadings, promising that if it cleared up later, Guy should run out to look for the doll.
But all that evening the rain continued, and poor Mab sat gazing disconsolately out of the nursery window, refusing to be cheered, or even to display any interest in the question of the choice of pets which the other children discussed vigorously until bed-time came.
"Never mind, Miss Mab," said Nurse. "I expect Arabella will be all right. No one will think of touching a doll."
"Lots of children from the village go along the lane on their way to school, and I know that they will take Arabella to-morrow morning," said Mab.
But to this Nurse replied that she would let them run out early next morning to look for the doll, and with this assurance Mab was obliged to go to bed, where she cried herself to sleep.
Next day was fine and sunny, and no sooner were the children dressed than they set off to the lane. But on their way they were stopped by the gardener, who enquired if they had seen anything of his dog, as it had never reappeared since it had left the garden with them the day before, and he could not think what had become of it.
"No, we left him outside," Guy began.
But Mab interrupted him: "Perhaps he is still taking care of Arabella," she cried. "Come, quick, and see!" And she rushed off to the gate, followed by the others.
Out in the lane there was a sound of children's voices, and angry growls, and there on the bank sat the much-despised dog, one paw resting on Arabella, but the other held up bleeding and helpless, while with growls and snaps he kept back the group of children who were trying to get the doll away from him.

Fall Goods.

Every day we are receiving shipments of high-class merchandise for fall and winter wear from the manufacturers and jobbers in this country and abroad.

- Wash Goods.**
- 75c Yard New Fall Flannel-back Flannel.
 - 10c Yard Flannellette in pretty wrapper and shirt-waist style.
 - 75c Yard choice line of Outing Cloths, in light and dark.
 - 10c Yard New line of Fall-style Percales.
 - 12c Yard all the new designs Dark Percales.
 - 15c Yard Ellipse Flannellette, Persian and French designs.
 - 15c Yard Lambdowen, in all colors and styles.
 - 15c Yard Fancy Plaid Dress Goods for children's wear.
- Shoes.**
- \$3.00 Ladies' Glass Kid Lace or Button Shoes, larn, patent or kid tip; Colonial.
 - \$3.50 Ladies' Mat Kid Button and Lace; Corona Kid foxed; walk, Dubna heel.
 - \$4.00 Ladies' Oiled Top Glass Kid foxed; walk, patent tip; button.
 - \$4.00 Ladies' Mat Kid Lace Shoe; ideal Kid foxed; Goodyear welt; very stylish.
 - \$2.50 Youths' Box Calf; Goodyear welt; lace shoes; steatite sole.
 - \$2.00 Youths' Cassio Calf; welt; lace shoes.
 - \$3.00 Boys' Vulture Calf; Lace Shoes, welt; double sole.
 - \$3.50 Boys' all Patent Leather Shoe; Goodyear welt; full extension sole, brass eyelet.

Linen.

- 25c All- linen Hemstitched Tray Towels and Napkins.
- 29c Each All linen Hank Towels with scalloped ends.
- 10c Each Round Dollys, with scalloped edge.
- \$1.98 Each German Double Damask Table Cloth, border all around, yards long, real value \$2.00.
- \$1.98 Each All- linen Hemstitched Damask Table Cloth, 3, yds. long, real value \$2.15.

Handkerchiefs.

- \$1.00 For Embroidered Hemstitched All- linen Handkerchiefs; very fine.
- 75c For Embroidered Seapol and Hemstitched Handkerchiefs.
- 30c For Embroidered Seapol and Hemstitched Handkerchiefs, extra value.
- 25c For Embroidered Seapol and Hemstitched All- linen Handkerchiefs.
- 15c For Unadorned Embroidered Hemstitched All- linen Handkerchiefs.
- 10c For Plain All- linen Narrow-hem Handkerchiefs.
- 5c For Plain White Handkerchiefs; also colored borders.

Please mention this paper when writing.
Mail Orders Promptly and Carefully Filled.

Stewart Dry Goods Company

 LOUISVILLE, KY.
 CHINA, GLASSWARE STATIONERY.

"Go away, you naughty children!" cried Mab. "Just look, Guy, how they have hurt the poor dog's paw, and the dear, brave thing has taken care of Arabella for me all night. Isn't he splendid?"
But at the sight of the gardener the village children fled down the lane, leaving Mab on her knees beside her recovered treasure, hugging it and the dog alternately.
"He may be ugly, but he is a jolly dog all the same!" exclaimed Guy.
"And isn't it just like a dog in a story-book, to be so faithful to his trust?" cried Katie.
Then they looked at each other with enquiring glances, and Guy nodded and Katie nodded, too.
"All right, Mab," he announced, "we have decided to choose this dog for our pet, as you wanted. And, after all, it will be very nice to have such a good ratter for our own," he added, as if in excuse for his sudden change of mind.
"I am sure that Grandmother won't mind a bit; she seems to like all dogs, whatever they look like," said Katie. "And, of course, we could not let him be poisoned, after he has shown how fond he is of Mab."
Mab flung her arms round the dog, and hugged him tightly.
"Do you hear, darling?" she cried. "You are going to be our pet, and stay with us always, and no one shall ever be cross or unkind to you again. And if stupid people call you a mongrel, and say you are ugly, we will explain to them what a beautiful heart you have got, and they will never say so again."
And this was how they chose their pet, and to this day they have never regretted their decision.—Little Folks.
I am humility does good and is silent.

