

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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## WESTERN RECORDER.

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When duty is severe, we must be more reverently dutiful. If love brings sorrows we must love more and better. When thought chills us with doubt and fear, we must think again with fuller soul and deeper trust.—James Martineau.

The *Religious Herald* is right in saying: "Surely it is not necessary to argue the importance of our State Mission work. It is our seed corn. It lies at the very foundation of all our work. If it suffers, every other branch of our common work suffers, suffers keenly, suffers directly."

The deaths of infant baptism given among Southern Presbyterians. In 1876 there were 112,188 members, and 4,656 infants sprinkled. In 1901, the church membership had more than doubled, but only 4,696 babies were sprinkled, showing a falling off of more than half.

The *Watchman* is decidedly right in saying it would be better if our District Associations gave their time to the consideration of the actual state of religion in their own territory. That is their duty, and they ought not to take up their time with other things, no matter how important the other things may be.

The *Standard* says that an Eastern evangelist the other Sunday had ten little dolls, dressed in the costumes of the natives of the lands in which he had preached, and it comments: "What a foolish man." Was that any worse, nay, was it not better, than bringing to the platform girls rigged out in the costumes of various lands and making a display of them?

Encarnan refuses to allow missionaries to go into the Sudan for fear of offending the Mohammedans, although there is not a pagan nor a Mohammedan country on earth—Thibet excepted—which does not allow missionaries to come. The Archbishop of Canterbury sent a courteous protest to the government the other day, but Lord Lansdowne in reply refused to allow missionaries to go into the Sudan.

In 1847 Hoses Ballou wrote, "In order for one to be regarded as a Christian minister with respect to faith, he must believe in the Bible account of the life, teachings, miracles, death and resurrection of the Lord Jesus Christ," and his Universalist brethren agreed with him, unanimously we believe. In the last meeting of the Universalist Convention this resolution was voted down by a majority of five to one. So far have they drifted into rationalism.

## Jesus Shedding Tears.

BY J. M. WEAVER, D.D.

There is in the Bible no more beautiful and pathetic narrative than that of Jesus, Lazarus and the two sisters, Martha and Mary, recorded in the eleventh chapter of John. After days of patient and anxious watching at his bedside, the sisters saw their brother close his eyes in death. During his illness they had sent this loving message to their friend Jesus: "He whom thou lovest is sick." Doubtless they thought that this pathetic message would hasten his footsteps to their stricken home in Bethany. Jesus knew of his friend's sickness, but purposely waited until Lazarus was dead and entombed. The message seemed to have been in vain. When he did come the weeping sisters met him with these sad words of gentle reproach: "Lord, if thou hadst been here our brother had not died." Then Jesus said unto Martha: "Thy brother shall rise again." Sadly the sister replied: "I know that he shall rise again in the resurrection at the last day." Then Jesus spoke to her these sublime words which have thrilled millions of sad hearts since: "I am the resurrection and the life!" Now he stands amidst the weeping sisters and friends, and it is written, "Jesus wept." The original word, *decrio*, here for wept, occurs nowhere else in the New Testament. Its literal translation is, "Jesus shed tears." There was no loud wailing as in the case of the others present, but the tears silently coursed their way gently down his cheeks. Then the human gave place to the divine and exclaimed: "Lazarus, come forth!" Immediately the spirit returned to the body and the brother, living and well, was restored to the rejoicing sisters.

What tender lessons are taught us by these words! No wonder that he who divided the Bible into chapters and verses considered these words worthy of a verse to themselves, making the shortest verse in the Bible. These tears were not for himself, but for others' woes. Beautifully has Darwin written of tears:

"No radiant pearl, which crested fortune  
No gem, that twinkling hangs from beauty's  
ears;  
Not the bright stars, which night's blue arch  
adorn;  
Nor rising sun that glides the vernal morn;  
Shine with such lustre as the tear which flows  
Down virtue's manly cheek for others' woes."

"Jesus shed tears," then he was really human. Entering our world, Jesus took on him our whole nature without sin. He possessed a body, soul and spirit just as we do. He eat, drank and slept even as all men do. He was often weary and fatigued by his abundant labors. His sensitive nature felt the scorn and contumely heaped upon him by wicked men of the world. While he was divine, was perfect Daily, yet as he was human he was a perfect man. Thus the person of Jesus baffles us in its unique and mysterious union of the divine and human. Both natures are seen in this narrative. God nor angels ever weep, so a weeping Christ proves his humanity.

"Jesus shed tears," then he sympathizes with the sorrowing ones of earth. While his divinity overrules us and sets him apart from us, his humanity tenderly touches us and draws us very near unto him. There is no suffering child of God on earth but may by conscious faith feel the warm beating of His sympathizing heart against his. Thousands of God's suffering children have had their grief assuaged by the knowledge of this tender sympathy. He gently mother over stood by the dead body of his loved child but

was comforted and sustained by his conscious presence as he remembered the loving words of the Saviour: "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Here, with these weeping sisters, as in thousands of instances since, his gently falling tears were as the refreshing dews descending upon the parched plants.

Oh, there is need that on men's hearts should fall  
A spirit that can sympathize with all."

We all doubtless have realized at some times this sweet sympathy of our beloved Saviour.

"Jesus shed tears," then God is loving and kind in his feelings towards us. Jesus in his feelings and acts is the exponent of God his Father. He came, the *Logos* or word to represent the nature of God in his relations to men. In the one hundred and third Psalm it is tenderly written "As a father pitieth his children so the Lord pitieth them that fear him." The devil has so blackened the character of God in the minds of men that they do not love Him. Under his teaching they regard him as hard and unloving. The object of Satan in this is to drive men from God. No one ever was fully convinced that God is love without yielding to him in the person of his Son Jesus Christ. A full consciousness of this fact produces in the soul contrition which results in repentance. Paul says: "The goodness of God leadeth them to repentance," and true repentance is always followed by faith in the Lord Jesus Christ, and these bring about reconciliation to God. No man can study the character of God as revealed in Christ without emotions of tender love: "We love him because he first loved us."

"Jesus shed tears," then in his love he will lead us to the home where tears never flow. He has gone now where tears are never shed. He said: "In my Father's house are many mansions; I go to prepare a place for you, and if I go I will come again and take you unto myself, that where I am ye may be also."

When we have passed through this "vale of tears," we go where the cause of tears, sin, is never found. The dark clouds will all have passed away and the warm sunlight of his love will ever beam upon us. Beautifully it is written in God's Book: "And God shall wipe away all tears from their eyes." That home is tearless because it is sinless. O, Christians, in view of the tears of Jesus, let our gratitude and consecration be full and continuous. Let our tears fall over the lost of earth.

"Did Christ o'er sinners weep;  
And shall our cheeks be dry?"

Be a Thoroughbred.

Lack of thoroughness is a great fault in the present age. It is quite impossible to do some things rapidly and well, and the temptation in every department of human activity is toward rapidity. Hence come superficiality in knowledge, inefficiency in business, poor teaching, bad service, and sham everywhere. Books which are full of errors, carelessly written and hardly revised at all, are hurried from the press, largely advertised in newspapers, and marketed like so many shares of stock or bushels of wheat. There has never been a time when the daily press was so carelessly edited, and while the worst journals have become intolerable on account of the sewage and falsehoods with which they are filled, the best are by no means trustworthy in their news and the statements upon which their opinions are founded. This change

in literature—for it is, indeed, a change—is not due entirely to haste or prejudice, but in a considerable degree to indolence. Thoroughness which produces good literature, reliable news, carefully verified statements, and deliberately matured opinions can be had only at the price of industry, patient toil, hard work. One can never know a subject through and through by glancing at it, and he cannot write intelligently and satisfactorily about it unless he knows it in this thorough way. A man cannot build a house well unless he understands architecture, and, on the other hand, an architect cannot draw or plan a house correctly and make it livable, unless he is also a practical builder. It is not enough to have taste and judgment for his profession, he must have practical knowledge to aid them. I have been piloted through many attractive houses where there were no spaces for furniture, few closets for stores or clothes, and an utter lack of provision for the ordinary needs of family life. They were pretty, tasteful, well-appearing houses, but "scamped" in places out of sight, created to supply artificial rather than real wants.

One reason for the fault which is here pointed out and deplored may be found in the unwillingness of persons who live in the midst of so many varied interests as we do to limit their knowledge or activity to a single subject or pursuit. The woman is not a thorough housekeeper because she has too many social functions to attend, or literary tastes to gratify, or more pleasurable ambitions to attain. The servant has a dozen distractions from work, and prefers any of them to the monotony of perfect service. The mechanic is interested in his union or his athletic club to such a degree that he would rather be a walking delegate or a champion player than a thorough workman.

And yet thoroughness pays better, in self-respect, in the esteem and judgment of those whose good opinion is worth having, in the service which one who knows, and one who can do, is able to render to mankind, and in the assurance that only solid, true, and good work will last in a world where tests are being constantly applied to everything, from the highest thought down to the humblest output of human labor. The man who can and will do one thing perfectly is the future ruler of his kind; the thinker who beats down intellectual laziness and masters his problem is the future leader of ideas; the student who obliges his mind to work as really and faithfully as he trains his muscles, and the writer who brings all the resources of knowledge and culture and unrelenting industry into his literature, will have their place in the world's work and the world's fame as the years go by. "Beware of the man of one book," is an old saying which emphasizes this theme only so far as it endorses thoroughness; one book mastered prepares for the conquest of more, and leads to easier acquisitions of knowledge and consequent power. I have the pleasure of the friendship of some men who are by no means prodigies of learning, but their knowledge is accurate, stored where it is ready for use, and so well digested and arranged that one has only to ask in order to receive, and only to receive in order to know all that is to be known upon the subject. There is no excuse for not being thorough in one's own department or pursuit, provided only that God has given average powers of body and mind. Concentration of mind, industry and perseverance united will do the rest, and there is no greater satisfaction in ordinary life than is to be found in such a mastery of duty and opportunity.—N. Y. Observer.

Why I Joined the Missionary Baptists.

BY D. B. BORTON.

Well, to begin, I will say that I was brought up in the lap of the Baptist church, my whole family being members. Until I was nearly grown, I never heard anyone preach except the Primitive and Missionary Baptists.

When I was in my teens and before I became a Christian, there arose a great division in the old home church over two preachers who had fallen out with each other. The matter was brought into the church for reconciliation. My father, who was always on the side of peace, tried to bring about harmony, but there was no harmony and could be none under the existing circumstances. While attempting to do this, he was very grossly insulted by one of the parties concerned. He left the church and joined one of another faith. Bad matters grew worse until finally a split came and two pastors were employed.

Because of all this, to make a long story short, I got a distaste for Baptists. The same fall I was converted, a church of the same faith my father had joined was organized near our home, he and most of our family going into the organization. I followed.

By and by, I became a preacher in said church and, being a very close student of the Bible, I soon saw I was not in full harmony with the teachings of my church. I frequently contended with the brethren that we were not consistent. I was opposed to three modes of baptism when the Bible taught only one—"One Lord, one faith, one baptism." While the church held primarily to affusion, yet it practiced immersion. I believed if either pouring or sprinkling was the right mode, then the other two were wrong, and that we should not receive into our fellowship one from another church on his baptism, especially if that was immersion, without rebaptizing that one by the recognized mode of the church. (And really I believed that we should rebaptize all that came to us from other churches, it mattered not how they were baptized.)

There were also other points I did not accept, which I will not take time to mention here. I disliked the Baptists above all other people. I believed them to be narrow, selfish, bigoted, etc., and I frequently fought them very hard. During 1894, a Baptist publishing company of Nashville, Tenn., brought out a song book for me known as "Gospel Voices." The company desired that I should take a trip into Texas to advertise the book, proposing to pay my expenses. I made the trip. While there I was to take in the Baptist State Convention, which I did. It fell to my lot to stay were eight or ten of the brethren were stopping. They were, I thought, very sweet-spirited men as well as all the other members of the convention. I learned to love them, and I found them to be anything but "narrow, selfish and bigoted."

I afterward frequently attended the Baptist meetings and would sing for them and take part in speaking often. Thus I learned more and more to love them. I found them liberal and free in thought. They all seemed to be brethren, from the humblest to the highest. I began to study their teachings and to compare them with the Bible, and to aid me somewhat in this study, I secured from Bro. A. M. Davis a copy of Pendleton's work on Baptist doctrines, which I found to be in harmony with the teachings of the Bible.

After this study, only one thing remained to be settled, and that was the mode of baptism.

When I joined the church, I desired to be baptized like Jesus was. I was told and fully assured that Jesus was baptized by kneeling in the Jordan while John poured the water on his head. I took it for granted, and so I went to the creek and knelt in the water; the preacher poured a pitcher of water on my head. This did not fully satisfy me but I let it pass for what it was worth. (And that is nothing to one that is seeking the truth and the whole truth.)

As to baptism coming in the place of circumcision, I could not accept. I always believed and so taught that baptism

was symbolic of the Holy Ghost. I could not see, as some of the Baptists taught, that it primarily symbolizes Jesus' burial and resurrection. While singing in a tent meeting at Palmetto, Tenn., conducted by Elder T. T. Thompson, I was indeed by him to take the Baptist and Re-flector.

In that paper appeared a sermon on the subject of water baptism from the pen of Elder T. W. Hart, of Ripley, Tenn., which gave me the desired light on the subject. He took the position that water baptism not only signifies the burial and resurrection of Christ, but that it also reminds us of our death and burial to sin and the resurrection to a new life in Christ Jesus. This point caught me. Baptism so vividly pictures the work of grace wrought in the soul by the Holy Ghost in regeneration that it becomes one of the most striking and beautiful symbols known. It, I believe, also goes back of this and shows our faith in the buried and risen Lord. It also beautifully typifies our own death and resurrection.

There remained nothing more for me to do except to carry out my own convictions, and so I am now a full-fledged Landmark Missionary Baptist. Columbia, Tenn.

"And Be Ye Kind."

The spirit of kindness is an essential characteristic of practical Christianity. Gentleness is one of the foremost manifestations of the grace of God. Orality in any form is a contradiction of the Christ Spirit. One of the first and surest signs that salvation has come into a heart or home is gentleness and meekness of manner where pride, arrogance and orality had been greatly in evidence. The Christ Spirit has a tender regard for the rights and feelings of others, without respect of persons. The law of kindness runs through the whole system or theoretical and practical Christianity. It is required that a Christian love his enemies, pray for them, and return good for evil.

In this respect there are many opportunities to witness for Christ and to prove the genuineness of our faith and reality of the religion we profess. The man who professes to follow Christ, and yet is quarrelsome, revengeful, and cherishes hatred toward such as may have wronged him, is a very poor exponent of the grace he professes. If grace does not sweeten the temper, if a man in Christ is still under the dominion of evil passion, what profit is his religion to him or to others? The Christian must not be a brawler; he must not be ill-tempered; he must not be cruel-hearted nor indulge in bitterness toward others, under any circumstances.

