

WESTERN RECORDER

Faith, Hope and Love, these three

76th YEAR.

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WAIT: my faith is large in Time.—
Alfred Lord Tennyson.

"THEY trust not God at all who trust him not entirely; he that stands with one foot on a rock and another on a quicksand will sink as surely as he that hath both feet on a quicksand."—Trapp.

The Rocky Mountain Baptist says that the Young People's Societies, Baptist included, of Boulder, gave a reception to the students of the University, and that the punch bowl was a prominent feature. No comment could do justice to that.

It is a marvelous thing for us to agree with an extract taken from a liquor paper. But we enjoy this quotation from the *Liquor Trade's Review*: "What we would like to know is, if the brewers only brew pure beer, as they say they do, why is it they are opposed to a pure beer law?"

If God answered all our prayers by giving us just what we wished, in the time and in the way we wished, without regard for His own glory, the interests of others and our own spiritual welfare, He would be yielding His Throne to us. And what fearful rulers we would make! Not until we are infinite in wisdom can we pray that our wills shall be done.

In His own time, which is the best time, and in His own way, which is the best way, God answers every true prayer of his children. Would it be mercy if He should do otherwise?

The American Board, the Congregational Board of Foreign Missions, closes its financial year with a debt of \$109,941. This is an increase of \$19,000 over the old debt. The encouraging feature is that while there has been a falling off in legacies and in the receipts of the Women's Board, the direct contributions from the churches have increased. This is a bright omen for the future, for the increase has gone on for several years.

☐ Norime in the way of writing has ever appeared to be compared to the parables of our blessed Saviour. They make his great instructions practical and present; make them so living and breathing so visible and audible, that we cannot retire from them or forget them. Every bird that sings in the air above him or falls to the earth under his eye, every flower that blooms along his path, every vineyard of clustering fruit, every field of springing corn, every beautiful object on the earth, and every striking appearance in the heavens—all these he summons to commune with us of spiritual things.

No Respector of Persons.

BY REV. E. T. HIBOOK, D. D.

The absolute equity of the Divine dealing with men forced itself upon Peter's mind when he saw, by a series of remarkable incidents that a door of hope was opened to the Gentiles, when the gospel ministry was sent to Cornelius and his household. It is not likely that he had ever supposed God was partial to men, and had his favorites, without respect to their personal faith and character wholly left him. But when he saw the work of the Spirit in the home of the Roman Centurion, and perceived that the gospel was also for the uncovenanted Gentiles, he saw most clearly that God was no respecter of persons. He judged men as they were essentially in themselves. The clothes they wore, the houses they lived in, who was their father, were of no importance, only as these might indicate character in them.

Whether prince or peasant, rich or poor, learned or unlearned, high or low in social or official position, count with him as ciphers count standing in isolated nothingness. The heart, the conscience, the character, the conduct and its motives God weighs and measures. All else are mere incidents, tinsel trifles, and in his sight are counted as dust.

This exact equity, this absolute impartiality, is one of the imitable traits of the Divine character, which men would do well to copy, which God's own children, at least, are bound to imitate. "Be merciful, because your Father in heaven is merciful," was enjoined by authority, and for the best of reasons, as certifying to their true spiritual childhood. It might thus, with equal propriety, be enjoined, "Be not a respecter of persons, because your Heavenly Father is not a respecter of persons." It was equally true of our Lord when on earth. He seemed almost to lean in favoritism to the poor, the lowly and the outcast. He gave proper regard to rightfully constituted authority, rendering to Caesar the things that were Caesar's, but to God the things that were God's. But how difficult it is now for his disciples to imitate his example, and not to bow down to wealth and station, and do honor, not to real merit, but the trappings of human pride. In the churches, even, is there great partiality shown. A pity and a shame it is.

A lady lately mentioned to me the fact that her church had not long since excluded quite a number for non-attendance on the services and neglect of other covenant obligations. And she added the remark that, if it had been such and such members, nothing would have been done with them. And she named several whom I chanced to know, society people, who had wealth and lived on a higher social plane. In fact nothing was done with them, though they never attended the prayer-meetings, and spiritually added nothing to the life of the church. And one of the ladies, though she never went to the prayer-meeting, went to the theatre on prayer-meeting evening. Those who were excluded were plain people, mostly hard working people, who had little time at their disposal, and little money for anything beyond the necessities of life. How mark; had those excluded members, by some fortunate incident, fallen heir to a fortune a month before action was

taken on their delinquency, it is morally certain not one of them would have been cut off from the church. Both the pastor and the members would have condoned their faults and spoke in their behalf. Their social status would have been changed. They would have dressed better, lived in finer houses, could have ridden to church in their own carriage, could have gone to the theatre and opera on prayer-meeting evening with others, while the pastor and the leading members would have taken pleasure in calling on them in their elegant new homes, and altogether they would greatly have added to the respectability of the church!

Now, let it be observed, that the exclusion of these members "for neglect of the church and its ordinances" was all right, provided due patience had been exercised, and proper means had been used to win them from their neglect into loyal fellowship with the body. The wonder was that they were willing to exclude them at all for so small a thing (!) as breach of covenant, when both churches and pastors are so eager to get more and keep what they have, and seem to be prospering, because numerically increasing. But it was a shame and an outrage that some were branded as evil doers for lesser faults, while others were not even reprimanded, nor reproved, nor even cautioned, and all because of the mere incidents of conditions. God is no respecter of persons, but his churches are, and very often his ministers are. The ones mentioned above was a real case; and it was not solitary. Such things are transpiring all the time, in fact and in spirit, if not precisely in form; and that, too, not simply in carnal and unassociated society alone, where strict equity is hardly to be looked for, but among the saints, the sanctified ones, the royal priesthood, the peculiar people, the holy nation. Would it be strange if the churches should lose their hold on society if they allow partiality and injustice among themselves, and that, too, in the same household of faith?

But it is not in matters of discipline only, nor mainly, that respect of persons among Christians is to be observed. In every church there exists certain ranks and classes quite separate and distinct from each other, and generally recognized among themselves in the community. They are not quite as marked and impassable as the *castes* in India, but quite too much for those who stood on one level as poor, lost sinners, and found hope and salvation on one common level at the foot of the Cross. How often does it happen—not a few such cases have come under my personal notice—that a family in humble circumstances, by inheritance, or by fortunate business pursuits, becomes wealthy; or at least independent as to pecuniary means. How changed the esteem in which they are held in the church, or, at least, the attention shown them by the pastor as well as by the more conspicuous members. They are called on, they are invited, their young people are made welcome, even sought after for social functions. No increase in personal holiness, no enlargement in practical godliness, no development in genuine Christian character would be welcome; by such demonstrations of social esteem. Such things are common; they are human; but they are no part of a regenerate and sanctified nature.

But this unlovely trait among the elect is not new. It was not so common, but it existed even in the first age of Christian fellowship—this respect of persons, not because of real worth, but for the mere incidents of position or condition. James, supposed to have been the brother

of Jesus, saw this even in his day, and deplored and sharply condemned it. He said, if one man came into their assembly finely dressed, in goodly apparel, wearing a gold ring, with gay clothing, and a poor man, poorly clad, came in, and they should give the finely dressed man a seat in the middle aisle, with the wealthy pew-holders—as they would be sure to do—and allow the poor man to stand, or take a back seat—as they would be likely to do—"are ye not then partial, and become judges with evil thoughts?" Read the second chapter of James' Epistle and meditate on it. Absolute impartiality is not to be expected in this world, but distinctions exist in the churches, and are tolerated and virtually encouraged, that are a reproach to the profession of the mainly followers of Christ.

He supposed it was the vice of old men to be pessimistic, as Horace says, to be admirers and pleasure of the times gone by, and he doubted he was falling possibly into that stage of old-mannishness. He did not know how it might be with them, but he found that his heart sometimes failed him, not for the Ark of God, so, but for the present position and prospects of Christianity in this country. If they looked at the great communities among whom it was the lot of most of them to live and work, they could not but feel that what Isaiah said in his day was dreadfully true in ours. "The land also is full of silver and gold, neither is there any end of their treasure; the land also is full of idols." The growing wealth, the increasing bonds of Christian faith, the neglect of the Sabbath, the growing luxury—senseless luxury—the godlessness of all classes of society, in this day, from the highest to the lowest, was enough to break the hearts, and had broken the hearts of some earnest and, as they thought to themselves, futile workers for Christ. He could not but read in the social life of England, in the public actions of the country, in the corruptions of their municipalities, in the growing intemperance of their people, in the godlessness of their lower classes, who were entirely cut adrift from all Christian teaching, and in the weakened regard for the authority of Scripture, which was a by-product of the official investigations—about which he had nothing there to say at present—he could not but read in the manifestly increasing impatience of the public press, of the leaders of opinion, who were ready to shake off the last fragments of Christianity in many cases, and were talking rubbish and nonsense which was only half sincere and the superior claims of Buddhism and Hindooism, and he knew not what "ism"—he could not but see in all these things a call to Christian people to close their ranks against the foe. He would say to all their Christian friends that they had to do their evangelistic work in the world mainly by leading the life.—McLaren.

Perhaps the most gross neglect on the part of Christians to-day is the failure to clip our spiritual coupons. Unlike those of earth, these are worthless in less than thirty days after maturity; they are payable only at the office of present opportunity; they are canceled the moment the office is closed, and the office closes every day with many coupons unredeemed. By prayer, by Bible study, by devotion, by struggle, by building the life four-square, do we administer the trust in our own lives; and only thus. The compound interest of heaven is paid to those alone who keep the trust by administering it to themselves daily, hourly. Christians who, careless of their trust, pass their dividends, never possess them. There is an unjeweled crown.—Dr. N. Boynton.

Questions Answered.

BY SENEX.

A brother in Indianapolis wishes me to 'touch up the monkey business' of those who favor and practice Easter (celebrations and Easter services which he calls "heathenish and R. m. ish things.") And he further asks: "Are the city churches standing for anything sure?" He also inquires whether Jesus did not know when he instituted the Supper that "the cup was teeming with bacilli of all kinds and varieties?" And why he did not make provision for the individual communion cups? And then our questioner adds that he wishes the higher critics touched up also.

Verily there are spots in our feast of charity, and this brother is not the only one who sees and laments the fact. When churches have a dead faith, and more form than life, they are quick to add parade, and attempt to make up by ritualism what they lack in spirituality. And the grief and shame of it is, that even Baptist churches follow others in the wrong way, led by carnally-minded pastors away from vital godliness to formal worldliness.

It is a shame that the word Easter, the name of a heathen goddess, appears as it does once in the New Testament. It is not in the Greek, which has the word "pasover," and was put there by King James' translators. I was surprised that the revisers left it in. They strained out gale in their translation in order to be literally correct, and left in this camel, for which they had not the slightest excuse.

The resurrection of Christ is to be celebrated and kept forever in mind in the way he chose, and that is by the ordinance of baptism. Away with all Easter fads, and all other rags of the Scarlet Woman, from our Baptist churches.

As to the individual cups and the awful bacilli—phew! After nineteen hundred years, this new peril has been discovered, brooding over the communion table. But it must be borne in mind that the outcry on behalf of the "individual cups" is chiefly for the benefit of those who make and sell them in Rochester and elsewhere. There is nothing wrong or wicked in a plurality of cups. A small church may need but one or two; a large church for convenience may have six, eight or ten. If fifty or one hundred were needed, it would be right to have them.

The churches have used the common cup or cups through the centuries and the members have survived them. The symbolism of the Supper is best served by one cup and one loaf as it represents one body in Christ. This symbolism is not violated by having two or more cups when needed by a large church, for the cup is still a common one. And many Baptists believe the unity of the symbolism should be strictly adhered to for the sake of its teaching. This unity is not preserved by the device of having all raise their individual glasses and drink at the same time. There is absolutely no Scriptural precedent in that device, which is an imitation of the drinking of toasts by the worldly in their feasts. One brother said that when the pastor of a church into which he strayed one day lifted his little glass as a signal to the others, he seemed to be saying, "Here's to you," after the manner of toasting with wine at banquets.

Now, further, as to the brother's last request to "touch up" the higher critics, I beg to be excused just now. They are being touched up by so many, as they deserve to be, and I have so much else to do, that for the present I will emit that part of my brother's category.