SICK MADE WELL WEAK MADE STRONG.

Marvelous Cures of Life Menstruated by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures are Evidenced That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revealed.

The Remedy is Free to All Who Send Name and Address.

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medical science, Dr. James W. Kidd, 8 Walton Building, Fort Wayne, Ind., makes the startling announcement that he



DR. JAMES WILLIAM KIDD.

has rarely discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting seems to bear him out very strongly. His theory which he advances is one of the most based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Mixer of Life," as he calls it, for he sends it free, to anyone who to a sufficient quantity to convince of its ability to cure, so there is absolutely no risk to run. Some of the pains cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in a state of perfect health in a space of time that is easily surmountable.

Partial paralysis, locomotor ataxia, dropsy, gout, cerebral and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal energy, power, stimulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Mixer of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.

LITERARY.

(All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.)

MAGAZINES.

Among the many valuable features in Conkey's Home Journal for September are illustrated short stories by Mrs. Wade Hampton, Jr., and J. Noel Johnson. An Address to Husbands is the title of a page discourse by Ella Wheeler Wilcox. Elizabeth O. Hiller contributes a special article on Kilohean Appliances; Eben E. Rexford on Planting of Trees and Shrubs in the Fall; Herbert O. Chivers, A \$2,500 Frame House; Ethel M. Colson, New Little Things for Feminine Use; Helen Follett-Stevens, Why Not Have Pretty Hair? Elizabeth O. Hiller, September Recipes; O. S. Pierson, Amateur Photography. The music, which is always good, is even better than

usual this month.

In addition to the fashion features and practical dressmaking advice that has made The Delineator famous, the October number is full of good general reading, most tastefully illustrated under the immediate direction of the well-known artist, William Martin Johnson. Mr. Johnson's work is known to lovers of the beautiful by reason of the Garfield edition of Ben Hur, as well as some other books of large sale. Mr. Johnson believes in illustrations that illustrate, rather than in pictures that only ornament a page. The whole October number of The Delineator is full of interest to men as well as to women.

The coming season of The Century Magazine will be A Year of American Humor. Contributions have already been engaged from the best-known American writers of humorous stories and sketches, including Mark Twain, F. P. Dunne ("Mr. Dooley"), Frank R. Stockton, Oliver Herford, George Ade, Edward W. Townsend ("Chimmie Fadden"), Ruth McKenry Stuart, Gelett Burgess, Tudor Jenks, Charles Battell Loomis, Joel Chandler Harris and others. Attention will be paid during the year to American humor of the past. In the November Century Prof. W. P. Trent, of Columbia University, will write A Retrospect of American Humor, for the illustrations of which The Century has procured portraits of nearly two score of the best-known of the older humorists, including Peterbreg V. Nasby, John G. Saxe, J. M. Philander Dooeticks, Sam Slick and Artemus Ward.

In these days much is said and heard about numbers, and some deliver themselves of doleful speech whenever the statistical exhibits of the Church show a falling off in the membership, however slight. The fact is, too much is made of mere numbers. The strength of the Church does not lie in long muster rolls. Better thousands on Church records who know from sweet and blessed experience that they have been born again, and that their sins have been forgiven, and washed away in the blood of the Lamb, than hundreds of thousands who have experienced no spiritual change, who know nothing of the mysteries of the kingdom, who cannot enter into the fellowship and communion of the saints, and who are ignorant of the holy language of heaven.

The great need of the Church of God today—in all its branches—is the reassertion with holy fervor from its pulpits of the profound spiritual essentials for which the Church stands; and the appropriation and enjoyment on the part of the people of the Church generally of those spiritual experiences which are guaranteed in the Scriptures to all who have been born again, and follow their Lord in sincerity and truth. In short, there are many professing to be Christians who, on examining their spiritual estate in the light of the clear declarations of our Lord on conversion, acknowledge that they need to join that invisible multitude of the spiritually diseased that is ever crowding about the Great Physician of souls, and to touch if only the hem of His garment, in order that they may be made spiritually whole. It was the divine Master Himself who said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Ed.

SOUTH CUMBERLAND RIVER ASSOCIATION OF BAPTIST.

This association lies in the counties of Wayne, Palaski and Russell, embracing just a portion of each. Like a shoe-string, it is long and narrow. Much of the land, especially in Wayne, is rich and abounds with coal and oil. The association has a membership of about 3,500. Monticello, Jamestown and Russell Springs are the towns. There are thirty-six churches and twenty-seven ordained ministers. The church at Monticello gives nearly as much for ministerial support and missions as all the rest.

The association met with Welfare church September 11. The following officers were elected: Rev. J. Wendell Blackburn, moderator; Rev. Jacob Mayfield, assistant moderator; James H. Eads, clerk.

Nearly all the preachers were present, the messengers abounded and the people filled the house and grounds.

The introductory sermon was preached by Rev. Jacob Mayfield, and some said it was the best sermon of his life.