Good behavior under great provocation is a beautiful exhibition of the spirit of a Christian gentleman. A fit of anger is a swift testimony of a deep-seated weakness of character that no Christian can afford to carry. One of the first things that the world expects of a convert is that he prove his conversion by a high order of self-control. And this is not an unreasonable demand.

Nothing commends itself more readily to the respect and confidence of others than simple, unselfish, disinterested kindness. An act of kindness always carries with it a double blessing. It blesses him who receives and him who gives, and so enriches both.—Evangelical Messenger.

"He says that if they knew less about pizen an' more about greef an' opened fewer patients an' more windows, they'd not be so many Christyan Scientists. He says th' difference between Christyan Scientists an' doctors is that Christyan Scientists thinks they's no such thing as disease, an' doctors thinks there ain't anything else. An' there ye ar-ra."

"What d'ye think about it?" asked Mr. Hennessy.

"I think," said Mr. Dooley, "that if th' Christyan Scientists had some science an' th' doctors more Christyanity, it wadn't make any difference which ye called in—if ye had a good nurse."—F. P. Dunne.

Notes and Notions.

BY SENEK SMITH.

PEACH TREES.

Solomon says that "foolishness is bound up in the heart of a child." I am sometimes tempted to think that it is also bound up in the heart of a tree. Every orchardist will understand at once what I mean, but as all my readers are not orchardists, let me explain:

When we plant an orchard, we don't propose to raise shade trees, or to provide a supply of fuel. Our object is fruit. We want just enough wood growth to sustain a crop of peaches, and no more. But the foolish trees don't seem to understand this, as they are animated by the perverseness of depravity. They act just as if they thought that all we cared for was big branches, and plenty of them. They set out to make a tremendous growth of wood. We cut them back as soon as we set them out. We remove all the suckers, and shorten the laterals. But they can't take the hint. The more we prune them, the more they multiply branches. We have to keep up the contest with them year after year, for if we should let them have their own way, our orchards would soon become forests, plenty of wood and foliage, but very little fruit, and that so small and hard as to be worthless.

But this is not the last or the worst of the foolishness. When we have compelled the trees to turn their attention to their proper business, they don't seem to have any idea of the amount of fruit that they should try to mature, or of the fact that we prefer quality to quantity. They set millions of buds, and though many of them only form blossoms and then fall, yet so many survive that our trees are covered with at least four times as many tiny peaches as they can bring to perfection. And because of this arboreal perversity, we have to spend day after day in that most tedious and aggravating kind of orchard work—thinning fruit. We take off the young peaches until the ground under the trees is covered with them. All the work of the trees in elaborating these surplus peaches is not only useless, but worse. It imposes upon us weeks of toil. Why can't they have sense enough to set only as much fruit as they can make large and luscious? Why can't they understand, at least after so many years of thinning, that we don't want so many peaches, but fewer and better ones? Is it foolishness, or is it what a somewhat irreverent friend of mine calls "pure senselessness"?

But when I am tempted to complain of the peach trees, I look around me and see people who are just as silly. Oh, how many men and women who ought to know better, and who do know better, are running to wood growth, or when they try to bear fruit set more than they can bring to perfection.

Go into our homes. What toil and thought we give to the body—to gratifying its appetites; to adorning it, to developing its strength and beauty. But the body is to the soul what the tree is to the fruit. The great object of our Heavenly Father, "the husbandman," is stated by our Saviour in the eighteenth chapter of John: "That ye bear much fruit." And hence he "purgeth" or pruneth the wood growth, as we read in the second verse, in order to increase the fruitfulness. But we, in our waywardness and folly, resist this effort of divine wisdom and love. We seek earthly good—what the world calls prosperity—and fail to realize that the only thing that has any real value, and is worth living for, is character. This is the "fruit unto holiness" whose end is eternal life, that Paul writes to the Romans about in chapter six, verse twenty-two.

But when we try to bear fruit, we are again, just as silly as the trees. We seek quantity rather than quality. We want to do a great many things, and make a grand display of Christian activity, instead of doing a few things well. In our studies, in our prayers, in our home work and our church work, we need more concentration. Paul said, "One thing I do," but we congratulate ourselves upon the

many things that we do. We bustle about; we hurry hither and thither; we read a little in the Bible, and then a little in the newspaper; we pray a little; we talk a little; we do a little here and a little there, and the result is a crop of rubbish. If each of us would try to find out just what the Lord wants him especially to do, and then bend all his means and energies to doing it, more would be accomplished.—Journal and Messenger.

People Who Must be Amused.

BY MARY E. BALDWIN.

It is not alone the children who appeal in their helplessness to care-takers, but also grown people whose development seems to have been arrested, and after the passage of the years they have the child's dependence and insistence in claiming protection from the ills of life, and a providing of its pleasures.

A reason is generally offered in accounting for these grown-up children, that they were spoiled in early years, but the fact is—there is generally an inherent selfishness that demands all, and gives nothing, in the one who must be constantly amused. And then there are weak natures never growing beyond the pleasure of the small things.

There are mothers who never, in a sense, lead the children from the nursery, and who shut them away from the development of self-reliance by providing successive interests and ready-made pleasures.

"What shall I do next that I may have a good time?" asked a languid, spiritless girl of ten of a care-worn mother.

"Go and ask Jane to leave her sewing for awhile, and amuse you," was the reply. And the sewing-woman was called from her work, and spent an hour in doing her best to brighten the spirits and awaken the interest of a mere child, whose faculties seemed already jaded.

What could be expected of the after years of a girl who must be amused constantly and yet is so lacking in personal resources that even the cise must be furnished her! Something is wrong at center with an age that must call in the caterer to make up courses for entertainment for the senses.

Better belong to the childlike class that is "pleased with a rattle, tickled with a straw," than to the numbers who are dull towards the appreciation and recognition of chance for pleasure and satisfaction so eagerly seized by the unspoiled nature.

There are children among the grown-up who never in all their lives had even the "rattle" furnished them, and after all they may well be envied for their ability to find amusement, notwithstanding their limitations. One needs to watch not only the little ones who find their pleasure through make-believe, making an old cast-away tin pan serve as a drum, to the music of which they march as heroes of a hundred battles, but those brave men and women, simple souls, perhaps, in the eyes of some, but strong enough to stand alone, while sweet and sane enough to discover the glint of God's sunlight in each shadowed way, and resourceful enough to create a joy with close-at-hand material.

A blessing upon those "simple hearts," who take the world as they find it, without a murmur, and always looking for the good and the pleasant, realize essentially that which they expect. They are the conservators of sane living in the world.

It does not need a long experience to show us that those who surrender themselves to the desire for amusement miss its realization. The every-day duties, the close-at-hand service, the longing to be worthy of the gift of life, while driving from the mind the unworthy aim towards getting a good time out of the world; will instead supply that weather, broad, varied interest, which furnishes happiness, including that lower order of satisfaction named amusement.—Interior.

The same moment which brings the consciousness of sin ought to bring also the confession of it and the consciousness of forgiveness.—Smith.



SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 13.

JOSEPH IN PRISON.

Genesis 39:20-40:8.

Morro Text—"But the Lord was with Joseph, and showed him mercy."—Gen. 39:21.

Joseph was one of the noblest and greatest men who ever lived. God moved in a mysterious way, so far as man could see, in preparing the boy of Canaan to be the ruler of the world's greatest empire for eighty years. He was a boy of seventeen when his brother sold him to the Ishmaelites. He had been ten years a slave when the lesson begins. Yet he had maintained his integrity in that foreign land, and had proved his great ability in the most untoward circumstances.

"And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound."—At first he was chained, as we learn from Psalms 106:17, 18. What those Eastern dungeons are to this day, travelers have told us often. There is always intolerable filth, foul air and vermin. Thus God prepared Joseph for his exalted position and great work. The sufferings and disgrace were borne with such patience and cheerfulness, and unflinching faith in God, that the jailer learned to love and trust the young man. This favor was the gift of God, as it was the grace of God which sustained Joseph in all his trials.

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison."—This released him from the fetters and the foul dungeon. It gave him an opportunity to do good to many. These prisoners were, many of them, political offenders, or men who were entirely innocent, as was Joseph himself. "And whatsoever they did there, he was the doer of it."—Having thus entire sway, Joseph could greatly ameliorate the treatment of the prisoners.

Verse 22—It is worthy of note how Moses, in writing the life of this, the greatest man of his race, a man of whom the Israelites were justly proud, gives God all the glory. The keeper favored Joseph because God was with him. It was not in Moses' eye, because Joseph was a man of noblest character and greatest mental power, but because he had faith in God, and God blessed him. Yet Moses appreciated the greatness of Joseph and makes it clear in his story. But the glory was all God's—none of it Joseph's. The Lord was with him, the Lord made what he did prosper.

"And it came to pass after these things that the butler of the king of Egypt and his baker had offended their Lord."—It did not require much to offend an absolute monarch when he happened to be in an ill humor. And it would appear, from this statement that these men were not ordinary criminals. The butler was the chief butler, an officer of high rank, often of great power. The chief baker was also a man of high rank, very near to the king.

"And Pharaoh was wroth against two of his officers, against the chief of the butlers and against

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are weakness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with stomach and nerves, and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

the chief of the bakers."—The butler was the cup bearer, as Nehemiah was to the king of Persia. Whatever their offense was, the king for the time was very angry with both.

"And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound."—The captain of the guard gave Joseph an especial charge in regard to these officers, putting them immediately under his personal supervision. This necessarily brought Joseph into close contact with them. It must have been a great pleasure to Joseph to have these cultured men with whom to converse. And he must have learned very much from them of the government of Egypt, the court and its officers, and the disposition of the king which he found of great help to him in his after-life. God sent him to prison to learn lessons he needed to know, and sent these men of high rank to teach them. In the quiet and loneliness of prison they would talk to Joseph as they would not have done in any other circumstances.

"And they dreamed a dream both of them, each man his dream in one night."—The fact that the same night they had dreamed similar dreams caused them to be more impressed with them. The dreams were in regard to their usual occupations, such dreams as Englishmen considered entirely natural. Yet both felt the dreams were supernatural, and there was some interpretation of them.

"And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad."—That little incident throws a flood of light on Joseph's kindness of character, his thoughtfulness for others, and the thoroughness with which he discharged his duty of looking after the welfare of the men committed to his charge. He sooner had he entered than he was quick to see the sorrow expressed in their faces, though it was no deep grief, and they said nothing of their trouble.

"And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, 'Wherefore look ye so sadly to day?'"—It appears that, prisoners as they were, they were not wont to be sad.

"And they said unto him, 'We have dreamed a dream, and there is no interpreter of it.'"—There was nothing in the dreams to sadden them. But they felt that these were no ordinary dreams, and could be interpreted, and yet they were shut up in prison where they could not apply to the many interpreters of dreams who were in Egypt. "And Joseph said unto them, 'Do not interpretations belong to God? tell me them, I pray you.'"—If God sent them a dream, he would send them an interpreter, even

in prison. Dods says, Joseph's willingness to interpret the dreams of his fellow prisoners proves that he still believed in his own, that among his other qualities he had this characteristic also of a steadfast and profound soul, that he revered even as a man the dreams of his youth. Had he not done so, and had he not yet hoped that somehow God would bring truth out of them, he would surely have said, "Don't you believe in dreams; they will only get you into difficulties."

For two years longer the discipline of Joseph in his prison continued, and then he became the real ruler of the greatest empire then in the world. He was thirty years old when he came into power; he was one hundred and ten when his life work ended.

ADDITIONAL AS TO SECRETARIES SALARIES.

My Rescuer of September 19 is before me. In it appears an excellent editorial on the salaries of Secretaries which I have just read. Dr. John E. White's article, August 15, is cited, as is also an article from the undersigned, August 29.

In the editorial of September 19 occurs the following: "Dr. H. E. Bernard also, recently in our columns, opposed any such increase, urging that the present salary is enough, and that good men can be had at that figure."

Now, the good Rescuer is usually, and always tries to be, very accurate. And I credit it with being very far from intentionally doing any party's injustice. Nevertheless, I must correct three mistakes made in the above paragraph. It is stated, 1. That I opposed in my article of August 29 an increase of salary of Secretaries. 2. That I urged that the present salary (\$2,500) is sufficient. 3. That good men could be had at that figure.

A careful reading of my article will fail to show that I opposed an "increase of salary." I no-

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Our five year old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health, to the free use of Postum Food Coffee, and this has led many friends to use it for themselves and children.

I have always mentioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum Coffee." Mrs. W. W. ERMIST, 727 9th. Ave., Helena, Mont.

HONEST WOMEN. Can earn valuable premiums selling our pure food products among friends and neighbors. We have the largest and best assortment of premiums of any firm in the country. With our liberal way of dealing you can enjoy the best of your premium while working for it. We do not ask you to pay one cent of money in advance. Could anything be more liberal, honest or fair? We send the premium you select with the goods ordered, pay the freight and allow ample time to deliver before paying us, proving there is no scheme and that you are sure of getting the premium you select. One of our numerous premium offers is a set of six solid Oak Dining Room Chairs and an Arm Chair that we give for selling our goods. Earn best results with your own eyes that everything is just as advertised before paying one cent. To assist agents in making sales, we give handsome premiums to consumers with every sale. We do this to popularize our line of Teas, Spices, Extracts and Baking Powder. Tea and Biscuit Sets, Silverware, Sewing Machines, Furniture, Washes, Musical Instruments and hundreds of other premiums or cash given on the same plan, you get the premium and earn it afterwards. We depend entirely upon your honesty to pay us. Sellie Peck, Indiana, Pa., earned a Tea Set in a half day. Clara Bear, Pa., a Sewing Machine in two days. Mrs. Chas. Page, Dayton, O., earned a Sewing Machine in two days. Jennie Shuster, Joplin, Mo., \$25 in a day and a half. Hundreds of other agents doing equally as well, why not you? Write for plans, order blanks, premium sheet and complete instruction how to earn big wages or handsome premiums right at our own home in your spare time by our modern and easy methods, and if there is anything you want we will send it to you at once and let you pay for it by selling our goods to your friends and neighbors. We also give handsome presents for securing agents to work for us. Write today. THE PURE FOOD CO., 963 MAIN ST., CINCINNATI, O.

where urge that \$2,500 is sufficient. I nowhere say that "good men could be had at that figure."

Bro. White, in his article of August 15, seemed to me to convey the idea that our Baptist hosts would be likely to be divided in their views about the matter of advance in salaries. He proceeds, at least by implication, to put the class that would favor the advance among the sensible, real good people—the other class, of course, would not be sensible, real and good. And he went so far as to speak of the brother who would take an active part in opposition to increasing the salaries as a "demagogue."

Now, the gist of my article is a protest against Bro. White's classification, and not against his views on the merits of the question.

I did raise the question as to the wisdom, under circumstances as they exist, of advancing salaries.

