

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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PERSEVERING mediocrity is much more respectable and unspeakably more useful than talented inconsistency.—Hamilton.

THERE can be no power without self-control. And this means much more than merely to control the temper. One must have all his faculties under control that he may do his bidding promptly when their work is needed.

BUT merely to control the temper is in itself a great power. The man who flies into a passion puts himself at a disadvantage in many ways. He "loses his head," as the phrase goes, and is at the mercy of circumstances.

LOUISA M. ALCOTT said it was a part of her religion to look well after the cheerfulness of life and let the dimmish shift for themselves. It would add to the happiness of us all if we should do likewise.

If we are only sure that the work we are doing is God's work, we can have all our mind and strength for doing the work and need to spend none in worry.

RICHARD REDHEAD has recently died in his eighty-first year. He was a master of the organ, and a composer of many tunes to which well-known hymns are sung. His tunes fitted the words so well that many of them will endure. The best of these is that to which "Rock of Ages" is sung.

It has been well said: "I may put a poker into the fire twenty times a day, and leave it there two or three minutes each time, and it will never be thoroughly heated. If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship."

REV. E. W. MILLER, of Michigan, writes to the *Congregationalist* that the reason the Sunday Schools are decreasing, is that the children are decreasing in number. In Michigan in six years the membership of the churches has increased 3,047, but the Sunday Schools have decreased 8,637.

He has investigated and he finds that in the older communities the day schools also are dwindling rapidly. And in the entire state of Michigan in ten years the children between five and twenty years have fallen from 81.96% of the population to 59.81%. The decline would have been much greater had it not been for the Poles, Irish, Canadian French and other foreigners. The decrease in the birth-rate is chiefly among native Americans of the better classes. What this means to the country does not need a prophet to foretell.

History of the Alabama Baptists.

BY E. H. CARROLL, D.D., LL.D.

The History of Alabama Baptists, by E. F. Riley, is a readable and valuable contribution to our denominational literature. A dull book is not readable, therefore worthless. To arrest and hold attention a book must have either an attractive or forcible way of putting things. This book I read, from cover to cover, at one sitting. Sometimes forgot I was reading, and seemed rather to be looking at a moving, realistic panorama. Without a drop of the curtain, or a break in the thought, I saw the living figures in a mighty State come and go for nearly a hundred years.—The pioneers struggling with savage foes, wild beasts and nature's resistance, far from the culture of towns and cities;

The ceaseless and sometimes hopeless efforts towards organization, co-operation and education;

The terrible and mortal strife with the evils of alcohol and the anti-mission spirit;

The fruits of costly victory swallowed up in the maelstrom of civil war, whose circling billows were famine, pestilence and conflagration;

The still darker woes of reconstruction, when a despairing people vainly pleaded for help to him who *Ad said* after Appomattox, "Let us have peace";

The slow dawning of a better day. Not only periods, but men who made them, lived before me, each in his day and lot. What a host of history-makers, whose story sounds like the eleventh chapter of Hebrews. Many of them with strange names and stranger faces, others familiar as family portraits. And what a thrill of soul and throb of heart when the story introduces some man who at a later day touched and influenced my own life, causing the unconscious speech,

"Yes, I know him. I met him first at such a place, and heard him speak or preach. He is blood-kin to me, I e., by the blood of Jesus, mutual experience in grace and fellowship in work."

Not only periods and men, but the doctrines they preached, the measures and policies they advocated, march across the line of vision to the immortality of wisdom or to the oblivion of folly.

Better than the actors themselves, or their interested admirers, may a far-off, dispassionate and unprejudiced observer reach safe conclusions of relative merit and demerit.

Thus I measured each man as I saw him in his own historic setting of time and circumstance, and heard him speak for himself in the preaching of this doctrine or advocacy of that measure, and as I considered the ripened fruit of all his promising leaves and blossoms. What a marvelous panorama—what an epitome of all history!

Behold Travis and Beeter, in their day, battling with anti-missions as Patnam fought the she-wolf in the cave, or the frontiersman grapples with the grisly bear. See Hawthorne and Bentro—fery boys—flashing against each other their maiden swords on the Landmark issues! Or Henderson and Hamill, with courtly grace and knightly lance, tilting at each other on the competitive merits of their respective denominations as related to democratic civil institutions.

But there is no space in these reflections to voice the thought of the heart concerning isolated portraits in a gallery vaster than the Louvre. My present purpose restricts expression to the two most famous Baptist children of Alabama—children, whose birth, growth, sicknesses, sorrows, wounds, burns, defeats and tri-

umphs constitute the richest and most varied subject-matter of the history. A book to be well-rounded must have a hero and a heroine. Unquestionably these two children are the hero and heroine of Riley's book. No Alabama Baptist, living or dead, however lofty his title or great his fame, nor the more jealous friend of any, will question the pre-eminence or paramount fame of these two children, when I name them. They were famous before they were born, and the pangs of their deliverance were like the travail of Rebecca with two nations in her womb.

And how hard to raise! And what awful mishaps in the raising. Measles, mumps, chicken-pox, nettle-rash, colic, whooping cough and scarlet fever were nothing in comparison to their experience. True, the girl, first born, and as becometh her sex, had an easier time, indeed, she queneed it in glory without a rival for many a year. But of that boy, Gray must have written in prophetic spirit:

"Fair Science frowned not on his humble birth, And Melancholy marked him for her own." He missed a thousand splendid chances of dying, surviving only by the grace of God. Now the names of these children were Miss Judson and Master Howard, and Marion was their nursing mother.

When Enoch's son was born it was revealed to him that the deluge would follow the death of the child. Only one life to the end of the world! The child was therefore called Methuselah. It solemnized Enoch and consecrated him. From that time "he walked with God."

So felt the fathers of the Judson and the Howard. If these children utterly perish—then comes the deluge. It was marvelous Old Testament grace, since only one life must precede the deluge, to make that life the longest ever lived on earth.

Some such grace yet keeps alive the Judson and the Howard. And yet how profound the folly to talk of either as a failure. Multiply by ten all the blunders, all the disasters by fire and war, all the delinquencies in subscription, all the chimerical schemes of betterment, all the vanished hopes, all the sore disappointments, and yet the schools were the best paying investments in which Alabama Baptists ever embarked their money. They made unity and organization and co-operation possible. They stimulated liberality and employed talent; they evoked prayer; they advertised the State and attracted immigration; they made homes better and brighter, and supplied that greatest of all needs, an equipped ministry; they quickened and developed minds and inspired ambitions that blessed a nation. Even when feeblest and sickly they paid back to denominational life a thousand-fold more than they cost in anxiety, toil and sacrifice. In Baptist ears may there ever be sounded the alarm of the elder and greater Beecher: "We must educate! We must educate! Or we must perish by our own prosperity."

One who has given and is giving his life to Baptist education, who recognizes and deprecates his own blunders and admits his fallibility for the future, but who hangs on to the work with a grip that death only can relax—to such one it may be permitted to advert not unkindly to three illusory schemes of educational betterment that misled the Alabama Baptists, evidenced in this book.

The most disastrous was the scheme of scholarships, either limited or perpetual. This sold out Howard College at last. The most illogical, impractical and un-baptistic, and withal the most inconsequential was the centennial scheme of getting a dollar apiece from every Bap-

tist in the State in one year's time. The campaign commenced with a great flourish of trumpets, blazed like a rocket and most ridiculously petered out. The financial gain would have had houseroom on the point of a cambic needle. Even States with all their potential machinery and penalties for enforcing assessments find it far more difficult to collect a poll tax than an ad valorem tax. With Baptists there can be no taxation, either poll or ad valorem. It is an inspired declaration concerning the Kingdom of Messiah: "They people shall be volunteers [not conscripted] in the day thou leadest out thine armies." And yet again our law of duty is not *per capita*, but "according to what a man hath."

The difficulty of securing universal co-operation is never removed by lowering or equalizing the money term of co-operation. The difficulty is the fixed indisposition of many to give at all. Remove that indisposition and the giver will not stop at one dollar.

To illustrate the impracticability of that dollar-a-head scheme, consider the fact that in many States, Alabama included, the hottest and most persistent canvases ever made has failed to get a dollar from many associations, each composed of many churches, and each church of many members! Then consider the experience of the best churches in trying to get every member to contribute something every year, even if but a nickel.

Take, for example, Waco church, counted in my pastorate the leading and most liberal church in Texas. After nearly thirty years of training, I never succeeded in getting every member into line. My last collection was for education. We prepared a month. Every Sunday-school, B. Y. P. U. and Ladies' Society was organized. We tried hard to reach every member. The collection aggregated \$5,885.15. There were 737 contributors. But on the church roll were 1,000 names—that is 273 did not contribute.

All averages *per capita* are misleading and unjust, since they lower the credit of contributors to give unmerited credit to non-contributors. I mean not at all to intimate that Alabama Baptists favored or imposed or tried to collect a tax. They only did the same foolish thing others were as vainly attempting elsewhere, to put into operation an unwise and impracticable scheme that had only one merit and a thousand faults.

Finally the most pathetic chapter in the book and withal the most amusing—tragedy and comedy embracing—tells how the sickly little Howard was torn from the breast of his nursing mother Marion, separated from his sister Judson, and handed over to the dry-nurse Birmingham, who nourished the weaned child from a bottle of sour, skimmed milk, and not much of that.

Notwithstanding the pity of it, I could not help laughing aloud to see how easily an artificial rainbow, daubed in lurid colors by real estate boomers, beguiled a sober Baptist Convention. Even a child ought not to be caught with the nursery legend: "Whoever goes to the end of a rainbow will find a bag of gold." Circles have no ends.

Just at I. A. M. I abruptly struck the end of Riley's book. It left me, with the schools, somewhat in the air, so to speak. It left Howard College at the beginning of McGaha's administration, and both it and the Judson groaning under a new bonded debt.

Waco, Texas.

It is more absurd to trust God by halves than it is not to believe in him at all.—George MacDonald.

Big Salaries in Big Cities.

BY REV. WM WISTAR HAMILTON.

Once upon a time there was a young boy who wandered, like other boys do, what the preacher did that satisfied him to such a big salary and what he found to do with no much money. As time passed, he himself was thrust out into the harvest with a conviction of duty and a passion for souls. His motto, adopted in business, was carried into his ministerial life, never to buy anything for which he did not have the money to pay. He also determined to try to be honest with God, and to see to it that at least one-tenth of his income was given to the work of the Kingdom. In order to do what his heart prompted and in order to set a good example for his members, he went far beyond one-tenth and curtailed expenses of home or study accordingly. At the next pastorate, with less money among his people and with needed work on the parsonage, which he did personally to a large extent, the finance question was still a serious one and the opportunities for benevolence were increased. The third pastorate gave an advance in salary of some four hundred dollars, and the young pastor thought that he would now have more to give. So he did, but he was amazed to see how much more it cost him to live, even though rigid economy and a self-sacrificing wife came to his aid. The pastor and his wife would say almost every month, or oftener: "Well, we just must begin to save something," but always with the same result.

The question of going as a foreign missionary has always been an open one with this minister, and he decided to stay at home only on condition that he help hold our end of the rope. Accordingly he longed for the day when he could pay the salary of a man on the foreign field in addition to his other gifts. While on a salary of a thousand dollars, offerings came of twelve hundred, of eighteen hundred, of twenty-one hundred, of twenty-five hundred, and though he believed this would grant him his long-cherished wish, a sense of duty kept him on the semi-missionary field. Later on an eighteen hundred dollar pastorate opened and, after some months of thought and prayer and heart-searching and correspondence, the call was made and was accepted in the fear of God. One of the things hoped for was the fulfillment of this long-cherished wish. Again the preacher found that six hundred dollars, or eight hundred, or a thousand, or eighteen hundred were really all about the same—the amount increasing only because the demands for living increased. Not yet has that pastor been able to do what he has so long desired and he has reached the following conclusions:

First, that there is a great deal of unjust and unbrotherly criticism on this subject. Again that a man is a steward of God's whether he gets little or much, and if he does not give the nickles and dimes, he would not give the dollars if he had them. Then, too, that no set of men give more largely of their income than preachers, and that the more they get the more they give. That a consecrated, conscientious man like Moody or Spurgeon will never hoard or misuse his income, no matter how great it is. And then that the demands upon the big city salary makes it after all only equal to that of the village and country pastorate, for the rules with country and city pastor alike are—Get all you can; live on as little as you can; save all you can; give all you save.

Louisville, Ky.

"O Come, Let Us Sing."

Singing occupies a large place in the religion of the Bible. The ancient Hebrews were famous singers. Their psalms are grand compositions, and in their public worship singing was a prominent feature. Christianity has always laid great stress on music. The advent of the Saviour of the world was announced to the shepherds by a choir of angels, who accompanied the glad tidings with a song of praise and peace. The apostles sang and insisted on singing as an essential

part of public worship. The disciples of our Lord have made the world vocal with spiritual songs throughout all their generations. Every Sabbath is a day of song, and every morning and evening the earth is cheered and blessed by the songs of Christian pilgrims on their way to Zion.

Less is made of sacred music, however, than should be made. Christians consider it a privilege to sing, and those who have good voices and a natural talent for music feel themselves at liberty to sing when they are so disposed. But few Christians think it a duty to sing. They do not place singing in the same category with praying and searching the Scriptures. They do not feel called upon to sing unless their hearts are free to it. Singing is looked upon as an ornament to, rather than an essential part of, public worship. Those who cannot sing well consider themselves released from this part of the service. Those who cannot sing at all are sure that they have neither part nor lot in this matter.

But many who cannot sing may learn to sing, just as one who cannot read may learn to read. Many who sing so indifferently as to produce discord and confusion might learn to sing well if they would devote time and thought to it; and those who cannot sing nor learn to sing can make melody unto the Lord in their hearts.

Let us sing to express our joy. The Christian religion is a religion of joy. Every true Christian knows from experience that the fruit of the Spirit is joy. This joy should find expression. The world should know it.

"Come, ye that love the Lord,
And let your joys be known."

The best expression of Christian joy is a holy song. The language of ordinary speech is not adequate to express the rapture of a soul who knows his sins forgiven and his name written in heaven. Nothing short of exalted poetical strains sung by the human voice can reach the theme. "Is any merry, let him sing psalms."

Let us sing to dispel our gloom. The Christian has his seasons of depression and trouble. This is a time to pray and read the Bible, but it is also a time to sing. A holy song will often dispel the gloom and lift the soul into a clearer atmosphere. When Paul and Silas sang praises in the prison at Philippi we may be sure that the song which echoed through the old prison cheered the hearts of the sufferers and did a world of good besides. Many of the richest strains of Hebrew poetry were born in broken hearts. Many of the noblest hymns of our own admirable collection were composed by afflicted men and women who learned to be singers by the things they suffered.

Let us sing as an act of worship. Are there not some who sing merely as a form, or to display a well-cultivated voice, or to give a certain tone to the worship, or to entertain the hearers? This may be well enough in certain places and at certain times; but in the house of God and on the holy Sabbath singing should always be an act of worship. We cannot worship the Lord in song unless our hearts are in tune. One may have the voice and culture of the finest artist, and sing so as to attract and entertain thousands, but if the heart is not in harmony with the sentiment there is no worship in it all. There is no worship in a musical composition or the tones of a voice. They that worship God must worship Him in spirit. If our hearts be in harmony with the Spirit of God, the song be in harmony with the Gospel of His Son, we shall worship Him in the beauty of holiness.

Let us sing as a means of instruction. How few think of the value of music as a channel for conveying holy sentiments into the minds of men. "Teaching and admonishing one another in psalms and hymns and spiritual songs." Every song of Zion should teach some important lesson. Songs which are destitute of sublimity and holy sentiment, or in which the psalms have been tortured to fit into eccentric musical composition, or which are rendered with such wretched articulation that they cannot be understood, are all barbarous. But in no other way can a holy sentiment be conveyed so effect-

nally as by a good song from a pure heart.—N. Y. Advocate.

Sleeping at the Mast-Head.

BY REV. THEODORE L. CUYLER, D.D.

In the twenty-third chapter of the book of Proverbs is a vivid description of a person who is utterly insensible to danger. "Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." This reckless individual is here described as climbing up to mast-head; and while his dizzy perch is swaying back and forth in the gale, he is trying to sleep there! His hands relax their hold. The reeling mast flings him from his perilous elevation into the boiling sea, and he goes down like lead in the mighty waters. It is no easy thing for a seaman who is wide awake to hold on to a mast-head in a gale; but to fall asleep there is certain suicide.

The passage applies in the first instance to the man who has put himself under the delusive sorcery of strong drink. Many a young man has begun to tamper with the wine-cup under the illusion that he could stop when he chose to do so. Everybody else saw his danger, but he was blind to it. His good resolutions soon snapped like rotten cords, and he has been hurled off at last into the dark abyss of the drunkard's doom.