"Will Senex please explain Luke 16:9. 'And I say unto you make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations.'" The revised version reads, "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into eternal habitations."

It is a part of the parable of the unjust steward who had lost the confidence of his master, and saw that he would be turned out of the stewardship. In order to provide against that emergency, and have something else to live on, when he lost his position, he entered into a corrupt bargain with those who were owing his master, agreeing to settle with them by their paying only part of their debt; thus cheating his master to gain the favor of his debtors. The steward thus judging, that when he was turned out of his position these debtors whom he had dishonestly favored, would, out of gratitude, take him into their homes and support him.

Now let it be said that the difficulties are various and perplexing in the way of interpreting this parable in agreement with evangelical doctrine, with which of course the true interpretation is in complete concord. Innumerable attempts at interpretation have been made by scholars without any general agreement. Volumes have been written on it.

It must not be forgotten, though some have overlooked the fact, that when it is said, "The lord commended the unjust steward," it does not mean the Lord Jesus, but the master of the steward. And the master did not commend his dishonesty. He confessed that his steward had taken a very skillful way to provide against future want.

Notice, that by unrighteous mammon is not necessarily meant things evil and unholily, but simply things temporal as distinguished from things spiritual. We must not understand our Lord to imply that one can secure "everlasting habitations" by a wise use of earthly and temporal blessings conferred on others. The main idea seems to be this: "Use the blessings of this life to benefit others as well as yourselves and many shall not only rise up and call you blessed here, but, when you finally fall on earth, will bid you a friendly and joyous welcome to the 'eternal habitations.'"

Amid all the conflicting opinions expressed, this best gives my view of the thought of the Lord in the ninth verse. Of course it does not absolutely remove all difficulty, nor answer every possible question that may arise. It does however emphasize the great moral obligation to do good to others as you have opportunity and use the blessings God has given you not for yourself alone.

What is Your Father Teaching You?

It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave, something very deep from such a father, and he said to her:

"What is your father teaching you?" The little maid looked at him with her clear blue eyes, and just said: "Obedience."

That was what the great and wise man taught his little girl, and I believe that is the most important lesson for children to learn, "to be obedient." It is a lesson necessary for their happiness, for their safety, and I think we may say for their life.—Oanon Wynne.

God calls for our best. Second-hand sacrifices and second-rate service are of no value in God's sight. "All your hearts" is his requirement with those seeking him. "Your bodies as living sacrifices" is his call to those that would serve him. We let down the standard that God has set in his Word, when we expect anything to be acceptable unto God but the best offering of our hearts. Low ideals make low lives. This subject ought to be a call of God to every Christian Endeavorer. The best thought of our brains for the Lord's work, for we are to love him with our mind. We give too often the best part of our thinking to the world, and often crowd out of our minds plans and thoughts for the kingdom. Many a successful business man is a second-rate Christian.—E.

Our Young People and the Sabbath-School.

It is a delicate subject to handle, and its treatment may be somewhat like walking amid live coals; and yet there seems to be occasion for its consideration. We notice, in several of our exchanges, articles, editorial or communicated, which seem to indicate that far and wide the conviction is gaining ground that the Sabbath-school is not holding its own; that there is need of some special emphasis upon it and its relation to the prosperity of the church, the salvation and edification of souls, if we would see the Sabbath-school again doing the work which it was accustomed to do twenty or twenty-five years ago.

There was a time when, in the view of many, the Sabbath-school was a place for children of tender age, where, for the most part, the Osechiam was studied, or recited, and a few verses of Scripture were recited. Not infrequently the teacher was some deacon or an older woman, and the pupils were children from six to fourteen years old. A change came, for the better it is believed, but yet not altogether better. The teaching was put into the hands of the "young people"; that is, almost any young person who professed to be a Christian, especially young women, often having had almost no training in Christian life, and with no very intelligent view of the Bible, whether the Old Testament or the New. Enough that she was a bright, comely, active-minded young woman, she was given a class of children, sometimes a class of young ladies hardly her own juniors, and she was expected to teach them more than she knew herself, and more than she even cared to learn. The same thing was true, only in a less degree, of young men. But the idea came to be that any young Christian was able to teach, and little or no responsibility rested upon the fathers and mothers, so that a Sabbath-school was nominally kept up in the church.

Have times changed from that order and condition? Not greatly. It is as true now as it has been at any time that those easily desecimated "young people" are the teachers in the Sabbath-schools. Only now and then a man or woman beyond middle life, and only occasionally one as far advanced as forty, is drafted into the Sabbath-school as a teacher. In looking for teachers, the superintendent is prone to look out young men, a few; young women, a host. Usually the latter are the more easily persuaded, but there is reason to fear that there is something in the atmosphere which tends to put the Sabbath-schools in the hands of the young women. Now and then a young man is found before a class as teacher, and less frequently a man past young manhood is doing good service in the same capacity; but all must admit that the teaching force of most Sabbath-schools is made up mostly of young women, often less than twenty-five years of age. They are bright and beautiful girls, but they have acquired very little knowledge of the Bible, and two-thirds of them are utterly unprepared to teach it intelligently.

In the churches with which these young ladies are connected there are stalwart men, of middle age or past, who ought to know more about God's Word than is possible to these young women; but they easily persuade themselves that they are not needed in the school, and that they do need to get "a little rest" on the Sabbath; and though some of these are in the Bible class to which we have adverted, the vast majority are at home, napping or reading what does not greatly profit, while the young women and children are in the Sabbath-school, doing as well as they know how, but doing far worse than is creditable to a church of Christ in these modern times.

What would we do? We would increase the average age of the teachers by five to ten years, whether men or women, and we would put the majority of those who are now acting as teachers into the classes as pupils, until they had learned much more concerning the ways of God with man. We would not leave the interpretation of the Word of God to those who, but for their pretty faces and gentle

spirits, are least of all qualified to teach.

But, now, what is the matter with the Sabbath-schools, that so many are calling special attention to the lack? It is, in our opinion, that "the young people" have turned their attention to an organization apart from, and in addition to, the Sabbath-school, and are unintentionally, but certainly, leaving the latter to take care of itself, while they give their strength, in word and deed, to the Young People's Society. The Society is in itself a good thing, if it does not interfere with the Sabbath-school; but if it does the work expected of it, it is quite sure to do that very thing. There is a limit to the capability and strength of all of us. Physical or mental, or even, spiritual force, expended in one direction, can not be commanded for something else, in another direction. Our candid judgment is that two preaching services, the Sabbath-school and a possible prayer-meeting are all the assemblies which any except the athletes are able to attend on the Sabbath. Unless we are ready to abolish one of these, substituting for it something better, we ought to hesitate long before introducing anything to militate against them. The young people who teach in the Sabbath-school, and the scholars who expect to make their profiting appear, need what else of the Sabbath day remains for the study of the lesson for the succeeding Sabbath. But, as things are going, there is no time for study or thought. One meeting succeeds another in rapid succession, and neither young nor old has time for the quiet and the thought, not to say reading, which ought to characterize every Sabbath day.

Of course we understand that there are those who will controvert what is here said, and will interpret it as a thrust at the young people's societies; but we ask them all to stop and consider whether they are doing, in the Sabbath-school, or in the sanctuary service, all they ought to do; whether they are not neglecting and minimizing the work of the pastor by their absence from the general services, on the one hand, and the Sabbath-school on the other? "There is something wrong," many are saying, and the impression is deepening. What is it?—Journal and Messenger.

CENTURIES ago a man made this discovery, "In God there is no variableness, nor shadow caused by turning." The heavenly bodies cast shadows by turning. They vary in their tracks; God is unchangeable. Then he goes on to say, "The fervent affectional prayer of a righteous man accomplishes much." Elijah was a man of like passions with us, and he prayed and the windows of heaven were closed, and he prayed and the windows of heaven were opened. Prayer does not depend on being of like or unlike passions. It depends upon our relations with the infinite, unchangeable God. Prayer is woven into the universe. It is a part of the divine order. So it is that things can come into a praying man's life that are shut out of a prayerless man's life. A man who will not lift the lids of his eyes cannot see the light. The vision of beauty comes into a man's soul through the open eye. Light can do for a man with open eyes what it cannot do for a man with closed eyes. Melody and harmony come into the soul through the gate of the sense of hearing. A man who thrusts his fingers into his ears goes deaf through life. Sound can do for a man who will listen what it cannot do for a man who will not. Now light, and music and life of God entering the soul, cleanse it. And God does for a man who prays what He cannot do for a man who will not pray. Because God is unchangeable, because these results cannot come except man pray, therefore pray.—Gifford.

We toil and mull and scrape and make ourselves anxious about the dust and dross of earth; and all the while God is holding forth to us in vain the crown of immortality and the golden keys of the treasures of heaven.—F. W. Farrar.

SUBSCRIBER for the WESTERN RECORDER.

DELEGATES OF GERMAN BAPTIST CHURCHES OF NORTH AMERICA.

In Session in Triennial Conference at Berlin, Ont.

After adjournment of the local conferences: The Central at Detroit, Mich.; the Eastern at New Hamburg, Ont.; the Atlantic at Scranton, Pa.; the North-western at Milwaukee, Wis.; the South-western at Mesquite, Ia.; the Pacific at Portland, Ore., and the Texas Conference with Bethel church, Coryell county, Texas, 159 delegates and as many visitors assembled, on September 26, at Berlin, Ont., for the triennial or general conference. It was the largest assembly ever held among the German Baptists.

Berlin, 60 miles west of Toronto, is a very pretty town of 10,000 inhabitants. The houses are handsomely built of cream brick, with spacious verandas, surrounded by large and well-kept lawns. The appearance is strikingly Southern.

There are about forty factories which keep the fortunate dwellers of the little city constantly employed, from which fact it derives its nickname, "Busy Berlin."

Although the Baptist church maintains a membership of 250 members, and most of them well-to-do, still the rush for hospitality proved too great a task for them, so other Christian homes were cheerfully opened for the reception and entertainment of the guests.

The conference opened with an introductory sermon by Rev. J. Meier, of Chicago, the pastor among the brethren. His text: Rev. 3:8, "Behold I have set before thee a door opened, which none can shut," was indicative of the progress our denomination had made within the last three years.

Previous to the delivery of the sermon the delegates and visitors were most heartily welcomed by the pastor, as well as by the Mayor of the city.

Next day the conference organized for business by electing Prof. L. Kaiser, of Rochester Seminary, chairman, and Bro. J. H. Merkel, of Cleveland, and H. R. Gall, of Rochester, N. Y., clerks.

The first report in order was on Home Missions, delivered by Rev. G. A. Schulte, General Secretary of Missions. Following facts moved the brethren to expressions of gratitude and encouragement, namely: Thirty-six new churches have been organized, 50 new edifices built and dedicated, 18 mission churches have become self-supporting and 25 new mission fields were undertaken. There are 89 missionaries now in active service—more than ever before. The contributions have increased nearly \$1 per member. While from 1896-1898 the contributions for all missionary and benevolent purposes were \$54,864.04, or for 23,000 members, \$2.50 per member; the contributions within the last three years were, for the same purposes, \$77,323.47, or for 28,000 members, \$2.76 per member.

A new conference has been formed by the churches of the British North-western provinces: Manitoba, Assiniboia and Alberta, where our mission work has been greatly blessed among the Germans who have emigrated from Russian provinces.

Our foreign missionary enterprises have also proved successful. Men and money have been sent to the Duala tribes at the German province, Cameroom, West Africa, where we co-operate with the Missionary Society

of the Baptists in Germany, located at Berlin, Prussia. We have also undertaken within a year mission work among the 800,000 Germans at Brazil, South America, in the provinces of Rio Grande do Sul and Santa Catarina. These Germans have been grossly neglected of religious attention. There are many colonies with 300 to 400 people who can enjoy a sermon by an ordained minister only once a year. Where there ought to be at least a dozen men we have only one—Bro. Karl Roth. He has been wonderfully blessed in his labors, and he pitiously appeals for more laborers in that vineyard of Christ.

Bro. Otto Krieger, of Madison, S. D., has decided to go to America in answer to an urgent call from Bro. O. Blum, who labors among the Germans of yonder continent. A number of churches have already been organized, which also form an association, or conference.