The Rescuer states very admirably the principles on which the question of salary should be based. It says: "Whatever is needed for the highest efficiency of all our Secretaries, agents and pastors, etc., should be the salary paid." This as an abstract proposition cannot be controverted. It is as sound as a silver dollar without alloy. And yet it is difficult to apply the principle. Many things are to be considered. The question is a mixed one.

A good deal can be said on the propriety of letting salaries remain at \$2,500. I knew Dr. F. H. Mall at Athens, Ga., for twenty years. He served all his life as country pastor, professor and president of colleges. He never, at any time, received over \$2,500 per annum, and most of the time not that. He had a large family of boys and girls—an expensive, though not an extravagant family. He never bought anything on a credit, and always had money in the bank. His family always moved in the "best circles," and when he died the children had all been educated and the family were well provided for on what had been saved from a \$2,500 annual income.

Dr. Mall was never accused of being "inefficient." When he was alive he was generally "up and about." We never saw him when he was not "at his best." There are many to-day who are doing as well as Dr. Mall did on same, and sometimes on less salary. The Apostle Paul was a tolerably efficient brother. He went about a "right smart." When we read his life we are impressed that he was very much "at his best," and all without much salary. I do not believe that it takes a

mint of money to put religious men "at their best." It is astonishing on how small a sum annually John Wesley lived, while he gave away \$250,000, or about that, during his life. Mr. Fletcher, who wrote Fletcher's Catechism, resigned a church once because they paid him too much. He hunted a harder field. And then there was our Carey. He never had much, especially when doing his most heroic work. Now all these men "had to live," as we say, and, brethren, they lived and moved the world. Say, when you come to think about it, maybe all our Secretaries are getting too much money. Maybe we had better cut down awhile, it might help things.

Say what you please, it is difficult to make hosts of people who get for less than an average of \$3,500 a year income, see that they ought to raise salaries of Secretaries above \$2,500. You may say that it will take \$3,000 or \$3,500, or \$5,000 to "put a man at his best"—to make him "efficient," but the reply is, that "all are Christians ourselves and trying to honor God, and if having considerable money makes a Secretary "efficient," it will take that to make us "efficient" in the Christian sphere in which we are moving. If not, why not? Here is a country pastor getting \$800, and this is not supplemented either. He gives to missions, and he ought. He cannot develop his church unless he does. He and his flock feel like he could be more "efficient" if he had more money, but who is going to raise his salary?

I never moved in my life to reduce salaries in religious work. I have always been for an advance. I hope I am willing to do right. I generally go with the brethren and stand for the organized work—ARISE FROM DISCUSSION. Let the brethren write and speak, but do not classify us into "real" and "unreal" on this question. Do not use the word "demagogue"—that is not in the Baptist dictionary. It does not fit in the language of Zion. It may do to apply it to Philistines, but Baptists are not Philistines—they are all Israelites. We are brethren from first to last. Let us think the most of one another, and not anticipate that anybody's going to be ugly. The danger in this is, that it makes Israelites act like Philistines, and do things extremely unchristian.

H. E. BERNARD, Athens, Ga., Sept. 20.

[We did not quote from Dr. Bernard's article, nor attempt to give its whole purport, because it had recently appeared in our columns and it was fresh in the minds of our readers. We simply stated his position on the

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point under consideration. That we stated his position correctly, the above article abundantly shows. Certainly Dr. Bernard does oppose an increase of the Secretaries' salaries, certainly he believes that they receive is enough, and certainly he holds that other men as good can be had at present salaries. On the latter point he makes an elaborate argument from the cases of Dr. Mall, the Apostle Paul, John Wesley and Wm. Carey.

Dr. Bernard is right in objecting to calling brethren demagogues because they oppose an increase in the Secretaries' salaries. Any brother has the right to hold and to express his opinion on this subject without having his motives assailed.—Ed

KISSING PREACHERS.

BY W. A. JARREL, D.D.

I am glad that a recent Western Recorder speaks so plainly, so wisely and so purely against the habits of a good number of kissing preachers. I say "kissing preachers," for I deem this a far more appropriate way to characterize such preachers than to characterize them as Gospel preachers.

Well did this paper say that a preacher has no more right to kiss the female members of the flock, and others, than has any other man. A preacher of a pure heart and a well-balanced mind ought not to take liberties of female members of his congregation—or of other females who are not his wife or children—that other men may not appropriately take. Talking such liberties are so clearly wrong that, though some of the preachers who take them are, doubtless, readers of this article, they will not dare come to the defense of their action in this paper. They will know that such defense would publicly expose them.

Wife and I have so trained our girls that, when but babies—as young as three years or younger—they would not allow their pastor to kiss them. Sorry to say that we had one pastor who was in the habit of kissing little girls. You may be sure we tried to teach him the way of the Lord. Girls should be taught from their earliest memories to shun close familiarity with the opposite sex. They cannot be too modest or particular. If they are raised to close familiarity with the opposite sex, reaping what has been sown, look out for scandals, etc., after they have grown into women. That the age in which we live is lamentably and perilously wrong in this respect is certainly true.

Dancing—in other words, hugging to music—dresses with open bosoms, kissing parties, long and lone buggy rides, etc., from first to last, are agencies of the devil, to teach and to practice girls and women to imprudent familiarity with the opposite sex. Even if the kissing preacher means no wrong, his setting the example of such familiarity between the sexes can hardly be too strongly censured. He to whom, in a large measure, is entrusted the morals, the religion and the social parity and customs of the community, and the character and the reputations of the flock, setting the example for social lowering of morals! He is so culpable that if he will not reform he should be not only excluded from the ministry, but excluded from the church. I say this do-

liberately and with deep pain at what I have seen from kissing preachers.

Finally, on parents, to the greatest extent, rests the responsibility for the moral purity of the community and the church. If parents, in any way, encourage or permit their children to attend kissing parties between the sexes, dancing hugging parties to music, long and lone buggy rides, especially after dark, and other such liberties, let them not wonder what is the cause when their children and the community break their hearts. Some time ago I asked a most worthy preacher, "Why do you not become the pastor of your church, seeing it has no pastor and you are without a pastor?" To this he answered, "For not letting my children do as other children do, my family and myself are made speckled birds. I cannot allow my children the extraneous others are allowed." How sadly significant! What parent that tries to do his duty to his children has not experienced something this noble preacher feels and suffers? But stand firm.

Station A, Dallas, Texas.

[We are glad that Dr. Jarrel enjoyed the words of Senex, but we are surprised that one who has written so much for the newspapers should say that the Recorder spoke. The Recorder has said not one word upon the subject. A newspaper is not responsible for the utterances of its correspondents, and we have repeatedly disclaimed all responsibility for Senex. Our agreement with him is that he is to say what he pleases, provided he contradicts nothing in the Philadelphia Confession of Faith and Boyce's Theology. It happens that in this case we agreed with Senex, and were pleased with his wise reticence. But we do not always agree with his opinions, and we are not responsible for them. No newspaper worth reading rules down its correspondents to agreement with its opinions on all subjects.—Ed.]

We notice that one of the Baptist churches in Chicago has just held a "county fair" as an effort to raise funds to apply on a church debt. If the "cooking-stove apostasy" was reprehensible, what shall be said of so inappropriate a method of securing money for the use of a church as a "county fair?" As the fairs have been carried on in many places, they are vulgar and pandering to vulgar tastes. In some instances, they have been made to copy the worst rather than the best features of the fairs after which they are patterned, which have come to be, in many counties, nothing more than opportunities for horse racing and gambling. Our churches ought to learn that the only safe way to get money for the Lord's work is that set forth by Paul in his letter to the Corinthian Christians. By the way, the Corinthians were people who enjoyed such things as might pass for county fairs to-day, yet Paul made no suggestion to them of attempting to imitate the Olympian games for the benefit of the saints in Jerusalem. We believe the Lord intended to encourage no other method of giving to his work except giving. It is such instances as this to which reference is made, that show the necessity for the series of articles which Secretary Hulbert begins in this week's issue of THE STANDARD. While comparatively few churches descend to the "county fair" level, many of them do not rise above the "strawberry social" plane.—The Standard.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

OCTOBER.

- Laurel River—Laurel River church, Oct. 4.
Owen—Elk Lick church, Oct. 5.
Little Bethel—Cherry Hill church, Oct. 5.
North Bend—Union, October 5.
Union—Butler, October 5.
West Kentucky—Mt. Carmel, October 5.
Enterprise—Flat Gap, October 11.
Mt. Zion—Buffalo church, Oct. 11.
North Concord—Atenas church, October 11.
Upper Cumberland—Harlan, October 15.
West Union—Olivet church, October 15.
Ohio Valley—Bethel church, Henderson county, Oct. 22.
Concord—Salem, Oct. 23.
Blood River—Loomis 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.

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380 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts Food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

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Include in the letter the true names and addresses, carefully written, of 30 persons not very well, to whom we can write regarding the food cure by Grape-Nuts.

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Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.

SEVERN'S VALLEY ASSOCIATION NOTES.

The proceedings of the District Meeting, which met with Nolyann church on 8-pt. 25 h, will be reported by Bro. B. F. Hagau.

This church was constituted in 1806 and occupies a historic spot. It was in what is now Hardin and Laramie counties that many of the earliest pioneers and the ancestors of some of the most noted families of Kentucky settled.

Severn's Valley Baptist church, now Elizabethtown church, was constituted June 18, 1781, with 37 members. According to Spencer's History of Kentucky Baptists, this church has the honor of being the first organized in the state. Nolyann early became a mission station of Severn's Valley church and was constituted in 1803, and now a handsome, well-furnished brick meeting-house stands, which was erected in 1895. The burying-ground of the church covers over an acre. Three hundred of the old settlers lie buried here, among them the first wife of the Hon. James B. Guthrie, a Cabinet officer during the administration of President Buchanan, and the father of Mrs. J. Lawrence Smith, lately deceased, and grandfather of James B. Caldwell and John Caperton; also Captain Samuel and Phoebe Weller, parents of Bro. John H. Weller, of Louisville; also Gabriel Payton, who, according to the inscription on the slab, died Jan. 25, 1868, aged 104 years and nine months. He was the father of Bro. George W. Payton, of Sonora, Ky. Deacon R. S. Duvall, father of Pastor F. J. Duvall of Brandenburg church, pointed out the graves of his grandfather and mother, Robert O. Slaughter and wife. One of the most attractive monuments is a rustic limestone shaft, on which is the following inscription: "Alexander McFugal, born in Dublin, Ireland, 1739; came to America, 1757; a soldier of the Revolutionary War; became a Baptist, 1775; commenced preaching, 1781, and moved to Kentucky; pastor at E Town and Nolyann, of the latter 24 years; was an active Baptist minister for 60 years." A noble record. Also Robert Hodges, born in England, 1742; died Feb. 5, 1810. For him Hodgenville is named. Rev. David Thurman was one of the first pastors of Nolyann church. He was the father of Rev. R. L. Thurman, the first graduate of Georgetown College, and for over thirty years foreign mission secretary in Kentucky. He is most affectionately remembered as a faithful minister.

I was entertained in Hodgenville at the comfortable and well-ordered home of Bro. B. F. Hagau, who preaches to Hodgenville church half his time, one Sunday at Nolyann, and one at Big Spring church. The Lord's work greatly prospers under his ministry. Judging from the neat and substantial brick meeting-houses, and the nice homes and fertile farms, I venture the statement that either one of his three churches could, if they wanted to, support him and have his whole time as pastor. I have seldom seen even in Kentucky a finer agricultural section than I traveled over on the road from Hodgenville to Glendale, a distance of twelve miles. Salem Association was the Second District Association in the Mississippi Valley and included the first two churches constituted on Kentucky soil. The organization took place Saturday, Oc-

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How To Find Out. Fill a bottle or common glass with your water and let it stand twenty-four hours. A sediment or settling indicates an unhealthy condition of the kidneys: if it stains your linen it is evidence of kidney trouble. To frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.



What to Do. There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects incurable to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and \$1. sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

ber 29, 1786, at Cox's Creek, Nelson county, Ky. The association commenced with only four churches. Salem Association has ever been a Baptist stronghold. The churches have been less affected by the schisms that arose from time to time than churches in other parts of the state. Two years ago Severn's Valley was constituted. It was a harmonious division of Salem in order for more effective work, and Salem is very proud of her youngest child, as evidenced by the large number of visitors from one association to another.

Deacon Bland, the moderator of Severn's Valley, was present at the meeting of Salem, and Deacon Roberts, moderator of Salem, felt very much at home at Severn's Valley last week. Both are strong associations and have as pastors some of the best preachers in the state.

W. P. H.

LAWRENCEBURG.

It was my pleasure to preach to the brethren at Lawrenceburg Sunday week. The population of the city is about 1,500. This is quite a small population to have three prosperous banks. It is a wealthy community. I regret to find that our church is not doing as well as it ought. They are without a pastor, but they hope to have one soon. It was in 1873 that I became pastor of this church, and continued for about five years. Many say it was the most prosperous period in the history of the church. I saw but few that were in the congregation twenty-eight years ago. Many have been called from their labors to rest. Bro. Marion Lillard, I remember, was one of the pillars then, and, although now eighty-two years old, he is still active and aggressive as a Baptist leader. I took dinner with young Dr. J. A. Witherspoon at the old home where I was often entertained by his sainted mother and father. I took supper with my old friend, Bro. James P. Rippey. I hope the brethren will put on the armor and build up the church. They are able, and I believe they are ready for aggressive movements. H.

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AT FAMILY PRAYERS.

BY ADLBRIT J. CALDWELL.

I can see him now, through the mist of years— Grandfather, bent and gray— And feel the hush of the twilight hour.

When he'd always read and pray— Before the hearth, in his easy chair, The open Book on his knee, He'd draw up the flickering candle light.

That he might more clearly see. Then slowly he'd turn the well-worn leaves— His thoughts were not fixed below— Till he found the passage he had in mind.

Whose lessons we ought to know. The promise he so sweetly read us through.

Of Jehovah's wondrous grace— Then a pause, to see if response he drew.

In each interested face. And after the reading (I'll never forget).

As with candles of the gospel shod, He led us by counsel wise and meet, More closely to walk with God.

Tenderly, slowly he closed the Book, And, placing it in his chair, Knelt, and committed us to the Lord.

In his simple, earnest prayer. Grandfather's corner is vacant now. But still in his dream I see The little circle at worship there.

Around him on bended knee. —Exchange.

OUR PULPIT.

FEVER, AND ITS CURE.

BY O. H. SPURGIN.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.—Luke 4:38, 39.

Peter was of Bethsaida; but yet he had a house at Capernaum. Is it not highly probable that he had moved there, to be near our Lord's headquarters, to hear everything that he said, to see all his miracles, and to yield him constant attendance and service? I think it was so. This is what we should expect from the Lord's true-hearted followers; and I am sad when I remember how many professed disciples of Jesus nowadays act on another principle. When they are removing they do not consider whether they shall be near the house of prayer or the place of usefulness. Though their souls have been fed, and they have declared intense love to the church and the pastor, they nevertheless go away with a light heart to places where there are no means of grace. Should these things be so? In choosing our residence, we should have large respect to its relation to our soul's work and welfare. We should ask, "Shall we be where we can honor our Lord?"