But this unique passage has a far wider application. It touches the case of every one who shuts his eyes to the dangers that surround him, either from his own wilful sins, or his criminal neglect of duty. Many a parent seems strangely insensible to the inroads of irreligion into his own family. His children are becoming indifferent to the sanctuary and the Sabbath school; his sons are sliding away into evil company and courses, his daughters becoming as heartless as frivolous fashion can make them; they are all scoffing at religion behind his back, and yet he is one that sleepeth at the mast-head! Eli was a type of this style of parents—an easy well-meaning man who shut his eyes to the abominable conduct of his own sons, and was aroused from careless apathy by the crash of their ruin and his own. In fact that poor old man was a specimen of that most mischievous class of people—the class who have good intentions and good reputations, but have no back-bone to face danger, or discharge difficult duties.

But what a picture this text gives of the true condition of all unconverted souls! Every sinner is in one sense asleep. He or she is insensible to the sinfulness of sin, to the claims of God, to the beauty of holiness, to the glories of heaven, or the terrors of hell. The more insensible they are to these tremendous realities, the more they surrender themselves to the delusions of the Tempter. They are dreaming. A dreamer has his pleasures; so have you, my impatient friend! You are under a spell. You imagine that the fleeting and guilty pleasures of sin are real and involve no danger; that the glorious life for Christ here and with Him hereafter are unreal. You may be hanging to the spider's web, that God is too kind to punish sin as it deserves. Or you may be looking at the faults of some professed Christian, and blinding your eyes to your own heinous guilt. Or you may be dreaming of repentance at some future day, and of huddling up a peace with the righteous God before you die. While you are thus wasting life in the neglect of Jesus Christ and hugging the delusion that it will be "all right" with you in eternity, let me tell you with loving candor, that you are dreaming! It is high time for you to awake out of sleep. I have read that when the boiler of a steamship once exploded in the night, one of the survivors relates that he was hurled into the air while asleep. His sensation was that of one who was being transported swiftly and delightfully through the air. He awoke, and found himself sinking in the waves! Will it not be a terrible thing for you to dream away life under the illusion that you are flying towards heaven; and then wake up to find yourself sinking in the great deep of God's righteous wrath? Awake then, awake

thou that sleepest, and Christ shall give thee light!

To awake is not enough. You must seek light from Christ. He will tell you to renounce your favorite sins, to break with the world and your old wicked self, and to follow Him. Open your whole soul to Him; let Him enlighten your mind and guide your steps, and alter your heart, so that eternal things will be the real things, and your former life will be to you as a dangerous and deadly dream. Begin to serve Jesus in the very first thing that comes to your hand. With Christ taken into your heart, you will rejoice to labor for Him, and for your fellowmen, in the sweet spirit of your new Master. You will be broad awake in God's great world, with an open eye to see Jesus as your ineffable pattern, and heaven as your assured inheritance. You will begin to live; and as you look back upon your guilty stupor of impenitence, you will be ready to shout your praises to God, that He did not let you die in your sleep!

Just one more application of the mirror of truth to some of our readers who may need it. There are thousands of sleepers within the pale of the church. They dream that because they are in the church, all is well with them. They are leading fruitless, graceless, useless lives. Our Lord once described a group of such professors as knocking at the gate of heaven and crying out, "Lord, Lord, open to us; and His answer will be, "Depart from me; I never knew you!" Rather than risk such an awakening when it is too late, would it not be wise to examine yourselves honestly and searchingly and solemnly, and discover whether you really have Jesus Christ in your hearts and lives or not? May the almighty Spirit arouse every soul that—whether within or without the church—is sleeping at the mast-head!—Evangelist.

In the Bright Days.

We need Christ just as much in our bright, prosperous, exalted hours as in the days of darkness, adversity and depression. We are quite in danger of thinking that religion is only for sick-rooms and funerals, and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for our days of grief. There are just as many stars in the sky at noon as at midnight, although we cannot see them in the sun's glare. And there are just as many comforts, promises, divine encouragements and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness above us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace.—"Glimpses Through Life's Windows."

Well Said.

The *Journal and Messenger* believes in Bible study, and is always glad to know that its readers are so engaged. But it is not always glad to learn that some one has opened a school, or has undertaken to lead in a course of Bible study. So much depends upon the teacher! We are never afraid to turn any man, woman, or child loose in the Bible. Let every one, from the least to the greatest, study it as much as possible. But beware of the teacher, especially the self-appointed teacher—the man or club proposing to teach "the Bible." Ten to one there is a covert purpose behind the movement, and that the pupil will come from the study less thoroughly grounded than at the beginning. We are not recommending any teacher of whom we have no personal knowledge. We do not recommend the little "schools," Bible colleges, etc., which are springing up, here and there, under the patronage of some who want to lead somebody. Let these teachers first be proved.—*Journal and Messenger.*

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 21.

JOSEPH'S EXALTED.

Genesis 41:25-31.

NOTE TEXT—"Them that honor me I will honor."—1 Samuel 2:30.

Ten years Joseph had been a slave in Potiphar's house. Boy as he was when Potiphar bought him, he showed himself as faithful, so honorable and so wise that he was made steward. And his master trusted him so much no reckoning was made with him. The military caste in Egypt ranked next to the priesthood, and often the officers were men of great estate.

Joseph had spent three years in prison. There, too, he had been treated after he became known. At first his treatment was very severe, as we learn from Pa. 105:17, 18. To be chained in underground dungeons in Egypt was to suffer greatly. In the most unendurable circumstances Joseph's greatness showed itself. He was one of the best and greatest men our race has ever produced. He felt always his responsibility to God, and his daily life and business put God first.

Taken out of his prison hurriedly, he interprets Pharaoh's dreams and gives him wise advice. Instead of resenting this, being told by an alien, a slave and a prisoner, how he could rule his kingdom, Pharaoh accepts and acts upon the advice to appoint a vice-regent. He says to his courtiers: "Can we find such a one as this is, a man in whom the Spirit of God is?" Joseph had not only interpreted the dreams, but had told what they were, and had given God the glory. The telling dreams which he had himself forgotten was what made the greatest impression on the king.

"Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art."—If God was with Joseph he would grant him wisdom. Discreet means intelligent, having a clear insight, and wise means knowing what was best to do in the circumstances. That God gives wisdom, Pharaoh recognizes. These ancient rulers were ready to acknowledge the great God, but such acknowledgment did not stop their worship of idols.

"Then shalt be over my house."—It shows both the absolute power of Pharaoh, and the winning as well as strong character of Joseph, that there seems to have been no opposition made by the courtiers and nobles to have this young slave from a prison cell set over them.

"See, I have set thee over all the land of Egypt."—Made him second ruler in the kingdom.

"And Pharaoh took of his ring from his hand."—His seal ring, used in signing documents. This gave Joseph all the power which Pharaoh possessed. The kings did not sign their names, they used their seals instead. "And arrayed him in vesture of fine linen."—A costly fabric, which was worn by persons of the highest rank in Egypt. "And put a gold chain about his neck."—A badge of office, which, as the Egyptian monuments show us, was worn by judges and prime ministers.

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly bear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since."—EUGENE FORAN, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

"And he made him to ride in the second chariot which he had."—After having arrayed him in robes of state, he sent Joseph to ride through the city in his second chariot that all the people might recognize his position.

"And they cried before him, Bow the knee."—The people obeyed and recognized Joseph as ruler of the realm. Till Pharaoh changed his mind in regard to his favorite, Joseph was absolute in the kingdom. He went from the dungeon to the throne of earth's greatest kingdom. But such was his sense of God's greatness and God's presence that this sudden change in his fortunes did not turn the young man's head. He felt the responsibility he was under to God, to the people and to the king, and this sobered him.

"I am Pharaoh."—Therefore I have the right and the power. And, as Pharaoh, he made Joseph absolute ruler, freeing himself from all anxiety for the future, or trouble in governing his people. The Egyptians had a great reverence for those who could interpret dreams.

"And Pharaoh called Joseph's name Zaphnath-paaneah."—Which means either "Saviour of the world" or "Bread of Life," probably the latter. Pharaoh shows by this name his confidence in Joseph, that Joseph would have the wisdom to devise and execute some plan by which the lives of the people would be saved in the famine.

"And he gave him to wife Asenath the daughter of Potiphar priest of On."—The priests were the highest nobility in the land. The king belonged to their caste. On or Heliopolis, the city of the Sun, was the great seat of worship. It was the center of both the religion and of the learning of Egypt, and its chief priest, next to the king, the most powerful man in the land. That was a most exclusive and haughty nobility. And that the head should allow his daughter to be married to Joseph throws a strong light upon the impression which Joseph made on all with whom he came in contact. Asenath means "Favorite of Nuth," the Egyptian Minerva. How this young princess loved her husband and obeyed him, and probably learned to love and obey his God is shown by the fact that Manasseh and Ephraim threw their lot in with their father's despised race rather than with the great and powerful race to which their mother belonged.

"And Joseph went out over all the land of Egypt."—Seeing the best places to build his storehouses, and making his plans. He was no sluggard, and the work before him was great.

"And Joseph was thirty years old when he stood before Pharaoh."—A young man for so

great a responsibility. But he had had experience in managing the estate of Potiphar, which aided him. He trusted in God, and God honored him.

"And Joseph went out from the presence of Pharaoh."—Spending little of his time in court. "The earth brought forth by handfuls."—One kernel yielding a handful of grain, Bush says. Three crops a year can be raised in Egypt, they mature so rapidly. Murphy calculates that one-fifth of the crops was sufficient for the food of the people in these seven years, one-fifth was rendered to the government, and three-fifths stored or sold to Joseph. The store-houses were placed conveniently both for the gathering in of the corn while he was buying it, and distribution to the people when he began to sell.

EAST LYNN ASSOCIATION.

This body met in its ninth session with Mt. Washington church, Marion county, Ky., September 18, 19 and 20, 1901.

The introductory sermon was preached by Eld. Earl D. Sims, of Louisville, Ky. Text: "Certainly I will be with thee."—Ex. 8:13. The sermon was a strong and logical plea for an advance in missions.

After this the messengers' names were enrolled and the body became permanently organized by re-electing its former officers—Judge W. R. T. McFarland, moderator, and W. T.

DOUBTERS.

See to Cheaply Knowledge.

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington of Gainesville, Ga. says: "Just a word of commendation concerning Grape-Nuts which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge.

"I am not a dyspeptic, but being constantly engaged in severe brain work I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat-juice, peptonoids, the two meal system of light breakfast and no supper which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health-foods which all seemed alike tasteless and valueless as a brain food, until quite by chance, I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonful in a saucer of hot milk, eaten before it dissolves to mushiness.

This point should be remembered as, after a certain time, evaporation seems to effect the sweet nutty flavor of the food as in the case of certain fine-flavored fruits.

The result in my case was simply astonishing. I had no desire whatever for sweet pastries, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep.

The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when traveling, which saves a deal of annoyance and discomfort."

Short, clerk.

Among the visitors present assisting in the discussions were: Bren. Karl D. Sims, Louisville; E. Lee Smith, Ewing; O. H. Wray, Waco, Tex.; H. Veach, Goshen Association; A. J. Whitley, Lynn Association; Dillon Short, of the Warran Association, and Willis Burdette, of the Central Association.

Peace, harmony and good will characterized the proceedings of the body.

Although the attendance was large and lasted three days, the good people had an abundance of provisions for all.

The refreshment stands were conspicuously absent, as the church and neighbors refused to allow them on their premises. As a result the large crowd, estimated at from 1,000 to 2,000, was quiet and orderly, and the body was not disturbed by noise.

Excellent preaching was done by Bren. Sims, Smith and Johnston at the stand.

The next session will be held with Union Band church, Mercer county, Eld. Johnston is to preach the next introductory sermon, and W. T. Short the next annual sermon.

The Ministers' Aid and Orphans' Home were not neglected, as each received a contribution.

All things considered, we had an excellent meeting, and we trust that much good will result from it. W. T. Short, Clerk.

FROM OHIO COUNTY.

For a long time it has been on the hearts of many of the Ohio county Baptists to organize an association in her boundary.

This hope was realized on last Saturday, September 28, 1901, when a large and enthusiastic gathering met at Hartford and organized the Ohio County Baptist Association. Over twenty churches entered the organization with a membership that will approximate 8,000. A committee was sent by our mother association—Davies County—to assist in the work. Also several visiting brethren rendered valuable assistance.

Dr. J. S. Coleman, who for twenty-nine years has faithfully presided over the deliberations of the Davies County Association was made moderator of the new body, in fact he is so accustomed to this position that we couldn't manage him anywhere else. Bro. E. N. Morrison, who has served the Blackford Association for twenty-two years as scribe, was made our secretary in connection with Prof. O. M. Shultz, a prominent educator in Hartford.

Our present and an ex-County Judge were made assistant moderators, I must not fail to say, so our association starts out well officered and determined to accomplish something.

A mission board was appointed which immediately organized itself for work by electing E. W. Coadley chairman, E. D. Maddox, of Centertown, secretary, and J. N. Jarnegan, of Beaver Dam, treasurer. We directed a brother to immediately hold a meeting at a very important point on our field. So you see we have begun our work already.

Chairmen of the various committees were appointed to report next year, and correspondence sought with several sister associations.

E. W. Coadley was chosen to represent the body at the next Southern Baptist Convention, and Dr. J. S. Coleman the General Association.

Our next meeting will be with the church in Beaver Dam, on

Tuesday after the fourth Sunday in August, 1902.

Our work at Beaver Dam is moving along nicely. Considerable repairs are being made on our building. The means with which to do the work have been raised principally through the efforts of our energetic Woman's Aid Society.

We are looking forward with much hope to our protracted meeting which is to be held the first part of December. Bro. D. F. Montgomery, of Campbellsville, Ky., will assist us.

Hartford is again pastorless, Bro. Stoneham having resigned to give all his time to Leitchfield. Hartford wants a man for two Sundays, and West Providence, a good church near here, is also without a pastor. We are praying the Lord to send us a good man to locate in our new association. Pray for us down here, that this may be an epoch in the history of Ohio county Baptists.

E. W. COADLEY, Pastor. Beaver Dam, Ky.

CUBA.

I arrived in Havana this morning at 7 o'clock. I am boarding at the Misses Joerg, 67 Prado. They are most excellent Christian ladies and true Baptists—a real strength to our cause in Havana.

I found Miss Taylor just recovering from a severe spell of sickness. She hopes to be able to resume work in a short time.

Miss Branhan had to undergo an operation for appendicitis at the Mayfield Sanitarium, St. Louis, Mo., last April. She is rapidly recovering, and expects to return to Cuba in October or November.

I am sure your readers will be interested in the following from Pastor M. K. Thornton, of Starkville, Miss.:

"DEAR BRO. DANIEL—We have a young lady in our church who wishes to go to Cuba as a missionary, and the church will pay her expenses. Will you please write me what salary we will have to pay? Any information you can give her or me will be greatly appreciated. We have not taken the matter before the Board yet, but will write Dr. McConnell in a few days. Let me hear from you as early as possible. May the Lord bless you in your work.

"Yours fraternally, "M. K. THORNTON."

Oh that the Lord may call many laborers into his vineyard, and call churches to support them.

Will not Kentucky Baptists invest largely in Cuba? Brethren, support a missionary here. We must do what we do soon, for today is the day of salvation for Cuba. If brethren desire information in order to act intelligently, write me and I will give it if possible. Pray for us.

Yours in Gospel bonds, O. D. DANIEL, 67 Prado, Havana, Cuba.

"TO LOVE MERCY" is the second requirement of Micah's summary. Mercy is God's gracious attribute. The Bible everywhere glorifies a God of mercy. God wants His children to be like Him. "Blessed are the merciful, for they shall obtain mercy." The world has moved upward by the help of the merciful. Christ made this attribute of God familiar to men by His example and precept. "Go and sin no more" is mercy's voice bringing hope and help. We have learned life's lesson but poorly if we do not love mercy.

Published by the Western Recorder, 100 West Main Street, Louisville, Ky.

A Beautiful Teachers' Bible for 12 cents.

You need not pay more; it is earned by mailing 12 postal cards to friends. For plan address COOK BIBLE & BAZAAR Co., Louisville, Ky.

FROM CHINA.

I have wanted for some days to write a line so that the readers of the RECORDER who are interested in our work might know of our whereabouts.

After some weeks spent in Western Shantung, and finding the people perfectly quiet, Mr. League decided to return to Shanghai, and, if possible, to move us up here before the hot weather. I cannot tell how glad I was to see him after so many weeks, and I think I never prepared more joyfully for a "moving." In ten days we were ready, and then a letter came from the Consul at Chefoo advising against women and children going. He had been written to three times and had not replied, so we were surprised to receive anything at this late date.

After consulting with the Consul-General at Shanghai, we decided to start on our journey and send word to the officials here to meet us by telegram if they considered it unsafe for us to proceed. After traveling for 10 days in the quietest manner we reached a place called Tsing Kiang pu, and found there a telegram telling us to come on, and also a police boat with eight men ready to accompany us. The authorities all along the line had been notified of our intention of making the trip, and an escort was always waiting our arrival at the larger towns. One boat went with us all the way, and part of the time had two and also a land escort.