A number of sermons were preached in the grove.

This was strictly a business meeting, full of songs, prayers, hand-shaking and giving.

The missionary and Orphans' Home contributions were larger than ever before.

Dr. Blackburn knew just how to keep every speaker in line with the matter at issue, and so had time for many songs, prayers and collections. The entire business was finished about 3 o'clock on the second day. The community did grandly, supplying every want.

Dr. J. Wendell Blackburn was elected a delegate to the Southern Baptist Convention which meets in Asheville, N. O., next May.

Rev. S. O. Jones, J. J. Cooper and J. Wendell Blackburn were elected messengers to the State Association, which meets in London, Ky. G. J.

BOONEVILLE ASSOCIATION.

The Booneville Association met with the Baptist church at Hindman, Knott county, September 15 15.

The association was permanently organized for business by the election of Bro. J. G. Parsons, moderator and Bro. H. O. Hornsby, M. D., clerk.

On account of the great distance of Hindman from a large number of the churches composing the body, the number of messengers was not as large as usual.

We had no visitors from sister associations. Good reports were made by the various committees. A good collection was taken for the Orphans' Home; also a collection was taken for the Ministers' Aid Society.

The report of the Trustees of Lorimer Baptist College was unanimously received. The territory of Booneville Association is by far the largest of any association in the state. It was thought wise to divide the territory. A line was agreed upon making two associations. The new association is called "Three Forks Association of Baptists." Bro. A. S. Peckey was appointed moderator pro tem., and Bro. Lewis Lytle clerk. This body will meet in November for permanent organization.

The Booneville Association will meet next year at Burning Springs, Olay county. The session was harmonious. We be-

lieve the future outlook for the cause in the mountains is more encouraging than ever before.

J. G. PARSONS.

Burning Springs, Sept. 15.

CHURCH LOVE.

BY REV. UPTON A. HANKEY.

That which Christ loves His followers should love. "Christ loved the church and gave himself up for it." We should love it and give ourselves to it. If we do not love that which Christ loves, we can never become Christlike.

What is the church? It is a body of believers belonging to the Lord; it is the purchase of Christ's blood; it is God's instrumentality in the world to apply the benefits of redemption and to save men. These things are sufficient to render the church dear to us.

What is church love? The psalmist speaks of it when he says, "Blessed are they that dwell in Thy house: they will be still praising Thee." The mother has it who brings her children to the services, even willing to inconvenience herself that they may be prepared and brought, and may grow up in the ways of the church. The father has it who goes himself, and encourages his wife and children, and hitches up the team if necessary, and thinks the way not too long, nor the weather too inclement.

That one has it who will not permit visits or visitors or disturbed personal relations, or other inexcusable trifles, to keep him from the place of worship. That one has it who invites others and prays for the church and pastor. A minister once thought that he had discovered a sign of revival in his church when some of the members prayed for him—an act they were not accustomed to do.

As Christians we should faithfully cultivate church love. This we may do by reading our church literature, books and church papers; by refraining from criticism of the services and members in the presence of children and unbelievers; by faithfully using the Sunday-school as an opportunity to draw the young people into fellowship with the church; by regular attendance upon the worship; and by unceasing activity in church work.

Where there is real church love there will be no trouble to pay coal bills, insurance, benevolence, sexton's salary, pastor's support, and all current items: Where there is church love there will be more real love and less unfeeling criticism and uncharitable judgments; sympathy will be evinced, welcome extended to strangers, and other unselfish acts.

Remember, the church is your home; you ought to love it. Remember, it is having a formative influence upon your character. "Thee" shall prosper that love thee." The people that love the sanctuary of our God are different from other people. True church love will bring a higher standard of life. A man will become like that which he loves; accordingly, if he loves anything below him, his life will descend; if anything above him, his life will rise and grow upward. Those who love the church have the same object of love that Christ had, and will become more Christlike.—Lathern Observer.

PATIENCE, among the virtues, is like the pearl among the gems, and by its quiet radiance it brightens every human grace.—Robert Allen.

Here is the mainspring of life.

EDUCATIONAL.

University School.

This is an academy of a high order. None but experienced, scholarly teachers are given a place in the faculty. Boys are prepared to enter any college or university or to enter upon the study of a profession. The number is limited and work is largely individual. A few boys may obtain board with the headmaster. For catalogue, address W. H. TRAPP, A. M., Headmaster, 107 Second Street, Louisville, Kentucky.

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Next session of eight months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Freeman Smith, Treasurer of Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.

THE MARKETS.

WHEAT.

Report for week ending Sep. 21.

Table with columns for Wheat, Light shipping, Fair to good, etc. and prices.

COAL.

Table with columns for Coal, Choice packing and butchers, etc. and prices.

HEMP AND LAMBS.

Table with columns for Hemp and Lambs, Good to extra shipping, etc. and prices.

LEAF TOBACCO.

Report for week ending Sep. 21.

Table with columns for Leaf Tobacco, Following were the only for the week, etc. and prices.

SALM.

Table with columns for Salm, Total sales of hove crop, etc. and prices.

RECEIPTS.

Table with columns for Receipts, Collections this week, etc. and amounts.

BAKED MEAT.