In his house, Simon willingly entertained his wife's mother, which is presumptive evidence that he was a good man, willing out of love to run risk of discomfort. We have evidence that his wife's mother was a good woman; for the moment that she was healed, she arose and ministered unto them; whereas, in too many cases, an invalid and aged person would demand to be waited upon. She was a blessing to any house, for she evidently lent all the strength she had to the work of the family. I know just such women, whose very life is to minister to others. Happy Peter to have such a mother-in-law! Happy mother-in-law to have such a son!

Good as the tenants were, sickness came to the house. Capernaum was situated, like several other towns, in that low, marshy

district which surrounds the northern part of the sea of Galilee, near the spot where the Jordan runs into it. There was always a great deal of ague about; and that ague, putting on its very worst form, had come to Peter's house as "a great fever," and had laid low his excellent mother-in-law, much to the grief of all. However dear you may be to the heart of God, and however near you live to him, you will be liable to sorrow. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." None of us can hope for entire exemption from affliction: I am not sure that we should wish for it.

But then, it so happened—and it so happens always—that just when the trial came, Jesus came too. It is very beautiful to see the Lord of life close on the track of the fever, ready to deliver his chosen one. When a great affliction comes to a house, a great blessing is coming too. As our tribulations abound, so do our consolations. I have often noticed that when we are exceedingly glad, some ill news will hurry up to calm our excitement. It has happened so to me this very week; returning from a happy meeting, a telegram met me to announce a sorrowful bereavement. On the other hand, when we are exceedingly sorrowful, the Lord, by his Holy Spirit, causes a sense of peace and rest to steal over us, and sustain us. How often have I found the divine presence more consciously revealed, and more sweetly sustaining in the hour of trouble than at any other season! I would not invite the fever to my house; but if Jesus would come with it, I would not be alarmed at its approach. If we do see our Lord riding on the pale horse, we will welcome the horse for the sake of its rider. Come, Lord Jesus, come how thou wilt; but suffer not the trial to come alone!

When Jesus came, they told him of her. Make a practice of telling the Lord about all your family concerns. Bring sickness and other troubles to your best friend. Do it at family prayer, but do it also at your bedside alone. If Jesus has come to stay with you, he will not hold him self aloof from your anxieties. He comes with his great sympathetic heart to be afflicted in your afflictions. Keep no secret from him, since he keeps none from you; for, "The secret of the Lord is with them that fear him." So Peter and the rest told Jesus of the good woman who was bedridden with fever, and at once the Lord Jesus went into the room and brought his divine power to bear upon the disease, that she might be at once restored. He stood over her; he rebuked the fever; he took her by the hand and lifted her up, and in a moment the fever was gone, and she was not only well, but strong.

You have heard this incident preached from before, but not in the way in which I shall use it. It is a very singular thing that, as far as I know, in the whole range of homiletics there is not one in which this cure of the fever is treated as the other healing miracles have been. The other miraculous cures have been legitimately regarded by preachers of the Word as types of the removal of certain forms of sin. When we preach about the leper we talk to you concerning great sin, grievous defilement. When we consider the story of Lazarus, who had been dead, we perceive that every point of his resurrec-

tion bristles with spiritual teaching. If it is so in other miracles, why not in this? Why is one miracle to be looked upon as instructive as to spiritual and moral truth, and another be left unused? I shall see this miracle of the healing of the fevered one for ourselves, since it may be that some of us are mentally or spiritually sick of a fever. There is a fever of soul, which comes even upon gracious people, which only Christ can heal. Oh, that we may heal as now!

Here will be the run of my discourse. First, spiritual fevers are common; secondly, they arise from several causes; thirdly, these are mischievous in their action; and fourthly, there is one who can cure these fevers. Oh, that I may be helped so to speak of this spiritual disease at this time, that while you hear my voice you may also feel my Master's touch, and go your way restored from your fever!

Let me, first, remind you that spiritual fevers are very common. A fever begins with a kind of restlessness. The patient cannot be quiet, nor be at ease in any position. He is not pleased with anything for more than a moment. He cannot help it; he is tossed to and fro, and is like the troubled sea. He suspects everybody, and has confidence in nothing. Are there not many who are in that condition with regard to spiritual things? Their religion is a question, rather than a doctrine; an experiment, and not an experience. Their own interest in Christ is a grave anxiety rather than an assured delight. They believe the promise, but cannot grasp it for themselves so as to feel sure and happy. A sermon full of good cheer does not afford them a cup of comfort. They are so feverish that they settle to nothing. No promise, no truth, no heavenly gift, can yield them repose; they are tossed up and down like the locust.

This restlessness affects them with regard to temporal things too; they are always anxious, doubtful, timorous. There is that excellent woman Martha. She is here to night, but she has had a task to tear herself away from the washing and mending; and while she has been sitting here she has been wondering all the while whether she put the guard before the fire when she came out. She has felt three or four times in her pocket for her keys. She is half afraid that an accident will happen to the baby before she gets back. She is anxious about everything she can think of, and anxious about some things she has not thought of. Will her husband be home before she gets back? How will he be? Will he like his supper? Will the children all be well to-morrow? Evidently she has the domestic fever upon her, and rest is out of the question. She must worry and fret; there is no cooling here. I know what it is as a minister to feel very feverish about the characters and proceedings of the members of the church. I have been told that farmers are very liable to the weather fever. It is either too wet or too dry. There may be good times for the root-crops, but then it is bad for the corn. Merchants have the speculative fever and workmen the strike fever. Some of you tradesfolk are wonderfully feverish in reference to your shop and your stock-taking. Will you, after all, have a good season and make a fair profit? When a man falls into that state, although we do not call it a doctor, there is great need to call in the heavenly physician. A Chris-

tian in good, sound, spiritual health is calm, quiet, peaceful, happy, full of repose; for he is obedient to that sweet verse of the psalm, "Rest in the Lord, and wait patiently for him." This restlessness is a sign of the times, but it is a great pity that it should afflict the people of God.

Some folks with this fever are wroubled with the burning heat of irritability. They take offence when none is intended. Members of churches who get into this irritable state are always imagining that they have enemies all around them; every body has not been quite respectful to their royal highnesses; they treasure up little slights, and feel highly indignant. I know more people with this fever than I should like to mention. It is a happy thing to live with a brother who is spiritually and mentally sound; for then you may speak freely, and you need not be afraid of being misunderstood; but feverish folk make you an offender for a word or a look. They are grieved because you did not see them, or did see them: either way you are wrong. One feels that he is like a man walking among eggs: he has to be careful, even to a painful degree. Let us be gentle to the irritable brother. He cannot help it, poor man! It is not the man so much as it is the fever that is on him.

The influence of fever is seen in other ways. It is intermittent, and makes the patient change from hot to cold. Feverish persons love a religion of excitement; they are eager and impatient, omit repentance, and leap into a false security. Their zeal is not according to knowledge; and so it is fierce as the blast of thorns under a pot, and it dies out as soon. What haste they make! Everything must be done immediately; the patient waiting of faith is too slow for them. They are determined to drive the church before them, and drag the world after them; but to plod on in Scriptural ways they cannot endure. We like to see the healthy heat of earnestness; but theirs is the burning heat of passion. This fever heat soon turns to a chill; and they shiver with dislike of the very thing they cried up so loudly. They are as cold as they were hot; and again they turn to be as hot as they were cold. A strange fever is upon them, and you know not where to find them. The steady warmth of vital principle, intelligent faith, true love to Christ, and zeal for the conversion of souls, has little in common with the fever of fanaticism? May God grant that we may always have the warmth of healthy life, but may we be saved from being delirious one day and lethargic the next! Religious inflammation is the dangerous counterfeit of holy zeal. Be as hot as you will; but do not turn cold directly, or else we shall tremble for you.

A worse kind of fever, perhaps, is that which shows itself in thirst of different kinds. Some suffer from the yellow fever of avarice: they thirst for gold-water, and the more they drink the more the thirst consumes them. They rise up early, they sit up late, they eat the bread of carelessness, and all they long for is to gain and hoard; but the love of Jesus is not near their hearts. They are all hank and hurry, toll and turmoil, we and worry. The deadly yellow fever is upon them—they must lay up so much goods for many years, and add field to field till they are left alone in the earth. God



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save his people from even a touch of this fever!

There is one who can cure the fever. I am afraid that I have given rather a sad description, and I am sorry that some of you have been obliged to say, "How- ever sad, it is true of us." But observe, dear friends, the care, which is not wrought by medicine, or surgery, or any profound system of doctors. The cure lies here. The poor patient lies flat in her bed. We read, "She was laid, and sick of a fever." She could not therefore sit up, much less rise from the bed. When she opened her eyes, and looked up, she saw the Lord Jesus standing over her. O fevered soul! open thine eyes to-night, and see Jesus standing over thee. With tender love and infinite compassion he looks down upon thee; he shields thee, thinks of thee, and watches over thee for good. He will help thee; therefore, fear not. Over thee to-night he broods, as doth an eagle over its young. Jehovah-Jesus bows over thee with fulness of love and power. In thy present trouble, fear and depression of spirit, Jesus stands over thee, and his eye and his heart are upon thee.

Then, next, to her great surprise, the Lord touched her. Dear Master, touch the fevered ones to-night. Oh, to feel that he is a real man like yourself, your brother, very near to you! This is the touch which will drive out the fever. I love the old verse—

"A man there was, a real man, Who once on Calvary died; That name dear man, exalted sits High at his Father's side."

The Lord Jesus is a real man, and so he touches you in your feeble and suffering nature, and he seems to say, "In all your afflictions I am afflicted." When saints are in the furnace, one like unto the Son of God is there with them. They are sufferers, but he is "the Man of sorrows, and acquainted with grief." The Lord gave you to feel the touch of the true humanity of Christ!

We read that, when our Lord had touched her, he rebuked the fever. Your feverishness deserves his rebuke. Oh, that he would bid it begone! Oh, that he would say to-night, "Begone, unbelief! Begone, anxiety! Begone, fretfulness! Begone, doubt and fear!" The winds and the waves heard his rebuke, and from their noise and clamour they hushed themselves to a great calm. Oh, that Jesus would come now, and speak to your feverishness, and you shall be as happy as the birds of paradise. I had a great trouble last night; I will not tell you what it was—a great trouble to my heart; but this morning I had a great joy, which I will tell to you. It is this note: "Dear Sir,—I feel so happy to tell you that the Lord has pardoned a poor outcast of society. I got into your place in a crowd, hoping nobody would see me. I had been out all night, and was miserable. While you were preaching about the leper, my whole life of sin rose up before me. I saw myself worse than the leper; cast away by everybody. There is not a sin I was not guilty of. As you went on I looked straight away to Jesus. A gracious answer came. Thy sin, which are many, are forgiven." I never heard any more of your sermon. I felt such joy to think that Jesus died even for a poor harlot. Long ago you got this letter. I trust to be on the way to my dear home I ran away from. Do please pray for me, that I may be kept by God's almighty power. I can never thank you enough

for bringing me to Jesus"—and so on. If it had not been for that bit about going home, I might have had some doubt about it; but when a fallen girl goes home to her father and mother, it is a safe case. This gives me joy: do you wonder? To see souls saved is heaven to me. I and that my Lord has a gracious way of laying on a plaster where he makes a sore. If the heart be heavy with grief, he can balance it with consolation.

The next thing Jesus did was to raise her up. You must have felt, when lying very ill, as if you were buried in the bed. So the Saviour gave his hand to her, and he lifted her up. She did not think that she could rise but with his aid she sat up. Then he gave her an instant cure, and at the same time renewed her strength. No trace of fever remained. She was perfectly well. Her instinct, as a matronly woman and head of the household, was to rise at once to prepare a meal for her Benefactor and his disciples. Oh, that you doubting ones, you fevered ones, might at once be cured and lifted up, so that you would immediately set about serving the Lord, and ministering to those around you! Come, let us be as happy as ever we can be, and as useful as it lies in our power to be, and may the fever never visit any one of us again! On the contrary, as you go home, trip over the pavements with a sense of spiritual health; and when you get home say at once, "I must minister unto Jesus. He has driven out my cares and fears, and soothed my mind, and therefore out of love I will spend and be spent to his praise." God bless you, for the Saviour's sake. Amen.

GEORGETOWN COLLEGE.

I spent last Monday week in Georgetown, having spent Sunday night in the elegant home of President B. D. Gray. The College has had a fine opening, and the prospect for a large attendance is gratifying to all the friends of this our oldest and by far the best equipped institution we have in the South. The College is, in the highest sense, what it claims to be, "a first-class College."

President Gray has made a fine impression in Georgetown, and this is no less than he has made on the Baptists of Kentucky. We have the right man in the right place. By nature and education he is a great leader, and we are justly proud of him. The Faculty is composed of teachers of the highest qualifications for their work. The appointments are all that parents can wish. I have thought for many years that the literary courses were the best in the South. There is a first class gymnasium for the young men. The College building is one of the finest in the South, and a more beautiful campus cannot be found.

Georgetown, justly entitled the Belle of the Bluegrass, for wealth and culture has no superior. The religious life is emphasized, and the highest standard of morals and wholesome discipline are inculcated by precept and example. Rucker Hall is an elegant three-story building, and is handsomely furnished. This is the dormitory for the young ladies. Mrs. L. L. Bristol, known before her marriage as Miss Alice Rucker, one of Kentucky's most accomplished women, is superintendent, assisted by Mrs. Vineyard, who is no less distinguished as a lady of

broad culture and refinement, and for years was President of Jessamine Female College at Nicholasville, where her success was phenomenal.

Had the pleasure of meeting Dr. Cody, pastor of our church in Georgetown. I expected to hear him on Sunday night, but was disappointed. Called on Mrs. Professor Thomas and her daughter, Miss Lizzie, and Mrs. Quinn and Miss Jennie, her daughter, and Mrs. Dr. R. M. Dudley; also Bro. J. K. Nunnally and family. Took dinner with Dr. J. J. Rucker, who has been professor in the college for fifty years. He is well and vigorous, and looks no older than he did twenty years ago. The parlor of Rucker Hall has been handsomely furnished in honor of Prof. Rucker, by Mrs. Fannie T. Summers, one of his former pupils. I greatly regretted that I could not stay longer and see more of my old acquaintances. W. P. HARVEY.

PASTOR H. H. HIBBS, of Williamsburg, while on his mission in the state to raise \$20,000 to meet the offer of \$7,500 made by Mr. Rockefeller, passed through the city last Wednesday. He is especially elated over the reception given him at Allensville and Bowling Green. One generous brother at Allensville gave him \$1,000 and at Bowling Green, with a little help from the country, they gave \$1,000. This amount was given by a general subscription from the whole church. What wonderful gifts these brethren at Bowling Green are, and it is largely due to their pastor, Dr. Lunsford.