The people all along the way were quiet, not even annoying us by their curiosity, as they had done in former years. For the past two years the rice boats carrying tribute to Peking had failed to make their trips, so the annual repairs on the canal had been neglected, and we found many difficulties to get over, but the authorities extended us most unusual courtesies, and after a month of trials and tribulations we left the canal and embarked on wheelbarrows for our three-days' over-land journey. Although we were in the rainy season, we managed to ship between showers and get here in three days' time. The distance is seventy miles. How long would it take to make that trip in your land of fast express trains? At night we unpacked, spread out our bedding, ate eggs scrambled in bean oil, sour bread and cucumbers, and then lay down to fight with the various animals which infest the inns. It was the hardest experience of all. The last day, when it seemed as if a coming thunder cloud was going to hinder our journey, so that another night in the inns could not be avoided, our little Robert said: "Father, I don't want to risk another night in the inns; the fleas bite so." We felt much sympathy with him.

The officials provided escort for us all the way, and in one city decorated an inn for our reception. Upon our arrival here a fine feast was sent in to us and the Chinese came to call. We were glad to be here.

While all is quiet here, affairs farther north are still in a grave state. This new association of allied villages is causing some anxiety. One of their plans is to resist the payment of indemnity claims to converts and missionaries. As many have already been pretty well drained and taxed first by Boxers, then the foreign allies and bands of rob-

bers, their situation is pitiable.

The Catholic indemnity claims and that of some Protestant missionaries are higher than they should be. Baptists have lost almost nothing in this Boxer movement—only one station being genuinely looted (Pingta), so we are hardly in a position to criticize those who have suffered so much and lost their all, but one cannot help feeling some things.

We find the people rather shy, and that is not to be wondered at when we think how many were murdered last year for their connection with foreigners. I do trust wisdom may be given us in our dealings with these people.

Just now three young men and ourselves are the only missionaries in Western Shantung. We are hoping more may come in the fall. The lady workers will be slower in coming, as the Consuls oppose them so much.

To the friends who have stood by us so faithfully during these months of weary waiting, we send our thanks and greetings. So many have given up China, it is refreshing to know the few who are still willing to work for these people.

And to the editors, many thanks for the RECORDER, which has been one of the few papers to find us in our exile. Will you change our address from Shanghai, China, to Tai An fu, Shantung, China, via Chinkiang, and ask our friends to do likewise?

FLORENCE NIGHTINGALE LEAGUE.
Tai An fu, Aug. 16.

NOTICE.

The West Union Association will convene with Olivet Baptist church Wednesday after the second Sunday in October (October 16). Those coming on the train, either the I. C. or N. C. & St. L., will get off at the Union Depot, and then get on the street-car coming to Rolling Town, where they will be met with vehicles and carried to the church. Ample provisions for the comfort of all who come will be made, so come one and all.

W. J. COUCH, Pastor.

ABANDONED IT.

For the Old Fashioned Coffee We Drink.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

A number of my friends have abandoned the old fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since it was first started in our house." Mrs. L. A. Smith, Blood-gott Mills, Cortland co., N. Y.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.

OCTOBER.

- Owen—Elk Lick church, Oct. 9.
- Little Bethel—Cherry Hill church, Oct. 9.
- North Bend—Union, October 9.
- Union—Butler, October 9.
- West Kentucky—Mt. Carmel, October 9.
- Enterprise—Flat Gap, October 11.
- Mt. Zion—Buffalo church, Oct. 11.
- North Concord—Atenas church, October 11.
- Upper Cumberland—Harlan, October 11.
- West Union—Olivet church, October 16.
- Ohio Valley—Bethel church, Henderson county, Oct. 23.
- Concord—Salem, Oct. 23.
- Blood River—Locust 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.

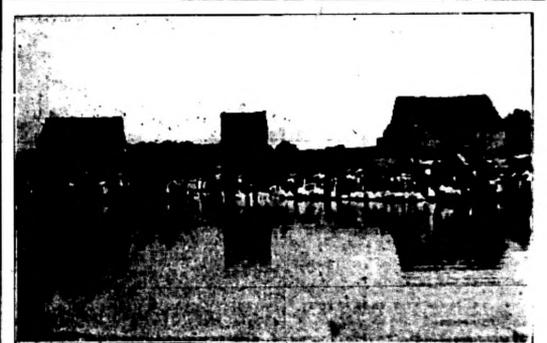
SNAPPING BONDS.

BY C. H. SPURGEON.

Like Samson, the Christain man, when he is as he should be, is wondrously strong in snapping his bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom. "This is the rule in the trade." "This is the manner of buying and selling which is current in dealing with this kind of merchandises." The true believer will break that bond as Samson snapped the seven green withes with which Delilah bound him. "No," he will say; "I cannot and I will not lie; neither will I act the part of a deceiver, whatever others may do." Perhaps an attempt will be made to entrap him into sumptuous forms of worship, glittering with show and fascinating with all manner of sweet musical sounds; and for a while his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria: "God is a spirit and they that worship Him must worship Him in spirit and in truth." In an instant, away go the bonds of ritualism and Romanism, and the man is free once more.

Possibly he is bound for a time with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue and does not reveal his own sentiments with regard to Christ and His cross. Or else he has the fear of losing his business; or—such fools are many in England—the greater fear of "losing caste in society." It is that fear which makes slaves of half our population—the fear of not being thought "respectable." But the true man of God very soon snaps that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Samson, snapping his bonds, look at Martin Luther. In that day when he rose up from the Santa Scala, and would no longer go up and down those stairs on his knees in the vain hope of winning



The above picture represents the burial with Christ in baptism of over sixty happy converts—the result of a meeting held in New Highland Baptist Church by the beloved Pastor T. J. Duvall.

salvation by his own good works—in that moment he snapped his bonds. At the gates of Wittenberg, on that cold December day when his friends had piled together a little heap of wood, and it was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed and the hope or fear of some that he would drop down dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Samson, breaking all bonds that still held him to Popery. And such freemen should all Christians be. If they were, you would not see them—as so many of them still are—lettered with absurd notions about holy days, and holy places, and priests, and I know not what beside, of Papistical trumpery. The true believer in Christ breaks away from all his nonsense and error, and goes forth, even though he stands alone, and says: "The Son of God hath made me free, and I am free indeed." I might give you many other illustrations of the way in which the Christian uses his God-given power, but I will simply repeat what I have already said, that he is, through the grace of God, made to be a man of great strength.—Sel.

The Theological Seminary opened well last week. There were 150 students enrolled the first day as against 126 the year before. The number has since increased to 181, from thirty states as follows: Kentucky, 25; Virginia, 16; Alabama, 15; Georgia, 15; Tennessee, 14; Missouri, 13; South Carolina, 10; North Carolina, 9; Texas, 9; Indiana, 7; Arkansas, 6; Illinois, 6; Mississippi, 6; Ohio, 6; Louisiana, 3; Michigan, 3; Kansas, 2; Minnesota, 2; New York, 2; Washington, 2; West Virginia, 2; Wisconsin, 2; Florida, Iowa, Maryland, Massachusetts, New Jersey, Oregon, Pennsylvania and Nebraska, 1 each. These figures indicate that the whole country is the field of the Seminary, for here are men from Massachusetts to Texas and from Florida to Washington.

It is the rule that the number of students during the session in an institution of learning is double the number present on the first day. According to this, there will be 300 students in the Seminary during the current year.

Dr. Mullins' opening address, on the task of the theologian, on Tuesday night of last week, was most highly appreciated. We publish this week an article from him giving the line of thought in

the address, which is to appear in full in pamphlet form. It is a great theme and he handled it in masterly fashion.

Kentucky leads in number of students, as usual and as is to be expected. Virginia comes next, though Alabama, Georgia and Tennessee are so close to her that as the session proceeds they may pass her. There is a drop in Texas, due, possibly, to the opening of work in Waco.

There is a notable increase in the number from the North, and this is well. We hope the brethren will do their best work and will be greatly blessed in their work.

Mrs. JULIA A. BYARD, of Ke'wa, Ky., called at our office. She said the WESTERN RECORDER had been in her family for forty years. She had a copy that was printed January 22, 1870. Then the editors and proprietors were Dr. R. M. Danday and Prof. J. W. Kest. Drs. W. W. Garliner and L. E. Woolfolk were associate editors. Among the contributors I noticed the familiar names of D. Dowden, Dr. Robert Ryland, W. M. McDermott, J. M. Pendleton, James B. Taylor, Secretary Foreign Mission Board; J. S. Taylor, T. H. Coleman and Wm. F. Broadus. Then the RECORDER was only half as large as it is now. The subscription price was \$3 a year in advance and after six months it was \$3 50. Fourteen years ago, when the present proprietors took charge, the subscription price was \$2 50 in advance, and \$3 if paid six months afterwards. We increased the size of the paper and reading matter one-third and made the subscription price \$2 in fourteen years I have not heard any one complain of the subscription price who reads and pays for it.

The body of Mrs. M. G. Knight, who died in Ashville, N. C., was brought to Louisville on Saturday last and was buried on Sunday. The Rev. Ryland Knight came from his home in Ashland to be present at the burial. The deceased was his aunt by marriage.

HOW'S THIS?

We offer One Hundred Dollars Reward for any one who can furnish the name of the man who was the first to use the word "Coke" in connection with the business of selling coal. The name of the man who was the first to use the word "Coke" in connection with the business of selling coal is a valuable piece of information. The name of the man who was the first to use the word "Coke" in connection with the business of selling coal is a valuable piece of information. The name of the man who was the first to use the word "Coke" in connection with the business of selling coal is a valuable piece of information.

W PATIENCE and resignation are the pillars of human peace on earth.—Edward Young.

THE SWEETEST NAME.

BY S. M. WOODWARD.

There is a name I love more dear, Than any name on earth: It sounds so sweet upon mine ear, I cannot tell its worth. Jesus, the name I love to hear, He gave his life for me: Upon the rugged cross he died, That I might ransom be. A home in Heaven He's prepared, Where all is peace and joy, And sickness, sorrow, pain and death Shall be my joy asoy. And when this earthly race is run, And time shall be no more, I'll sing and praise the sweetest name On yonder blissful shore. Nazarene, Ky.

OUR PULPIT.

"SOJOURNERS OF THE DISPERSION."

BY ALEXANDER MACLAREN, D. D.

"Peter, an Apostle of Jesus Christ, to the strangers scattered."—1 Peter 1:1.

The words rendered "strangers scattered" are literally "sojourners, of the Dispersion," and are so rendered in the Revised Version. The Dispersion was the recognized name for the Jews dwelling in Gentile countries; as for instance, it is employed in John's Gospel, when the people in Jerusalem say, "Whither will this man go that we shall not find Him? Will he go to the Dispersion amongst the Greeks?" Obviously, therefore, the word here may refer to the scattered Jewish people, but the question arises whether the letter corresponds to its apparent address, or whether the language which is employed in its course does not almost oblige us to see here a reference, not to the Jew, but to the whole body of Christian people, who, whatever may be their outward circumstances, are, in the deepest sense, in the foundations of their life, if they be Christ's, "strangers of the Dispersion."

Now, if we look at the letter, we find such words as these—"the times of your ignorance"—"your vain manner of life handed down from your fathers"—"In time past ye were not a people"—"the time past may suffice to have wrought the will of the Gentiles," all of which, as you see, can only be accommodated to Jewish believers by a little gentle violence, but all of which find proper significance if we suppose them addressed to Gentiles, to whom they are only applicable in the higher sense of the words to which I have referred. If we understand them so, we have here an instance of what runs all through the letter; the taking hold of Jewish ideas for the purpose of lifting them into a loftier region, and transfiguring them into the expression of Christian truth. For example, we read in it: "Ye are an elect race, a royal priesthood, a holy nation"; and again: "Ye are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices." These and other similar passages are instances of precisely the same transference of Jewish ideas as I find, in accordance with many good commentators, in the words of my text.

So, then, here is Peter's notion of—

1. WHAT THE CHRISTIAN LIFE IS. All those who really have faith in Jesus Christ are "strangers of

the Dispersion"; scattered throughout the world, and dwelling dispersedly in an order of things to which they do not belong, "seeking a city which hath foundations." The word "strangers" means, originally, persons for a time living in an alien city. And that is the idea that the Apostle would impress us as true for each of us, in the measure in which our Christianity is real. For, remember, although all men may be truly spoken of as being "pilgrims and sojourners upon the earth" by reason of both the shortness of the duration of their earthly course, and the disproportion between their immortal part and the material things amongst which they dwell. Peter is thinking of something very different from either the brevity of earthly life or the infinite necessities of an immortal spirit, when he calls his Christian brethren strangers. Not because we are men, not because we are to die soon, and the world is to outlast us; not because other people will one day live in our houses, and read our books, and sit upon our chairs, and we shall be forgotten, but because we are Christ's people, are we here sojourners, and must regard this as not our rest. Not because our immortal soul cannot satisfy itself, however it tries, upon the trivialities of earth any more than a human appetite can on the husks that the swine do eat, but because new desires, tastes, aspirations, affinites, have been kindled in us by the new life that has flowed into us; therefore the connection that other men have with the world, which makes some of them altogether "men of the world, whose portion is in this life," is for us broken. And we are strangers, scattered abroad, solitary, not by reason of the inevitable loneliness in which, after all love and companionship, every soul lives; not by reason of losses or deaths, but by reason of the contrariety between the foundation of our lives and the foundation of the men round us; therefore we stand lonely in the midst of crowds; strangers in the ordered communities of the world.

And now let us think of the solitude of being the only man in a crowd that has a faith in his heart, and there is no isolating power like the power of reading all ties, that true attachment with Jesus Christ has. "Think not that I am come to bring peace on earth but a sword," to set a man against his own household, if they be not of the household of faith. These things are the inevitable issues of religion—to make us strangers, isolated in the midst of this world.

And now let us think of II.—SOME OF THE PRINCIPAL DUTIES THAT ARISE from this characteristic of the Christian life.

Let me put them in the shape of one or two practical counsels. First let us try to keep up, vivid and sharp, a sense of separation. I do not mean that we should withdraw ourselves from sympathies, nor from services, nor from the large area of common ground which we have with our fellows, whether they be Christians or no—with our fellow-citizens; with those who are related to us by various bonds, by community of purpose, of aim, of opinion, or of affection. But just as Abraham was willing to go down into the plain and fight for Lot, though he would not go down and live in Sodom, and just as he would enter into relations of amity with the men of the land, and yet would not abandon his black camels' hair tent, pitched be-

neath the terebinth tree, in order to go into their city and abide with them, so one great part of the wisdom of a Christian man is to draw the line of separation decisively, and yet to keep true to the bond of union. Unless Christian people do make a distinct effort to keep themselves apart from the world and its ways, they will get confounded with these, and when the end comes they will be destroyed with them.

Sometimes voyagers find upon some lonely island an English castaway, who has forgotten home, and duty, and everything else, to luxuriate in an easy life beneath tropical skies, and has degraded himself to the level of the savage islanders round him: There are possessing Christians—perhaps in my audience—who, like that poor castaway, have "forgotten the imperial palace whence they came," and have gone down and down, and down, and down, to live the fat, contented, low liver of the men who find their good upon earth, and not in heaven. Do you, dear brethren, try to keep vivid the sense that you belong to another community. As Paul puts it, with a metaphor drawn from Gentile instead of from Jewish life, as in our text, "Our citizenship is in heaven." Pallipiti, to the Christian church of which that was said, was a Roman colony; and the characteristic of a Roman colony were that the inhabitants were enrolled as members of the Roman tribe, and had their names on the register of Rome, and were governed by its laws. So, writing here in an outlying province, have our names written in the "Golden Book" of the citizens of the new Jerusalem. Do not forget, if I might use a very homely illustration—that parish your settlement is in; remember what kingdom you belong to.

Again, if we are strangers of the Dispersion, let us live by our own country's laws, and not by the codes that are current in this foreign land where we are settled for a time. You remember what was the complaint of the people in Persia to Esther's king? "There is a people whose laws are different from all the people's that be upon the earth." That was an offense that could not be tolerated in a despotism that ground everything down to the one level of a slavish uniformity. It will be well for us Christian people if men look at us and say, "Ah, that man has another rule of conduct from the one that prevails generally. I wonder what is the underlying principle of his life; it evidently is not the same as mine."

Live by our King's law. People in our colonies, at least the officials, set wonderful store by the approbation of the Colonial Office at home. It does not matter what the Colonial newspapers say. It is "what will they say in Downing street?" And if a despatch goes out approving of their conduct, neighbors may censure and sneer as they list. So we Christians have to report to home, and have to live "that whether present or absent"—in a colony or in the mother country—"we may be well pleasing unto him."