Other missionaries supported wholly or partly by our Missionary Society labor in Germany, Switzerland, Bohemia, Roumania and Russia.

God be praised, who graciously

BOXES OF GOLD.

Send for Letters About Grape-Nuts.

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

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

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 800 next best. A committee of three not members of the Postum Co. will make decision between Dec. 1st and 15th, 1901.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot steam, starchy and uncooked cereals, etc.

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

Almost every one interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 280 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well or keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

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

accepts the sacrifice of our hearts and hands for the extension and upbuilding of his kingdom on earth. May the liberality of all Christians, and especially the great Baptist family, keep pace with the growth and the extension of the Lord's dominion! Yes enough, and to spare, by living less for self and more for Christ and him crucified.

Our German department of Rochester Theological Seminary is in an excellent condition. Nearly 80 students are preparing themselves for the ministry. The instruction is thorough and equal of any English Seminary. It is to be regretted that of late years the number of students for the ministry has fallen off. A number of churches are without pastors, new fields are waiting for men, doors are opening on every side; where are the laborers? The churches must wake up to the command of Christ: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Mat. 9:37.

The endowment fund of \$100,000 for the German Seminary is nearly collected.

Twelve of our brethren in the ministry have gone to their reward within the last three years. There are a like number who are now beneficiaries of the Aid Society for aged ministers.

The report of the committee on our Fabrication Society in Cleveland, O., showed a splendid condition of business. Transactions amount to over \$36,000 annually. It is to be sincerely regretted that Rev. J. O. Grimmel, the able editor of the *Sendbote* and other publications, has not been re-elected as editor, but in his place Rev. G. Fetzer, of New York.

Our new departure in helping widows and orphans, as voted upon three years ago at St. Louis, Mo., has given such general satisfaction that, with the greatest unanimity the conference decided its continuity. The committee for widows and orphans, elected annually by the local conference, have now 84 applications for adoption of orphans, or half orphans, on hand from responsible German Baptist families, but they cannot be served, as there are no real orphans to be found within our churches, and other German orphanages refuse to give some of their children up. In helping widows we enable them to keep and educate their children, to the great comfort of such mothers. This plan has always been in vogue among the Baptists in Germany, who have never maintained an orphanage.

Gospel sermons were preached by Rev. D. Koster, Madison, S. D., on Heb. 12:9; Prof. W. Ranschenbush, of Rochester, N. Y., on John 17:18 (missionary sermons); Rev. J. O. Grimmel, of Cleveland, O., on 3 Cor. 5:9, 10, and Rev. O. L. Marquardt, of Brooklyn, N. Y., on Matt. 6:8.

In all our meetings for prayer, business or deliberation the presence of the Spirit of God was felt, and almost harmony prevailed.

On October 1 the conference adjourned, to meet with the German Baptist church, Lorraine, Kan., in September, 1904.

May God graciously grant growth and success in all branches of his Zion through his Holy Spirit. Wm. RUTEMANN, Kankakee, Ill.

Dr. BOWEN tells of a man of God in London many years ago who used to say to his people occasionally: "Be very careful how you walk, for the world will not read the Bible, but they will

WONDERFUL CURES BY SWAMP-ROOT.

To Prove what the World-famous Discovery, Swamp-Root, will do for YOU, all Our Readers may have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, investigated by the Western Recorder, see one which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.

DR. MOIR'S, Ia., Oct. 30, 1900. "I had been out of health for a long time, and I was taking medicine from a doctor's

prescription when I received your sample bottle. I stopped taking the doctor's medicine and used one bottle of Swamp-Root. I afterwards took two of your large bottles, bought at my drug store, and they cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle.

D. W. SMITH, 18 1/2 Center St.



D. W. SMITH.



MRS. H. N. WHEELER.

Mrs. H. N. Wheeler, of 117 High Hook St., Lynn, Mass., writes on Nov. 1, 1900: "About 10 months ago I had a very severe spell of weakness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains

in my back. My water at times looked very like coffee. I could pass but little at a time, and it was only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while

Did Not Know I Had Kidney Trouble.

I somehow felt certain my kidneys were the cause of my trouble. My sister, Mrs. G. K. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get better. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and today I am as well as ever. My business is that of seamstress, I am on my feet a great deal of the time, and have to sew much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me. W. H. HUBBARD.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

Sample Bottle The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder and uric acid disease, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

EDITORIAL NOTICE.—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure to say that you read this generous offer in the Western Recorder.

read you. They will form an idea of the Master from what they see you to be." There is plenty of food for reflection in that truth.—Ex. STYLL is the dress of thoughts. —Chesterfield.

I SHALL BE SATISFIED.

BY EMMA FRAPP HALE.

Looking back over this earth-life, As seen on the other side, How fleeting will seem this brief strife— I shall be satisfied.

All of life's cares will be banished, No evil will ever befall; Sorrow and sin will have vanished, I shall be satisfied.

No more of weakness and sorrow, All of my tears shall be dried; Oh, what a blissful to-morrow! I shall be satisfied.

Breaking away every fetter, Casting each burden aside, Leaving this life for a better— I shall be satisfied.

OUR PULPIT.

SWEET COMFORT FOR FEEBLE SAINTS.

BY O. H. SPOONER.

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matt. 12:20.

I. First, we have before us a view of mortal frailty—bruised reed and smoking flax—two very suggestive metaphors, and very full of meaning. If it were not too fanciful—and if it is I know that you will excuse it—I should say that the bruised reed is the emblem of a sinner in the first stage of his conviction. The work of God's Holy Spirit begins with bruising. In order to be saved, the fallow ground must be plowed up; the hard heart must be broken; the rock must be split in sunder. An old divine says there is no going to heaven without passing hard by the gates of hell—without a great deal of soul trouble and heart exercise. I take it, then, that the bruised reed is a picture of the poor sinner when first God commences his operations upon the soul; he is a bruised reed, almost entirely broken and consumed; there is but little strength in him. The smoking flax I conceive to be a backsliding Christian; one who has been a burning and a shining light in his day, but by neglect of the means of grace, the withdrawal of God's Spirit, and falling into sin, his light is almost gone out—not quite—it can never go out, for Christ saith, "I will not quench it;" but it becomes like a lamp when ill supplied with oil—almost useless. It is not quite extinguished; it smokes; it was a useful lamp once, but now it has become a smoking flax. So I think these metaphors very likely describe the contrite sinner as a bruised reed, and the backsliding Christian as smoking flax. However, I shall not choose to make such a division as that, but I shall put both the metaphors together, and I hope we may fetch out a few thoughts from them.

And first, the encouragement offered in our text applies to weak ones. What in the world is weaker than the bruised reed, or the smoking flax? A reed that growth in the fen or marsh, let but the wild duck light upon it, and it snaps; let but the foot of man brush against it, and it is bruised and broken; every wind that comes howling across the river makes it shake to and fro, and well-nigh tears it up by the roots. You can conceive of nothing more frail and brittle, or whose existence depends more upon circumstances than a bruised reed. Then look at smoking flax—what is it? It has a spark within it, it is true, but

it is almost smothered; an infant's breath might blow it out; or the tears of a maiden quench it in a moment; nothing has a more precarious existence than the little spark hidden in the smoking flax. Weak things, you see, are here described. Well, Christ says of them, "The smoking flax I will not quench; the bruised reed I will not break." Let me go in search of the weaklings. Ah! I shall not have to go far. There are many in this house of prayer this morning who are indeed weak. Some of God's children, blessed be his name, are made strong to do mighty works for him; God hath his Samsons here and there who can pull up Gaza's gates and carry them to the top of the hill; he hath here and there his mighty Gideons, who can go to the camp of the Midianites and overthrow their hosts; he hath his mighty men, who can go into the pit in winter and slay the lions; but the majority of his people are a timid, weak race. They are like the starlings, that are frightened by every passer-by; a little fearful flock. If temptation comes they fall before it; if trial comes they are overwhelmed by it; their frail skiff is danced up and down by every wave; and when the wind comes they are drifted along like a sea-bird on the crest of the billows; weak things, without strength, without firmness, without might, without power. Ah! dear friends, I know I have got hold of some of your hands now, and your hearts too; for you are saying, "Wak! Ah, wak! am. Full often I am constrained to say, I would, but cannot sing; I would, but cannot pray; I would, but cannot believe." You are saying that you cannot do anything; your best resolves are weak and vain; and when you cry, "My strength renew," you feel weaker than before. You are weak, are you? Bruised reeds and smoking flax? Blessed be God, this text is for you then. I am glad you can come in under the denomination of weak ones, for here is a promise that he will never break nor quench them, but will sustain and hold them up. I know there are some very strong-people here—I mean strong in their own ideas. I often meet with persons who would not confess any such weakness as this. They have strong minds. They say, "Do you think that we go into sin, sir? Do you tell us that our hearts are corrupt? We do not believe any such thing; we are good, and pure, and upright; we have strength and might." To you I am not preaching this morning; to you I am saying nothing; but take heed—your strength is vanity, your power is a delusion, your might is a lie—for however much you may boast in what you can do, it shall pass away; when you come to the real contest with death, you shall find that you have no strength to grapple with it; when one of these days of strong temptation shall come, it will take hold of you, moral man, and down you will go; and the glorious livery of your morality will be so stained that though you wash your hands in snow water, and make yourselves never so clean, you shall be so polluted that your own clothes shall abhor you. I think it is a blessed thing to be weak. The weak one is a sacred thing; the Holy Ghost has made him such. Can you say, "No strength have I?" Take this text is for you.

Now, we will make another remark. The two things here mentioned are offensive things. A bruised reed is offensive, for I

believe there is an allusion here to the pipes of Pan, which you all know are reeds put together, along which a man moves his mouth, thus causing some kind of music. This is the organ, I believe, which Jubal invented, and which David mentions, for it is certain that the organ we use was not then in use. The bruised reed, then, would of course spoil the melody of all the pipes; one unstruck tube would so let the air out as to produce a discordant sound, or no sound at all, so that one's impulse would be to take the pipe out and put in a fresh one. And, as for smoking flax, the weak of a candle or any thing of that kind, I need not inform you, that the smoke is offensive. To me, no odor in all the world is so abominably offensive as smoking flax. But some say, "How can you speak in so low a style?" I have not gone lower than I could go with me, for I am sure you are, if God the Holy Ghost has really humbled you, just as offensive to your own souls, and just as offensive to God as a bruised reed would be among the pipes, or a smoking flax to the organ and men. I often think of dear old John Bunyan, when he said he wished God had made him a toad, or a frog, or a snake, or anything better than a man, for he felt he was so offensive. Oh! I can conceive a nest of vipers, and I think that they are odious; I can imagine a pool of all kinds of loathsome creatures, breeding corruption, but there is nothing one-half so worthy of abhorrence as the human heart. God spurs from all eyes, but his own, that awful sight, a human heart; and could you and I but see our own hearts we should be driven mad, so horrible would be the sight. Do you feel like that? Do you feel that you must be offensive in God's sight—that you have rebelled against him, so tarred away from his commendations that surely you must be obnoxious to him? If so, my text is yours.

And yet, my dear friends, there is one thought before I turn away from this point. Both of these articles, however worthless they may be, may yet be of some service. When God puts his hand to a man, if he were worthless and useless before, he can make him very valuable. You know the price of an article does not depend so much upon the value of the raw material as upon workmanship put upon it. Here is very bad raw material to begin with—bruised reeds and smoking flax, but by divine workmanship both these things become of wondrous value. You tell me the bruised reed is good for nothing; I tell you no, Oh! it will take that bruised reed and mend it up, and fit it in the pipes of heaven.

II. Thus, then, my dear friends, I have tried to find out the parties for whom this text is meant, and I have shown you somewhat of mortal frailty; now I mount a step higher—to divine compensation. The bruised reed he will not break, the smoking flax he will not quench.