It is a joy to be a beggar for the Lord when you meet such givers as these. They give \$1,500 a year to missions, are just now in the midst of raising over \$1,500 to enlarge the church, and yet but two men made this an excuse for not giving to the Williamsburg Institute. If Pastor Hibbs meets with such hearty welcome from all the churches, the \$27,500 will soon be raised, and the boarding house for girls a certainty.

A SILLY PLEA.

A minister who has not been a success in several pastorates and is now seeking a call, complained the other day to some friends that his denomination had treated him badly, for in college he had won several prizes and stood at the head of his class. It would probably be useless to attempt to show this gentleman that his "denomination" or the world does not care a rush about the honors he won at college or what number he graduated in his class. It simply cares about his present effectiveness. The graduates of our colleges are tempted to think that their college successes mean a great deal to the world, but as a matter of fact before a year passes they will probably learn, if they are capable of learning anything by experience, that if they count on having the world accept them at college valuations they have already passed "the dead line." Watchman.

HAVEN is as present now as ever it will be. God is here in His magnificence to-day, as He is in the courts of the angels. We must not dream of postponing our heaven. We must prepare to enter in now by loyal service of God every instant.—W. H. CHANNING.

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95c Yard for Satin Pannelle in solid colors—new shades red, blue, brown and green, 42 inches wide.

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EDITORIAL.

Dr. Bensen, the special apostle of "higher criticism," is assailing "close communion,"...

Many of the Baptist churches hold that immersion is the only mode of baptism. This implies that all who have not been baptized by immersion are not members of the visible church...

The principle of close communion is so obvious that the wonder is that any one should oppose it. We recently heard of a preacher (a non-Baptist, of course,) who preached against "close communion" with all his might...

Since practically everybody admits that there ought to be some restrictions, practically everybody favors close communion. The only difference is where shall the fence be put?

There are differences of opinion as to where the fence should be put, though practically no difference as to having a fence. It is not a question of fence or no fence, but of locating the fence.

It is grotesquely ridiculous to call this narrowness or bigotry. According to Masonry a man cannot become a Master Mason until he has been initiated as an Entered Apprentice and as a Fellow Craft.

Similarly, according to the teaching of Christianity, a man must be a believer, be baptized and have an orderly church membership before he partakes of the Lord's Supper.

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law wherever the law is applicable to check these fanatics. He says:

Unless they violate law, fanatics may be allowed to remain unheeded, unopposed and dominant among their people. But the moment they undertake to deal with life and death, with contagion, with rebellion, revolution, or treason,...

We agree with Dr. Bulkley that we are not to let error alone. The saying of Gamaliel, so often quoted as if inspired, is false: "Let it alone, for if it be of man it will come to naught, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

Dr. W. E. HATNER never said a thing which was more needed in this day and generation than this: "We are trying to have religion enough not to recommend men to places for which they are not fit. This has cost us quite a number of admiring friends, but what can we do?"

It requires courage as well as religion to refuse a request to recommend a man whom you like for a position to which you know he is not fitted. And men who would not blanch before cannon shriek timidly from exciting anger.

The truth is, justice, the foundation of all virtues and all graces, seems to be fast becoming a lost virtue. That it is not just to recommend a man to a place for which he is not fitted, seems to deter no man from giving a recommendation. He feels complacently that he has done a kindly thing, and isn't kindness better than justice? No; there can be no kindness with the possessor's and the interests of other people. They are not honestly ours.

It may be too much to hope for so near an approach to the millennium as would be involved in a general spread of religion enough to cause 'to recommend men to places for which they are not fit.' But is it too much to hope for a revival of veracity to that extent, that men will not give recommendations to those whom they do not know?

To have had a speaking acquaintance on the streets with a man, to have found him a pleasant travelling companion is not sufficient to give one the right to recommend him to a position of trust and responsibility. It is not enough that one knows nothing against a man to authorize a letter of commendation. Let us hope for a revival of courage, veracity and religion in this thing.

When we are called on to recommend a man, we simply state what qualities we know him to possess which are needed for the man who occupies the position sought. Often our commendation is meagre because our information is so. But an honest man does not desire one to say more of him than one knows to be true. When a brother asks us to commend him, we take it for granted that he wants us to say of him just what we know to be true, no more, no less. We never say a man will suit unless we are sure he will suit, but we name his known qualities, and leave those who have to choose, to decide as to his fitness. Yet sometimes our commendations give offense, because we do not say more than we know, and because we do not urge the selection of the brother in question, although we really do not know whether he would suit or not.

It is interesting to note what the Baptist fathers who had just emerged from bitter persecution held on the subject of the church. Crosby (Vol. I., Appendix p. 19, 1st edition) gives the Confession of the Seven Baptist Churches in London, 1649 (commonly called 1644 Confession, though issued in 1648), and Articles 83 and 84 are as follows:

"XXXIII. Jesus Christ hath here on earth a spiritual kingdom, which is his church, whom he hath purchased and redeemed to himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the word and spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith and joined to the Lord and each to other by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their head and king.

"XXXIV. To this church he hath made his promises and given the signs of his covenant, presence, adoption, love, blessing and protection. Here are the fountains and springs of his heavenly graces flowing forth to refresh and strengthen them."

This Confession knows nothing of any "universal invisible church." The church, as the fathers saw it, "is a company of visible saints."

The Baptists of Kansas City (Missouri and Kansas), are pushing the work of establishing a theological seminary. We noticed this movement when it began with a gift of \$50,000 for the purpose, and we suggested that it be made a part of William Jewell College.

The Word and Way of last week contains an appeal from J. F. Wells, S. A. Northrop and F. L. Streeter, the Committee, for money to buy an eligible house and lot in Kansas City, Kansas, which is offered cheap and which can easily be made available for recitation rooms.

So we are to have theological seminaries at Waco and at Kansas City, and we venture to ask this question: On what principles should the number, location and personnel of our Baptist theological seminaries to be determined?

Editorial Varieties

The Rev. Dr. Charles M. Sheldon is a native of Texas.

It is stated that Alexander the Great said: "Philip gave me this; Aristotle taught me how to live." This is very hard on Aristotle and not very easy on Philip.

"She—"I am sure, Mr. Jones, that there are many girls who could make you happier than I could."

"He (satisfactorily)—"That's the trouble; they could—by they won't."—Dwight L./L.

"For in this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work the doing of which is of vital consequence to the welfare of mankind."—Theodore Roosevelt. Well and nobly said.

Dr. Dow reported the following receipts during September: State Mission \$2,025.00, (including Mr. Smith's gift of \$700) Sunday-school and Colportage \$108.00, Foreign Missions \$49.00, Home Missions \$97.00, Church edifices \$27.00, Theodore Harris Institute \$10.00.

The Baptists and Methodists of Great Britain have released their first call for their respective Transatlantic Century Funds. What have we done in this country? Well, we have organized our Boards, and opened various suggestions, and, and—well we'll have to think up the rest.

The Rev. H. E. Hibbe made an eloquent call last week. He is encouraged in his effort to raise the needed \$100,000 for William Jewell Institute. Mr. Rosenfield agrees to give \$1,000 provided \$10,000 more is raised by next July. The First church in Bowling Green had just contributed \$1,000 of this amount.

Dr. A. J. Holt, the Corresponding Secretary of the State Mission Board in Texas, has bought a half interest in the Temple and Auditorium, the Kansas Association Editor. He asks this for his many other lines of work. Dr. Holt's capacity for work is wonderful. He has already been doing three men's work, and doing it well.

The first State Board Institute for the season will be held at Greenview Oct. 24-26th. They will follow pretty rapidly after that at various places. Churches that desire institutes should write to Dr. Warner. The expense is very light and these institutes are very helpful. No one need be held one with every church in the state.

The Southern Baptist Theological Seminary is having a fine opening as we go to press. The opening address was by President Mullin, on Tuesday, on the "Task of the Theologian." We will next week give an account of the opening. Students have come from all parts of the land—New York, Chicago, etc., etc.

Mrs. J. Lawrence Smith's gift to the Foreign Mission Board sends kindly to the top of the list up to September 14, the date of the statement in the October Foreign Mission Journal. We are glad to have Kennedy help the top of mission, and we see no reason why the should not remain at the head, and send all the South to the Convention at Asheville, N. C., next May. The indebtedness of the Foreign Board, September 14, was \$65,000.

Kentucky born Dr. E. T. Oady, as long pastor at Georgetown, where he has held one of the most important posts in all the land. He is a man of remarkable gifts. His work in Georgetown, E. C., another college town, will be very fine what he has done in a few years. The country around Georgetown is not unlike that around Georgetown, and Dr. Oady in driving about can easily imagine himself still in Scott county. Dr. Oady has recently been doing valuable service in connection with the Home Mission Institute under Dr. Wadler's direction.

Evangelist T. T. Martin has turned a little track—the Simplicity of Baptist Faith, by a Baptist. The introduction and introduction being by the Rev. T. T. Martin himself. It is long, in other, strong, and timely. If it is an admirable campaign document. The tract is published for free distribution by the Home Mission tract fund, for which contributions are solicited. Evangelist Martin is very willing to have his tract be done in a few weeks. He has a meeting in Delmar, Ky., and on the 19th inst., with the First church, Lexington. What his further engagements are we do not know. He is in great demand, however, and the pastor and church that covets his services are to be envied.

The Ohio Home Fair was open on Sunday, and two features of the Sunday program were religious (7) services, in which the sponsors took occasion to denounce "Futurism" and to cheer at the proper observance of Sunday. Though Christians declined to go to the Fair to give up the 7th of October. The second day, Monday, 7th of October, was the 7th of October, and the Fair will be closed on Sunday. If Christian people would refuse to patronize fairs and exhibitions which are held open on Sundays, Sunday opening would cease. The writer stepped away from the faiths throughout the country, and he has been there in any direct relation between the Sunday opening at Buffalo and the distinctly religious of Frederick McKinley, but we cannot not help thinking of the two in connection.



FAMILY CIRCLE.

THE MOTHER-WOMAN.

BY L. M. MONTGOMERY.

No clever, brilliant thinker she, With college record and degree; The world has never heard her name, The walks in old, long-trodden ways, The valleys of the yesterday.

LOST IN THE MOUNTAINS.

BY LUCIE DAYTON PHILLIPS.

(Continued from last week.)

PART II.

Yes, a new calamity, and a serious one, under the circumstances, in which the young fruit-tree agent found himself that night-fall. His horse had cast a shoe and was already quite lame, limping painfully as Raymond led her over the granite boulders, fallen trees and steep bluffs of that winding way.

sun-baked walls, or twisted their mottled brown and yellow bodies in the roots of the sage-brush. A pair of evil, sulken eyes met his for one dreadful moment, and an ominous rattle gave warning of what lay in hiding under the nest of coarse gray grass.

To lift her foot seemed to give her back pain. But even this misfortune did not seriously affect his hopefulness. "I'm sure to find a way out by one of these narrow paths," he said, "equal in the brave light of the open day to any emergency." "Or, if it were to the valley, to some cabin where we can spend the night and get what we need. I think I can easily find the 'big road' now."

stropped so eagerly. And her lame foot needed a care and attention he could not give here. He must get away. But how? Had he not already done his best, to find out he had been going around in a circle? And for the first time in many months, the boy fell on his knees praying God to help him.

"Doctors not seldom give up a case, but a mother never does. While life lasts, while there is a spark of vitality which love's labor may fan into a flame, she toils untiringly for the child she brought into the world, until the moment when the doctors fall the mother succumbs. She has no prejudices. Any means she will use which will save her child."



The mother's prescription given below is a case in point. Her daughter was given up by physicians as suffering from an incurable disease, called "wasting of the digestive organs." The mother prescribed Dr. Pierce's Golden Medical Discovery and "Favorite Prescription," and had the happiness of seeing her daughter restored to perfect health.

Southern Railway

Table with columns for routes (e.g., Louisville, Memphis, St. Louis) and train numbers. Includes sub-sections for Louisville Division, Evansville Division, and St. Louis Division.

Its True Character.

Catarrh is Not a Local Disease. Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local ailment, to be cured by purely local remedies, like powders, ointments and inhalers.

HOTEL ALBERT

Corner of 10th Street and University Place NEW YORK CITY. Rooms \$2.00 per day and upwards. The best of food, good cooking, prompt and most efficient attendance.

there, you know, that we are liable to miss the straight and narrow way the blessed Bible bids us keep after all. Fortunately, God does not leave us to ourselves, however. The Holy Spirit washes over these living hearts, these string feet, of ours. It is he that teaches us these life-lessons, my dear boy, and God's providence is the gulf stream of history."

"I can see the importance of following our guide," said Raymond with a smile, as I never did before I was lost."

"Then hast enlarged me when I was in distress," quoted the old teacher, softly. "The words may seem a little strange at a first glance, but they embody the truest philosophy of life. The fact is, we cannot get so well acquainted with ourselves at any other time. It is when we are reduced to such sore straits—when lost, ready to starve, in a wilderness, oh, lad? that we come nearest to our real selves, and find out just what we are like."

And I love to think of God's will as an angel, bearing in his hand a little lamp to light you step by step, and at last bringing you to the door of home. That's the sort of guide you want."

"Yes, I think I do now," said the young fellow, humbly, a new light in his blue dark eyes. "But I need to care little for God's will—so Raymond Mansfield had his way."

**Children's Corner.**

**SPOT (A TRUE SKETCH).**

BY SARA VIRGINIA DUBOIS.

He was born in the home of a Catholic family, and his master was sexton of the church. How it may have been that the religious views of this particular church did not suit Spot, or perhaps the bone dish was not well supplied—be that as it may, he decided to change his home.

There are hundreds of homes in Tioga, and I am not able to say why of them all he should have chosen that of Lawyer Neall. There is more in dog nature than we are apt to suppose or are sometimes willing to admit, and there was wise discrimination in the dog's act when he selected this particular home. If Spot could have talked in the language of mankind, I think he would have said something like this: "Guess I'll stop here, for the present, at least. Five children, to be sure, but they look friendly, and I'll try them. Mrs. Neall will be good, I know, and the master is away most of the time. He spoke kindly to me yesterday, and I'm willing to give him the benefit of a doubt."

Perhaps all of this, and more, honest Spot would have said, had he been granted the gift of speech. As it was, he simply wagged his bushy tail, and manifested such a friendly spirit, that Mrs. Neall, who was well versed in the art of kindness, gave him what he most craved at that moment, a great dish of left-over food.

This completely won Spot's heart. He had liked her looks before, now he adored her; perhaps it would not be saying too much to assert that he would have sacrificed his life for her sake, as he afterward proved himself to be a most noble fellow. He was taken into the bosom of the family and no one ever claimed him. He ran among the flowers and shrubbery,

he watched for the children's arrival from school, and knew about when they would appear. He formed a warm friendship for the master, but the baby of the family, sweet little Sidney, was his particular charge.