Table with columns for Baked Meat, Fresh, green or mixed, etc. and prices.

BAKED MEAT.

Table with columns for Baked Meat, Fresh, green or mixed, etc. and prices.

THERE is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.—Y. T. Manger.

A RENEWED APPEAL.

At the meeting of the Union Association, held at Alvin, Tex., September 5-7, 1901, a committee was appointed to present to the Baptist denomination of the South the condition of Baptist affairs in the storm-swept district of Southern Texas, and to renew the appeal so urgently made from divers sources just after the great disaster.

The following is the appeal unanimously adopted by the Union Association, and the request is respectfully made of all the Baptist papers of the South to publish it:

TO THE BAPTIST CHURCHES OF THE SOUTH.

Dear Brethren:

Just one year ago Southern Texas was visited by a most disastrous storm, the calamitous effects of which were unequalled by those of any disaster that has ever visited any portion of our country. The loss of life and property was amazingly great. The prompt response of every portion of the country, and of other countries, indeed, to suffering humanity in this dire period was most praiseworthy. The physical wants of the people were promptly met in an exhibition of liberality as phenomenal as the storm itself.

Among the thousands of contributors to this worthy appeal of suffering humanity were the Baptist churches of the country. The funds thus contributed, however, were turned into the single channel of relieving the physical wants of the thousands of sufferers. Therefore, when there followed a second appeal to our churches for the rehabilitation of the Baptist meeting houses wrecked by the disastrous storm, the greatly needed relief could not be obtained, because of the expenditure of the gifts of our churches to relieve the thousands of sufferers.

Meanwhile, all denominations other than that of the Baptist, have long ago re-established their places of worship by reason of aid derived from regular organ-

ized sources, and are moving on as before, while the Baptist cause, in the absence of organized effort from without, is still prostrate. There are twenty Baptist meeting houses still in ruins. The situation is the more embarrassed because of the rapid growth of material prosperity and the increase of population in this particular region. Within the last year, the oil and rice industries in this portion of the country have assumed colossal proportions. These are drawing hither vast sums of capital and a rapidly growing population. In the incidental advantages derived from these agencies, all other denominations, save that of the Baptist, and sharing, because they have houses of worship into which to invite the people.

If left solely to themselves it will be many years before the Baptists will be able to re-establish themselves, whereas, if the needed aid can be procured, they can begin within the next few months. Slight aid from every Southern Baptist will enable us speedily to begin to recover from the results of the cessation occasioned by the disastrous storm of one year ago. If a similar disaster had befallen any portion of our distant mission fields, would the response not be prompt and ample?

Persuaded that the Baptists of the country are not familiar with the real conditions prevailing in this promising region, the Union Association avails itself of this means of setting forth the facts in the clearest light.

At the last session of the Southern Baptist Convention, held at New Orleans, in May of this year, a report was unanimously adopted pledging the stricken region the needed aid. The untimely death of the Secretary of the Home Mission Board, Dr. F. H. Kerfoot, has doubtless had much to do with the fact that the matter has not been duly considered.

The Union Association proposes to act in entire harmony with the means previously indicated for the receipt and equitable disbursement of funds contributed for the purpose of rehabilitating our meeting houses, and request that such funds be sent to Dr. J. B. Gambrell, Superintendent of Missions for the Baptist General Convention of Texas, located at Dallas. We sincerely indulge the hope that our urgent appeal may not be made in vain.

COMMITTEE.

- B. F. RILEY, Pastor First Church, Houston.
W. M. HARRIS, Pastor First Church, Galveston.
E. ANTHONY, Pastor Tabernacle Church, Houston.
L. ELLISON, Pastor Laporte Church.

Dallas, Texas, Sept. 10, 1901.

I most sincerely and earnestly second this appeal made by the Union Association. The facts are not too strongly stated. Other denominations, and our own denomination in the North, had well established church building departments, which enabled them to act promptly and efficiently. This was not true of Texas Baptists, nor the Baptists of the South. As a whole, the rehabilitation of these churches is a prime condition to the prosperity of the cause in that entire section. It seems to me this is a burden that ought to be borne by the brotherhood in general.

J. B. GAMBRELL, Cor. Sec. and Supt. of Missions.

EVERYONE is the son of his own works.—Cervantes.

A GOOD SERMON—AN INTERPRETATION—A DOCTRINE.

BY J. L. D. HILLYER, D. D.

It was my good fortune quite recently to hear a most excellent sermon preached by one of our brightest pastors from the "rending of the veil." The exposition of the text was clear and doubtless entirely correct, and the effect of the sermon was informing, elevating and comforting. I will not give the synopsis, because it would not aid me in the purpose I have in view.

In the course of the sermon, the missionary principle was brought under discussion. The necessity for the Gospel was referred to. Here the preacher asked himself this question—"Can the heathen be saved without the Gospel?" He answered very frankly: "I do not know whether he can be saved without the Gospel or not, but I do know that he can be saved with the Gospel, and that I should be held to a desperate accountability if I neglected to do everything in my power to send him the Gospel."

Of course my mind quoted Paul's words in Romans 1:16: "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

I respect very profoundly the conservatism of those who, interpreting this text, decline to attempt to prove the negative proposition, that "no heathen can be saved without the Gospel."