Keep up the honor and advance the interests of your own country. You are here, among other reasons, to represent your King, and people take their notions of him very considerably, from their experience of you. So see to it that you live like the Master whom you say you serve.

The Russian Government sends out what are called military col-

onies, studded along the frontier, with the one mission of extending the Empire. We are set along the frontier with the same mission. The strangers are scattered. Congested, they would be less useful; dispersed, they may push forward the frontiers. Sown in a seed-basket is not in its right place; but, sown broadcast over the field, it will be waving wheat in a month or two. "Ye are the salt of the earth"—salt is sprinkled over what it is intended to preserve. You are the strangers of the Dispersion, that you may be the messengers of the Evangelisation.

Lastly, let us be glad when we think, and let us often think, of

III.—THE HOME IN GLORY.

That is a beautiful phrase which pairs off with the one in my text, in which another Apostle speaks of the ultimate end as "our gathering together in Christ." All the scattered ones, like chips of wood in a whirlpool, drift gradually closer and closer until they unite in a solid mass in the center. So at last the "strangers" are to be brought and settled in their own land, and their lonely lives are to be filled with happy companionship, and they to be in a more blessed unity than now. "Fellow-citizens with the saints and of the household of God." If we, dwelling in this far-off land, were habitually to talk, as Australians do of coming to England, of "going home," though born in the colony, it would be a glad day for us when we set out on the journey. If Christian people lived more by faith, as they profess to do, and less by sight, they would oftener think of the home-coming and the union; and would be happy when they thought that they were here but for awhile, and when they realized these two blessed elements of permanence and of companionship, which another Apostle packs into one sentence, along with that which is greater than them both; "so shall we ever be with the Lord."—Baptist Times and Freeman.

THE BEST PLAN FOR SECURING MONEY FOR MISSIONS.

The securing of money for missions has the same Scriptural basis as securing souls for Christ. Giving out means for missions is the same character of offering as giving ourselves to Christ. Both are the result of faith and obedience. As preaching the Gospel is the best and God-appointed plan for securing souls for Christ, so is it also for securing money for missions. The Gospel is the power of God unto giving to missions unto every one that believeth. As effective preaching varies with education, training, etc., so the plan of securing money for missions must be adapted to the varying conditions and circumstances of the people. There is place for consecrated common sense in this as in all religious work. I submit the plans I have found most successful among country churches having monthly meetings.

The first essential is that the pastor be a missionary, not in theory only, but in practice as well. One can scarcely hope to inspire mission zeal until he himself has felt its fire. You have noticed how much easier it is to kindle a fire in the other room if you take some from your own to start it with. If the fire is deeply imbedded in our own hearts, we will find it bursting out spontaneously in our sermons, prayers and conversations. Deplorable indeed is the church whose pastor has no fountain from which burst refreshing springs of missions in his daily ministra-



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tions. In our study give missions the first place; in our devotions give missions one-half of the quiet hour; in our prayers give missions frequent mention; in our conversations give missions a prominent place, then will our lives be missionary and ourselves "examples for all that believe."

All our sermons should be seasoned with the spirit of missions, but now and then a special mission sermon, illustrated with maps and figures of the various fields of work, I have found helpful. Do not expect people to give blindly, spasmodically or emotionally merely, but intelligently, regularly and conscientiously. Educate along mission lines by free use of tracts, etc. Barn the church covenant into the heart and life of every member by frequent reading and discussion.

In the second place, preach systematic giving. Lay by in store on the first day of the week. Urge personally every member to adopt the titthing system of giving to the Lord. Believe in going even beyond that—so much per week as God hath prospered. Multiply by four and turn over to the deacons at your monthly meeting. How much? "As the Lord hath prospered you." No way of getting at that, you will often hear. Answer by suggesting 25 cents per week this year, by way of trial, and if you are not satisfied with that at the end of the year, make it 50 cents per week next year, and so on, the pastor preaching the Gospel of giving in season and out of season all the year round. Baptists stand for the doctrine of growth in grace; growth in the grace of giving is one of our best accomplishments. Develop this, and we have an impregnable defense against many a fiery dart of the enemy. Giving is a strengthening cordial, especially recommended for Christian weakness, debility, indifference, selfishness and all diseases resulting from covetousness; a sure cure for dyspepsia, chronic grumbling, back-biting and evil-speaking; gives new life to the prayer-meeting and Sunday-school; imparts a healthy love for the church, pastor and brotherhood; visits the sick, comforts the distressed, feeds the poor. Preach the Gospel of giving; it shall not return unto you void.

In the third place, make collections not public as a rule. It is best done through a committee on missions appointed quarterly, and report likewise. This has the additional advantage of dispensing work among members. Instruct and help your committee. Have a brief conference with them after dismission; hear their excuses, meet their objections; provide them with a roll of the membership; have them divide this among themselves; let them secure a yearly subscription from each member, payable quarterly or at early convenience. These reports coming in awakens the church to the fact that it is doing something, and it soon becomes proud of itself and then strives to do yet more. This plan also gives place for a commendable rivalry among the committees. Each strives to excel its predecessor, and so new names and subscriptions are being added continually, until every member gives something—which is the ideal in raising money for missions. It becomes the fashion in your church to give to missions, and those who don't give become "ill at ease," and seek some other company, and the problem of raising money for missions is solved.

R. A. LARUE.

AN UNPUBLISHED LETTER OF LUTHER RICE.

DEAR RECORDER:—It affords me great pleasure to send you a copy of an unpublished letter of Luther Rice, of which the original is in my possession, written to Robert Glenn, the step-father of my mother's father, Hugh Lawson, of Georgia, a first cousin of Hugh Lawson White, of Tennessee. It is written on the margin of a printed copy of the "Constitution, adopted in Philadelphia, in May, 1814, by the delegates assembled in that city from the mission societies then formed in various parts of the United States," "Richard Furman President, Thomas Baldwin, Secretary." To this is added a printed "outline" by Luther Rice of a new "Constitution... respectfully submitted as being the result of much reflection, many conversations with individuals, and discussions in public bodies... submitted not as being already complete and perfect, but for the very purpose that it may be rendered more nearly so by the next Convention."

He says: "It has been suggested by individuals—arises, in fact, from a view of the existing state of things in almost all parts of our country—and the conviction has been deepened by actual discussions in the Kentucky Mission Society and their Board of Directors—as expedient and very desirable to give general scope and latitude to the missionary design, so as to comprehend domestic as well as foreign missions—a regard to the native tribes of America, as well as to the inhabitants of the East Indies. Something of this kind, keeping steadily in view, as the great leading object, a special regard to really heathen portions of the human family, should unquestionably be attended to, and may indeed be considered as indispensable to the preservation of the union in the missionary cause of the whole denomination in the United States."

And here is the letter, mailed at "Lexington, Ga., 11th Jan'y," addressed, "Robert Glenn, Esq., Sylvan, near Marion, Twiggs county, Georgia":

HARRYCANE Branch, Oglethorpe Co., Ga., 8 Jan'y., 1817.
DEAR SIR:—Your kind attentions to me when at your house, and kind intimation that a letter would not be unacceptable, induce me to write. At the same time permit me to offer to your consideration the following "outline," or proposed revision of the general missionary scheme. Should the substance of this, with such alterations of minor particulars as may be thought proper, be adopted by the Convention, the Secretary, as you perceive, will occupy a very interesting position. He will need to correspond with all the Associations, all the mission societies, all the assistant committees, and all the missionaries, besides many other individuals and public bodies. He ought, in fact, to possess an exact knowledge of the state of things in all parts of the world, and an accurate acquaintance with all the operations going forward tending to diffuse the light of the Gospel. Of course, he ought not only to be a man of piety, of talents, of industry and zeal, but must have his whole time for this business. Nor, indeed, is it scarcely conceivable that an individual of suitable qualifications could be more usefully employed.

And to obviate the difficulty of supporting him, without taking anything from the common funds for this purpose, but leaving all

the ordinary contributions to be employed in the sending forth of missionaries, &c., it has been conceived to be practicable and proper to create a special fund distinctly for this object, the interest of which shall be constantly applied to the support of the person, from time to time, appointed by the Convention. A pious lady of this State began this special fund by subscribing towards it \$50. Since that I have received other subscriptions and donations towards the same. I hope considerable progress may be made in this by May, at which time it ought to be in a state of forwardness to go into operation. This thing will be a kind of main pillar in the missionary building.

Since I had the pleasure [of being with] you, I have visited the lower parts of this State, and the south-east part of South Carolina, and have recently spent several weeks in the counties between this and Milledgeville. I have received several very handsome contributions for missionary purposes. I have received in this State, this season, a little more, if I am not mistaken, than \$1800; besides, in subscriptions and donations for the special fund for the support of the Secretary, as before mentioned, \$245; besides what I received lately in South Carolina, to-wit, \$75 for the common objects, \$198 in subscriptions and donations for the special fund. Perhaps I may receive \$150 more before leaving Georgia. Next week I expect to cross South Carolina on my way to Tennessee and Kentucky. It would afford me pleasure to receive a letter from you. Should you find leisure to write, direct to Lexington, Kentucky. I should be glad to know your views of this "outline." My best regards to your lady.

Very sincerely yours,
LUTHER RICE.

Esqr. Glenn.

It seems eminently appropriate that, as Kentucky and Tennessee were so present to the mind and heart of Luther Rice at the time of writing, his letter of 84 years ago should be first published in Kentucky's WESTERN RECORDER, which is now in its 76th year of glorious life, its eye not dim, its pen not rusted, nor its supernatural force abated. The writer of this has for six years been the pastor of Elim church, 12 miles from Florence, in whose meeting-house, still standing and in use, Luther Rice preached his last sermon. If the man among Southern Baptists, by universal confession acknowledged to be the one of us most akin in missionary zeal and statesmanlike Christianity to the Apostle Paul and Luther Rice, attends the South Carolina Baptist Convention, he will carry away with him, to be his, "in fee simple," this precious old letter. No one needs to be told that its future owner is R. J. Williamson.

HUGH F. OLIVER.
Florence, S. C., Sept. 11, 1901.

How to lead the life divine surrounded by temptations from within and from without; how to breathe freely the atmosphere of heaven while the feet yet touch earth; how to lead the life of Christ, who shrank from no scene of trying duty, and took the temptations of man's life as they came; or how even to lead the ordinary saintly life, winning experience from fall and permanent strength out of momentary weakness, and victory out of defeat—this is the problem.—F. W. Robertson.

I prefer solids to solutions.—R. W. Emerson.

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- 35c Ladies' high-neck and long-sleeve Corset Covers in cream and white.

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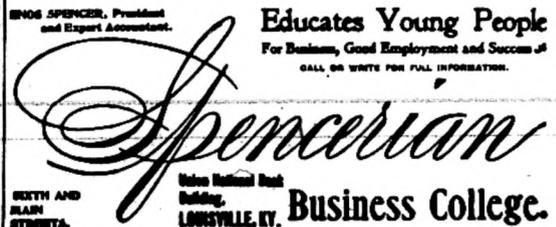
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EDITORIAL

Merritts, N. J., Sept. 25, 1901. The Rev. T. T. Egan, D.D. MY DEAR DOCTOR:—In view of the desirability of knowing what you as well as Dr. Harper believe, I am pleased to ask you the question you asked him—In order to make it perfectly clear, I will put it in the concise...

We answer very readily, very honestly and very emphatically—yes—to the above question of Dr. Fox. Certainly if the Bible, fairly interpreted, taught that the Ptolemaic theory of astronomy were true, and that polygamy were right, we would believe both, because we accept the Bible as God's word, and God says whatever the Bible, fairly interpreted, teaches. The whole difficulty is in the "if."

If God should unambiguously appear, and should clearly declare that two and two make five, we would believe it. We would be bewildered, but we would accept the statement. The whole trouble is in the "if." It is impossible for God to say what is not true; so if God said two and two make five, that would make five, that is all. The difficulty of believing that two and two make five is no greater than the difficulty of believing that God would say so. If it were written across the heavens in letters of fire, "2 plus 2 equals five," would any man venture to deny it? It is impossible that a lie could be written thus athwart the heavens; but by conceding the "if," the truth of the proposition is conceded. We would not venture to contradict anything that was written in flaming letters athwart the sky. The whole trouble with such questions is in the "if." Given the "if," and the rest follows. All things are possible to a man with an "if."

It is said that some cases are not supposable, being so incredible that they do not deserve consideration. But for purposes of argument, the greatest conceivable absurdity can be supposed, and the question can be asked—if this be true, then what? Mathematicians in their discussions and demonstrations are constantly supposing the impossible, and one of the methods of mathematical demonstration is the reductio ad absurdum. In practical logic this same method is often used. We can draw any conclusion—if only we have an "if" to begin with.

Philosophers have for centuries puzzled themselves over the question—"If an irresistible force meet an immovable body, what would be the result?" Of course, if there be an irresistible force, there can be no immovable body; for it would resist that force, which, by hypothesis, is irresistible. On the other hand, if there be an immovable body, there can be no irresistible force; for such a force would move that body, which, by hypothesis, is immovable. Yet an "if" can span the gulf and suppose the case. You can span the universe with an "if." If the universe were only an inch in diameter, etc.

The "if" business is a big business, and while it is useful for purposes of reasoning, and to

bring out points clearly, yet it is easy to make it cover absurdities. Spurgeon, when 't/s were poked at him, was fond of saying: "If all the men were one man, what a great man that would be! "If all the trees were one tree, what a great tree that would be! "If all the seas were one sea, what a great sea that would be! "If all the axes were one axe, what a great ax that would be! "And if that great man should take that great ax and cut down that great tree and it should fall into that great sea, w'at a great splash that would be!"

The struggle between New York and Boston for the possession of Dr. Lorimer has become "strenuous." It is carried on upon a high plane and in the best spirit. The Madison Avenue Church, New York, called him, and many Baptists of New York agree to stand by him in aggressive work for the denomination in the metropolis. He felt that he could safely lay down his great work at Tremont Temple, Boston, and he decided to resign. But the Tremont Temple Church refused to accept his resignation, and they are exerting themselves to persuade him to remain with them. Meantime the New York brethren are not idle. The Boston brethren are considering the reducing of the debt on Tremont Temple from \$800,000 to \$150,000 in the hope that such relief of his burden will lead Dr. Lorimer to remain. He has proved himself to be above considerations of personal gain, since only last year he refused to consent to an addition of \$1,000 to his salary. Dr. Lorimer will take a little time to weigh all the considerations before he finally decides. We trust God will guide him.

We hear of a Baptist (?) preacher in this state whose sick daughter asked him to baptize her. Believing her too ill for immersion, he poured water on her instead. His church proceeded to revoke his license, it is said. Of course, the church did right. This preacher's name does not appear either in the list of ministers in the Baptist Year Book, or in the list of pastors in the minutes of the General Association of Kentucky. We know nothing of the case except as it has been reported to us, but we cite it because it illustrates the way pouring and sprinkling began. Some Baptists of the third century conceived the idea that baptism was necessary for the remission of sins. Then when persons were too sick (?) to bear immersion, under the idea that they could not otherwise be saved, affusion was practiced, not as regular and orderly baptism, but as excusable in the circumstances, and it was called "clinic baptism." Under the same idea John Wesley refused to sprinkle a baby in Savannah, Ga., because its parents would not certify that it was too sick to be immersed.

Precisely the same notion gave rise to infant baptism. Believing that baptism was necessary for the removal of sin, and thinking that original sin in an infant could be taken away only in baptism, parents were eager to have their infants baptized, since infants were liable to die. In that day infant mortality was far greater than now. The Greek church have all through the centuries held to the immersion of infants, while, outside of the Milan Cathedral and allied churches, the Romanists practice affusion and the Protestants after them. At first only sick in-

fants were sprinkled, but the Council of Ravenna, in A. D. 1811, decreed that affusion was to be practiced, and after that sprinkling has been the rule with Romanists. It took a long time for sprinkling to win its way among Pedobaptists in Great Britain. The Edinburgh Encyclopedia, Conybeare and Howson, and others tell us how this came to pass. Under the reign of Bloody Mary, Protestant divines fled to the continent, and many of them found an asylum at Geneva, where they found sprinkling observed for healthy children. When Elizabeth (who was herself immersed) came to the throne, these divines returned and introduced the practice of sprinkling healthy folk for baptism. And yet affusion did not fully win its way among Pedobaptists for a long time still. For we find John Wesley near the close of the 18th century clinging to immersion, except in cases of sickness.

We have seen the published programmes of the coming Baptist Conventions of Ohio, Indiana and West Virginia. These programmes give assurance that those who attend will be interested and edified, but they also show that the bodies are run by committees and that the average brother has a slim chance to be heard.