The city is not exactly the best place in which to rear a great dog. So they gave him to a gentleman beyond Norristown, who took him away in a wagon to his new home. Spot stayed a little while, long enough to take in all his environments, and then returned to Lawyer Neall's home, covering the distance of about twenty miles in a brief period of time. There was excitement in the home upon Spot's return. They congregated about him separately and collectively and declared they would never again part from him. The great fellow put out his paw and shook hands with each member of the family as magnanimously as if he had nothing to forgive. Then a singular thing happened—one which led them to look upon Spot as a friend whom they would never forget. The family were planning for their annual summer outing on the Atlantic coast, and baby Sidney was listening with all the ardor of her infantile mind. Later Sidney disappeared; mother thought her upstairs with her sisters, while they thought her below with mother. When it was really found that the child was lost the consternation in the home was great. An alarm was sent out, and in all directions they started in pursuit of the child. By and by they found her; she had crossed the double trolley track near her home, and pursued her way down Hunting Park avenue across the line of the steam cars, holding in her tiny hands her doll and its clothing, while clinging to her skirts was Spot, her loving protector. The baby had listened to all the conversation about the prospective journey, and had evidently started out with the intention of being the first to arrive at the end. It was a grateful family that congregated about Spot and bestowed upon him their affectionate love. And later, when the poor fellow ran into a barbed wire and cut a gash in his side, the children combined their money and bought a bottle of witch hazel with which to saturate the wound. Honest Spot, however, could not endure the remedy, and later when Mr. Neall returned home, Ethel ran to him, crying, "Papa, I'm so glad you are here. I've been praying for you to come; you will know what to do for poor Spot."

He was sent in an ambulance to the dog's hospital, and there he was skillfully treated, and showed as much patience and gentleness that he seemed to display almost human sensibility.

Dear Spot, I made his acquaintance the past summer at Holly Beach, and was interested to watch the old fellow as he braved the ocean breakers and swam far out in the depths. He formed a hearty good fellowship

with all the bathers, but never forgot his own and the gratitude due them. And when they started for the cottage, Spot would shake his shaggy sides and follow, and no indocment from others would cause him to stay.—Christian Intelligencer.

**A LOST SCOLDING.**

BY M. E. PROK.

One morning Benjy happened to reach the school-house very early. The place was as still as a meeting-house in the middle of the week. Benjy was not afraid exactly, but he felt rather lonesome and timid; for the little white school-house was hidden from the village by a grove.

To keep up his spirits, Benjy began to play ball by himself. The ball he pulled from his pocket was a great wonder to all the school-children. It was of rubber, almost as light as a soap bubble and was a beautiful bright red in color. Such a ball had never been seen among the Sharon boys, until this one came to Benjy from a cousin in the city.

He began by tossing and catching it, then he made it bound on the hard, smooth ground; but it was rather stupid to be playing alone. Then he tried to make the school-house help him in his fun; and he threw the ball against the wall and up on the roof, catching it as it bounded back. This was much livelier; and he had entirely forgotten to feel lonesome, when the ball suddenly disappeared. There was a soft little thud inside the school-room, then a crash that in the quiet place sounded to Benjy as loud as a peal of thunder. One of the windows was down a few inches from the top, and the little red ball had found its way through the narrow opening.

Benjy's first fear was that he had lost his ball, and then some damage had been done in the school-room. He wondered what could have made the noise that seemed so loud. He strode on tiptoe, and peeped in through a window. On the teacher's desk was a vase lying on its side. The flowers that had been in it were scattered about, and the water was trickling in among the neatly piled books. Benjy was really frightened now. He tried the door, but it was fastened; and he was too small a boy to climb in through a window. He thought of running home to get out of sight of the mischief he had done; for how could he face the scolding that would come? But no one had seen him throw the ball. Perhaps Miss Berry would never find out who it was. Then the boy shut his hands together into two tight little fists, and ran down the road toward the village as fast as his feet could carry him. He met two or three boys going to school, but he did not stop when they shouted.

Miss Berry was shutting the gate behind her when a breathless little boy almost tumbled against her, crying, "O, teacher!

**LOUISVILLE'S GREATEST Fashion Center.**

**Black Goods.**

- Some Important Items.
- 75c 34-inch Grenada Cloth; excellent Value.
- 85c 34-inch Pebble Cheviot; worth \$1.00.
- 90c 34-inch Hopsacking; very stylish.
- \$1.00 36-inch Cambr's Hair Cheviot; very stylish.
- \$1.25 38-inch Cheviot for unfinished shirts.

**Ladies' Neckwe'r**

- 50c For Plain Grass Linen Sailor Collar.
- \$1.25 For Plain Grass Linen Collar, with lace edge.
- \$2.00 For Tucked Linen Collar.
- \$3.00 For Tucked Linen Collar, with lace applique.
- \$2.00 For Grapes de Chine Ties, in all colors.
- \$3.50 For Grapes de Chine Ties, with real lace ends.

**Fall Furnishings For Men.**

- 50c Men's Medium-weight Ribbed Balbriggan Shirts or Drawers.
- 50c Men's Heavy Cotton Night Shirts, fancy trimmed.
- 50c Men's New Fall Fancy Half Hose, in new designs and colorings.
- \$1.50 Men's New Fall Patterns in "Star" Dress Shirts.
- \$1.50 Men's Medium Heavy Cotton Derby Ribbed Union Suits.

**Handsome Silks**

For fall wear. An elegant display of the new Persian Brooches, Moire Stripes and Warp Print Argentine. Also an elegant line of lace effects for waists.

Please mention this paper when writing.

Mail Orders Promptly and Carefully Filled.

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NEW YORK STORE NEW YORK STORE

CHINA, GLASSWARE STATIONERY.

I spilled water all over your desk. Please hurry, and perhaps the books won't be spoiled."

When she learned what had happened, she hurried on to rescue the books, leaving Benjy to follow more slowly. She had not scolded. "But she will when she has seen the books and has time to tend to me," he thought ruefully.

As he entered the school-room, there was quite a group about the desk, watching Miss Berry wiping off her books and putting them on a window-sill to dry in the sunshine.

"I know who did it," a little girl cried out suddenly, diving into a corner where she had caught sight of the bright ball "this is Benjy Adams' ball, and he threw it in the window and tipped the vase over!"

She was triumphant over her discovery; but Miss Berry smiled at Benjy over the heads of her other scholars, and said: "Yes, I know who did it; it was an

**Hosiery**

- For Ladies and Children.
- 35c Ladies' "American Hosiery," heavy-weight "Hosiery," high-spliced heel and white double sole; worth 50c.
- 35c Ladies' new patterns in Fancy Hosiery, polka dots, stripes and figured off-sets.
- 35c Ladies' fine quality Medium-weight Cotton Hosiery, high-spliced heel and double sole; worth 50c.
- 15c Children's Fine Cotton Medium-weight School Hose in 1x1 rib and 1 1/2 rib.
- 15c Children's Heavy Cotton Derby Ribbed Hosiery, fast black; regular 100 quality.
- 25c Boys' Heavy-weight Cotton Corduroy and Fine Ribbed Hosiery, double knee, sole and toe.

**Knit Underwear**

- For Ladies and Children.
- 35c Ladies' Medium-weight Cotton "Forest" Cover, high neck and long sleeves.
- 50c Ladies' Medium-weight Cotton Cotton Drawers; regular 50-cent quality.
- 85c Ladies' Light-weight Ribbed Merino Knits or Drawers, in white or gray.
- 35c Misses' Medium-weight Ribbed Cotton Drawers; regular 50-cent quality.
- 30c Boys' Percale School Waists, with or without collars.
- 50c Boys' New Patterns Fine Percale Undersized Waists.
- 87c Boys' Waists for boys, with or without collars, reduced from \$1.00.

**Dress Goods.**

We have the finest assortment of high grade dress goods ever shown in this market.

GENUINE AUTOMATIC Sewing Machine ONLY \$35.00.

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CHINA, GLASSWARE STATIONERY.

honorable and truthful little boy who came straight to me with the story of his accident. There has been no harm done, Benjy. Most of the water dripped to the floor, and the few books that are wet will dry and be as good as ever."

And that was all the scolding Benjy received.—Presbyterian Banner.

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WAS DR. JETER MISTAKEN?

"In your recent article on Dr. Jeter, you said that he believed that the American Baptist Publication Society belonged as truly to the Baptists of the South as to the Baptists of the North. Let me ask if you do not believe that in this Dr. Jeter was mistaken?"

The fact that Dr. Jeter was such a wise and conservative Baptist leader, and that he was one of the most prominent and influential of the Southern Baptists who helped to found that Society, would seem to warrant the presumption that he was not mistaken in this matter. But let us see. The call which led to the formation of a Baptist Tract Society, out of which the American Baptist Publication Society grew, was made by a Southern Baptist. I refer to Rev. Noah Davis, then of Maryland. Twenty-five Baptists met at the house of George Woods, in Washington City, D. C., on the 25th of February, 1834, to consider the propriety of attempting such a thing. Mr. Davis had been long impressed with the importance of the Baptists doing this, and doing it for the whole country, and his views prevailed. It is true that in 1826 the Society was transferred to Philadelphia; but that was simply and solely because "that city offered greater advantages for publishing and distributing throughout the country." Under the judicious management of Mr. Woods, in whose house in Washington Noah Davis held his conferences, the little Baptist Tract Society advanced, until Mr. Woods himself and Mr. Davis, the founder, sought to have it removed to Philadelphia, for the reason above given. And when that had been done, it was decided to secure for the Society a manager, and the Board at once turned to Bro. Davis, then a Virginia Baptist, pastor in Norfolk, and urged him to resign his church and come on to Philadelphia and take charge of the Baptist Tract Society; and he did it.

Dr. Jeter was not mistaken. A Maryland Baptist was its founder, and a Virginia Baptist church was robbed of its pastor to furnish its first general manager. Nor was that all. A young man was baptized, in Baltimore, in November, 1839, by the Rev. Stephen P. Hill. That young man, converted and baptized in Baltimore, became the Baptist missionary at Cumberland, Md., where he was ordained in 1846. He built a church, and was its pastor for five years, and he also organized a Baptist church there and did other good work for the Maryland Baptists; and then he left only because he was called to fields where he thought he could be more useful. In May, 1858, Dr. Benjamin Griffith, whom Maryland Baptists had thus trained for the highest Christian service, became corresponding secretary of the American Baptist Publication Society, and through two score years or more he won for the Society marvelous prosperity. When he was called from that great position to rest from his labors, it was really a perplexing question with many wise brethren how his place could be filled; but finally the Society turned again to a Southern city, and begged for one of its best Baptist pastors—a pastor, too, who was in the fullest sympathy with all the work of our Southern Baptist Convention; and that Southern Baptist pastor is now the worthy successor of Benjamin Griffith.

Rev. W. T. Brantly, Sr., who was in his day one of the most

eminent men Georgia ever gave to the Baptist, in a eulogy upon Noah Davis, says, in a funeral address: "The removal of our departed brother from Norfolk, and the transfer of operations from Washington to Philadelphia, at his instance, were among the last important changes in his life." Of course, Dr. Brantly knew; for he and John L. Dagg and J. L. Barrows, and scores more of the great ones in the South of that day, worked together in the most loving concord in doing this thing. But here it is in Dr. W. T. Brantly's own words: "At his own instance it was done." He says, not only that a Southern man was the father of this child, but that that same man took it in his own arms and carried it to Philadelphia. Let no honest, fair-minded Southern Baptist blame our Northern brethren that this child of the South is in Philadelphia. We carried it there, "at our own instance," and begged them to make its power felt the world over; and right nobly have they done so. The South gave them nothing but the name (Baptist Tract Society) and a handful of Baptist tracts. What else had they to give? Rev. John L. Dagg, D.D., the great Georgia theologian, testifies that Noah Davis told him that he left a salary of \$600 in Norfolk, and went to Philadelphia, where he expected to receive from \$300 to \$400 a year." No; those great Southern Baptists, like Noah Davis and Brantly and Furman and Mercer, had nothing with which to endow this child of ours; but we love it and help it in every way possible. We said to the Philadelphia brethren, "Take it, and trust us to do our part," and they have done it quite royally. Let others think as they may, but multitudes of good Baptists in the South to-day think as Dr. Jeter did, that the American Baptist Publication Society is one of the best things God ever gave the Baptists, and that the more we love it and pray for it and give to it, both in the North and in the South, the better the Master will be pleased with us, and the better his cause will flourish among us.

Bear with me, dear brethren, one and all. It is not that I love any of you less, but that I love the Baptist position more, that I cling most lovingly to a Society which, more than almost anything else, has made this largely a Baptist country. And I remember too well the many Baptist wrecks in the publication society business that my own eyes have gazed upon, within the fifty years in which I have been walking about our Baptist Zion, to justify me in falling to appreciate aright the only great ven-

Colds on the Chest

When your cold has settled down deep in your chest, cough syrups will not relieve you. The system must be given strength and force to throw off the disease.

Scott's Emulsion does just this. It enables you to conquer the inflammation. The lungs soon heal, and all danger is passed. Do not let the disease become chronic because of neglect.

Rev. W. T. Brantly, Sr., who was in his day one of the most

ture of that kind which has been a success, especially when I think of what glorious things it has done and is doing for my own many South—not to speak of the still greater and better things to follow. I cannot ignore the fact that this Society is ours as much as the Northern brethren's, who are now pouring such princely gifts into its treasury. But, of course, every Baptist will think as he pleases and do as he pleases; and, since so few of us are doing our full duty in giving the word of God to a perishing world, let us all in any way and in every way, where we feel that we can help best, do so. And may God's blessing abide upon all such agencies the world over!

GEN. DAGGETT ON THE CANTEN.

His Reasons For Unqualified Opposition To The Institution.

Gen. Aaron S. Daggett, United States Army, who retired last spring after forty years' service, has written the following letter in regard to the army canteen question.

West Harpswell, Me., July 24, 1901. Rev. J. B. Dann, D. D., Ocean Grove, N. J. Dear Sir: In reply to your letter of the 22nd. inst, I will give you the following reasons for my opposition to the army canteen, viz.:

(1.) It presents the saloon to the recruit in its least objectionable form. Many of our soldiers come from rural districts, where they never entered or ever saw a saloon. Arriving at the army post, they find the saloon, called canteen, established by the United States government, managed by army officers, and in many cases made as reputable as such an institution can be. It is the place of resort for nearly all the soldiers of the garrison. They live in an atmosphere that makes them feel that the thing to do is to spend their money at the canteen; it helps the company mess, the most of the recruits' mess, and soon form the beer habit.

The credit system prevails. The soldier, being out of money, obtains checks on the canteen, presumably for a small part, but actually in most cases for a large part of his pay. This debt he is compelled to pay on pay day. He receives his money at the pay table, and immediately goes to the canteen officer, and pays a large part, perhaps all of it, to the canteen. In a few days he is out of money again, and repeats the same process, month after month, during his term of service. He entered the service free from the drink and debt habit. He is discharged with both fixed upon him.

(2.) The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger.