In following up the declaration given in that 16th verse, the Apostle shows the justice of the universal condemnation of the heathen. He does not attempt to prove the truth of the 16th verse, but he does account for it and justify it, and in giving the explanation he evidently takes for granted that without the Gospel the heathen are lost. The interpretation thus placed by the Apostle himself upon that text means that under it "no heathen can be saved without the Gospel." And this is that same "negative conclusion."

Let us now call up our logic and run the risk of the charge of pedantry, and measure that text by logical rules.

"The Gospel is power of God unto salvation to every one that believes." This is a universal affirmative proposition.

The rule of logic is that in such propositions the subject is distributed, but the predicate is not. Consequently the term of this proposition cannot be reversed, and the proposition is therefore "not convertible." So say those who take the position assumed by the preacher in question.

The rule is correct—universal, affirmative propositions are not convertible because in them the predicate is not necessarily distributed. But if the predicate is distributed by adjuncts independently of logical forms, then the terms are convertible.

All A. is B. cannot be reversed and made to read All B. is A. But if we say All A. is all B., we can just as well say All B. is all A. The "All" connected with the predicate distributes it.

In the text "The Gospel"—A. The power of God unto salvation to every one that believes—Every B. Hence A. is the subject, B. the predicate. "Every" modifies B. and the proposition is A. (that is) "All A. is every B., which is just the same as to say Every B. is All A., or substituting the words of the text. The Gospel is the power of



SAVES LIFE

Willard, Ill., August 1, 1890. I was in bad health this spring and could not get up in bed for four weeks. When I was confined by child birth. When I began to sit up I felt no work and had such terrible pains in my back and hips. I had kidney trouble and in some cases. I also had hysterical spells. I was in a bad condition when I received your "Ladies' Birthday Almanac" and read the advertisement of Wine of Cardui and Theodore's Black-Draught. Since April 20th, I have taken four bottles of Wine of Cardui and three medicine of Theodore's Black-Draught. I feel like a new person now. I can do all my work and can walk out to see any of my neighbors. I believe I would have been in the grave had it not been for the Wine of Cardui. IT SAVED MY LIFE.

It is well that women or more patient than men. Few men could bear the bitter pangs, the agony and distress that women endure. Thousands of women have come to look upon suffering as a duty of their sex. But there are many instances of this heroic fortitude which

WINE OF CARDUI

new readers unnecessary. Women need no longer suffer for medicine's sake. Wine of Cardui brings relief to modest women in the privacy of their homes. Many of the best homes in this city are never without this great medicine. It cures all female troubles and completely eradicates those dragging periodical pains. Mrs. Davis' cure shows you conclusively what you may expect if you follow her example and take Wine of Cardui. Theodore's Black-Draught aids Wine of Cardui by regulating the stomach and bowels. When you ask your druggist for these medicines, be sure you get them. It was Wine of Cardui and Theodore's Black-Draught that saved Mrs. Davis' life. Never take a substitute.

For advice and literature, address, giving zip code, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

God unto salvation to every one that believeth. "The Gospel" is the subject; "Salvation" the predicate. "The power of God unto every one that believes" is a modifying adjunct to the predicate. But that predicate adjunct has in it the modifying word "every"; that word distributes the predicate. Conceive the whole adjunct to be expressed by "every." "The Gospel is every salvation." Converting the terms—"Every salvation is the Gospel"—the proposition is therefore true either way.

But the predicate is limited further to those who believe, under the influence of the power of God. None are saved except by the power of God. None are saved except those who believe. These propositions need no argument. So that when we say, "The Gospel is the power of God unto salvation to every one that believes," we may just as well say, "The power of God unto salvation to every one that believe, is the Gospel." The proposition is convertible, because, although a universal affirmative, the predicate is distributed by the word "every."

The text therefore means that every one who believes is saved by the Gospel, which it declares is the power of God unto salvation.

It is right to say, as above, every one who believes is saved by the Gospel, for the text says, the Gospel saves every one who believes. If, then, we take this text as it is given, we see that it teaches not only that the Gospel is the power of God unto salvation, but that the power of God unto salvation is nothing but the Gospel. Hence it is not a negative proposition that we have to prove, but an affirmative proposition, made by the Holy Spirit, "that all who are saved are saved by the Gospel."

The Apostle takes up this conclusion in the 10th chapter when he says, v. 14: "How, then, shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The conclusion, therefore, is beyond question that the Bible teaches us that there can be no salvation for anybody except through the Gospel.

All ideas, therefore, of the possible salvation of the heathen without the Gospel, are founded upon data outside of the Bible. They are, therefore, mere guesswork, and wrong guesses at that. I do not limit the power of God. I do not say that he could not save the heathen without the Gospel, but the Bible teaches us that he said that he "would not." That is all we know about it. It seems to me that this analysis of that text, by logical rules, is almost childish in its simplicity; and yet so many wise and capable and learned brethren have overlooked it, that I am constrained to offer it for publication in your most excellent paper. Atlanta, Ga.