Notice what is first of all stated, and then let me tell you that Jesus Christ means a great deal, what does he mean? First of all, what does he mean? He says plainly enough that he will not break the bruised reed. There is a bruised reed under me—a poor child of God under a deep sense of sin. It seems as if the whip of the law would never stop. It keeps on lash, lash, lash; and though you say "Lord, stop it,

and give me a little respite," still comes down the cruel thong, lash, lash, lash. You feel your sin. Ah! I know what you are saying this morning: "If God sometimes this a little longer my heart will break; I shall perish in despair; I am almost distracted by my sin; if I lie down at night I cannot sleep; it appears as if ghosts were in the room—ghosts of my sins—and when I awake at midnight I see the black form of death staring at me and saying, 'Thou art my prey, I shall have thee;' while all behind seems to burn." Ah, poor bruised reed, he will not break you; conviction shall not be too strong, it shall be great enough to melt them, and to make these go to Jesus' feet; but it shall not be strong enough to break thy heart altogether, so that thou shouldst die. Thou shalt never be driven to despair; but thou shalt be delivered; thou shalt come out of the fire, poor bruised reed, and shalt not be broken.

So there is a backslider here this morning; he is like the smoking flax. Years gone by you found such happiness in the ways of the Lord, and such delight in his service, that you said, "There I would forever stay."

What peaceful hours I then enjoyed! How sweet their memory still! But they have left an aching void. The world can never fill it. You are smoking, and you think God will put you out. If I were an Arminian, I should tell you that he would; but, being a believer in the Bible, and nothing else, I tell you that he will not quench you. Though you are smoking, you shall not die. Whatever your crime has been, the Lord says, "Return ye backsliding children of men, for I will have mercy upon you." He will not cast thee away, poor Ephraim; only come back to him—he will not despise thee, though thou hast plunged thyself in the mire and dirt, though thou art covered from head to foot with filthiness; come back, poor prodigal! come back, come back! Thy Father calls thee. Harken poor backslider! Come at once to him whose arms are ready to receive thee.

It says he will not quench—he will not break. But there is more under cover than we see at first sight. When Jesus says he will not break, he means more than that; he means, "I will take that poor bruised reed; I will plant it hard by the rivers of waters, and (miracle of miracles) I will make it grow into a tree whose leaf shall not wither; I will water it every moment; I will watch it; there shall be heavenly fruits upon it; I will keep the birds of prey from it; but the birds of heaven, the sweet songsters of paradise shall make their dwellings in the branches." When he says that he will not break the bruised reed, he means more; he means that he will nourish, that he will help, and strengthen, and support, and glorify—that he will execute his commission on it, and make it glorious forever. And when he says to the backslider that he will not quench him, he means more than that—he means that he will fan him up to a flame. Some of you, I dare say, have gone home from chapel and found that your fire had gone nearly out; I know how you deal with it; you blow gently at the single spark, if there is one, and lest you should blow too hard, you hold your fingers before it; and if you were alone and had but one match, or one spark in the tinder, how gently would you blow it. So, backslider,

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Jesus Christ deals with thee; he does not put thee out; he blows gently; he says, "I will not quench thee;" he means, "I will be very tender, very cautious, very careful;" he will put on dry material, so that by-and-by a little spark shall come to a flame, and blaze up toward heaven, and great shall be the fire thereof.

Now I want to say one or two things to Little-Faith this morning. The little children of God who are here mentioned as being bruised reeds or smoking flax are just as safe as the great saints of God. I wish for a moment to expand this thought, and then I will finish with the other head. These saints of God who are called bruised reeds and smoking flax are just as safe as those who are mighty for their Master, and great in strength, for several reasons. First of all, the little saint is just as much God's elect as the great saint. When God chose his people, he chose them all at once, and altogether; and he elected one just as much as the other. If I choose a certain number of things, one may be less than the rest, but one is as much chosen as the other; and so Mrs. Fearing and Miss Despondency are just as much elected as Great-Heart, or Old-Father Honest. Again: the little ones are redeemed equally with the great ones; the feeble saint cost Christ as much suffering as the strong ones; the tiniest child of God could not have been purchased with less than Jesus' precious blood; and the greatest child of God did not cost him more. Paul did not cost any more than Benjamin—I am sure he did not—for I read in the Bible that "there is no difference." Besides, when of old they came to pay their redemption money, every person brought a shekel. The poor shall bring no less, and the rich shall bring no more than just a shekel. The same price was paid for the one as the other. Now then, little child of God, take that thought to thy soul. You see some men very prominent in Christ's cause—and it is very good that they should be—but they did not cost Jesus a farthing more than you did; he paid the same price for you that he paid for them. Recollect again, you are just as much a child of God as the greatest saint. Some of you have five or six children. There is one child of yours, perhaps, who is very tall and handsome, and has, moreover, gifts of mind; you have another child who is the smallest of the family, perhaps has but little intellect and understanding. But which is the most your child? "The most!" you say; "both alike are my children, certainly, as much one as the other." And so, dear friends, you may have very little learning, you may be very dark about divine things, you may but "see men as trees walking," but you are as much the children of God as those who have grown to the stature of men in Christ Jesus. Then remember, poor tried saint, that you are just as much justified as any other child of God. I know that I am completely justified.

There is no difference in that matter. Oh! take courage and rejoice. Then one thing more. If you were lost, God's honor would be as much tarnished, as if the greatest one was lost. If the meanness of his children could be cast away, Christ would lack a part of his fullness; yea, Christ would be incomplete without his church. If one of his children must be lost, it would be better that it should be a great one, than a little one. If a little one were lost, Satan would say, "Ah! you save the great ones because they had strength, and could help themselves; but the little one that has no strength, you could not save him." You know what Satan would say; but God would shut Satan's mouth by proclaiming "They are all here, Satan; in spite of thy malice, they are all here; every one is safe; now lie down in thy den forever, and be bound eternally in chains, and smoke in fire!" So shall he suffer eternal torment, but not one child of God ever shall.

Now, to finish up, there is certain victory. "Until he bringeth forth judgment unto victory." Victory! There is something beautiful in that word. The death of Sir John Moore, in the Peninsular war, was very touching; he fell in the arms of triumph; and as sad as was his fate, I doubt not that his eye was lit up with lustre by the shout of victory. So also, I suppose, that Wolfe spoke a truth when he said, "I die 'appy"—having just before heard the shout, "they run, they run." I know victory, even in that bad sense—for I look not upon earthly victories as of any value—must have cheered the warrior. But, ah! how cheered the saint, when he knows that victory is his! I shall fight during all my life, but I shall write "vict" on my shield. I shall be "more than conqueror through him that loved me." Each feeble saint shall win the day; each man upon his crutches; each lame one; each one full of infirmity, sorrow, sickness, and weakness, shall gain the victory. "They shall come with singing into Zion; as well the blind, and lame, and halt, and the woman with child, together." So saith the Scripture. No one shall be left out; but he shall "bring forth judgment unto victory!" Victory! victory! victory! This is the lot of each Christian; he shall triumph through his dear Redeemer's name.

Now a word about this victory. I speak first to aged men and women. Dear brethren and sisters—you are often, I know, like the bruised reed. Coming events

cast their shadows before them; and death casts the shadow of old age on you. You feel the grasshopper to be a burden; you feel full of weakness and decay; your frame can hardly hold together. Ah! you have here a special promise. "The bruised reed I will not break." "I will strengthen thee." "When thy heart and thy flesh falseth, I will be the strength of thy heart and thy portion forever. "Even down to old age, all my people shall prove My sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs they shall still in my bosom be borne."

Tottering on thy staff, leaning, feeble, weak, and wan; fear not the last hour; that last hour shall be thy best; thy last day shall be a consecration devoutly to be wished. Weak as thou art, God will temper the trial of thy weakness; he will make thy pain less, if thy strength be less; but thou shalt sing in heaven, "Victory! victory! victory!" There are some of us who could wish to change places with you, to be so near heaven—to be so near home. With all your infirmities, your gray hairs are a crown of glory to you; for you are near the end, as well as in the way of righteousness.

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J. Bacon & Sons

LOUISVILLE'S GREATEST STORE!

332, 334, 336, 338, 340 West Market Street. Between 3rd and 4th, Louisville, Ky.

- ### Colored Dress Goods.
- 60c Per yard for Solid-colored Homespuns, in light gray, medium gray and castor, full 50 inches wide.
 - 65c Per yard for Mohair Cheviot in solid colors—red, blue, green and brown, 46 inches wide.
 - 85c Per yard for heavy quality Zibeline Suiting in blue, gray and castor, 50 inches wide.
 - 95c Per yard Satin-Finish All-wool Brunella in blue, red, green and castor, 42 inches wide.
 - \$1.48 Per yard for beautiful quality Embroidered Waistings, double width, in cadet blue with canary, green and h-l-l, coral with turquoise, fawn with light blue, 44 inches wide.

- ### Black Dress Goods.
- 65c Per yard for extra fine quality Mohair and Wool Pielola, eight different designs, 42 inches wide, regular price 85c.
 - 75c Per yard for All-wool Steam-sponged and Shrank Cheviot, 50 inches wide, suitable for coats, suits and skirts.
 - \$1.00 Per yard for Priestley's All-wool Satin-Finished Suit-It and Brunella, waterproof—will not spot—42 inches wide.
 - \$1.25 Per yard Priestley's Silk-and-wool Mourning Weaves—Drap d'Alma, Melrose and Crepe Cloth—40 inches wide.
 - \$1.50 Per yard for Priestley's Extra-fine Quality Venetian Cloth, made from the finest Australian wool, 48 inches wide.

- ### Cloths for Suits.
- \$2.00 Per yard for a Heavy Mixed Cloth Tailor-made Suiting in Coverts, Venetian and Broadcloth, 56 inches wide; also some at \$1.35, \$1.50 and \$1.75.
 - \$1.15 Per yard for a Heavy Cheviot for rainy-day shirts, mixed colors, in blue, Oxford gray and plaid blacks, 61 inches wide; also some at 95c and 98c.
 - 90c Per yard for Coverts and Venetians for Suitings, in all fine shades—latest in the market—52 inches wide; also some at 75c and 85c.
 - 60c Per yard for 50-inch All-wool Cloth for suits and jackets, all in new shades.
 - 50c Per yard—a special bargain—for a 50-inch Lady's Cloth, in all wool and a good selection of shades.

- ### Ladies' Hosiery.
- 19c Per pair for Ladies' Fast-black, Extra-heavy, Piece-lined Hose in plain black, white feet and ribbed, worth 25c.
 - 25c Per pair for Ladies' Out-size Silk Piece-lined Hose, Hermendorf dye, double soles, heels and toes, worth 35c.

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully —In fact it is as safe as shopping in person from our counters.

Please mention Western Recorder when answering this advertisement.

EDW. SPENCER, President and Export Accountant. Educates Young People For Business, Good Employment and Success of CALL OR WRITE FOR FULL INFORMATION.



Bro. Oakley could not come. Success to our beloved young sister, Ohio. Little Flock church was received by letter from Salem Association. This church was once a member of our body. We welcome her back. The messengers and visitors and the large crowds in attendance each day fared sumptuously around the well-supplied tables on the church-lot at noon, and rested pleasantly in the homes of the good people of the church and community at night. The next session will be held at Leitchfield. W. V. HARRILL.

There is an old legend of an enchanted cup filled with poison, and put treacherously into a king's hand. He signed the sign of the cross, and named the name of God over it, and it shivered in his grasp. Do you take this name of the Lord as a test? Name him over many a cup which you are eager to drink of, and the glittering fragments will lie at your feet and the poison be spilled on the ground. What you cannot lift before his pure eyes and think of him while you enjoy, is not for you.—MacLaren. DURY, done is the soul's preside —Browning.

"His blood and righteousness My beauty are, my glorious dress." I want no other garments, save Jesus' dress, and his imputed righteousness. The boldest child of God wants no more; and I, who am "less than the least of all saints," can be content with no less, and I shall have no less. O Ready-to-Halt, thou art as much justified as Paul, Peter, John the Baptist, or the leftest saint in heaven.

Children

in school? Then you have often heard them complain of headache; have frequently noticed how they go about in a listless, indifferent way, haven't you?

Scott's Emulsion

does grand things for such children; it brings a healthy color to their cheeks, strengthens their nerves, and gives them the vigor that belongs to youth. All delicate children should take it.

See and be convinced at drug stores. SCOTT & BOWNE, Chemists, New York.