(3.) The constant presence of the canteen and the credit system offer opportunities for the soldiers to keep slightly under the influence of liquor all the time. It was no unusual thing to find a company (I commanded a company more than twenty years), on inspection, with a majority of its men more or less under the influence of liquor, but not so much so as to subject them to punishment; but they could not perform their duty as well as they could if they had not been drinking.

(4.) If there is no canteen at an

army post, saloons will spring up just beyond the military reservation, but of so vile a character that respectable soldiers will not visit them. When I commanded a company four-fifths of my men would not go near such dens of vice.

The drunkards would have their pay-day spree, spend all their money, serve sentences of court-martial, and be sober the rest of the time.

The viler the outside dens of iniquity are the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable. (5.) There doubtless have been cases when the canteen has been of temporary benefit. It is said that falsehood may be of temporary benefit to him who avails himself of it. But it will be ruinous to him in the end. So will the canteen system be to the army.

The canteen system, in my opinion, resolves itself into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?

Many of our railroad companies and business firms require total abstinence of all their employees. Only imagine their establishing canteens for them! Trainmen slightly dazed with beer! I believe the government should require the same of the army.

You are at liberty to use this as you please. Yours truly, A. S. Daggett, Brig-Gen. U. S. A., retired. —Watchman.

THEODORE HARRIS INSTITUTE.

The first month's work in the Theodore Harris Institute has closed, and the second opened with the most flattering prospects.

Though fair, small-pox scares and hot weather were to contend with, yet 390 pupils were enrolled the first week. Since then students have been coming in almost daily, and the enrollment at present is more than 800. Not only is the school doing good work, but Sunday-school, prayer-meetings and church services show a greatly increased activity. After the public schools in this and adjoining counties are out both teachers and pupils will come in large numbers to avail themselves of the opportunities afforded by this school, wisely placed in nature's doorway to one of the greatest fields for educational work in the State.

Every Baptist in the State should feel that in supporting such schools as Theodore Harris Institute, they are doing a noble and effective work for the cause of Christ and their church.

All Christians should pray and work for the establishing of good secondary schools within reach of every young man and woman in the mountains of Kentucky.

O. D. L. Pineville, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending Sep. 28. CATTLE. Heavy good export steers, 1,200 lbs and up . . . \$4 00 to \$5 00 Light shipping, 1,000 to 1,200 lbs. . . \$3 00 to \$4 00 Good butchers . . . \$3 00 to \$4 00 Fair to good butchers . . . \$2 50 to \$3 50 Common to medium butchers . . . \$2 00 to \$3 00 Thin, rough steers, poor cows and calves . . . \$1 00 to \$2 00 Best to extra cows . . . \$2 00 to \$3 00 Common to medium cows . . . \$1 50 to \$2 50 Freshers . . . \$2 00 to \$3 00 Good . . . \$2 50 to \$3 50 Milk . . . \$2 00 to \$3 00

Kennedy's Oysterettes. An Oyster Cracker with a taste to it. National Biscuit Company. Price 5 cents. Hold only in 10 or more packages.

Veal Chives . . . \$ 4 00 to \$ 5 00 Milk cows—Choice . . . \$ 2 00 to \$ 3 00 Fair to good . . . \$ 1 50 to \$ 2 50

CHOICE. Choice packing and butchers, 200 to 250 lbs. . . \$ 4 00 to \$ 5 00 Good to extra light, 150 to 200 lbs. . . \$ 3 00 to \$ 4 00 Fat steers, 100 to 150 lbs. . . \$ 2 50 to \$ 3 50 Fat cows, 50 to 100 lbs. . . \$ 2 00 to \$ 3 00 Pigs, 50 to 100 lbs. . . \$ 1 50 to \$ 2 50 Hogs, 100 to 200 lbs. . . \$ 2 00 to \$ 3 00

SHIPPED AND LAMBS. Good to extra shipping sheep . . . \$ 2 50 to \$ 3 50 Fair to good . . . \$ 2 00 to \$ 3 00 Common to medium . . . \$ 1 50 to \$ 2 50 Fresh . . . \$ 2 00 to \$ 3 00 Hides and skulls, per head . . . \$ 1 00 to \$ 2 00 Best butcher lambs . . . \$ 2 00 to \$ 3 00 Fair to good butcher lambs . . . \$ 1 50 to \$ 2 50 Fat—ends . . . \$ 1 00 to \$ 2 00

LEAF TOBACCO.

Report for week ending Sep. 28. SALES WITH OVERTASKING.

Following were the sales for the week and to year Sep. 28 with comparisons:

Total sales of raw crop to date . . . 145,000 130,000 124,000 Sales now crop to date, original inspection . . . 117,000 94,000 101,000

REJECTIONS. Rejections this week . . . 1000 1000 1000 Percentage of rejections to caption sales . . . 44 30 30 Rejections Jan 1 to date 25,727 25,156 25,000

RECEIPTS. Receipts this week . . . 1000 1000 1000 Receipts Jan. 1 to date 111,302 95,000 94,612

TRUNK, GREEN OR MIXED . . . \$ 4 00 to \$ 5 00 Trunk, mixed . . . \$ 3 50 to \$ 4 50 Common tags . . . \$ 2 50 to \$ 3 50 Medium tags . . . \$ 2 00 to \$ 3 00 Good tags . . . \$ 1 50 to \$ 2 50 Common leaf, short . . . \$ 1 00 to \$ 2 00 Common leaf . . . \$ 1 00 to \$ 2 00 Medium leaf . . . \$ 1 00 to \$ 2 00 Good leaf . . . \$ 1 00 to \$ 2 00 Fine and selections . . . \$ 1 00 to \$ 2 00

TRUNK, GREEN OR MIXED . . . \$ 4 00 to \$ 5 00 Trunk, mixed . . . \$ 3 50 to \$ 4 50 Common tags . . . \$ 2 50 to \$ 3 50 Medium tags . . . \$ 2 00 to \$ 3 00 Good tags . . . \$ 1 50 to \$ 2 50 Common leaf, short . . . \$ 1 00 to \$ 2 00 Common leaf . . . \$ 1 00 to \$ 2 00 Medium leaf . . . \$ 1 00 to \$ 2 00 Good leaf . . . \$ 1 00 to \$ 2 00 Fine and selections . . . \$ 1 00 to \$ 2 00

**Time**  
Cordova Candles

Give a light that's rich and brilliant. No odor. Many styles. Sold everywhere.

STANDARD OIL CO.

**LIFE SIZE DOLL FREE**

Give one to your child. The doll is made of the finest material and is dressed in the latest styles. It is a perfect likeness of the child and will be a treasure to the child's heart.

NATIONAL MEDICINE CO.



**Low Rates to Texas.**

At frequent intervals during 1901, round trip tickets will be sold via the Cotton Belt Route, from Cairo and Memphis, to points in Arkansas, Louisiana, Texas and Indian and Oklahoma Territories, at greatly reduced rates.

Cotton Belt trains carry Pullman sleepers at night, Tourist Cars during the day and Free Chair Cars both day and night.

Tell us where you want to go and we will tell you when you can make use of the low rate tickets and what it will cost. We will also send you a complete schedule for the route you desire.

R. R. WATTS, Tour. Pass. Agt., Cincinnati, Ohio.  
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**SAFE AND QUICKEST LINE BETWEEN Louisville, Memphis and New Orleans**

Two Fast Trains Daily Vastly Improved Throughouts and Labeled by Gas.

Cafe Dinners  
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Close connections to and from Arkansas, Texas and the South West.

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RECREATION RESORTS THROUGH TO OLA, ARIZONA from Chicago, Cincinnati or Louisville, without change, and at low rates.

Particulars furnished by any Illinois Central Agent.

A. E. HANCOCK, Gen. Agent, St. Louis, Mo.  
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KENTUCKY TRADING COMPANY

New corn sold at \$3 near Perryville.

Chickens are dying of limber neck in Mercer.

Corn sold at \$2 10 to \$2 25 at the heap at Thomas Yantis' sale in Garrard.

Jas. Ballard bought last week at Mt. Sterling a yoke of oxen for \$30.

A large number of mule colts changed hands at Columbia, Tenn., last week at \$50 to \$65.

The Winchester Democrat reports sales of 150 Indiana stock ewes at \$3 to \$3 50.

Wm. and Chas. Layson, at Millersburg, sold to Jonas Weil 55 1,400 pound cattle at \$5 10.

Nearly all of the tobacco has been cut. The crop is good as to quantity and quality.

The slight frosts last week did no damage to growing crops; in fact it hastened the ripening of corn and tobacco.

Two hogheads of bright cigarette wrapper tobacco sold at \$28 and \$28 per 100 in Louisville last week.

Kelly Kirtly bought in Mt. Sterling last week 15 steers, wt. 1,050 pounds, at 4c, and 8 steers, weighing 850 pounds, at \$3 85.

In Boyle county, Judge J. W. Hughes sold to Richard Geetry 40 head of first-class feeding cattle at 4 1/2c a pound.

Lutz & Co., bought of George King, of Casey, 25 acres of corn at \$2 50 in the field, and of same 15 450 pound yearling cattle at \$3 37 1/2.—Interior Journal.

The following items appears in the Lancaster Record: Tom Collet traded J. O. Clouse a cow and calf and a mule colt for two two-year-old heifers, five cords of wood and \$25 in money.

Ryley & Collins have bought of R. B. Boston 4,200 bushels, of John and Jas. Woods 1,500 bushels, and from D. Gosser 500 bushels of wheat at 63c.—Woodford Sun.

Richard Pettus sold about 300 bushels of wheat to J. H. Baughman & Co., of Stanford, at 65c; Lute King has bought of B. F. Ledford his farm, known as the Shanks place, for \$3,250 cash.—Preachersville Cor. Record.

According to official figures the cotton crop of the United States for the past season amounted to 10,425,141 bales, weighing 5,319,314,484 pounds against a crop of 9,489,659 bales for the year before.

B. L. Wilson, of Mackville, sold a bunch of 550-pound yearling steers to Creed Hickerson at \$18 per head; also sold a bunch of 52-pound shoats to Ed. Sallee at 5c, and bought of Mr. Sallee a sow and eight pigs at \$12.—Harrodsburg Democrat.

Jonas Weil bought of Judge John D. Goodloe, of Madison county, 70 export cattle, averaging 1,365 pounds, at 5c. He also bought of T. S. Barnum, of same county, 108 head for October delivery at same price.

At Nicholasville court last week Ball Bros., of Versailles, bought of Louis Lowry an extra mule for \$77 50; B. D. Spawrs from B. F. Arnett two mule colts for \$80, one for \$30; Wm. Feale one horse from J. A. Dennis for \$150, and the same from various parties 28 head for \$30 to \$40.

**BIRDS AND AGRICULTURE.**

Through a large part of the Northern States our ornamental cut leaf birches have been recently destroyed by the yellow-bellied woodpecker. This bird taps the trees so freely that death sets in at the top within a year or two. Whole groves of the common birch are destroyed in this manner, and now our ornamental birches must be preserved, if possible, by destroying the birds. Bulletin No. 54 of the Department of Agriculture allows that this bird is a sap-sucker, although it generally lives upon beechnuts and other vegetable matter. It gives the food studies of about thirty grain and insect eating birds, including the crow, black-bird and ricebird, as well as the more common birds on our lawns. The conclusion seems to be that of five or six species of woodpeckers only the yellow-bellied does any harm. Two of the best known species, the hairy and the downy, range over the greater part of the United States throughout the year. A careful examination of the stomachs of these birds shows that their food consists almost entirely of wood boring beetles and ants that live in our trees. No other birds can extract these creatures, nor can we do it ourselves. It follows that we must class the woodpeckers among our special friends, the yellow breast-  
ed excepted.

Of other birds commonly supposed to be detrimental to agriculture the Department of Agriculture insists that they are all friends with the exception of the English sparrow. The king bird, which has been accused of eating bees, is found to be one of our most useful friends. Of the two hundred and eighty-one stomachs examined, fourteen contained the remains of honey bees, but nearly all of these were drones. The little Pi obse bird should especially be protected, as 98 per cent of the food of this bird is found to consist of injurious insects and wild fruits. If the blue jay does some damage to our corn, it is a voracious enemy of scale bugs, caterpillars and snails. Where they are to be found and the jay is very fond of acorns and chestnuts. The common crow destroys a very large number of young robins and other birds useful to the farmer; yet he also eats beetles, grasshoppers, caterpillars and cut worms. It is said that the grosbeak is the only one of our common birds that will eat the Colorado potato beetle. The oriole was one of the few birds that would feed on the forest worm during its recent invasion, and that will aid us in destroying the tent caterpillar. The catbird ranks among our best friends, living upon animal and vegetable food in about equal proportions. We can afford to feed him from our berry gardens for his music alone. Where he is quite at home there is no bird in the Northern States quite equal to the catbird as a singer. If we will take the trouble to plant freely the Tartarian honeysuckle and the mountain ash tree, we shall find that many of our birds prefer to dine from these instead of from our berry bushes.—E. P. P., in N. Y. Tribune.

**FOOTPATHS.**

Seven years ago I tried to induce farmers in this locality to construct good footpaths at one side of the highway, so that people, especially school children, would have a good dry place to walk on when the roads were well nigh impassable. To show how this could be done at little cost, I induced a live road overseer to

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assist me, and together we constructed a quarter of a mile over some difficult ground. I built up the grade four feet wide, placing the sods on the outside next to the ditch, and hollowing out the surface of the pathway from two inches at the outer edge to four inches in the center. This hollow was then filled with coal ashes, obtained at a mill, and nicely rounded over. When the path was completed the ashes were about three inches deep at the outer edges and five or six deep in the center. The actual cost of the work and material was very little, and the path is smooth and hard as a rock today. We offer this work as an object lesson to show how easily such paths could be constructed, that others, seeing what an excellent convenience such a path is, would continue the good work. But, though a great many people walk over it almost every day, not another foot has been constructed in the township. Where the expenditure of some labor and a little money for the public good is involved the average farmer is a wet blanket to the enthusiast.—FRED GURDY, in Farm and Fireside.

**THE REAL MOTHER INSTINCT.**

A woman with the real mother instinct does not need to attend mothers' congresses or lecture, or to study books; we see her, in the most simple and natural manner possible, bringing up good, healthy, happy children, who are to be the bone and sinew of the nation. If one should ask her upon what system she proceeds, she could not tell; for it is all done instinctively. But the truth is, any system for the training of children must be a very elastic one, and vary to suit the individual. The mother's sympathy gives her wisdom to deal with diverse temperaments, and dispositions, and if there is anything in these alien to her own nature, her love bridges the difference—that love which follows her offspring, no matter how far they may go, so that her heart, as Madame de Sevigne expressed it, is "always on the highroads." If a child of hers is crippled in mind or body, homely of countenance, dull of wit, or broken

in fortune, around that one is her affection protectingly cast, because he needs it the most. Her heart is the unflinching refuge, the sanctuary that cannot be violated, the one place of all where even the erring and the defeated will not be judged, but loved. And though all the rest of the children may be happy, honored and successful, her love is forever wandering away after the unfortunate who has failed and fallen short of her teaching—out into the cold, through the rain and snow, over the dreary stretches of the highway, like a beseeching angel pleading with him to turn homeward.—Adelaide Mason in Motherhood.