Rev. Wm. A. Borum, the beloved pastor of the Somerset church, and the able editor of The Mistress of the Manse, called at our office while in Louisville visiting his many friends. His efforts to supply a long-felt want, a monthly magazine specially adapted to the wives of ministers, has met with popular favor. He already has subscribers in every State of the Union, and his subscription list is rapidly increasing. It is not denominational, and its constituents are the wives of ministers of all denominations. To give an idea of its merits and general character we give the following list of topics of the September number: A Modal Pastor's Wife—Mrs. Chas. H. Spurgeon—By Margaret L. Deans.

Some Pastors' Wives I Have Known—By Howard O. Wendell. Is the Pastor's Wife a Profession?—By Mrs. Frank R. Newton.

Pastors' Wives' Confederation—By Amy Bright Tucker. Never Out of the Race—By William Taylor Hoyt.

A Mother in the Manse and a Shepherdess Among the Flock.

Some Plans We Have Found Helpful—Parsonage Happenings. Mistress of the Manse Forum.

Five, quarto 32 pages. Subscription price \$1 a year in advance. Send all communications intended for publication to W. A. Borum, editor, Somerset, Ky.

Address all business letters relating to subscriptions and advertising to The Mistress of the Manse, Louisville, Ky.

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THE FARM
KENTUCKY TRADE ITEMS.

The Glasgow Times reports a sale of corn at \$3 50.

A. J. Brown, of Harrodsburg, bought of Mr. Spoonmore six mule colts at \$31.

Pedigo & Terry bought of W. L. Grady two 3-year-old Peacocks for \$800.—Glasgow Times.

L. O. King recently sold in Lincoln county a pair of mare mules for \$800.

George Phelps sold to Simon Well 33 export cattle, averaging 1,800 pounds, at 5c.—Richmond Register.

The food for the cow should be of such a nature that no bad taste will be imparted to the milk.

The Paris Kentuckian notes the sales of 30 stock ewes at \$3 each and about 750 lambs, 400 at 4c, and the others at 3 1/2c.

F. M. Ewing, of Bath county, sold to B. Wall, for Nelson Myers, of Chicago, 229 fat cattle at 4 1/2 to 5 1/2c.

Ryley & Collins have bought from R. B. Boston 4,300 bushels, from John and James Woods, 1,500 bushels, and from D. Gosser, 500 bushels of wheat at 68c.

D. O. Allen bought of various parties in the county 40 odd cattle at from 3 to 3 1/2. He also bought 100 fat sheep and lambs at 3 and 3 1/2c.—Adair News.

J. H. Baughman & Co. have bought in the past ten days about 10,000 bushels of wheat from various parties at 65 to 70c, the latter price being for extra seed purposes.—Interior Journal.

The Census Bureau's preliminary report on the 1900 cotton crop shows that Kentucky produces 183 bales, Tennessee 237, 601 bales. Texas produced 3,536,506, nearly a million more than in 1899.

Judge J. W. Hughes sold to B. F. Sanders 125 hogs for October 1 to 25 delivery. He got 6c for those that weigh 170 pounds and over and 5 1/2c for those that weigh under that amount.—Harrodsburg Democrat.

At a public sale of Mrs. S. B. Bell, of Bourbon county, Short-horn cows sold from \$115 to \$227 50 per head; heifers \$50 to \$125; yearling bull \$60; 65-pound cheats averaged \$8 45 per head; mountain ewes, 65 head, \$1 90 per head.

The Elizabethtown News says that 3,170 cattle, costing \$100,000, will be fattened in that county this season. It will require about \$30,000 worth of feed. If they are made into 1,300-pound steers and sell for \$5 a pound, they will bring \$190,000.

A. J. Brown, for Levi Miller, of Pennsylvania, bought 30 mule colts last week at \$38 21 per head.... There were 140 cattle in Florence's pens last week, and about all were sold, \$3 to \$3 95 being the price paid for 3-year-old steers and 3 1/2c for heifers.—Stanford Democrat.

The monthly crop report of the Department of Agriculture shows that the condition of corn at the beginning of the present month was 8 1/2 points below the lowest September average—that of 1891—ever before recorded. The condition of winter and spring wheat on September 1 was 2 1/2 points above the 10-year average.

FALL VA. SPRING PLANTING.

Regarding the question raised in a recent number of the Country Gentleman (p. 683) as to the best time to plant fruit trees, it is to be observed that this is seldom decided on its merits. Most men, at least those of limited experience, are prejudiced against fall planting. This prejudice, we think, rests chiefly on the supposed risk which trees run during the winter. To the experienced man, any young fruit tree is always a risk, like a baby. There's no telling what may happen to it, or when. The winter seems a specially unpropitious time for a frail little nursery plant to be exposed to the weather all alone in an open orchard. The practical man, however, will not let a little prejudice stand in the way of any substantial fact, and if he finds that it is true as a matter of experience that trees grow just as well when fall planted as when set in the spring, he will leave the decision to other considerations.

Experience has shown, then, that fall planting often succeeds just as well as spring planting; sometimes better, sometimes not so well. The only real question is, as to what conditions favor the one season or the other.

In the first place, it may be laid down as a general rule that fall planting is safe and feasible in soils not subject to severe winter freezing, especially those that are well drained. Soils which hold water and freeze ought not to be planted with fruit trees, any way; but it is doubly dangerous to plant such soils in the fall.