EDITORIAL

At a recent meeting of the Chicago Baptist Social Union, Prof. H. L. Willett, of the University of Chicago, spoke on "the church of the New Century." He told of readjustments he thought needed to "meet changed conditions." That sort of vague talk we have been hearing so long, that we are anxious to have some specifications. Why do not those gentlemen who think our faith should be modified and adjusted to changed conditions, proceed to take the New Hampshire or Philadelphia Confession and revise it to suit their views, and let us take a look at the result? We wish they would do this, and if they really mean anything definite, we can see no possible reason why they should decline.

Among other things, Professor Willett, as reported in the Standard, said:

When all the world had abandoned the Ptolemaic theory of astronomy and embraced the Copernican, the church's unwillingness to accept the situation presented a stubborn unwillingness to embrace new truth, the disposition to identify the teachings of Scripture with particular views of natural law and an utter failure of adjustment to the age. And the Christian should consider in the luminous light thrown upon the methods of God and the purpose of Holy Scripture by the doctrine of evolution.

On this we wish to say three things:

1st. Many others talk just as does Prof. Willett, and hold the theologians of the middle ages responsible for the Ptolemaic theory of astronomy. The fact is, that was the science of the day. The theologians simply believed what the scientific men had told them. If they were wrong then, in listening to scientific men, the lesson should make theologians to day beware of listening to men of science. The controversy between the Ptolemaic and the Copernican theories was by no means a controversy between theology and science; but simply, solely and wholly a controversy between one theory of science and another theory of science.

2d. The theologians of that day had "adjusted" their views to suit "the conditions" of scientific opinion, and had "harmonized" the Bible with the science of their day, and so had made the Scriptures fit in with the Ptolemaic theory. It cannot be seriously maintained that those theologians derived that theory from the Bible. They derived it from science and "harmonized" the Bible with it. Their mistake is now apparent. For theologians to-day to adjust their views of Scripture teaching so as to harmonize with the doctrine of evolution, would be to repeat the mistake of those men of old. And while Prof. Willett condemns the Ptolemaic theologians for their "disposition to identify the teachings of Scripture with particular views of natural law," he yet wishes us to do that very thing, by adjusting our views of Scripture to fit evolution. He would thus "identify the teachings of Scripture with particular views of natural law," viz., with the theory of evolution. He asks us to do the very thing he condemns those old theologians for doing. He is right in his condemnation of them, and wrong in his advice to us.

3d. Prof. W. speaks of "the immense light thrown upon the methods of God and the purpose of Holy Scripture by the doc-

trine of evolution." The writer has carefully read many thousands of pages about the doctrine of evolution, from such writers as Darwin, Spencer, Huxley, Huxley, Drummond, Hake, &c., &c., &c. Yet the writer has never seen any "light thrown upon the methods of God and the purpose of Holy Scripture by the doctrine of evolution."

THE CHURCH EDIFICE FUND.

Last year Dr. J. G. Bow, after being chosen Corresponding Secretary and taking a look at the situation, called for a church edifice fund of \$10,000, to be used in aiding in the erection of houses of worship at suitable points in the state. By giving a little timely aid, often a suitable house can be secured in a field where it is sadly needed. We spoke of the matter in our columns and Dr. Bow spoke of it at a number of associations he visited. Walnut-street church took hold and raised a collection of something over \$1,000. Other contributions were made, aggregating some \$3,000, but all of this has not been paid in.

This was enough to start the applications, and they have come thick and fast. Those who should supply this money have been strangely silent, while those who want to get some of it for cases of need, are outspoken. Some of the calls are very urgent, and the needs are very great. The writer is on the committee of the State Board to consider such calls, and he is in a position to know. Some few appropriations have been made and corresponding good done, but this important part of our work cannot continue unless the contributions come in. Only a very few of our churches have yet responded. If the rest will respond with the same generosity as those that have been heard from, there will be enough and to spare. Shall it not be done?

What is possible to do with this fund is well illustrated in the case of Burksville. There are many other points where equal good can be done. There are seventeen county seats in Kentucky without a Baptist house of worship. Does not every Baptist in the state desire that this destitution shall be relieved? Very well, then, brother, send a contribution to Dr. J. G. Bow, 642 Fourth St., Louisville, Ky., and see that a collection is taken in your church for this fund. Let this \$10,000 be raised, and it will result, under God, in building not less than \$100,000 worth of houses of worship at destitute points.

The appeals, strong and pathetic, are coming in - what shall be the answer to them?

The writer attended last week the first State Board Institute of the season at Greenville. He was the guest of Deacon and Mrs. Eskes, where he and Dr. Warder were most handsomely entertained. Pastor Amis has taken hold finely, and is doing good work. The veteran Dr. J. S. Coleman was pastor here for 30 years, he having organized the church, and during his ministry two houses of worship were erected. His presence and his talks added great interest to the institute.

Dr. Warder is doing a great work in these institutes. He is admirably fitted for such service. We wish an institute could be held with every church in the state. These are not simply ministers' institutes, but they are designed for the people. The clear and vigorous setting forth

of our doctrines by able men, is needed everywhere, and it will do great good wherever it is done.

We wish greater efforts were made to secure the attendance at these institutes of people of other denominations and of no denomination. Some of these do attend, and occasionally they take part in the general discussion.

The preachers whose teaching, humanly speaking, made the Baptists of Kentucky what they are - e. g., Dillard, Pratt, Pendleton, Helm, Spencer and the rest - have nearly all passed away, and their successors are not laying equal stress on the foundation principles of the faith. An increasing laxity of doctrine - to be followed inevitably, unless counteracted, by laxity of life - is the result. These institutes, therefore, are most timely, and wholesome, and the good they do is becoming more and more manifest. What has been done only shows the possibilities that lie in this work.

During the past ten years the American Baptist Home Mission Society has received from legacies \$1,167,368 73. While there is a larger proportion of wealth among the Baptists of the North than of the South, yet those in the South are more numerous. We will not try to find out what our Home Board in Atlanta has received in the past ten years, because we do not wish to be mortified by facing the figures.

Brother, sister - have you written your will? In this case of missions remembered there? If not, will you not add a codicil, in your hand-writing, and sign your name to it, making a bequest to our Foreign, Home and State Boards of Missions? You are under the same obligation to will your property for the glory of God, as you are to use it for His glory while living. How often does money belonging to zealous Baptists go to those who are indifferent and even hostile to our faith, while those zealous Baptists entirely ignore our cause in their will? We have been saddened and sickened with what we have seen along this line. Will our people never learn?

The case of Miss Ellen M. Stone has aroused intense interest on both sides of the ocean. That a lady missionary in Turkey should be captured by brigands and carried off to the Balkan mountains and held for a \$110,000 ransom, brings many points of deep interest. The bandits say they will kill her unless the money is sent them, and over half the amount has been made up by friends. But if the money is paid these bandits will they not conclude that since that money was so easily got, they will get more, and make another demand before releasing Miss Stone? May they not keep on demanding, threatening to kill her, if their demands are not met? May they not capture other missionaries and hold them for ransom? Will not paying this money, even if it secures Miss Stone's release, reveal to those and other robbers an easy way to get money, and so put every missionary in Turkey in peril? These are points to be considered. Miss Stone is a noble woman, and \$110,000 is well spent in saving her life; but that is not all that is involved.

Our Government is doing all it can do by diplomacy, but will that avail? Will it not be necessary to hold the Turkish pachas responsible for the protection of American citizens in their respective territories? If the Sal-

tan were informed that the United States would hold him responsible for anything that happens to American citizens in his dominions, then he would hold his subordinates responsible, and such outrages would cease. Let the Sultan tell each pasha that his head shall come off if any American citizen is seized and killed in his territory, and our citizens will be safe in Turkey.

The South Carolina Baptist announces that it is to become a 16 page paper instead of a 4-page paper as heretofore, this shows prosperity, and the brethren at the head of that paper are good and true men. Just now they are having some controversy in regard to the "open policy" of the paper. Some think it unwise to discuss in the papers Baptist family matters, and in with dirty denominational linen in public. Of course, there are limits, the difficulty is in defining them. A policy of concealment is wrong, since the Baptists have a right to know about their affairs, and yet sometimes publishing details causes harm. If the "open policy" can always be joined to a sweet temper, it will do good. We incline to the "open policy," but we recognize limitations.

It was a pleasure last week in Greenville for the writer to meet Mrs. Elizabeth Morton Rhodes, who has been a regular reader of the Western Recorder from its beginning. She is 98 years of age, and was baptized in June, 1839, by Eldg Benj. Talbot, who had made himself famous as an Indian fighter. Her mind is clear, and she is able to get about with astonishing agility. She is tenderly cared for by children, grandchildren and great-grandchildren. She takes a lively interest in what is going on in both church and state, and enjoys seeing her friends. We hope she will live to be a hundred, and we bespeak an invitation to be present at her centennial.

Dr. J. W. WARDER was 76 years young on Sunday, and is filled with "the spirit of '76." In full vigor of mind and body, he was never in better condition for service than now; though a degree of care is needed for his physical well-being that was not needed formerly. On the 11th of November Dr. and Mrs. Warder will celebrate the 50th or golden anniversary of their marriage. Their many friends wish them great joy and "many happy returns" of Nov. 11th.

THE Presbyterians of the North have lost heavily in the deaths of Dr. W. C. Gray, the veteran editor of the Interior, and Dr. G. T. Farver, who recently succeeded Dr. John Hall as pastor of Fifth Avenue Presbyterian Church, New York City. They will both be greatly missed. Their deaths inflict a great loss on the cause of evangelical Christianity.

EVANGELIST PASTOR G. C. OATES has preached twice a day, on an average, for 400 days, and there have been 1,600 additions to Baptist churches in connection with his labors. This is wonderful and glorious. He goes to Mt. Pastor Bolin in a meeting in Mt. Sterling.

Pastor and Mrs. A. J. Harris, of the First church, San Antonio, Texas, celebrated on Oct. 1st the 25th anniversary of their marriage. They must have married very young. We extend congratulations.

Editorial Varieties

Mr. Curtis Guild, Jr., who was a college friend of President Roosevelt, says of him: "I have never heard him tell an unkind story of any man since an unkind jest." This is his motto.

According to Mr. Charles Elliott, the population of India in the past twenty years has increased 10 per cent., while in the same time the number of evangelical Christians in India has increased 148 per cent.

That has been defined, or rather described so that quality that leads a woman to take from the bottom of a bureau drawer, the photograph of a friend soon to arrive on a visit, and put it on the parlor mantel.

Dr. Dowie, the head of Zionism - of Chicago, some of the papers say, returned only \$18,000 worth of property to the tax assessor. That official decided to make an investigation, and he found that Dr. Dowie owned taxable property to the amount of \$182,000.

President Roosevelt, in his life of Thomas H. Benton, says: "The world has never seen better soldiers than those who followed Lee, and their leader will undoubtedly rank as without exception the very greatest of all the great captains of the English-speaking people have brought forth." This plea above Washington and Grant and all the rest.

While we should always remember our obligation to be kind and loving to all, yet many need to be reminded that it is written of Christians "ye are the salt of the earth." It is not written of them "ye are the honey of the world." There are some people who seem more anxious to be honey than to be salt.

Pastor Brett, of Huntsville, Ala., writes: "Dr. A. W. McGaha continues to grow wiser. He is still paralyzed and it seems the end is near." We are deeply pained to hear this. Dr. McGaha is still a young man and one of our brightest and best. The writer remembers most pleasantly being with him and preaching for him in Waco last June.

Dr. J. B. Coleman has his head and heart full of Baptist associations, of great interest and variety, which he is thinking of publishing in a volume. It would be an interesting and a valuable volume. Dr. Coleman has his memory a great deal of Baptist and Christian history which ought to be put in permanent form.

The Methodist papers are giving flaming accounts of their recent Biennial Conference in London. That meeting was of great interest. Ever and anon somebody proposed to have a Baptist Ecumenical Conference. But Baptists cannot be handled as easily as can the Methodists. But if there is any real history which ought to be in its striking distance, the writer will try to do so.

Ohio has furnished four Presidents, three of whom died in office - Harrison, Garfield and McKinley. Ohio men have been elected for five terms, covering twenty years, and yet they have served only nine years and one month, less than half the full time. Harrison served one month, Garfield six months, and McKinley four years and McKinley four years and six months. For sixty years past there have been seventeen Presidents, with an average service of three and one-half years. Grant and Cleveland served eight years each.