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Items of Interest.

NEWS THE WORLD OVER.

A small piece of the meteorite that fell at Aurore station, on the Gami Range, South Australia, in 1878, is now in the Museum at Adelaide. This is the only bit ever cut from it, and was secured only after years of negotiation.

One of the most interesting meteorites in the Ward Cooney collection was taken from a large one belonging to the Shah of Persia and kept in his palace. Prof. Ward read of this in a book of travels, and, after securing proper credentials from St. Petersburg, he took the train to Teheran and was granted an audience.

Herr Heller, the director of one of the blind asylums in Vienna, claims to have discovered a method by which a blind person may be taught to distinguish objects and even to read. The process is begun by localizing a point of light in a room which is otherwise perfectly dark.

With which the pupil has already become acquainted by touch are placed within the narrow illuminated circle and he is required to distinguish them by sight alone.

Until such things are unknown to the land, let us not boast of a civilized, Christian country. A saloon-keeper in Augusta, Maine, sold liquor to a weak-minded boy of eighteen, and another man persuaded him to drink a fatal quantity. He died the next day.

The Young People's Christian Temperance Union of Indianapolis has organized the Society's treasury in buying beer. In acting as liquor detectives, these young people think they have discovered what the Sunday law is not enforced. In every case they showed their purchase of beer to a policeman and were quietly informed that a policeman received his orders from Police Headquarters and not from citizens.

Mrs. Archibald Little has returned from China, and tells more of the infamous behavior of the European troops there. At one place all the inhabitants Chinese towns were put on boats to be carried into the river and drowned. Some of the mothers, knowing they would be murdered, threw their babies down on the shores and begged that they might be spared.

Several ocean liners, which have recently arrived in New York, report that in crossing the ocean they passed dangerous wrecks. Now, which, if met with in the night time, certainly would have resulted in disaster. These wrecks are drifting with the wind and wave in the ocean lanes which are now daily traversed by the liners.

Prof. Burton, in charge of the technology college expedition, announces that important results have been obtained. Though the weather was cloudy during a portion of the voyage, all four comets were observed and a brilliant corona was shown at totality, which lasted nearly six minutes. Photographs of the coronae were obtained.

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DEATHS.

For notice subscribers we insert a complimentary notice of 100 words free. We charge one cent a word for all over 100 words (invariably in italics). Omit the name of the deceased and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to its words.

HENDRON. Mrs. Pearlite Hendron died at her home at Springfield, Ky., after a prolonged illness on September 11, 1901, aged 49 years, 8 months and 17 days. She was a faithful member of the Baptist church at Spring Hill, and in her last illness which was long and severe, she endured her affliction with Christ-like patience and with a resignation to the will of God that was inspiring to all who visited her.

CAULVERT. Death has removed from our midst our beloved brother and co-laborer, P. N. Caulvert, who departed this life August 15, 1901; was born in Caldwell county, December 13, 1821. He married Miss Helen Wilson, of Hopkins county, December, 1858, and to Mrs. M. J. Edwards, of Lee county, Ala., the laborer, 1870. He left a brother and a sister, W. H. Caulvert and Mrs. N. J. Higgins, wife, two children and seven grandchildren to mourn his loss.

HARRIS. Mrs. Elizabeth Crawford Harris was the third child of seven children born to Wm. and Jane Crawford. She was born in Mercer county, Ky., April 27, 1828. She was married to John Tomlinson Harris January 15, 1847 who died April 9, 1893. Of five children born to them, Mrs. Nannie Boris, Mr. J. T. Harris and Mrs. Mollie Stonestreet survive them.

HILL. The subject of this sketch, Mrs. Selinda Elizabeth Hill, was born in Shelby county, Ky., February 4, 1860, died September 15, 1901. Early in life she made a public profession of her faith in Jesus, in whom she had an abiding hope until the last day came. She was a member of the Buffalo Baptist church, and had been a follower of her Saviour for more than forty years.

For Nervous Weakness. Merford's Acid Phosphate. Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

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.

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This book contains 482 songs, either in shaped or round notes. Bells of Heaven (abridged); by mail 40c. Bells of Heaven—per dozen; express not paid 41 20. There are 281 hymns in this book and is splendid for all services. Only published in music. The Chord; single copy by mail 15c. A good collection of 136 songs, words and music. \$8.00 per 100 by express, not paid. Lasting Hymns—just from the press; by mail 35c; per dozen 35 00; per 100, express not paid 235 00. This is a new and a splendid collection of 244 songs, published only in music, and contains many of the old familiar songs and quite a number of new ones. It is compiled by J. W. Porter and J. A. Lee.

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Items of Interest.

Dr. Lopez on his way to Manila, told in Honolulu: "The Filipino will fight his home to the last. We cannot hope to defeat the American armies, but we can defend our country against the invaders. We do not want a protectorate or to become a territory. All we want is our independence." If he takes that way in Manila, which is under martial law, he will find himself in prison.

The London Daily News says of the Boer war: "We cannot continue indefinitely to spend from a million and a half to a million and three-quarters pounds (a pound is \$1) a week, we can no longer reinforce properly, and the army cannot bear an indefinite strain. These are the consequences of a situation which every one knew would be serious if the war should be allowed to drag on past August." It goes on to argue that it is impossible to exhaust the food, horses, and men of the Boers, and the chances of exhausting their ammunition are small.

In view of the interest in the yacht race between the Shamrock II. and the Okulumbe, a brief story of the American cup will be timely. Originally the cup was a prize offered by the Royal Yacht Squadron of England in an international yacht race. The race took place August 2, 1851, and the course was around the Isle of Wight. The American was the only yacht entered from this country, and fifteen yachts competed. The American won with 15 minutes to spare from the second boat, Aurora. The next being out of sight. The captain of the American presented the cup to the New York Yacht Club as an international challenge trophy.

In 1870 the English yacht Cambria tried to regain the cup in this race the Magic won, the America was fourth, and the English contestant only tenth. The present race is the eleventh. Twice the Canadians tried to win the cup. The present race is Sir Thomas Lipton's second effort, his first boat, Shamrock I., having been defeated by the Constitution two years ago.

Ex-Judge Jeremiah M. Wilson, chief counsel for Rear Admiral Schley, is dead. He died suddenly at the Shoreham Hotel, Washington, it is thought from an attack of acute indigestion. The news was most shocking to Admiral Schley. He said: "I have lost not only a clear-headed and brilliant counsel, but also a dear and much-beloved friend." Judge Wilson in the latter years of his life was noted as a criminal lawyer and cross-examiner, and has had something to do with nearly all the important law cases tried in the District for the last quarter of a century.

The Fifth Avenue Presbyterian pulpit, New York City, is again vacant. Dr. Geo. T. Furze, the eminent pastor, died suddenly of heart failure. He came to this church only last year from Princeton University. Dr. Furze was a man sound in head and heart, was a shrewd and frequent contributor to religious papers, magazines and Biblical correspondence; was also a member of the Board of Home Missions, but his talents shone brightest in his work with young men and his power to interest and understand them was an important factor in his success both as pastor and confessor.

Here comes an appeal to the American people for the Boer prisoners on the island of Bermuda. They are practically without clothing or anything else, their food in the climate is a pound of meat a day and bread and water. Yet England is the richest country in the world and these men are prisoners of war in her hands. It is the first time on record, we believe, when the subjects of a civilized nation appealed for charity to other nations to feed her prisoners. The Boers are more civilized. When they cannot feed and clothe their prisoners, they let them starve.

The appeal to our citizens does not come from the Boers themselves, but from British citizens living there. It is written from Bermuda of the Boers: "Not one has asked for help, not one has opened his mouth to plead with his captors. They pray to God only. Mornng and evening they sing their psalms and make their supplications. There is a dignity about them which could not fail to impress their captors."

The American people readily forgive the mistake of the surgeons that the wounds in President McKinley's stomach had healed, because they could not see them and symptoms will deceive the most skillful. Still what they cannot forgive, and what is bringing contempt upon modern surgery, is their difference on plain matters of fact where their eyes could serve them. Dr. Park says the pancreas was pierced; Dr. Mann says it was not touched. All of them said "no vital organ was injured" except the stomach, and afterwards all of them said the kidney was pierced. These were things any man with eyes could see while the operation was going on.

DEDICATION.

On last Sunday the Fairview church set apart their new house to the worship of God. Their house was burned a year ago, and they have rebuilt without any debt being left on the building. The house stands on the spot where Jefferson Davis was born. Prof. E. O. Dargan preached the sermon. Pastor J. A. Bennett is greatly rejoiced, as he and his church, who have given so liberally, may well be.

The marriage of Miss Florence Emline McCall, the only daughter of Mr. and Mrs. T. Simpson McCall, to Mr. Robert Parks is announced to take place Monday, October 14 1901, at 6 o'clock, at the Third Baptist church in Owensboro, Ky. We extend our congratulations.

HOW TO GAIN FLESH.

Persons have been known to gain a pound a day by taking an ounce of Scott's emulsion. It is strange, but it often happens. Some of the best medical men in the world; it seems to start the digestive machinery going properly, so that the patient is able to digest and absorb his ordinary food, which he could not do before, and that is the way the gain is made. A certain amount of flesh is necessary for health; if you have not got it you can get it by taking Scott's emulsion. You will find it just as useful in summer as in winter, and if you are thriving upon it, it does not hurt you in the winter. If you have not tried it, send for free sample—the agreeable taste will surprise you. Address: Scott's Emulsion, Chemists, 4, 11, Pearl Street, New York, N. Y., and all druggists.

CHURCH NEWS

(Continued from 9th page.)

ton Taylor preached a model sermon on the occasion.

The Mineral Springs church, Va., is rejoicing over their meeting. Among the number that joined by baptism were 5 men, all heads of families.

The church at Boughton Ark., was greatly revived and strengthened by their meeting. Among those baptized was a man 73 years of age.

Bro. J. O. Crouch has been busy for several months holding meetings in different churches in S. C. One at Flagb resulted in 10 conversions, another at Swift-Creek, Santee Association, in 15 conversions.

Paran church, near Blacksburg, S. C., has been blessed with a good meeting. Bro. J. D. Bailly did the preaching and 14 happy converts were baptized into the fellowship of the church. At a March Bro. Bailly baptized 10 more believers. From there he went to Grover, and 14 were added to the church under his preaching.

Ten were added to the church at Gardis, S. C., as the result of a meeting.

Bro. B. F. Neal closed a meeting at Weldon, Va., 8 added to the church.

Bro. E. O. Ware held a eight days meeting with the church at Bathany, La., resulting in 15 additions by baptism and 8 by letter.

A meeting at Edom, Texas, resulted in 25 conversions to the church, 19 by experience and baptism.

Bro. Carroll Smith, former pastor of the church at Davilla, Texas, held a meeting with that church resulting in 30 additions.

Bro. C. A. Mangham has closed a meeting at Bear Creek, Texas.—a mission station—in which 30 were added to the church by experience and baptism.

Bro. B. E. L. Beckworth, pastor of Damascus church near Lundsde, Smith Co., Texas says of a meeting at his church: "It was one of the best of my life, received by letter 2; by restoration 3; by baptism 23."

Loce Prairie church, Texas, has closed a pr elims meeting. Thirty-five additions by baptism.

The Second church Jackson, Tenn., has set apart to the full work of the Gospel ministry, Bro. William H. Walker. Bro. Walker has been called to the care of the church at Luray, Tenn.

As the result of a meeting at White Plains, B. C., 18 were added to the church, and the church much revived and blessed.

An eight days meeting was held at Mizpah, B. C. in which Bro. G. W. Bessley did the preaching. The entire community seems revived and 34 were added to the church.

ALBERT M. WILLIAMS, M. D., of Bradford, Pa., says: I have rarely been disappointed in controlling pain, if the pain was of a character to be controlled by medicine. My method in severe neuralgias or any severe form of pain is to prescribe for the patient, one Bre-grain antiskannia tablet to be given every hour till the pain ceases.

An anonymous letter, signed "Subscriber," comes to us mailed from Covington. This leads us to say again that all communications which do not give the writer's name are thrown into the waste basket unread. We do not publish the writer's name when he wishes it withheld. But no newspaper in the land notices any sort of a letter unless the name accompanies it. If you are our subscribers will remember this.

DEAR RECORDEE:

We have just closed a very successful association at old No. 1, Lynn church, which was the second meeting of Sivera's Valley Association.

The question of the division of old Salem was talked of long and of most of us drew back on account of the tie that bound us so closely, but from the work done in the two we are persuaded that the Lord's hand is guiding.

We had a number of visitors from the old association, also from Lynn and some from Goshen; also visitors from others. Bro. W. P. Harvey was with us and did some fine work, and Bro. J. N. Prestridge was ready for all work. Miss Mary Hollingsworth was happy when the returns were in for the

Orphans' Home, Bro. Davall, V. sch, Burton, Hutchison and Bruner gave us their counsel which added much to the meeting. Dr. Bow was at his best. Dr. J. W. Young, in his address before the association and one at Hodgenville, made a fine impression.

Many of the old people came to the old church and happy were the meetings. Our churches were all represented at the first call and showed an increase along most lines. The largest increase was contributions to Orphans' Home and Missions, our increase to missions being \$223 03, old Severa's Valley church leading in this.

We are planning for greater things for the Lord, beginning to feel that there is a great work that these noble people may be led to do. The good feeling and unity that was among all was a delight to look upon.

Bro. I. W. Bruner will remain over and preach for us and to his old friends. Dr. Harvey has promised to come back and preach for us, so we will look that way. May the Lord bless and keep the RECORDEE. B. F. HAGAN.

SUNDAY-SCHOOL AND COLPORTAGE.

Almost continual absence from home and pressure of work have compelled me to neglect writing for the papers about our work.

We are enlarging the Colportage work and several new men will be appointed in the near future. Let every Baptist Sunday-school in the state give us one Sunday's collection for this work this year.

The following have sent us special contributions for this work since last report:

- Dallasburg ..... \$8 15
Buffalo ..... 4 00
Twenty-sixth and Market ..... 5 25
Berea (State Missions) ..... 1 25
West Union ..... 2 00
Hartford ..... 5 00
Ocellian ..... 1 10
Princeton ..... 3 15
Pleasant Grove ..... 1 75

Hardee McCann, Treasurer of some Sunday-school in White's Run Association, sent \$2 67.

Carrollton Sunday-school gave to the Theodore Harris Institute at Pineville \$10 00.

Thanks, J. G. Row, Cor. 8 c.

You may assuredly find perfect peace if you are resolved to do that which your Lord has plainly required.... to do justice, to love mercy, and to walk humbly with him.—John Ruskin.

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