Secondly, the soil should be in good mechanical condition—that is, it should be in a first-rate state of cultivation, thoroughly pulverized. The reason for this is obvious. A stiff, lumpy soil will not pack well around the roots of the young trees. The roots are left exposed to the air even beneath the surface of the ground, and they dry out and die during the winter. Loose and well-pulverized soil, on the contrary, packs about the roots and keeps them moist.

Thirdly, the soil should be moist. While it should not be soggy, containing stagnant water, it should not be dry. The trees require some moisture even during the winter. They lose some water by evaporation, and this water must be replaced easily from the soil or the tree will suffer. For this reason fall planting is especially favored on irrigable lands where a good irrigation can be given just before or just after setting the trees.

In the fourth and last place, the trees should be in good condition. This is generally an easy requirement to meet. The trees are nearly always in better condition in the fall than in the spring.

Given these four conditions, (1) well-drained, non-freezing soil, (2) in a good state of cultivation, (3) with adequate moisture, and (4) having in hand good, sound, well-ripened trees, fall planting is perfectly safe—just as safe as spring planting. Moreover, under these circumstances, it has certain advantages, the principal ones being as follows:

1. There is usually more time for the work in the fall. On a farm, work is always rushing in the spring. A fruit farm is no exception to this rule.
2. The trees can be handled from the nursery to greater advantage. Most nurseries now-a-days dig all their stock in the fall and put it in storage. If the

storage is good and properly managed, it will do the trees no harm; but it certainly will do them no good in any case. Then putting trees out in storage and taking them out again means two handlings, and somebody has to pay for that work.

3. Good trees, well planted in the fall in proper soil, will become established to some extent during the winter. It has been shown in some cases that the roots make a start into growth while the ground is unfrozen, but while the top is yet dormant, thus under conditions entirely favorable, the fall-planted trees have a decided start of the spring-planted trees.

Whenever any of the specified requirements is seriously lacking, however, then fall planting becomes inadvisable, and the prospective fruit-grower had better wait till spring comes. My opinion, expressed in other words, is that one had better plant in the fall if he can, and conditions justify it. Otherwise, he had better plant in the spring; for under any circumstances one should plant. "Aye be plantin' a tree, Jock!"—Country Gentleman.

A MORTGAGE LIFTER.

Thousands of acres of land in the United States lie bare each fall and winter that might be profitably growing crimson clover. By sowing fifteen pounds of good seed to the acre in standing corn during August, and harrowing well, a good stand can usually be secured. The value of the growing clover is much more than the mere intrinsic worth of the crop. As soon as the corn is removed in the fall the clover makes its start at growing, and is ready to take care of the nitrate as they are created in the soil. It should be remembered, also, that the clover roots attack and use the minerals of the soil much below the penetration of the roots of ordinary grain crops. This remote fertility is carried upward for root and top development, and, therefore, within the province of the less venturesome roots of the grains, after the clover has decayed. Besides this good performance of the clover, its well-known ability for securing and storing the free nitrogen of the air is in itself sufficient to cause it to be much more extensively grown.

Clover binds the soil and keeps it from blowing and washing. Manure can be put on the clover during the fall and winter. The manure stimulates a more vigorous growth, and a better crop naturally results. Last spring I had a large acreage of this clover and used it for soiling, ensilage, hay and for plowing down. I have now fine crops growing where it occupied the land through the winter and early spring.

I have grown it successfully for ten years, and am always careful to get good seed and to have it well covered after sowing. Many experiments with it are failures on account of too shallow covering, and consequently insufficient moisture to keep it growing. I have made practical demonstrations of its utility for the purposes I have enumerated, but its most universal use is, I think, as a green manure, in adding humus.—American Agriculturist.

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Items of Interest.
NEWS THE WORLD OVER.

The war in the Philippines seems very far from being over. Every week brings an account of fighting. In the neighborhood of Cebu, says a Manila dispatch, there have been three engagements. The United States soldiers were entirely successful in them all, capturing a number of guns, rifles and ammunition.

The Indianapolis Sentinel gives the latest news from South Africa that nine girls, ranging in age from fifteen to twenty, had been tried and condemned to prison because they had given food to Boers, and it comments with cutting sarcasm: "And yet the London press charges that the British soldiers are doing nothing." If these girls were sent to the prison camp it would be no wonder, but they were sent to jail in Cape Colony, where they would be held until peace talks are for young girls ignorant of all crime and vice. "And, meanwhile, God is laughing on."

Senator Wellington, a Republican, talked of President McKinley's wounding, while he was thought to have small chance of life, in a way which no one but a Filipino would have been expected to talk. When the Senator objected to arranging himself himself the contents of all decent people could have been, it is impossible to conjecture.

The most highly colored pictures of the great age of the African forest, furnished several years ago by Paul R. DuChaillet, and which were received with such incredulous wonder, when they first appeared in the magazine, whose staff had and abolition may now be seen in a Berlin museum. The brute manures all feet and ten and a half inches from the top of his head to the end of his trunk too, and his hair and bulk are those of the Farnese Hercules—a figure which has been called an anatomical impossibility. A bullet from the rifle of a German commercial agent in a South African settlement ended this monster's life. It is said to be the largest and finest specimen ever secured.