David's Park church are to be heartily congratulated on having Dr. W. H. Fultz as pastor. They recently celebrated his birthday in a most delightful way, and we commend their example to other churches. They celebrate their beloved pastor's birthday by giving \$100 to Williamsburg Institute. Thomas Spurgeon recently celebrated his birthday by receiving gifts, not for himself, but for specified benevolent objects. This is a fitting way, which we commend for general adoption.

The Rev. F. T. Martin and bride passed through Louisville last week, stopping over Friday night. They were married at Van Alstyne, Texas, October 14, by Pastor A. S. Hall, assisted by Drs. J. E. Gambrell and J. F. D. Ray. Mrs. Martin is Miss Beattie Bowen. Bro. Martin began Sunday aiding Pastor Goston in a meeting at Dallasburg. Thence he goes to the First church, Lexington, and returns to Cincinnati. We hope to hear of great meetings in these places. God is graciously blessing the work of Evangelist Martin.

Our Disciple friends are having a good deal to say about one of their leading papers, the Christian Century. This paper has passed into the hands of Congregationalists who still publish it as a Disciple paper, and many of the Disciples take it or wish. Of course it does not squarely antagonize their views, but some, they say, and evaporate them so as to make them suit the new editor. So here is an excellent Disciple paper which has twenty become a Congregational paper without, what does it end and raising up new ones. It is as if a Baptist paper should pass into the hands of Presbyterians, and while still passing as a Baptist paper should give all questions from a Presbyterian standpoint. Again there comes up our old question - On what principle do we receive a paper, looking and general of our Baptist papers be determined?

AMONG THE CHURCHES

LOANVILLE.

Walnut-st.—Pastor Eaton preached on "The second millennium drought of babes," and on "Faith abiding." Six received by letter. Reception to the brethren of the Seminary Friday night of this week.

Broadway.—Pastor Jones preached on "Stirring up the gift of God," and on "Temperance, i. e., self-control." Six received by letter and one for baptism. Bro. J. D. Ray has been appointed at VanBuren-street mission, No. R. Straton at Highland Park, and J. W. Shepard at Preston-street.

Chestnut-st.—Pastor Weaver preached on "Loving an unclean Saviour," and on "God's desire for the salvation of all." Two baptized. He went to Sulphur on Monday to aid Pastor Force in a meeting.

East.—Pastor Felix preached on "John the Baptist," and on "Brotherly love." Two additions by letter.

McFerran Memorial.—Pastor Hamilton preached on "Go forward," and on "The human side of salvation."

Twenty-second and Walnut.—Pastor Dement preached on "Joshua," and on "After death—what?" Four received by letter and one for baptism. Bro. Usher, of Birmingham, England, visited the Sunday-school.

Ollifton.—Bro. Willingham preached in the morning, and Bro. Wells at night. "God's power to save" the night theme.

Franklin-street.—Pastor Jenkins preached on "Steadfastness in truth with the Gospel," and on "The displaced brightlight." Two by letter. Pastor Jenkins left Monday for Buck Run.

Highlands.—Pastor Dawes preached on "Public worship," and on "The chief corner-stone." Series of meetings begins on the 17th inst.

Logan-st.—Pastor Trille preached on "God's requirements." Bro. Geo. B. Eager preached at night. Recognition service Monday night.

Parkland.—Pastor Taylor preached on "The unity of believers," and on "The speaking blood." Two received for baptism and baptized.

Portland avenue.—Pastor Henderson preached on "Pure and undefiled religion," and on "Lacking one thing." Four joined by letter.

Southgate.—Pastor Clarke preached on "Holy meditation," and on "How to win souls." Bro. Dement preached nightly during the week. Meeting continues this week, the pastor preaching.

Third-ave.—Bro. W. B. Rutledge preached in the morning, and Bro. E. C. Dargan at night.

Twenty-sixth and Market.—Bro. J. W. Warden preached on "The design of baptism." Bro. Pastor Thompson preached on "The Christian's joy." One baptized.

The Point.—Pastor Ray preached on "Profit and loss," and on "Stewardship." Three received by letter and one for baptism.

Jeffersonville (Ind.).—Bro. J. M. McFarland preached on "The consolations of Christ," and on "Seeking Christ."

Tabernacle (New Albany, Ind.).—Pastor Taylor preached on "The Face of God," and on "Usah and Obed-edom."

Culbertson avenue (New Albany, Ind.).—Bro. Rickett preached on "Jesus saving to the uttermost," and on "Four types of conversion."

German Highland Baptist Mission, 123 East Jacob Ave.—Bro. R. M. Von Miller preached on "The reason for our hope," and on "The relation of Christians to unbelievers." Sunday-school at 2:30 P. M.

Hope Mission.—Pastor Bruce reports a fine week; 29 in Bible class; 17 professions during the week.

The Combination Oil Cure for Cancer Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted with it will do well to see the book giving particulars and the Oil Cure, addressed Dr. W. O. Bree, Drawer 1111, Kansas City, Mo.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Secretary.

Have you seen a copy of **KIND WORDS** in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. Our teacher writes:

"Thank you for the work you are doing for our southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children say if it is high as possible compliments. Instead of glancing through it and then throwing it down, I have seen them do, they fought for it eagerly, and then they read it."

Another says: "My mother always tells me to be sure and bring her a copy of Kind Words."

BAPTIST SUNDAY-SCHOOL BOARD, 27 NORTH CHERRY STREET, NASHVILLE, TENN.

Elk Creek.—Pastor Cates preached on "God's never leaving us," and on "Blessing the Lord."

Lagrange.—Pastor Virgin preached on "Not consenting to sinners," and on "Recompensing God." The Young People's Convention meets on the 23rd inst.

Pastor Eaton presented a paper to the Conference on the Pastor's Itinerary, which was discussed by Bro. Jones, Felix, Virgin and Dawes.

SEMINARY NOTES.

New York Hall is having two fire-escapes built.

The "Sunrise" prayer-meeting is largely attended this year.

Thomas Browne, of Buffalo, N. Y., carries the mail for us this year.

The mid-week prayer-meeting was conducted by J. F. Vines, Tennessee.

Theodore Whitefield, of Mississippi, is back with us to take the Th. D. degree.

The missionary meeting of New York Hall met last Monday night and was led by the chairman, S. M. Howell, night.

John Lett Hurt, of Virginia, has been called to Mt. Washington, Ky., for two Sundays a month.

L. W. Doolan, Th. D., of Madison, Ind., was in the Hall last week, but would not dine with us for fear of a speech *et cetera*.

The new members of the Current Topic Club this year are Jas. A. Kirtley, Jr., Kentucky, John Jeter North, Virginia, and John Roach Straton, Georgia.

The Society of Missionary Inquiry met Wednesday, Oct. 9th, in Norton Hall. J. S. Sulder, of North Carolina, was appointed chairman of executive committee, C. T. Willingham, Virginia, Secretary, H. B. Folk, Tennessee, Treasurer, Thomas Browne, New York, organist, J. B. Straton, Georgia, chairman of correspondence committee.

We have been favored with the following visitors in the Mess Hall in the last week, viz: Dr. Dement and Sup't. McCulloch of Twenty-second and Walnut-street church; Jerry McGill Sullivan, Ky.; Evangelist T. T. Martin and wife, Dr. Felix of East Baptist church and Dr. R. J. Willingham, Richmond, Va.

Supplies last Sunday: J. C. Robillard, Illinois, at Glenview and Eight Mile, Ky.; R. H. Taddy, Kentucky, Stanford, Ky.; G. W. Tupper, Indiana, Scottsburg, Ind.; C. T. Willingham, Virginia, Glifton, Ky.; J. W. Downey, North Carolina, J. S. Ithton, Ky.; J. E. Johnson, Glendale, Ky.

HENRY C. MCGILL.

THE STATE.

Bro. W. M. Kaybendall writes: "I acted Bro. F. F. Pike in a meeting of ten days with the church at Gliford, in Madison county, eight miles from Richmond. There were 20 additions, 16 by experience and baptism, 1 by letter, 3 restored. The church was greatly revived. Bro. Pike has been pastor of Gliford for 18 years, and has baptized 300 into the fellowship of the church. I am now with Buckeye church. May God bless the Reconciler."

Bro. Howell, pastor at Beechland church, is being aided in a gracious revival by Bro. H. H. Tralls. They have had 50 additions so far, and many more are interested. Bro. Howell was ordained Sunday, Oct. 15, at Beechland.

Bro. Marie D. Sims writes under date of October 8: "I have just commenced a meeting at Rocky Ford church, Casey county, for Bro. Ferrall. Last night our first service started off with 25 young men and one young lady asked us to pray for them."

All Periodicals were changed and much improved with January issues.

PRICE LIST PER QUARTER.

The Teacher's Address Quarterly Intermediate Quarterly The Young People's The Primary Leaflet Weekly Kind Words (enlarged to 8 pp.) Kind Words (semi-monthly) Kind Words (monthly) Child's Own Bible Pictures Bible Pictures Picture Lesson Cards

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 1c; single copy, ten or more to same address, 4c each.

Pastor Amos Probst writes: "I closed our very profitable meeting with the Second Twelve Mile Baptist church, Pendleton county, on Sunday night, Oct. 6th. Bro. J. S. Norris, of Georgetown, rendered most efficient aid by his earnest presentation of the Gospel. We feel that the Lord has done us well, and shall ever rejoice that his labor was so richly blessed by the Holy Spirit. On Sunday afternoon I baptized 19 happy converts in the Ohio river, six of whom were heads of families."

Pastor H. W. Virgin writes: "Last week I closed one of our best meetings in the history of LaGrange Baptist church. Bro. John E. Barnard, of First church, Anniston, Alabama, preached 28 sermons and we had 28 additions, 26 for baptism and 3 by letter. The meeting was a striking one for the evidence of the presence of God's Spirit, strongly manifested at every meeting. There were more people anxiously working and praying for souls and anxiously seeking for the Holy Spirit's perfect control of their lives, they being willing to be used of the Lord than in any we shall ever rejoice that his labor was so richly blessed by the Holy Spirit. On Sunday afternoon I baptized 19 happy converts in the Ohio river, six of whom were heads of families."

Bro. J. W. B. Elliston writes: "Bro J. A. Davis, our pastor, assisted by Bro. P. E. Burroughs, of New Liberty, have just closed one among the very best meetings ever held in our church. Bro. Burroughs had the love and confidence of the large crowds who attended, and each succeeding service only bound the preacher and people more closely together. Bro. Burroughs is a preacher of rare abilities, and never have the people of our town listened to the old Gospel preached in a more attractive way. His tender pleading touched the hearts of old and young, saint and sinner, and many were the testimonies of Christian people that they were the highest joy of their lives. As a result of the combined efforts of our much-loved pastor, Bro. Burroughs and the noble Christians, we have added to our church 17 by profession and baptism and 10 by letter, and the church life is better than in any condition than ever in her history. There is a bright outlook for the Baptists at this place, and our heartfelt prayers are that they will lay hold of the great opportunity, and pass on from victory to victory in our Saviour's name."

Pastor Payne writes: "We have just closed our meeting with Friend church, Warren Association, in which the pastor was assisted by Bro. Jao. W. T. Givens. The meeting was a great blessing to all. Fourteen additions, 11 of which were by baptism. The church expects to have preaching two Sundays next year."

Bro. H. E. Tralls has been aiding Pastor Howell at Beechland in a meeting in which more than 50 have been added to the church.

Evangelist Pastor G. O. Cates has aided Pastor Loving in a meeting in Glasgow, with over 125 additions. The whole town was deeply stirred. Cates and Loving were aided all the hours of the day meetings. Glasgow never saw such a mighty revival before.

Bro. Harvey has met many of our Old Guard at the associations this fall; among them Bro. J. T. Grant, Ballintown, who renewed his subscription last week for the 6th year.

Pastor T. T. Spauld writes: "In our meeting just closed in the Burlington Baptist church, the pastor did all the preaching, and much good material was added to the church. By addition; thirty conversions were added to the church, 28 by baptism, 5 by letter. Two of the converts joined a neighboring Baptist church. The older members say our town has not been so stirred in 15 years. Of the 28 sermons preached, the general theme was, 'Sin and its punishment.'"