We believe in freedom in our general meetings. To be sure, an uninteresting brother may get and hold the floor too long; but if that becomes a serious trouble it can be reached by limiting debate or by personal work on the brother. Freedom has its drawbacks, but despite those drawbacks, it is better to be free. It is far better to take the risk of being bored occasionally and be free, than to tie our hands and let a committee run us. And—and—we will venture to say it, the writer has been more bored by the set addresses of appointed speakers at religious gatherings, than by the spontaneous addresses of uninteresting brethren, where the floor was free to all. Depend upon it, a set speaker can make as tiresome a speech as a spontaneous speaker can make. And while the set speaker keeps down the uninteresting spontaneous brother, he also keeps down the bright spontaneous brother. Then, too, the spontaneous dull brother may make a short speech when he gets the floor, while the appointed dull brother (appointed because he is somebody's pastor, or brother-in-law, or for either of a hundred reasons except his fitness) never makes a short speech.

We hope that in the Southern Baptist Convention and in the Kentucky General Association the programme feature will never become prominent. PROF. O. P. AUSTIN is authorized for the statement that the national debts of the world aggregate \$81,800,000,000. In 1793 the amount was \$3,500,000,000, which was increased by the end of the century to about one-tenth of the present figure. For the 55 years from 1793 to 1848, the figure grew from \$3,500,000,000 to \$8,500,000,000, while the 33 years from 1848 to 1901 have witnessed an increase of national indebtedness from \$1,500,000,000 to \$81,800,000,000. This amount in silver dollars, laid flat edge to edge, would reach around the earth twenty-four and a half times. Loaded in freight cars, allowing 30,000 pounds and forty feet for each car, this amount would reach

over 700 miles. Piled on each other, as in a bank, this money, in silver dollars, would reach to the height of 45,427 miles, or about one-fifth of the distance from the earth to the moon. Piled edge to edge flat, these dollars would reach to the moon and back, with enough over to go round the world nearly five times.

An exchange, speaking editorially of the seven wells at Beersheba, says:

It is interesting, further, to be enabled to state that the recent reopening and repairing of these wells will relieve Jerusalem of its scarcity of pure water. The seven wells, which with their abundance of water, once more prove a great blessing to the city.

This editor was taking another editor to task for something he wrote about those wells, and said: "We are sorry that the author of the paragraph did not enlighten us a little further on the subject, if for nothing else, simply to vindicate the truth of history."

Now we are sorry the editor above quoted did not "enlighten us a little further," and explain how wells at Beersheba can "relieve Jerusalem of its scarcity of pure water," seeing that those wells are some fifty miles away, and on a level more than two thousand feet below the level of Jerusalem.

The Archbishop of Canterbury and the bishop of London sent a message to the Methodist Ecumenical Conference recently held in London. This message contained an implied hope that the Methodists would return to the fold of their mother, the Church of England. The reply was dignified, and reminded the archbishop and the bishop that at no time had the Church of England recognized the validity of the Methodist ministry, and told them that to entertain a proposition to return to that fold would be to confess weakness and inferiority.

The Church of England ecclesiastics seem now quite generally to recognize the blunder of their predecessors in ejecting the Methodists from their fold. And when the Salvation Army movement began, they were eager to do it honor, to avoid repeating the blunder of a century ago.

Seven thousand Filipinos have petitioned the American Baptist Missionary Union to send missionaries among them. They live in the district of Panay. This is an encouraging sign, and it is to be hoped the Union will vigorously push the work there. Now is the opportunity in the Philippines, but that opportunity will be over in a few years. It is, we doubt not, very much like the opportunity was in Mexico a few years ago. We did something with that opportunity, but we fell far short of making proper use of it. The opportunity in Cuba is not gone, but it is going; and the same will be true in the Philippines. A vigorous effort now will lead to ten times as much result as the same effort will lead to ten years hence. O! that Baptists would see and seize their opportunities!

Our honored and loved friends, Mr. and Mrs. J. Ad. Middleton, will on Oct. 28th celebrate the golden anniversary of their wedding. The receipt of an invitation is acknowledged, and we extend our heartiest congratulations. What a great power they have long exerted for truth and righteousness. May they long be spared to bless the world.

Editorial Varieties

In Germany, it is said that Oxford and Cambridge, England, are the places where the German theories go when they die.

The Baptist Outlook says that in Italy the girls never flirt. They get in love and have their joustings, arguments, reconciliations, sighs, laughter and tears like girls in America, but they never flirt.

The River-Avenue Baptist church of Indianapolis are fortunate in securing the services of Elder F. A. Bimler as pastor. He is a native of Kentucky and he is one of our brightest and best.

Bro. R. N. McNamee has entered upon his work as pastor of the Parr Memorial church in Potosi, Mich. Under most favorable auspices. He did a fine work in Richmond, Ind., and we look for even better work at Potosi.

The Recorder publishes the programme of the Baptist (?) Congress, which this year meets in New York City. Among the speakers we find but one from the South, and that one (a very appropriate selection) is Prof. S. C. Mitchell of Richmond College.

A man went into a newspaper office and asked, "What do you pay these fellows for caricatures?" "One dollar an inch," was the reply. "Good gracious!" exclaimed he, "I can't stand that, for he was six feet, two inches tall." We insert for subscribers 100 words free, and more as the rate of one cent a word, which simply pays the cost of publishing.

Frederic Harrison tells us that George Elliot was a good listener, and she was one of her chief charms. If you wish people to like you, listen attentively to what they have to say and do not insist that they shall listen to what you have to say. A man is interested much more in what he has to say than in what other people have to say.

We have been asked by a number of friends about the report that the new building of the Walnut-street church would bring the church \$100,000 in debt. We do not know how such a report got started, but there is no truth in it. It is not intended that there shall be any debt at all. The church hopes to have their magnificent house ready for worship without a dollar of indebtedness.

Editors of religious papers should be especially careful in their forms of expression to state their meaning clearly, and above all to have a clear meaning to state. In one of the leading religious papers of the land we saw this sentence: "If true, these charges must be investigated." Why investigate them except to find out how much truth is in them? It is to be hoped that there certainly is no need for investigation.

It is curious how men who have studied a subject can give their forms of expression to state their meaning clearly, and above all to have a clear meaning to state. In one of the leading religious papers of the land we saw this sentence: "If true, these charges must be investigated." Why investigate them except to find out how much truth is in them? It is to be hoped that there certainly is no need for investigation.

Mrs. Fawcett Miller, in the Temple Magazine, argues that wives be paid for their work. She says: "The woman's work in the house is as important to the community as that of the man outside, and deserves as much credit and establishes an equal claim for wages." She does not say who shall pay the wages, however. Shall the husband, or the community, or the work for him any more than for herself, and he does not (or ought not to) work for himself any more than for her.

Mr. Thomas Lipton, though again defeated in his attempt to win the America's cup, has won the hearts of Americans for his manly bearing and noble spirit. We have been amused by some of a sportsman, but he declares that he has never made a bet in his life and he is thoroughly opposed to all forms of gambling. Mr. Thomas is a generous man with his great wealth. He is an Irishman, and they are usually generous. One would not expect an Irishman to be especially generous to the royal family of England, as yet Mr. Thomas has been the queen, while at the Marlborough House, a check for \$5,000 to be used for her Alexander Trust. It is said that the "danced around the room with pleasure, saying she had never held in her hands so large a sum."

The Arkansas Baptist holds its first editorial column last week with this: "Two things we want: 1. Pay our missionaries promptly. 2. Abolish the office of corresponding secretary." We do not get how the services of a corresponding secretary—whatever name be given him—can be dispensed with, if the operation of the Baptists of a state is to be carried on in mission work. We hope our contemporary will tell what it would put in the place of the corresponding secretary. If we are not wedded to any particular method, and we are willing to accept whatever method proves to be most effective. If we have heads, each head must have an executive officer, whatever he be called, and we cannot have no-operation without a board, whatever it may be given to us. We do not think that the churches shall control the boards and not vice versa.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Close communion" and on "Christ washing Judas's feet." Three joined by letter. The church hopes to enter the rear part of the new building before Christmas.

Broadway—Pastor Jones preached on "Being fellow-workers with the truth," and on "Righteousness." One joined by letter. Young people's meeting started again after vacation.

Chestnut-street—Pastor Weaver preached on "Christian certainty," and on "The parable of the good father." Three received for baptism, one by letter and baptized two.

East—Pastor Felix preached on "Abounding in the work of the Lord," and on "What is involved in faith." One received by letter. Night congregations growing finely.

McFerran Memorial—Pastor Hamilton preached on "White slaves," and "Ye must be born anew." Eight received by letter and one for baptism. Young people's meeting re-organized. Family reunion Wednesday night.

Twenty-second and Walnut—Pastor Demant preached on "The death of Christ," and on "Christ as the basis of conscience." One received by letter. Evangelist H. M. Wharton will aid in a meeting the latter part of November.

Olifton—Bro. Prestridge preached on "Christian service," and Bro. Bruce preached on "The ten talents." East Mt. ad—Pastor Cooper preached on "The mind of Christ," and on "Lo, I am with you always."

Franklin-street—Pastor Jenkins preached on "God was with him," and on "What think ye of Christ?" One received for baptism and baptized. Sunday-school looking up.

Garman—Bro. Snider preached on "The battle is the Lord's."

Highlands—Pastor Dawes preached on "The purifying power of God's Word," and on "Change and permanence."

Farland—Pastor Taylor preached on "Religion in the family," and on "Fulfilling the law of Christ."

Portland avenue—Pastor Henderson preached on "Earnest desire," and on "Watching with Jesus."

Southgate-street—Pastor Clarke preached for the first time as pastor. His theme was "United prayer," and on "Calling the laborers." Bro. Demant is aiding in a meeting this week.

Twenty-sixth and Market—Pastor Thompson preached on "Sowing and reaping," and on "Returning to first love."

Thirty-sixth and Grand—Pastor Seider preached on "Christ touching the Gentile world." One received by letter.

Van Buren-street Mission—Pastor Ray preached on "Rules of Christian living," and on "God's call to the unconverted."

J. Jeffersonville (Ind.)—Bro. J. M. McFarland preached on "The Christian's privileges," and on "Christ's teaching worship."

Hops Mission—Pastor Bruce reports five professional Saturday night, and a good week's work.

Bro. Warder preached at the colored church on Lexington street. The church numbers over 200, and there were 55 baptized last year. Bro. Johnson is pastor.

SEMINARY NOTES.

New and old students still coming. "Blue-eyes" came, with some to look after them, and some were left behind.

We have with us this year two Advent Christians who are taking some special studies—Bro. Sylvester D. Nokes, of N. Albany, Ind., and Charles A. Shook, of Johnsonville, Ind.

We regret to lose Bro. S. H. Campbell wife from the Seminary this year. They go to Arkansas. Our loss is Arkansas' gain.

Rev. W. W. Hamilton gave a reception at his home, 1805 First street, to the students.

Broadway Baptist church gave a reception to the faculty and students Tuesday night. The theologians are very grateful to these good people in Louisville for these receptions. We suppose there will be other receptions too.

The Missionary Society met Monday night and organized for the ensuing year. Bro. B. M. Sovrell, of Virginia, was made chairman.

Bro. C. J. Bolton and W. M. Bruce, of Hope Besene mission, were ordained last week at McFerran Memorial church. The subjects discussed were very pointed and impressive, viz.: "The preacher and his work," by Bro. E. Nash, of Hopkinsville; "The preacher and his Bible," by Bro. J. B. Sampsy; "The preacher and the Holy Spirit," by Bro. W. W. Hamilton; "The preacher as a man," by President E. Y. Warder; and "The preacher and the ordaining prayer."

One of the pastors invite us to attend his church with the understanding not to take any of his girls away.

Dr. T. Clear Eaton took supper with us last week and gave us a short, pointed talk.

Supplies last Sunday: S. A. Cowan, Little flock; A. F. O'Kalley, Fosse Valley; J. W. Cammack, Otter Creek; and J. W. Downey, Otter Creek.

Several students have had colds. Wonder if it is on account of the recent bath? H. C. MCGILL.

THE STATE.

Pastor W. D. Moore writes: "We closed a great meeting at old Goshan, Anderson county, on the night of Sept. 29th, in which Bro. J. T. Sampson, of La Grange, did the preaching. The church was much revived. To God be all the glory."

Pastor R. A. LaRue writes: "Closed a glorious revival with Mint Spring church, Sept. 30. The pastor was assisted by Elder W. B. Gibbs, whose faithful preaching of the Word was wonderfully blessed. There were 16 professions of faith and 15 additions to the church. This field is a most hopeful one. Pray for us."

Pastor J. T. Hall writes: "I have just closed my eighth meeting with Pleasant Hill church. We had a meeting of great power; 8 professions of faith. I was aided by Bro. W. L. Pierce. He preached the Gospel for 14 days with great power and demonstration of Spirit."

Pastor S. C. Humphreys writes: "Assisted Bro. Jno. Burdin at old North Benson, near Frankfort. The church was greatly revived, and cooperated with the pastor and his aid. It was a glorious meeting. There were 23 additions, 22 by baptism. To God be the praise. Bro. Burdin has a warm place in the affections of his brethren. He is a true yoke-fellow, and has great influence in his churches and association."

Bro. H. F. Aulick writes: "Pastor R. R. Noel closed last Sunday night (Sept. 30) a two-weeks' revival at his church at Silver Creek. There were 7 additions, 1 by letter and 6 for baptism. Bro. Noel preached fearlessly, with his heart aflame with love for souls. I was with him three days, and feel that the meeting did the church a glorious good."

Pastor Geo. W. Slope writes from Springfield: "We closed a very successful meeting here on the evening of Sept. 28th. Bro. B. M. Dawes, of Elizabethtown, did the preaching, and did much in raising the spiritual condition of our church. There were 7 who professed faith in Christ and were received for baptism. The church is now in a better condition to do effective work for Christ."

Pastor J. E. Martin writes: "No doubt many kind friends and good brethren would be glad to rejoice with our people at Hills over our glorious meeting beginning the 1st of September and closing the 15th. I return to Hills, Tenn., at Elizabethtown, Fla., just in time for the meeting, and took charge as pastor. Bro. W. D. Novlin, of Lexington, assisted seven days, with his matchless presentation of the old story. He is a splendid brother, strong, fearless, logical, clear, consistent, and a true Baptist with the genuine ring. Our church was greatly revived, and outside interest was large. There were 15 baptisms, 3 by letter and 1 by restoration and a splendid prospect for the future. May all the brethren pray for us."

Our church at Cave City have secured the services of Bro. J. H. Grimes, of Watertown, Tenn., as pastor. We welcome Bro. Grimes to Kentucky.

Pastor O. O. Green, of Mt. Vernon, Woodford county, held a two-weeks' meeting, doing good preaching, at a box containing 2000 books of tracts, which he mailed. Send all orders and correspondence to Dr. J. W. Blosser, C. Box, 115 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

church that resulted in 9 additions by baptism and 7 by letter. Brother Bloom Thompson speaks in complimentary terms of the work of Bro. Williams. We are always pleased to meet Bro. Thompson, and hope he will often honor our office with his visits.

Pastor J. Reuben Reynolds writes: "We have just closed a series of meetings at the Baptist church at Summit, in Greenup county, and Bro. A. J. Clark was a successful helper. There were 25 added to the church. The prospects for the coming year are bright. Pray for our success in the name and for the glory of God. Success to the Record-er."

"Sinbad" writes: "On the third Sunday in September Pastor T. J. Godby began a protracted meeting at Old Branch church, Casey county, and on the next day Elder J. M. Pierce, of Adair county, arrived, and continued until the last day of the month. The result was not all that we would have liked for it to have been. The church was revived, and I think that the preaching, which was of a very high order—has left a very good impression on the minds of the hearers. This meeting will yet result in a large gathering. All that I have heard express themselves say they were instructed and edified, and will in the future try to live better lives than they have been living heretofore. There were many sinners were very much impressed to make a start to do better, and some members who have not been living in the church were more interested than I have ever seen them before. There was only 11 additions by experience and baptism, but the church was strengthened in doctrine, and is now in good working order."

Bro. J. B. Ferrell writes: "I closed a two-weeks' meeting on the 6th at the Middleburg church with 23 additions, as follows: Baptisms 11, conversions 2, 1 by letter, 1 by restoration, 2, total to church 22, to Campbellites, 2, making 24. We resorted to no 'new methods' or 'high pressure,' but depended wholly on and preached the old Bible doctrine of repentance, faith, regeneration and grace. There were a number of penitents left whom we expect soon to receive and baptize. Several came to us from the Campbellites, and were converted to the doctrine of the Holy Spirit and regeneration. Bro. Earl D. Sims was with me nearly all the time and did nearly all the preaching. He is a good preacher and a fine worker. He rendered himself ready to help the pastor and people, and he leaves us with our sincere wishes and earnest prayers for his future success in the work. He lectured to my people at Liberty on the afternoon of the 29th on his trip across the world, and he lectured in China. He had a large and appreciative audience, and the lecture was greatly enjoyed."

Bro. Weaver has aided Pastor French in a meeting at Ephesus. There were 10 additions.