From the Washington Times we learn that in senescence, that awful manly that brings a shudder to one who contemplates going anywhere on water, the trouble is not in the stomach, but in the ear. Nine out of ten will declare the seat of senescence to be the stomach, and yet it is said to be true that the ear is the part which first feels the disturbance which manifests itself in the stomach. The stomach, Lenses, Noses and all kinds of ameliorating agents are generally resorted to with religious fervency to equal the quain in the epigastrium, but the stomach is not to blame, and these remedies will not avail. If one should tell a victim that the seat of the trouble is not in the stomach, but in the ear, his mental processes would be seriously questioned, and the suffering victim would probably refuse to listen to a learned dissertation on the subject, and would, in his ignorance, beg for means to still the symptoms going on in the stomach. We advise those who are contemplating a voyage to investigate this wonderful discovery in medical science, and become familiar with the soothing remedies, such as hot steam position, etc., which may be expected to reach the seat of the trouble through the ear.

The London Express, in speaking of the difficulty in covering farm laborers in England, says that the situation is serious, because of the dearth of the dearth of rural England. "We are proceeding steadily to the end by eliminating the farmer and farm laborer from the life of the country," says the paper. "If the program be not arrested, we shall presently have the nation a conglomeration of towns fed on foreign meat and foreign goods, with the fertile land of England running wild, only visible as a pasture for the raising of a few herds of cattle." The farmers themselves are believed to be obliged to blame, as by the reduction of wages and the cutting off of various privileges, they have driven the available working class into town.

Prof. R. V. Mattoon, the Indian scholar, has announced the discovery of Yucatan, Mexico that a new crucifix will take place in a short time, and from various indications he feels satisfied it will be no light one. Prof. Mattoon is no alarmist, but since his production on the fact that various new figures are now being found, and they are of the same type, an unquestionable proof in his opinion that means of love and other matter will soon be hatched forth.

Seven of the largest sugar collections in St. Mary Parish, La., have decided to discontinue the use of coal in the manufacture of sugar, and will hereafter use oil as fuel. These refineries use 25,000,000 worth of coal annually, and they get it freight free from Louisiana. It is estimated that it will cost to ship their supplies to the sea of oil, but it is estimated that less than 25,000,000 worth of fuel oil will do the work of 25,000,000 worth of coal. It is probable that next season all the sugar plantations in Louisiana will be using kerosene oil instead of coal.

IN LOVING MEMORY OF MRS. J. LAWRENCE SMITH.

How fair she slept. Her eyes had looked on beauty—
It seemed death gave her back her youth and grace;
But turns the life immortal that looked up
From out the silent beauty of that face.

We who had loved her seemed almost to see
The shining aureole round that noble head.
We felt that near us, in the unseen light,
Heaven's gates stood open yet, behind her tread.

How blest her influence was in many lives,
How sweet her words of comfort and of cheer.
How sure her help, where'er she saw the need,
How faithful was her friendship, and how dear!

Her love, so large and perfect, stooped to teach
Some humble thing that it could aid or bless;
And yet it rose to shape far-reaching plans
For human weal and human happiness.

Her hands were filled with work that cannot die—
Work whose broad scope will through the ages run.
The thoughts, the hopes she sowed in human hearts
Will bear their gold in fields beyond the sun.

O dearest friend, thy heart of harmony
Has thrilled to mine by the crystal sea.
The Lord himself has led thee safely up
To that bright home where many mansions be!

And mid thy glory, thou hast found the light!
Of those dear eyes once lost in death's eclipse.
But now eternal joy is in those smiles;
And heaven's bright eloquence is on those lips.

Ye cannot more be parted. God be thanked
That though thy passing was our grief and night,
It was to thee all joy—for thou hast met
Thy dear one and thy Saviour in the light.

Ours not the faith to ask thy prayers in heaven.
And yet our hearts that cannot call thee dead.
Feel that somewhere, sometime, God's love may use
Thy ministry to bless the paths we tread.

L. H. WOODBURY.
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OBITUARY.

Whereas, Almighty God has seen fit to take from us Sister Ida Cheatham;
Received, That while we would how in humble submission to God's will, we recognize the fact that in her death the church has sustained a great loss and our Sunday-school will sadly miss one of its best scholars and most faithful workers. We shall cherish her memory and will strive to meet her in that realm above where the rainbow never fades, where beauty smiles continually and pleasure never dies;
Resolved, That a copy be sent to the Western Recorder for publication and a copy sent to the bereaved family.
Done by order of the Sunday-school at Chappaqua Park, Sept. 18, 1901.
Wm. J. BENT, Secy.
WILLIAM E. INVERN, Sec.

THE forests in summer days are full of birds' nests. They are hidden among the leaves. The little birds know where they are; and when a storm arises, or when night draws on, they fly each to his own nest. So the promises of God are hidden in the Bible, like nests in the great forests; and hither we should fly in any danger or alarm, hiding there in our soul's nest until the storm is over-past.—J. R. Miller.

Subscription for the Recorder.