Pastor W. H. Ryals writes: "We are in the midst of a great meeting here. There are 30 who stand approved for baptism and there are others to follow. This community has not been so stirred in the interest of religion for years. Bro. L. D. Lamkin, of Waco, Texas, is doing the preaching. He preaches the Gospel with great power three times a day. To God be the praise."

Pastor J. S. Wilson writes: "We have recently held a meeting at Independence Baptist church, Clark county. Pastor B. B. Badley, of Winchester, with his usual fine preaching and earnest labors, assisted us. There were 13 by experience and baptism and 3 by letter added to the fellowship of this grand old church."

Pastor R. L. Pardon writes: "On October 4th I closed a good meeting with my church at Beetham. Results, church revived, 13 added by experience and baptism, 3 by letter, 1 under watchcare. Bro. J. W. Campbell, of Texas, Ky., aided us. His preaching was plain, forcible and effective. He preached a whole Gospel—shunned nothing. Bro. OTHER STATES.

Bro. John E. Barnard writes from Florence, Ala.: "I am here in a meeting with Pastor J. W. Vessey. Prospects are bright for a good meeting."

Bro. David F. Lawrence writes: "I have been sending a paper to New Orleans; please send it in the future, to Geneva, Ala. I am delighted with my new field of labor."

Pastor T. S. Hubert writes: "Today, Oct. 7th, completes the second month of my pastoral service of the Lake City (Fla.) Baptist church. Twenty-three have united with us, and our life as a congregation has both risen to a new level of blessedness and expanded into a broader channel of usefulness. We are entering upon a winter of earnest, aggressive work for the Master. Our church is the largest and most influential here. Kentucky Baptists who spend their winters in Florida will find Lake City offering many superior inducements."

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The Value of Charcoal.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently cathartic agent.

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Catarrh Cured at Home.

A Practical Common Sense Treatment Has Been Discovered That Can Be Used by the Patient at Home.

A neglected cold lays the foundation for each neglected catarrh. Lays the foundation for constant cough. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noise in the ears, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noise in the ears, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

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FAMILY CIRCLE.

THESE FOR YOURS AND HIS.

A KILLING HAT.

I have found a gift for my fair—
The garlands plume for her hair—
The satinette think
The hair's getting outcast:
She will like it the better for that.

HALF-A-DOLL.

BY FRANÇOIS BERT DILLINGHAM.

Uncle Josiah was reputed to be a wealthy man, and was also supposed to be an excellent Bible scholar.
Then why, O why, did he enroll from his brown paper wrappings, before Sarah Frances' and Louisa's wide eyes, one doll and present it to two little girls?
The mother of Sarah Frances and Louisa said to Uncle Josiah (two children having one mother is quite different from two mothers having one child).

Louisa's loyal soul stood bravely.
" If his painted hair, I wish my hair was painted. Here, give her to me."
But Sarah Frances, like many another complainer, had not meant to go so far. She noticed the doll in the case and she looked at it with a glow of admiration.

pin and her own discarded rag doll, which she had seen her mother make.
" 'Twas only cloth, 'twasn't a doll," she said aloud, snapping her eyes so shut that she could not see the new doll she had chosen for itself in all its glory, the brighter for those mental comparisons.
There was only the faintest of the secretary between Louisa and her treasure; the boy was in the way. It had not before occurred to Louisa that it was possible to open that door without her mother's consent. But now—all of a sudden it was very easy.

up those berries."
" It's a solid moon of showery," said Uncle Josiah, " came up like a flash."
Louisa began to sob loudly. " I want to go out. I won't be gone but a minute."
Here was a call from Sarah Frances. " Mother, where's my doll?"
" 'Tis your doll," cried Louisa, with the paling passion strong. She's under the blackberry vines and I want to go to look. Let me go!"
" Louisa said her mother in awful tones; she stood with her back against the door, barring Louisa's exit. " Did you leave that doll under the blackberry vines without permission?"

Exposure
To cold and stormy weather opens the way to an attack of bronchitis.
The man on the wagon, be he farmer, millman or truckman, needs to pay special heed to the first symptoms of weakness or disease of the organs of respiration.
The use of Dr. Pierce's Golden Medical Discovery will cure bronchitis, deep-seated cough, bleeding of the lungs, and other conditions which if neglected or unsatisfactorily treated, terminate fatally in consumption.



Its True Character.

Cataract is Not a Local Disease.
Although physicians have known for years that cataract was not a local disease but a constitutional or blood disorder, yet the mass of the people still think of it as a local ailment.
I had trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.
These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of cataract has ever been accomplished by local sprays, washes and inhalers.
They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result has been that the blood is loaded with catarrhal poison and it requires no argument to convince any one that local washes and sprays have absolutely no effect on the blood.

SURGEON TO A TIGER.

One of the finest tigers in the Zoological Gardens, Dublin, was threatened with gangrene in its paw, the claw having become distorted and grown into the foot.
Rev. Samuel Haughton, M.D., of Trinity College, Dublin, and a well-known expert in the Irish metropolis, undertook the performance of the dangerous experiment of applying to the paw.
It was indeed a thrilling experience. The mate of the tiger was first secured in a side den. A net, devised by Prof. Haughton, was thrown over the tiger, and he was drawn forward to the door of the den.
Four stout men then held the feet of the struggling animal, while Professor Haughton sat away the diseased claw.

S3 a Day Sure

covered the tiger and tigress showed the most friendly and grateful response to Prof. Haughton.—Westminster Gazette.

PROGRAMME.

The following is the programme of the annual state convention of the B. Y. P. U. of Kentucky, October 23-26:

- WEDNESDAY, OCT. 23. 7:30 P. M.—Devotional exercises at every meeting. Address of welcome. Response. The young Baptist's opportunity as a soul-winner. Soul-winning in foreign lands.

- THURSDAY, OCT. 24. 9:30 A. M.—Soul-winning in the mountains. Soul-winning in special meetings. Discussion after each address. 2:30 P. M.—Soul-winning in the regular services. Soul-winning in the home. 7:30 P. M.—Soul-winning in home lands. Soul-winning in the Sunday-school.

FRIDAY, OCT. 25. 9:30 A. M.—Secretary's report. Business, election of officers, etc. Soul-winning in the college. 2:30 P. M.—Soul-winning in the young people's meeting. Soul-winning as exemplified in the New Testament. 7:30 P. M.—The source of power in soul-winning. Closing consecration service. The following are some of the speakers who have accepted places on the programme: J. S. Felix, A. T. Robertson, B. D. Gray, Preston Blake, W. B. McGarity, W. W. Hamilton, P. T. Hale, J. W. O'neley, A. C. Graves, G. C. Oates, B. B. Bailey.

MEMPHIS, TENN. The first Sunday in October will be remembered by the Baptists of Memphis as a notable day. Rev. F. C. McConnell, the new Secretary of the Home Mission Board, was present and delivered a most eloquent and impressive address at the laying of the corner-stone of the Seventh-street Baptist church. The Masons went through their ceremonies customary on such occasions. The people had gathered in large numbers and listened with breathless silence. The address of Dr. McC. was surpassed, if possible, by his ability in raising money for the completion of the building. In a short time, without any high pressure, about \$2,000 were secured. Pastor T. T. Thompson had already a goodly sum in hand, and it is certain that a suitable brick building will be erected and paid for by February next. It will be hard to tell which will rank third in the order of Baptist churches of this city. Trinity, with her wide awake pastor, Rev. J. W. Lipsey, and energetic and efficient Sunday-school superintendent, R. G. Craig, is now in that rank, but this Seventh-street church, with a brick building and all North Memphis for territory, means to come to the front. She has the good wishes of all the other churches of the city. Dr. McConnell preached a fine sermon in the morning at the First and another in the evening at the Central. If this first Lord's day's work is a prophecy of what the new Secretary will do, it is certain he will be abundant in labors for the Lord. New inspiration marks the work of the churches since the return of pastors from their vacation. Pastor Richardson is in the midst of revival services at Rowan. Trinity has decided to hold a series of meetings next month. Bro. Whitten, formerly editor of the Search Light and Gleaner, now of the Southern Baptist, is

a citizen of Memphis. He proposes to make the Southern Baptist a weekly hereoforth at \$1 per year. His effort will be to reach the large number of families which cannot be induced to pay \$2 per year for a paper. Bro. Sloan, Grammar and Pettigrew bring good reports from work in suburban towns. Rev. C. L. Anderson has greatly encouraged the church at Bartlett by a ten-days' meeting. I have not heard the number of conversions and additions. Rev. W. H. Bruton, of Ripley, has spent a week preaching at Oakland, to the profit and delight of these good people. Very truly, J. D. ANDERSON.

A GREAT MEETING. On Monday, September 23rd, Bro. George O. Oates came to us to aid in a series of meetings. We began with services at 8:30 P. M., and from that time until Tuesday, Oct. 8th, we had services at 10:00 A. M., 8:30 P. M. and 7:00 P. M. The services often embraced much of the intervening time. Never had I seen a church so thoroughly enlisted in soul-winning. It was a grand sight to see earnest men and women down praying with the lost and trying to lead them to Jesus. Many experienced for the first time the joy of leading a soul to Jesus.

Bro. Oates drove home with unceasing earnestness and great force the great doctrines of repentance, faith, &c. His intense earnestness was irresistible, and his insistence on prayer led many to pray as never before. He drove straight towards his one great end, that is to convince Christians that their one business is to win souls for Jesus, and as to those out of Christ that they are lost, lost, lost! Factories and stores closed and crowds thronged the house of God. We could not seat them. 'Twas an inspiring sight. On the afternoon after Bro. Oates left, the pastor baptized 85, and on Sunday evening three more. More than thirty were added by restoration, letter and relation. Many more were converted during the meeting. We praise God for this wonderful meeting. Glasgow, Ky.

BERLIN, ONT., Sept. 26, 1901. To the Home Board of the Southern Baptist Convention: Rev. F. C. McCONNELL, DD., Secretary: DEAR BROTHERS:—The thirteenth triennial gathering of the General German Baptist Conference, convened in Berlin, Ont., this day, renews brotherly greeting. We express herewith joy and sincere thanks to you, dear brethren of the Southern Baptist Convention, for the warm interest you have all along shown for the work among the German-speaking brethren in your field, and we also express our wish and hope that you may retain your faithful prayers and financial aid for the progress of this part of the kingdom of our beloved Saviour and Lord. Done in behalf and in the name of the General German Baptist Conference. JACOB H. MUNKEL, Clerk. It is useless to regret.—Ivanoff.

HAIR ON THE FACE

SARAH. BY THE REV. ABRAHAM KUPFER. Sarah is the first woman whose strength of faith is mentioned in the sacred records; particularly in connection with her position as married wife. The writer to the Hebrews states the fact that she became a mother by faith (11:11); and Peter exhorts all Christian women to become the spiritual daughters of this Sarah who "obeyed Abraham, calling him lord." (1 Pet. 3:6.) There is nothing told us of her earlier life when she was a daughter at home, or of her young womanhood. She is at once introduced as "the wife of Abraham," and as such she dies. Thus, she succeeds immediately in the line of Adah and Lillah, representing woman in her relation to man. Even to the extent that she is also greatly praised for her beauty; and in the appearance of Hagar by her side at a later date we discern something of the after-effects of the unholy state into which by his bigamy Lam-each had reduced our race. And when we read how Sarah was twice captured for the harem; once by Pharaoh and again by Abimelech; and how afterward woman's jealousy broke out between her and Hagar, it seems indeed as though the deep misery of the Adahs and the Lillahs repeated itself in the tent of Sarah. Hence, there is no sudden break in the sacred narrative. Sarah's delineation is true to life; and in her person the life of woman is portrayed as it actually was in those days of woman's self-humiliation. But that which distinguishes Sarah is the sublime fact that in the face of this pitiful relation divine grace steps in between. The mystery of faith was wrought in Sarah's heart. And by that faith the position of woman is at once chastened and ennobled from within out to such an extent that Sarah is held up as an example to the women of all Christendom. This faith in Sarah does not operate independently of the natural life. On the contrary, the natural life is the soil in which faith strikes its roots, and from which it gradually lifts itself up to heaven. In the strength of this faith Sarah was able first to carry herself as wife of her husband after the divine ordinance; and after that her faith was centered upon the child that was to be born, and through that child upon the Messiah. In keeping with the claim of the divine ordinance, she was the wife of her husband. In Paradise God had said that the will of the woman should be subject to the man; and in obedience Sarah sought self-satisfaction. When Abraham departs from Ur of the Chaldees for Canaan, she willingly takes leave of relatives and friends, to accompany her husband into the foreign land. Kidnapped away in the harem of two foreign princes, she remains faithful to Abraham. She adapts herself in everything to his position. She receives his guests and was thereby privileged to entertain angels unaware. And rather than have him die childless she gives him Hagar. And thereby she regained the position of honor which had been appointed unto women of the Lord. By nature a woman is reticent, and when oppressed readily inclined to fear. But says Peter to Christian women, as he points to Sarah: "Be her daughters, by doing good, and be not afraid with any amazement." (1 Peter 3:6.) By willingly ac-

cepting the position which God has ordained for woman, Sarah became a wife with honor; and when presently Hagar defies her, she bravely stands up for her rights as wife, and God charges Abraham to maintain Sarah in her station.—Christian Intelligencer.