Pastor Francis W. Taylor, of the First church, Henderson, writes: "We have just completed our new house of worship, erected about six years ago. It has cost about \$500 this year on inside improvement and frescoing. The building has cost about \$26 000. We have now one of the handsomest buildings in this end of the state."

Pastor Carroll Smith writes: "We have just closed a very gracious meeting at Dover, Shelby county. Bro. Klyland Knight, of Ashland, formerly pastor at Dover, was with us for ten days. The results were 5 conversions by baptism and 3 by letter."

Symptoms of Catarrh.

A Cold in the Head, a Dull Head-ache and a Discharge From the Nose and Throat.

The general symptoms of catarrh are, a discharge of white, yellowish or dark secretion, which is either blown from the nose, or drops back into the throat, a dull, heavy, aching, worried-up feeling in the nose, ringing or buzzing sounds in the head, dizziness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, sinusitis, etc.

Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured. This remedy can be used at home, and costs only \$1.00 for a box containing 2000 books of tracts, which he mailed. Send all orders and correspondence to Dr. J. W. Blosser, C. Box, 115 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

BORDEN'S FOR NURSING AND GENERAL USE. EAGLE BRAND CONDENSED MILK. SEND FOR "BABIES' BOOK" FROM A MOTHER. Borden's Condensed Milk Co., New York.

ter. The effect on the spiritual life of the church itself was very wholesome."

Pastor B. F. Adkins writes: "I closed a two weeks' meeting at Doctor's Fork on Sept. 27, which resulted in the church being greatly revived and 10 added by experience and baptism. Elder J. C. Crouch, of Starbuck, was with us and did the preaching, to the delight of all who heard him. Bro. Crouch is indeed a Gospel preacher. We believe that seed was sown the result of which will be seen in years to come."

We recently closed a very gracious meeting with White Mills church. The Christian people were thoroughly revived and many of the unawakened awakened to the need of the Saviour. There were 10 additions to the church, 8 by baptism and 2 by letter. There were two others converted. For some days in the beginning we had the assistance of Bro. T. J. Duwall, a former pastor.

Pastor O. Olin Green writes: "Last Sunday night we closed our meeting at Mt. Vernon Baptist church, Woodford county. Bro. J. F. Williams, of Vanhook, did the preaching, and, of course, to those who have ever had the pleasure of hearing him, it is not necessary to say that he did it well. His sermons were logical, forceful, and helpful. The church, community and pastor were greatly benefited by his presence among us and by his excellent pulpit labors. As a result of the meeting there were 14 additions and religious interests greatly revived. The pastor had just assisted in a union meeting very much enjoyed by the church in which there were 31 conversions, 17 of whom were received by baptism into the Baptist church. Thirty-eight have been added since my coming, March 1st, 25 by baptism. The church and pastor are very much encouraged. To the Lord be blessing and praise."

Bro. J. W. Campbell writes: "On the 22nd of September we closed a fine meeting with Mt. Olive church, at Tasham Springs. They are in truth a very noble people. We had the able assistance of Eld. R. L. Farlow, of Texas, Ky, who did splendid preaching. He is a Gospel preacher of the true type. The church was greatly revived and five were baptized as the result of our meeting. God be praised."

Bro. W. B. Cave writes: "Elder J. H. Riffe, of Monroe City, Mo., closed a very successful meeting with Zion church, Adair county, several weeks ago. It being the third time he has held successful meetings at this place. Large congregations were out to hear him day and night. His sermons were strong, fervent, and convincing. During the progress of the meeting it was added to the church by experience and baptism. Elder Riffe is especially liked by the Baptists and public generally in Adair county, and he will be given a hearty welcome on any future visit."

Bro. B. S. Hutton, District Missionary of Franklin county, Mo., tells of two good meetings. One at Stanton, Mo., a "hot-bed of Campbellism," in which 8 were added to the church, the other at Cave Springs, a "holiness stronghold," in which 19 were added to the church.

Bro. Rolater, of Bolle, Mo., has returned home with three lawyers and their wives. All of whom had been Presbyterians.

The saints at Shellsford, Tenn., are rejoicing with their pastor, Bro. J. W. Cooley, at the ingathering of souls as the result of their four weeks' meeting. 21 have been baptized into Christ in baptism.

The new meeting-house at Waynesboro, Tenn., has been set apart to the worship of God. This church was organized less than two years ago.

The Dry Creek church, Tenn., has been graciously revived in a meeting resulting in 43 additions. Pastor Stephen Robinson buried 40 of these in Baptism.

Elder W. A. Parish, assisted by Bro. E. Martin, held meeting with Holly Spring church, near Foulkes, Tenn., resulting in 40 professions of faith in Christ.

Barton's Creek church, Tenn., closed their meeting with 19 additions to the church.

Bro. L. E. Hulet, pastor at Hamlet's Gap, Tenn., closed his meeting with church much revived and 31 added to the membership by experience and baptism.

The church at Wagener, S. C., has closed one of the best meetings in her existence; 24 were baptized into the fellowship of the church. Bro. Simpson of St. Matthews did the preaching.

Bro. J. J. Mashe, pastor of the church at Maclilla, Ark., is resigning. This church was organized in 1861, with four members. In a recent meeting the membership was increased to 25.

Bro. C. M. Murphy was set apart to the full work of the Gospel ministry by the Berlin, Mo., church, of which he is pastor.

ton county, Mo., has set apart Bro. A. E. Bigelow, of Liberty, Mo., to the full work of the Gospel ministry.

The Putnam Baptist church, Harvey county, Kas., has set apart Bro. A. Lee Stanfield to the full work of the Gospel ministry.

A tent meeting has been held at Paragould, Ark., by the pastor of the Baptist church, Eld. J. N. Harber, which has resulted in much good. Sixty have professed their faith in Christ and united with the church.

Seventeen brethren and sisters entered into the organization of a Baptist church at Cave City, Ark. This bids fair to be a strong church.

The church at Harrison, Ark., has closed a three-weeks' meeting. "From a weak straggling church we feel that we have been lifted to our feet."

Bro. H. W. Williams, Fiberton, Ga., writes: "If there are any people who have a right to rejoice and praise the Lord, it is this people. A beautiful day just passed in the worship of God, a splendid pastor's home, out of debt, a growing, harmonious membership and the Lord smiling upon them."

Oxanna, Ala., has just closed a meeting of 13 days, with 24 conversions—15 were for baptism. Bro. A. A. Histo, pastor.

Bonah Baptist church, Bonah, Ala., has been set apart to the worship of God. Bro. J. R. Caldwell preached the dedication sermon.

Three hundred were baptized in one day as the result of a three-weeks' meeting at Anniston, Ala. Eld. J. E. Barnard, pastor.

The North Bethel church, three miles in the country from Humphreys, Tenn., has been set apart to the worship of God free from debt. Bro. J. D. Willis, pastor.

The meeting at Hamilton, Mo., closed on account of the oppressively hot weather, resulted in 8 conversions to the church—7 by experience and baptism.

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FAMILY CIRCLE.

FOUNDED FOR YOUTH AND OLD.

IT WANTED ITS MOTHER.

BY HARRIET L. GROVE.

Once little Miss Baby woke all in a flutter. With a wail and a loud "See-see!" (For it wanted its mother, its very own mother, And nobody else would do.)

THEY.

BY MARY HENNEAW GROSVENOR.

"Pete's first appearance was unexpected. The last hour of the free kindergarten was drawing to a close, and the children were quite breathless with their exertions, when a squeaking of hinges and a blast of icy air drew all eyes to the door, in the opening of which Pete stood disheveled."

turned his back resolutely upon all his old associates. His gait was so loose; he seemed likely to absorb the teaching in every gasp, and his bounding smile always radiated an encouraging gleam into the eyes of those who looked on."

Granger. "Bless your eyes! they was in the thick of it when I come around the corner, and that Granger took off pretty sharp, while Pete— he just ran right and my eye was just behind him, and tumbled over in a heap, with the wind running from a big cut in his head."

was. I tell you, the licks hurt though." "O Pete! It was not worth it. I would rather have let him take the licks, for on your own you tried to let him rather than let him hurt you so badly."



If young girls would look ahead it would sometimes save them from serious collision with the men they marry.

If ever there is a time when nature needs help it is when the young girl is adjusting herself to the new conditions of wifehood.

Southern Railway

Table with columns for destinations (Louisville, Lexington, etc.) and departure times.

Danger in Soda.

Series Results Showed That Excessive Use of Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will come day after day.

The superintendent of one of the largest department stores in the country engaged a lad of fifteen in name, who was employed as a messenger at a wage of three dollars a week. The boy was at the bottom of the ladder, at the very position where the heads of departments in that store had started years before.

HOTEL ALBERT

Corner of 2nd Street and University Place NEW YORK CITY.

Children's Corner.

PINTO, THE AFRICAN MONKEY.

BY H. S. KELLER.

When we commenced to pack our traps for the home-bound trip, Pinto was full of curiosity. He would peep into the trunks, pull out some of the things, and stand very still with his hands crossed upon his breast when we scolded him. As the packing and getting together of things proceeded, the more curious he became. He would crawl up to my wife, pull her dress and finger the baby's skirts as though desiring to learn what it was all about. Then he would come to me, cross his tiny hands upon my knee and look up at me with those bright, hazel eyes of his, and say, as nearly as a monkey can:

"You are going to leave me behind. I don't want to be left behind. I must go, too."

Poor little Pinto! He really seemed to reach a conclusion finally. We were going away from the mission forever, going back home to America, and he was to stay behind in Africa and be a good little monkey for somebody else, who had promised to take good care of him and treat him as nicely as we had.

He would never, never see us again, and he did love the baby so—that curious little creature with white skin, star-like eyes and yellow tresses. The baby and the monkey could talk in a tongue we could not understand. Pinto seemed to realize that parting from the baby was the most distressing feature of the whole affair—the baby whose hammock he had swung for hours, O, ever so carefully, the baby who had rolled and tumbled with him in the sunshine, the baby playmate, the only creature in all the world who was allowed to tug at Pinto's tail.

After it fully dawned upon his monkey mind, he grew less curious, more quiet and reserved. He watched the proceedings as before, but kept closer to the baby. He would stroke its cheeks with his little hands and would chatter in a soft, low tone when baby fondled his head.

"Poor little Pinto! I am so sorry we cannot take you along," I said to him the day before we were to leave for Cape Town, as he leaned against my knee, looking up at me with those ever-pleading, searching, hazel eyes. He slipped down, seated himself upon his haunches close by my feet, hugged his knees close to his body with his arms and began to rock about in a monkey-like way, pathetic to look upon. His chin dropped upon his breast and when he again lifted his eyes to me I really saw tears trickling softly, sadly from them.

Poor Pinto! As if ashamed of

his show of emotion, he sprang to my knee, fondled my hand, jumped to the window-sill, swung himself to the ground and ran to the empty baby hammock only a few yards away. I followed him with my eyes as he approached it. I saw him falter as he neared it, and I saw him glide up the tree from which it swung, saw him reach the ground again and dance about and chatter as though in a great rage.

Then he ran quickly back to the house, leaped to the window-sill and soon took his place by the baby's crib. What prompted my wife to take up the baby then I do not know, but she did, and before she reached the doorway Pinto sprang before her as though to block her way, with the hair between his ears raised in a tuft and his hazel eyes blazing as though with fury.

"Go away, Pinto," she said. But the little monkey would not move away from before her. I snapped my fingers at him and said:

"Mind, Pinto! Go away!"

He hesitated for a few seconds, then moved away from the doorway, sprang to the window-sill, swung to the ground and ran swiftly to the bright-colored hammock swinging in the breeze. The nearer my wife approached the hammock, with the smiling, crowing, star-eyed baby in her arms, the more enraged Pinto became. He danced between her and the hammock like a little fiend; he dashed at her skirt, gnashed his teeth and beat his breast with doubled fists. He tried to clamber up her form and snatch the baby away from her arms.

"Pinto, mind! Go away!" I cried from the window. But this time my little African friend did not mind me. He held his ground so firmly between my wife and the hammock that I went out to see what it all meant.

I learned quickly. Crouled up in the hammock was a small but deadly snake, whose bite was fatal. The blow of a stick easily dispatched the troublesome visitor. Then Pinto hugged my knees, tugged at my wife's skirts, fawned upon the baby and patted its pink cheeks, and chattered in a monkey-like tone of entire satisfaction.

It was our last night in the African mission. When we left for America Pinto came with us. The little monkey made his voyage as nicely as the baby did, and they are now close friends as of old.—Congregationalist.

Let us do the most we can to make the home a place where the children shall grow helpful, natural, happier, toward the noblest manhood and womanhood. Let us remember that it is the little things that make up the atmosphere. The kind word to the child, the little fault-finding, the little nagging,—it is just these little day things that make the comfort or discomfort of the home.

"THE FOLDED HANDS."

Long ago, in quaint old Nuremberg, lived two boys, Albrecht Durer and Franz Knigstein. Both wished to be artists, and both studied and wrought with great earnestness. Albrecht had genius, but Franz had only love for art, without the power to put on canvas the beautiful visions that haunted him. Years passed, and they each planned to make an etching of the Lord's Passion.

When they compared their work, that of Franz was cold and lifeless, while Albrecht's was instinct with beauty and pathos. Then Franz saw it all, and knew that he could never be an artist. His heart was almost broken, but he said, in a voice choked with tears, yet full of manly courage:

"Albrecht, the good Lord gave me no such gift as this of yours, but something, some homely duty, he has waiting somewhere for me to do. Yet now—be you artist of Nuremberg, and I—"

"Stay, Franz, be still one moment," cried Albrecht, seizing his pencil.

Franz supposed Albrecht was adding some finishing touches to his exquisite drawing, and waited patiently in his attitude of surrender, his hands folded together. With his swift pencil Albrecht drew a few lines and showed the sketch to his friend.

"Why, those are only my hands," said Franz. "Why did you take them?"

"I took them," said Albrecht, "as you stood there making the sad surrender of your life so very bravely. I said to myself, 'Those hands that may never paint a picture can now most certainly make one.' I have faith in those folded hands, my brother friend. They will go to men's hearts in the days to come."

Albrecht's words were true prophecy. Into the world of love and duty has gone the story, so touching and helpful in its beautiful simplicity, and into the world of art has gone the picture—for Albrecht Durer's famous "Folded Hands" is but a picture of the hands of Franz Knigstein as they were folded that day in sweet, brave resignation.—Selected.

GOOD BROTHER JIM.

The car remained at a standstill for so long a time that every one wondered if something were wrong. It was soon seen, however, that a sturdy little urchin was very tenderly helping a lame child aboard, and as the car moved on, his cheery "good-bye" called a smile to the cripple's wan face.

The latter seated himself so that he could look out the window, and every few minutes he waved his hand at some one on the street. The other people in the car became curious, and, looking out, saw a little fellow running along the sidewalk, keeping pace with them.

"Who is that?" asked a lady of the lame boy.

LOUISVILLE'S GREATEST Fashion Center.

Black Goods.

Some Important Items.

- 75c 44-inch Grenade Cloth; excellent value.
- 85c 37-inch Pebble Cheviot; worth \$1.00.
- 90c 37-inch Hopsacking; very stylish.
- \$1.00 37-inch Camel's Hair Cheviot; very stylish.
- \$1.25 37-inch Cheviot for unfaded shirts.

Ladies' Neckwear

- 50c For Plain Grass Linen 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 Crepe de Chine Ties, in all colors.
- \$3.50 For Crepe 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, heavy trimmed.
- 50c Men's New Fall Fancy Half Suits, 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 Broches, Moire Stripes and Warp Print Serges. Also an elegant line of lace effects for waists.

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"Why that's Jim!" was the proud response.

"Yes, dear; but who is 'Jim'?"

"Why, Jim's my brother, of course!"

By this time every one was listening in smiling sympathy.

"Oh! I see," said the lady; "that's the boy who helped you on the car. But why does he not ride with you?"

"Why," he said, "we only had a nickel, and Jim said I must ride. You see," he added, after a pause, "I can't run well, but Jim, he can run fine!"

"See! what is this?" the lady said.

With eyes big with delight, the child caught up a five cent

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For Ladies and Children.

- 35c Ladies' "American Hosiery," Heavy weight, Hosiery, high-elastic heel and white double sole; worth 50c.
- 35c Ladies' new patterns in Fancy Hosiery, polka dots, stripes and figured effects.
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For Ladies and Children.

- 35c Ladies' Medium-weight Cotton Corset Cover, high neck and long sleeves.
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- 39c Boys' Percale School Waists, with or without collars.
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piece that had miraculously appeared in his torn little cap which lay on the seat between the lady and himself. Then, with frantic gestures, he hailed "Jim," who boarded the car at the next corner.

It would be hard to say who was happiest on that car during the remainder of that trip, but surely the boys thought that they were.—E.

Wife—Why did you whip that poor dog so unmercifully, William?

Husband—Because the brute won't keep quiet when I am wrestling with my lecture to be delivered before the Dog Friend Society.

THE TASK OF THE THEOLOGIAN OF TO-DAY.

BY E. Y. MULLINS, D.D.

The following is an outline of the address of President E. Y. Mullins at the recent opening of the Southern Baptist Theological Seminary:

The introduction pointed out the tendency of modern thinkers to gather themselves into groups as conservatives, and radicals, and progressives, or progressive-conservatives. These distinctions may be convenient and useful in a way, but it is doubted whether they are altogether wholesome or wise. One ought to be a conservative when dealing with good and true things, and a radical in dealing with evil things. All depends on the circumstances which principle should rule in one's thinking.

The current demand for reconstruction in theology was taken up and considered. If the word reconstruction was meant to indicate the duty of progress and growth in our knowledge of the truth, and new emphasis or new combinations of truth, it can be readily granted. But if it means (and this is the meaning dealt with) that the theological structure is to be torn down and a new theology erected on the place where the old stood, the claim cannot be allowed.

The desire to keep pace with modern thought is one of the motives back of this demand. But Christianity seeks to keep pace with the moral and spiritual needs of men, and not with modern thought. There is much that is noble in modern thought, and all that is best in it agrees with Christianity, but theology becomes a mere changing system without conquering power if it is continually facing about in order to keep pace with modern thought.

The new Biblical learning and the higher criticism are also urged by some as the ground for radical reconstruction in theology. At this point it was shown that the new Biblical learning and reverent and constructive criticism have done nothing to undermine evangelical theology, but rather to establish it.

Others urge evolution as a ground for reconstruction in theology. But evolution means many things. There are numerous varieties of evolution. Some of them are materialistic and unbelieving, and these, of course, admit any number of reconstructions in theology. But the form of evolution held by some Christian thinkers (which is not evolution in the strict sense) admits of miracle, regeneration, incarnation, the fall of man and all the essentials of theology. This form of evolution is claimed by many Calvinists as a support to their system. A notable fact also is that the reconstructionists are abandoning evolution as the basis of their demand for evolution. It is being seen that this form of "reconstructed" evolution does not admit of or demand a reconstructed theology.

The positive side of the task of the theologian of to-day was next taken up.

The moral duties of the theologian were next emphasized. He must love the truth. He must be discriminating and fair in his dealings with opponents.

Then, too, he must seek to conserve the truth as it has been bequeathed by the Christian past; eliminate from it the merely human elements; add to it all new truth which comes from the Word of God; adapt it to the needs of men, and at every point

seek a more perfect conformity to the Bible.

To this end Biblical Theology needs to be studied. This has many advantages. It avoids the speculative errors which are likely to enter into the philosophic treatment of the truth, it develops the rich variety of Scripture teaching along with its unity.

The theology of experience is also another interesting field for the theologian of to-day. This comes home to the heart of every Christian, and sharply defines the religious life and presents it as an object for the investigation of science as well as theology.

Sociology in its bearings on theology is another important field for the theologian.

The defense of the faith, or apologetics, was pointed out as the sphere in which a great work was needed. Under this head the speaker emphasized in particular the Bible as the final authority in religion, and this not because the Bible is exalted above Christ or God, but because through the Bible alone we can derive an adequate knowledge of Christ or God. There is a widespread effort to undermine the influence of the Bible in the interest of the Christian consciousness or the reason. But if these take the place of written revelation Christ will soon become a phantom Christ, and not the divine Son of God and Saviour of the world.

The above is the briefest kind of an outline of the address, which is to be published in full in pamphlet form, and can be had upon application to the author.

NOTES ON FOREIGN MISSIONS.

BY E. E. BOMAN, D.D.

If we were asked, What is the greatest need of Southern Baptists, the answer must be, A keener sense of personal obligation to Christ for the evangelization of the world. We need men and women who will heed the call of God and offer themselves for this work. Just now the need is for men rather than women, because more women than men have been appointed, and more are applying. The crying need now is for men. A few years ago eight of the very brightest and best young preachers in the South were examined at one time and most of them appointed to the foreign field. What is the matter with our young preachers that so few are asking to be sent?

The Convention at New Orleans instructed the Board to send out twenty-five new missionaries. Almost five months of the Convention year are gone and but five have been appointed, with the prospect of another appointment soon. Our people ought to be much in prayer for more missionaries, and for a keener and more powerful missionary spirit. It is interesting to note that the Southern Methodists have more applicants than they can send out. The Review of Missions, the organ of the M. E. Church South, said recently: "One of the remarkable results of the General Missionary Conference at New Orleans was the deepening of conviction of personal obligation to Christ for the evangelization of the world. Forty-seven men and women offered for service in the foreign field. Of this number twelve have been accepted and will be ready to sail by the close of the summer, but the Board will be able to provide for only seven. We must secure the support of the remaining five."

The receipts of the Board from May 1, 1901, to September 15, 1901, were \$80,000.75. (This includes a legacy of \$5,000.) For the same period last year they were (including an annuity gift of \$8,000) \$24,844.51. This is an encouraging gain, but note also that our expenditures have been greater and the debt is larger. Expenditures from May 1 to September 15, 1901, were \$56,685.09; for the same time last year they were \$44,443.82. The debt on September 15 this year was \$19,618.28; last year at the same date it was \$14,189.08. We are more than \$5,000 deeper in debt now than we were at this time last year. The explanation lies in the fact that our missions are prosperous and growing. We have a larger missionary force now than ever, and we are constantly sending recruits to the field, as well as returning missionaries at home on furlough.

Quite a number of missionaries, who have been recuperating in this country, have returned lately to their posts. Rev. O. W. Pruitt and wife left for China August 12; Rev. R. E. Chambers and wife sailed from Vancouver for Canton, September 9; Rev. W. B. Bagby and wife sailed from New York for Brazil September 12; on the same day Miss Willie Kelly sailed from San Francisco for Shanghai, China. Besides these experienced workers, Miss Julia E. Trainham, recently appointed, went to China with Bro. and Sister Chambers.

REPLY TO G. W. WHEATLEY'S INTERPRETATION OF MATTHEW 16:18.

DEAR RECORDED:

I beg space for a few words in reply to the view given by Bro. G. W. Wheatley.

I wish to say kindly to the brother that there is not the faintest shadow of a foundation for the assumption that Christ made any gesture whatever when he uttered the words of this memorable text, nor in John 2:18, where he said, "Destroy this temple and in three days I will raise it up." It does not seem right to me that any one should thus trifle with the inspired Word. There is no gesture mentioned in either text. What right have we, then, to assume that Jesus pointed either to himself or to Peter, or to one of the rocks of the place where they stood?

Then I would like to know by what authority in Greek Grammar the brother is so sure that *has epe tauis to petris* could not be as correctly rendered, *And upon that very rock I will build my church?*

I wish very much that Bro. Wheatley had given some intimation of his conception of how a church can be built upon Christ himself. If he had studied out his theory sufficiently to have had some definite idea of how this church, of which Christ speaks, would be built, he might not have found it necessary to have added anything to the Word of God, either of gesture or anything else not mentioned therein. And this reply might not then have been called for.

But to be brief, it seems to me that this *foundation rock* upon which Christ says he will build his church must be a *spiritual rock*. One against which the gates of Hades (the powers of the unseen world) could have no power.

Now the spiritual knowledge—or when it is spiritually revealed in the human soul that Jesus is the Christ (the Messiah), the Son of the living God; gives to us that spiritual rock upon which the poor, broken-hearted sinner

may trust implicitly for his salvation. He is not trusting simply on the historic Christ, as some contend, just as one may believe that there was a being by that name, in the same way that he might believe there was a Napoleon or any other personage of the past. He not only believes that Jesus of Nazareth existed, but he is led by the power of God to believe also that this same Jesus is the Redeemer whom God has appointed to be his Saviour, and is led by this same power of God to throw himself upon the finished work of this divinely revealed Saviour, and so becomes united to him, and is thus a regenerated man. Now, flesh and blood cannot do this. It is the work of the Holy Spirit, which, in the passage we are discussing, Jesus tells Peter that it was done by his father who is in heaven. In other words, Jesus says that the rock upon which he will build his church is the finished work of the Father through the Holy Spirit in the human soul. Now this involves the great fact that the one wrought upon has believed on the Lord Jesus Christ. But when we come to faithfully examine what we mean by believing on Christ we find that it is to trust in that finished work which God has wrought out through him for our redemption. So, to believe on Christ is to accept and trust him as our Saviour. For Christ and his atoning work, and all that his blessed name implies to us, is God's finished work in the salvation of men.

Therefore as Baptists we believe that only converted (regenerated) material should be used in the formation of our churches. H. D. MORWOOD. Bloomington, Wis.

SULU AND SUDAN.

It is a somewhat anomalous condition of things that the places of all the earth still distinctly closed to missionary labor are under the civil authority and supposed control of England and the United States. They are the island of Sulu and the territory known as the Sudan. Both are fanatically Moslem. The chairman of one of our Congressional committees lately returned from the Philippine islands, has given in an interview to the press his view of present conditions when he says that the American missionary must be rigidly excluded from the land of the Moslems. This is the policy which was adopted by Gen. Kitchener when he captured Khartoum. But it is precisely this policy which just now is awakening no end of criticism in Great Britain. Englishmen do not take kindly to those rules of the warfare which keep them out of any territories over which their own flag flies. The church missionary society has lately stated its case in the columns of the London Times with the signature of the Archbishop of Canterbury appended. The primate of all England feels it to be somewhat anomalous that under the flag of Great Britain "any Mohammedan at Khartoum may set forth his religious views to a neighbor who is a Christian, but the Christian must be silent as to his views in the presence of a Mohammedan. This is plainly inconsistent with the most elementary principles of religious liberty; and the circumstances must indeed be extreme which would justify it even for a short time." Lord Lansdowne in reply is neither very definite nor very hopeful. He acknowledges that the situation is one which Englishmen, accustomed to freedom of travel and freedom of

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speech, and intolerable; but he asks for time and patience while dealing with an extremely difficult situation. Nevertheless the churches feel that it is a problem of his own creating. Missionaries were not debarred from the Sudan before it became a part of Great Britain. And Americans will feel that any territory whose natives are permanently debarred from civil rights, and in which Americans are themselves debarred from their religious rights, is better disposed of than retained.—Interior.

We were pleased to meet in our office last week the following brethren: J. E. Barnard, of Alabama, who assisted Pastor Virgin in a gracious revival at Lagrange; C. H. Nash, the able pastor of Hopkinsville church; L. S. Sanders, pastor at Tobinsport, called on his way to Mitchell, Ind. From there he goes to the Indiana Baptist State Convention; Pastor J. H. Butler, of Trenton, Tenn.; Pastor O. J. Cassey, of Moore's Hill, Ind., and Dr. W. C. McCall, Mount Vernon, Ill.

It is a great thing voluntarily to give up all our business for a whole day, that we may meet God in the inner sanctuary of his holy, spiritual temple.—Mary Lyon.

"Prohibition at Last in Monroe County, Mississippi."

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PLEA FOR A BAPTIST UNIVERSITY.

BY J. O. RUST.

In a recent issue of the Recorder, Prof. A. H. Newman, of Baylor University, makes a convincing argument for "conducting theological instruction in close connection with the literary work of a University."

Some years ago, the question of building a Baptist University in Louisville was much stir in Kentucky. Many of our leaders twenty-five years ago thought more than they talked about the enterprise.

In Louisville we Baptists already have the best Theological Seminary on earth. It would be both cheap and easy to incorporate into the university scheme the colleges of law, medicine, dentistry and pharmacy already established in that city.

Since I have lived in Nashville and have come to know the vast power of Vanderbilt for the Methodists, I feel confirmed in the wisdom of such an institution for the Baptists.

down by existing institutions if the matter were broadly considered.

Nashville, Tenn.

NOTES AND NOTIONS.

BY BENJAMIN SMITH.

THE CHURCH CRITIC.

In the old fashioned debating societies, in my academy days, the officers were a president, a secretary and a critic. It was the duty of this last named official to note all the mistakes that the essayists and disputants made, and call attention to them at the close of the exercises.

This plan worked so well in those societies, that I have often wished we could adopt it in our churches. Instead of letting so many find fault—and they often who are least qualified to do so—why not elect, from year to year, a congregational critic—some wise and loving brother or sister—whose business it should be to note the mistakes that the minister makes in his sermons, and tell him of them; to watch, in the prayer-meeting and the Sabbath-school, for errors in statement or infidelities of manner, and call attention to them; and above all, to observe, as far as possible, the daily walk and conversation of the members, and kindly admonish them when they went astray?

Under certain limitations, criticism is right and useful. We cannot see ourselves as others see us. Our selfishness blinds us to our own faults. We need friendly aid in correcting our habits and perfecting our characters. But we are sensitive, and that aid must be tendered by the right person and in the right spirit, in order to be welcome and profitable.

work?" This is the trouble with most of our criticisms that we hear about ourselves and others. We do not recognize the superiority of those that make them, and we are suspicious of their motives. The result is that they only irritate and annoy.

TEN MILE ASSOCIATION.

The seventy-first annual session of the Ten Mile Association was held with the New Bethel Baptist church at Verona, Boone county, Ky., Wednesday and Thursday, Oct. 2 and 3, 1901.

Rev. L. Johnson and Brother Simeon Coates, the former moderator and clerk, were re-elected by acclamation.

This association comprises fifteen churches, aggregating a membership of upwards of 2,600. The annual sermon was preached by Rev. Z. W. Pigg, of Glencoe, Ky., which was well received by all present.

Rev. L. Johnson preached the sermon on missions to the delight of his hearers.

The following visiting brethren in the ministry were present: Dr. T. T. Eaton and J. G. Bow and Bro. Gwatkin, of Louisville, Ky., Revs. W. S. Taylor and S. M. Adams, of Boone county, Revs. B. F. Swindler and J. A. Lee from Covington and Sister Mary Hollingsworth, our esteemed matron of the Baptist Orphans' Home.

There was a very large gathering of people both days and the sessions of the association were very harmonious and a good spirit seemed to prevail.

The hospitality of the good people of the community was all that heart could wish; time nor labor were spared in administering to the comfort and enjoyment of all present.

The next session of this body will be held with the Stewartsville Baptist church, beginning on Wednesday before the first Sunday in October, 1902.

G. W. HILL.

DEAR RECORDER:

The Baptist Young People's Union of Kentucky meets with the LeGrange Baptist church, Oct. 23-25. We are anxious to have a good delegation from every section of the state, so that this convention may be the best in the history of the movement.

All those who expect to attend the convention will please send in their names at once to either Mrs. Harry Swann or Miss Betsey McDowell. Please state whether you will be here for the night sessions as well as day, so we can assign such to homes for rooms as well as meals.

If you propose driving through the country, please state that fact.

Can we not have a full delegation at the very first session, Wednesday night?

H. W. VIGGIN, Pastor.

DEAR RECORDER:

We have enrolled 285 pupils in Theodore Harris Institute to date and the outlook is bright every way. We are in urgent need of a chapel organ. Will not some friend, society or church kindly remember us in this our need?

J. B. HURF, Pineville, Ky., Sept. 30, 1901.



Lonely Homes

A home is never complete without children. Yet many homes are childrenless. Many wives are desolate for the lack of a child to love. Their lives are aimless—void of the high motive of motherhood.

WINE OF CARDUI

Suffering women all over the land have been depending on it for seventy-five years. No more convincing proof can be given than the testimony of Mrs. Bennett, who is only one of thousands of women to whom Wine of Cardui has brought a permanent cure.

Look May I had a miscarriage in childhood which was followed by flooding. I read your Almanac and my husband and I got a bottle of Wine of Cardui and it stopped my flooding and I never again. Now I am cured after taking three bottles and have another to take which I put this morning. I am expecting to become a mother and Wine of Cardui will be my doctor.

FOR A BAPTIST BUILDING,

Plan for its Erection at the World's Fair, St. Louis, in 1902.

The preliminary steps have been taken by the St. Louis Baptist Association looking to the erection of a Baptist Building on the grounds of the World's Fair at St. Louis in 1902. The Rev. S. E. Kwing, Dr. W. H. Mayfield and Dr. J. C. Armstrong have been appointed to confer with the Baptist church organizations throughout the country on the recommendation of the St. Louis Association.

At a meeting of the St. Louis Baptist Association last week, the following resolutions were adopted:

Resolved, That the Association approve the suggestion made by Dr. J. T. M. Johnston for the erection of a World's Fair building within the World's Fair, to include auditorium and facilities for a Baptist display, such building to be a permanent structure; and, further, for a decided advance in city mission work;

That the sermon of Dr. J. T. M. Johnston be published in tract form and distributed throughout the Louisiana Purchase;

That the chairman of the association appoint a committee of fifteen, with power to add to this number as they may see fit, to devise together concerning said suggestions, and if they think well to arrange details for the execution of said suggestions.

MARRIED

At the bride's home, near New Hope, Marion county, Miss Kate Miller to Mr. C. O. Newton, at noon, Oct. 1st, Rev. Earle D. Sims officiating. Miss Miller is the daughter of Mr. W. B. Miller, Sr. They will make their home at Grafton, W. Va.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 5. CATTLE. Extra good export steers, 1,200 lbs and up - 1 00/00 27 1/2 1/2

Table with 2 columns: Item and Price. Includes items like Common to medium hothouse, Fat to extra sheep, Good to extra hogs, etc.

Table with 2 columns: Item and Price. Includes items like Choice packing and butchers, Fat to good packing, Good to extra hogs, etc.

Table with 2 columns: Item and Price. Includes items like Good to extra shipping sheep, Fat to good, Common to medium, etc.

LEAF TOBACCO.

Report for week ending Oct. 5. SALES WITH OVERTURES.

Table with 3 columns: Year, Week, Year. Includes rows for Year 1901, Year 1900, Year 1899, Year 1898.

Table with 3 columns: Total sales of new crop to date, Sales new crop to date, original transaction.

Table with 3 columns: Rejoice this week, Percentage of rejoicers, to another issue.

Table with 3 columns: Receipts this week, Receipts Jan. 1 to date.

Table with 3 columns: Fresh, green or mixed, Fresh, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

Table with 3 columns: Fresh, green or mixed, Fresh, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

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Cotton Belt trains carry Pullman's sleeping cars, Parlor Cars, Dining Cars, and Buffet Cars. You can get to where you are going and when you will leave, and we will let you rest and eat at a hotel and see a wonderful show before you start. We will send you a complete time table for Memphis. Write at once to **W. F. Duffy**, Gen. Pass. & Ticket Agt., Chicago, Ill.

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Arrive Louisville, 10:00 a. m.; 12:00 p. m.; 2:00 p. m.; 4:00 p. m.; 6:00 p. m.

TRAINS NORTH.

Leave Louisville, 8:00 a. m.; 10:00 a. m.; 1:00 p. m.; 3:00 p. m.; 5:00 p. m.; 7:00 p. m.

Arrive Louisville, 11:00 a. m.; 1:00 p. m.; 3:00 p. m.; 5:00 p. m.; 7:00 p. m.; 9:00 p. m.

TRAINS, JELLS AND SOUTHWEST.

Leave Louisville, 7:00 a. m. and 9:00 p. m.

Arrive Louisville, 10:00 a. m. and 6:00 p. m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville, 7:00 a. m.; 9:00 p. m.

Arrive Louisville, 10:00 a. m.; 12:00 noon and 6:00 p. m.

Arrive Lexington, 8:00 a. m.; 10:00 a. m.; 12:00 noon and 6:00 p. m.

Arrive Frankfort, 8:00 a. m.; 10:00 a. m.; 12:00 noon and 6:00 p. m.

Louisville Ticket Office, 200 West Main Street, Corner Fourth and Main Streets.

THE FARM

KENTUCKY TRAFFIC NEWS.

Ben Sanders, of Murray, bought of Charles Robinson, 500 barrels of corn for delivery April 1, 1902, at \$2.

Diak Cobb, Jr., sold to J. F. Cook & Co., of Lexington, two Shorthorn heifers at \$100 each.—Danville News.

Sales of a lot of corn at \$3 50 a barrel, and a bunch of fat hogs at \$5 75 are noted by the Glasgow Times.

W. M. Rabb purchased recently in Jessamine county, three fine Shorthorn heifers, paying \$500 for them.

Mode Nicoll, of Lexington, sold to W. E. Corey, President of the Carnegie Steel Company, Pittsburgh, a handsome pair of harness horses for \$5,000.

At a public sale in Shelby county last week, hogs sold at 8c per pound.

Mike Haggard bought of Warren Graves 25 head of fat cattle last week at 4c per lb.—Georgetown News.

A. G. Mitchell, of Smith's Grove, sold 25 mules in the combination stock sale at Franklin at \$95 to \$125.—Glasgow Times.

The Danville News notes the sales of 3,700 bushels of wheat at 70c; some fat heifers at 2c, and a lot of butcher stuff at 2c.

At the sale of Shorthorn cattle at the later State Fair in this city last week, Mr. W. N. Offutt purchased Crossroads Duke for \$100.

Robert Turpin, of the Brookstons section, sold a few days ago to J. B. McKinney 60 cattle, average weight 1,200, at \$4 65.—Richmond Obituary.

The best price paid for cattle at the Lancaster court last week was 2c, which was for a bunch of two-year-olds. Some common cattle sold as low as 2c.

Mr. H. O. Smith has successfully marketed his splendid peach crop, shipping 300 crates for which he got \$400. He shipped from the same land strawberries to the amount of \$300.—Somerset Journal.

The tobacco dealers of Owensboro are expecting that 25,000,000 pounds of tobacco will be put up this season. There will be 23 factories in operation. The crop is said to be the finest ever grown in that section.

About 50 mule colts were sold at Winchester Monday of last week. Common to fair colts brought \$25 to \$45, while some first-class colts brought \$50 to \$75, and one as high as \$80. J. B. Davall bought a number of good mule colts at \$65.

O. A. Armstrong, of Ferrysville, bought of C. A. Bricker, of Washington county, a bunch of 1,000-lb. steers at 4c; also one 1,000-lb. steer of S. D. Campbell at the same figure, and one 1,100-lb. steer of James Cochran at 4c.

At H. C. Muir & Bros. sale in Jessamine last week, 500 hogs, all sizes, brought from \$5 to \$7 per cwt.; 4 milk cows and calves \$25, \$20, \$15, \$10; 19 long yearling steers, \$25 per head; 19 long yearling steers, \$24 10 per head; two-year-old steers, \$42 50; 2 two-year-old mules, \$65, \$75; two aged work mules, \$115, \$124; eight head of horses, from \$50 to \$75.

WANTED—LADY BUGS.

What will happen to the crops of New England if 30,000 lady bugs are taken from the Berkshire and shipped to South Africa?

Prof. Lounsbury, the official British entomologist of South Africa, has ordered a supply to kill a certain injurious insect which abounds near Cape Town. F. O. Tobey, of West Stockbridge, Mass., has engaged 100 children to all the order. The little red-dotted beetles are being scooped up in great numbers. The Berkshire farmers are beginning to protest. The lady bug is estimated to be worth any day, ten times her weight in gold.

She comes of a family which has a good many black sheep in it, as black sheep go in the insect world, but the lady bug is a lady "for a' that."

Of all the myriad insects in the world this little reddish beetle is the most useful to man. Its value is beyond all price. It saves more crops the universe over, year after year, than any other agent.

Its whole life is a warfare against other insects that destroy the farmer's substance.

French children long ago named it *la bon Dieu* (the insect of the good God), and in English we have the gentle and affectionate rhyme,

Lady bug, lady bug, fly away home.

The lady bug is found in every country on the globe, although the species in some localities are more useful than those in other localities.

It has a round body only about one-eighth of an inch in diameter, and is unobtrusive both in look and manner. Its long suit is its appetite. It is always hungry. It feeds entirely upon the eggs of other insects and upon the insects themselves if they are small enough to be swallowed by a specimen so diminutive as the lady bug itself.

The lady bug lays a string of tiny yellow eggs. She is cunning enough always to lay these amid a colony of plant lice. As soon as the larvae hatch out, looking like miniature alligators, they begin to eat, and being carnivorous they fall upon the tiny insects around them. In five or six weeks that they are growing up they destroy a whole plant-lice settlement. Then they roll up as cocoons and hang suspended head downward in nearly any available nook. They come out of the shell full-grown lady bugs and keep on their carnivorous career.

Curiously enough, the lady bug itself has few enemies. Its only means of defense is a pungent liquid which is not poisonous, is not really of a bad odor and probably frightens none of its hapless foes. When it is frightened it draws its feet up close under its body and sticks tightly to the under side of a leaf. Presently, if nothing alarming happens, it spreads its small wings and flies away, all the time watching sharply out of its brilliant black eyes.

The lady bug really has two pairs of wings, although it seldom gets credit for them. The front pair fold over and form part of the hard shell that increases its body. The hind wings are used for short flights.

Nearly every insect which destroys the crops is the prey of the lady bug. Many of these are the lady bug's cousin's, such as blister beetles, squash bug, cabbage bugs, weevils, bark-boring beetles, fire beetles, bean beetles, and cotton bugs, all of which belong to the coleoptera order.



4 Dolls FREE

The lady bug's greatest service, perhaps, is in the devouring of the deadly aphid. These plant lice, little green insects no bigger than a tiny pinhead, are the most prolific of insects. They infest all plants and are particularly injurious to cotton crops. Too small and frail to eat the leaves, they suck out the juices. But the lady bug possesses upon the plant lice. If it were not for this warfare scarcely any small crop or any flowers could be grown.

In California a few years ago a particularly large lady bug was introduced from Australia. It was found to be the only agent which could cope with the aphid which caused the cottony cushion scale on grapes. In two years the work of the lady bug netted a profit of \$500,000 to the State. It has now practically exterminated this special scale insect.—New York World.

PROTECTING FOWLS FROM VERMIN.

Years ago I had the trouble from vermin so common among poultrymen; vermin everywhere; of the blood-gorged sort that crowd every small opening or crack along the roosts. It was impossible to do any work that brought one in contact with the platform which received the droppings without carrying away half a dozen lice. My great remedy was kerosene, poured liberally over the roosts and diligently worked into every crack or hole. This, of course, killed all that it touched, but the remainder made almost as great a nuisance as before.

Another step in the way of improvement we made by sprinkling a little insect powder among the hay of the nests. This helped to kill the body lice, so that when I plucked the dead fowls I found them comparatively free of them. About five years ago I introduced into their scratching boxes a mixture of half sifted coal and unleached wood ashes. The result was so strikingly beneficial in almost or quite exterminating all vermin that I made a trial of pure unleached hardwood ashes.

For the last four years I have used this in their scratching box and have not found a louse of any kind. I have had tests of its efficiency under exceptional conditions. A tenant at my summer home, on my seed farm, divides with me a poultry house, his half being separated from mine by a partition made of thick roofing paper, not so tight but that vermin might readily find their way from his section into mine. While I have used wood ashes in the scratch box as a preventive, he has taken the usual precautions of whitewashing his coop and at times burning sulphur there with closed doors, with the result that while I have no vermin in my half he has always more or less in his, and at times has a great deal of trouble from them.—J. J. H. Gascoeur, in American Agriculturist.

A CLEANING preparation to remove sager marks or soil upon finished woods, like that of the piano, is recommended by a pi-

lany little girl loves a doll. How delighted she will be to have a whole family of her dolls with which to play! These dolls are made of the best quality of material, and are so constructed that they will not break, and will last for years. They are made in the shape of a man, a woman, and a child, and are so constructed that they will not break, and will last for years. They are made in the shape of a man, a woman, and a child, and are so constructed that they will not break, and will last for years.

any polisher. Put a teaspoonful of sweet oil in a small basin of soft water, and apply with a flannel cloth or a soft sponge, and then rub till dry with another soft cloth.

A CORRESPONDENT from Portland, Me., writes to say that no coloring for soups surpasses that given by Miss Owen, which is to slice raw onions and let them stand on the plate-warmer of the range until they are thoroughly browned. These keep indefinitely in a tin box, and a very few pieces added to stock or gravy color either a fine brown.—E. I.

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Items of Interest. NEWS THE WORLD OVER.

The Duke of Cornwall, only son of King Edward, has nearly completed his tour of the colonies. His reception everywhere has been most enthusiastic.

According to the official report 1,879 children died in Kitchener's concentration camps in the month of August. This far surpasses Weyler's worst achievements.

President Lincoln's body has been moved recently, but it is not the final resting place. His son, Robert Lincoln, had a pit fifteen feet below the old resting place under the monument at Springfield.

The heaviest loss the United States soldiers have met in any battle for more than a year was in the battle at Malaniga, on the island of Samar. The Filipinos made the attack while the troops were at breakfast, and killed 81 men and three commissioned officers.

The forests of Sweden, like those of Norway and the United States, have been wasted in the most reckless manner, and the government is trying to stop it. The timber on the public lands is now protected, and only so much of it as can properly be removed is allowed to be cut.

Charles Richards, of Worthenville, Flintshire, England, who died recently at that place, at the age of 102 years and six months, had spent his entire life in that village. He had seen the deaths of three kings and one queen, had taken part in three jubilee rejoicings, and had received a letter of congratulation from Queen Victoria on his 100th birthday.

Hon. John Charlton, one of the Canadians on the Joint High Commission on the differences between the United States and Canada, says that all could have been settled before this had it not been for another insupportable claim of the United States in regard to the Alaska boundary.

Judge Humphrey, who was appointed to the Sandwich Islands by President McKinley, fell under the displeasure of the oligarchy, headed by Dole, who usurped power in the island. They sought to bring charges against him, but he has been triumphantly vindicated, and goes back to do justice to the natives against Dole and his minions.

Rev. Gilbert Reid, a missionary in China, says he only advised the leaving of two or three houses, and says that in one instance missionary must not be expected to obey the ten commandments. Time has been when men have died true to those ten commandments. We are glad to know that the Presbyterians are no longer any connection with this man, and very grateful that he never was a Baptist.

Under some measure is taken to prevent the extermination of the seal is sight. From the nesting grounds in hearing of either regard a small catch or a wretched voyage. The international deadlock on this subject will some how have to be broken and pelagic sealing prohibited.

Life is a peculiar thing in India. Rice are harvested the year of famine, wheat and rice in that country. The government is offering rewards for a certain number of rats' tails, but rather than kill them the natives allow them to grow fat at their expense, and a famine is impending. A writer in a London weekly thinks the real reason for these things recurring is due to the rich grain merchants—the Jews of India—who heard their grain and in the year of famine sell it out at an exorbitant rate. The people are kept in perpetual poverty, and in a year of famine death is inevitable unless government relief comes.

DEATHS.

For several subscribers we insert an obituary notice of 200 words free. We charge for each word in advance. Count the words and number of lines when you order. If you do not Union the money appropriated the notice, it will be brought down to its words.

FERRY. Mrs. Elizabeth Cole Ferry, wife of our beloved brother, Rev. S. S. Ferry, died at her home near Talmage, Mercer county, Ky., Sunday night, September 15 1901. She was born May 20, 1821, and was, consequently, in the 80th year of her age. She was united in matrimony to Bro. Ferry September 4, 1841, a few days over 61 years. Two children survive this union. Mrs. Ferry gave herself to her Saviour early in life and united with the Salem church, since which time she has been a most consecrated Christian. She was an earnest student of God's Word, "teaching the Scriptures daily whether they be laid up or not." She was an affectionate mother, a kind companion and a good neighbor. She was a strong Baptist, well grounded in the principles of our faith. I knew her well, and can truthfully say that "to know her was to love her." She was buried at Bethel church. Funeral services by Rev. J. T. Sampson. May the good Lord bless the grief-stricken husband and children. W. D. MOENS. Hippsville, Ky.

NAYLOR. God, in his infinite wisdom, has seen fit to remove from us our beloved brother, F. H. Naylor, who was born September 17, 1824, and died August 29, 1901. Bro. Naylor professed faith in Christ about 17 years of age, but did not unite with the church until about 14 years ago, when he united with Bethel Baptist church and was baptized by Bro. H. A. Beauchamp. His wife was Miss Nancy Henderson, who is left with seven children to mourn his loss. Truly his departure is a great loss to his family, but his devotion to his family was indeed beautiful, his loyalty to the church, his pastor and the cause was truly remarkable. In department quiet, unostentatious, but a power for good. His funeral was conducted by the writer, assisted by G. N. Ellis, Pastor. W. D. MOENS, Pastor.

GROW. Mrs. Lucy Grow, wife of Deacon Neel Grow, died at her home in Garrard county, July 14, in her 44th year. She united with the Baptist church known as Old Freedom early in life. After marriage she moved, with her husband, to Mt. Hebron. She was a model wife, a tender mother and a consecrated Christian, a great help to her home church and community. Her husband has been a life-long subscriber to the Recorder, and has a copy of the paper now that contains his marriage 45 years ago. J. J. WILLS.

CATARH CAN BE CURED. Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in 90% of its cases. For many years this remedy was used by the late Dr. J. C. Ayer, and a wide-spread cure of the disease of the throat and lung. Having tested its wonderful curative powers in thousands of cases, I am desiring to relieve human suffering. I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and other diseases, this remedy in German, French or English, with full directions for preparing and using. Send 10c by mail for a small sized bottle containing this paper, W. A. Noyes, of Powers' Book, Rochester, N. Y.

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

None of us can tell for what God is educating us. We fret and murmur at the narrow road and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must suffer if we would reign. We must take the vic crocruis (way of the cross) submissively and patiently if we would tread the vic lucis (way of light). We must endure the polishing if we would be shone in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—Meyer.

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