Table with financial data: Receipts for general purposes, Receipts from legacies, Amount of annuity funds released, etc. Total receipts: 168,886 88. Total disbursements: 159,706 81. Excess of disbursements: 9,180 07.

The expenses of the society for the current year, in order to maintain the missionary and educational work at its present standard, will be probably from ten to fifteen thousand dollars greater than it was for last year. It will be seen, therefore, that if the society is to close the year free from debt it will be necessary that there should be a slight increase in the contributions from the churches and individuals. If the friends of the society will increase their last year's contributions by 10 per cent, it is confidently hoped and believed that it will be able to close the year in good shape.

T. J. MORGAN, Corresponding Secretary. DISTRICT ASSOCIATIONS. Place and Time of Meeting, 1901. OCTOBER. West Union—Olivet church, October 18. Ohio Valley—Bethel church, Henderson county, Oct. 22. Concord—Salem, Oct. 25. Blood River—Lomat Grove church, near Murray, Oct. 25. 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. NUWHELLY, Secretary.

A Beautiful Teachers' Bible for 12 cents. You need not say: It is named by mailing 15 postal cards to THE BIBLE SOCIETY, Louisville, Ky. COOKVILLE'S MAGAZINE, Louisville, Ky.

THE MARKETS. LIVE STOCK. Report for week ending Oct. 12. CATTLE. Heavy good export steers, 1,200 lbs. and up. Light shipping, 1,200 to 1,400 lbs. Best butchers. Fat to good butchers. Common to medium butchers. Medium to good, poor cows and milkings. Good to extra cows. Common to medium cows. Feeders. Steers. Good heifers. Best calves.

Advertisement for Kennedy's Oysterettes. Includes text: 'There's a great demand for Kennedy's Oysterettes. An Oyster Cracker with a taste to it. Be sure your supply is not exhausted before the meal is ready to serve.' Includes an illustration of a man sitting at a table eating oysterettes.

MARK—500 CASH. Table with market prices for various goods: Choice packing and butchers, Fat to good, Good to extra shipping sheep, Common to medium, Sheep, Hops and cottonseed, Best butcher lambs, Fat to good butcher lambs, Tail-ends.

LEAF TOBACCO. Report for week ending Oct. 12. SALES WITH COMPANIONS. Following were the sales for the week end to year Oct. 12, with comparisons: Year, 1901, 1900, 1899. Total sales of new crop. Sales new crop to date, original inspection. REJECTIONS. Rejections this week, Percentage of rejections in auction sales, Rejections Jan 1 to date.

MARK—500 CASH. Table with market prices for various goods: Fresh, green or mixed, Trunk, second, Medium hags, Good hags, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

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 Gen. Agt. & Ticket Agt., Asst. G. F. & T. A.,
 CINCINNATI, O.
 R. J. GAYNE, General Agent, LOUISVILLE.



Low Rates to Texas.

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

Call on the nearest agent for full information and list of agents, etc., etc., of the Exposition, etc.

R. J. GAYNE, Gen. Agent, Louisville, Ky.
 R. J. GAYNE, Gen. Agent, Louisville, Ky.

THE FARM
 KENTUCKY TRADE ITEMS.

Corn buyers at Nicholasville are offering \$3.35 per barrel for the new crop.

S. D. Goff, of Clark county, sold to Weil Bros. 58 export cattle at \$5 40.

O. Alexander, Jr., of Bourbon county, bought 300 feeding cattle in Fleming county at 4c.

Martin Boyle, of Paris has sold to E. K. Knapp, of New York, a thoroughbred colt for \$800.

Miller & Eubanks bought in this county and Garrard 430 cattle at 8 1/2 to 4c.—Stanford Democrat.

The Danville Advocate says J. F. Black has engaged 2,800 turkeys in Washington county at 6 cents.

Total sales of tobacco in this market last week were 2,169 hds., against 3,065 hds. on corresponding week of last year.

Pastures have improved and are in excellent condition, except in the extreme north central portion of the State.

L. Joseph bought of A. S. Thompson, of Bourbon county, 42 export cattle, weight 1,465 pounds, at \$4 75 to \$5 25

Ben V. Jones sold last week to Capt. Foster, of St. Simon, Ga., a pair of black harness mares for \$800. — Winchester Democrat.

M. J. Farris bought 30 head of 1,100-pound cattle of John Menifee, of Lincoln county, at \$3 50 per hundred.—Harrodsburg Democrat.

Richard Gentry, of Boyle county, sold four extra fine sugar mules to Ben and John Simms, of Springfield, at \$160 per head.

It is reported that the 37 re-handling houses, large and small, of Mayfield, handled 16,250,000 pounds of leaf tobacco of the 1900 crop. The new crop is the largest and finest ever grown.

O. A. Armstrong, of Perryville, bought of O. A. Bricken, of Washington county, a bunch of 1,000 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.

The Stanford Journal notes the sales of 26 male colts at an average price of \$40; 6 three-year-old steers at \$50 each; 2 Short-horn heifers at \$100 each; 420 cattle, 1,000 to 1,100 lbs., at 4c, delivered the middle of November; 500 barrels of corn, delivered April 1, 1902, at \$3 per barrel; a lot of corn in the field at \$2 50, and 19 good feeders at 4c.

An exchange correctly puts it when it says that a crop failure would demonstrate how dependent we are on the farmer, for a crop failure would mean light business for the railroads. It would force manufacturers to curtail the output of their factories. It would check the flow of money from foreign countries and eliminate the great balance of trade that this land has enjoyed for several years past. We exported last year of farm products alone \$750,000,000 worth. This was more than half our export value. Let us hope that, for this year at least, the worst is over. The drought came too late to injure the wheat, and a good crop was harvested, which insures a satisfactory supply, but the corn and cotton crops are the ones that add to the nation's material wealth.

IS THE FARMER LONELY? II

One may read a great deal nowadays in the city papers about how the trolley, telephone and rural mail delivery have been such boons to the farmers and other country folk, in breaking their chains of isolation, and giving them practically the freedom of the towns and cities. I object to any such assumption of superiority in his environment on the part of the town dweller. True, we country people, as a rule, fully appreciate the conveniences and comforts of the trolley, the mail and the telephone, but not because of any particular good they bring us from the towns, but rather as additional advantages to our homes. The trolley only takes us on its route; our horses and carriages take us where we will. We use the telephone more to talk among our selves and to transact local business than to hold converse with towns and cities. The rural mail delivery is a convenience if one is on the route, and as for the more expeditious delivery of the "great dailies," there are sound country thinkers who are almost prepared to say many of these dailies bring but little that is desirable to have in a quiet country home.

And granted that we are brought into closer touch with urban life and manners, what do we gain by it? Aside from music and art, what has the city to give of any value to the intelligent, thoughtful, contented countryman? And what awful things it has to give to poison the minds and mar the happiness and usefulness of the country boys and girls! By the trolley we can more readily reach the city's art and music, and quite as readily does the city's vice flow out into the country.

There is nothing new in the world of letters or science that is not as accessible to the reading country man as to the city man. No new light flashes out in literature that its glow does not come down to the country home, and many times finds its best appreciation there. Good men grow like bricks in towns—all alike. Bad men there have a thousand variations. The country man may not have as much polish as the other, but he has more individuality. He may be like his rocky field or his brambly hedge-row, but one never sees two fields or two old fences alike. The man who sees more glory in the hurry and bustle and fever of the town than he does in the peace and repose and inspiration of the country will probably go to town or some place, as he should.

"As the heart panteth for the water-brooks," so turns the true man's heart to the basic goodness of the country ways. Two notable recent books, "David Harum" and "Eben Holden," as soon as and whenever they leave the country are mediocre and commonplace; in the country they are glorious. When David Harum was at Newport, who among that intensely urban crowd was of such interest as David Harum? He represented the touch of nature come to town.

We don't thank our city friends for either their commiseration for our isolation or their congratulations for the new order of things. When the old philosopher was banished from Athens, he said: "It is not I who lose the Athenians, but the Athenians who lose me."—W. F. McSPARAN, in Country Gentleman.

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A WINTER DANGER—HOT ROOMS.

While it is true that there are dangers and discomfort from extreme cold, it is also true that there is much more sickness and suffering caused in winter by overheated rooms, cars, etc., than from the cold. As a matter of fact, nearly all except those who lead an out-of-door life spend the winter in an atmosphere that is warmer than the average summer temperature. This is mostly due to the fact that there is a want of control of the artificial heat that is used in warming our houses, and in some cases for hours at a time no fresh, cold air is admitted, and no regulation of the supply of heat. The occupant, becoming gradually used to the increase in temperature, does not notice it, and the breathing of hot air goes on, the system becoming relaxed from the oppressive heat, while the occupant may be under a great mental or physical strain, and, as a result of this, there is a prevalence of sickness, including fevers of various kinds, and the people come to the end of winter greatly weakened and debilitated instead of being strengthened, as should be the case, from the exhilarating, stimulating winter atmosphere. This may be to a certain extent charged to carelessness on the part of servants and those in charge of heating appliances, and this has led to the study of mechanical methods of regulating the heat supply. Among the most effective appliances we know of is what is known as the Powers automatic temperature regulator.

This can be applied directly to the heating apparatus, and when the temperature in any given room reaches the point desired, the draughts will be so regulated as to reduce the heat effectually, and on a change of temperature in the room the heat supply will be increased. Not only this, but it can be applied to the radiators for steam and hot-water heating, or to registers for hot-air heating in any special room, as in office buildings, etc., so that each can control the heat of their own apartments.—Health Culture.

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We will send you a life size doll free of charge, if you will send us your name and address. This doll is made of the finest material, and is a perfect likeness of the child. Write to us at once, and we will send you a doll free.

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We will send you a regular \$10 doll for only \$2.50, if you will send us your name and address. This doll is made of the finest material, and is a perfect likeness of the child. Write to us at once, and we will send you a doll for \$2.50.

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We will send you a copy of our new book, "The Gems of Song," free of charge, if you will send us your name and address. This book contains 100 of the best songs for the Sunday school. It is a gem of a book, and one that every teacher should have. Write to us at once, and we will send you a copy free.

BELLS
We will send you a set of our new bells, free of charge, if you will send us your name and address. These bells are made of the finest metal, and are a perfect set for the Sunday school. Write to us at once, and we will send you a set of bells free.

STARKY'S BELL COUNTRY
We will send you a set of our new bells, free of charge, if you will send us your name and address. These bells are made of the finest metal, and are a perfect set for the Sunday school. Write to us at once, and we will send you a set of bells free.

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Items of Interest.
NEWS THE WORLD OVER.

The Copenhagen papers, after the visit of King Edward to Denmark, renewed the rumor that he has cancer of the tongue or throat. And this has occasioned unusual news in London. We think it is improbable that it is almost impossible. For two of Queen Victoria's children have had cancer—the Emperor Dowager of Germany, and the Duke of Edinburgh who committed suicide when the physician told him the nature of his disease. That three brothers and sisters should have cancer is unheard of, we believe. And hence we feel not only hopeful, but confident, that King Edward has no cancer.

The Grand Army in Wisconsin has requested that the name of President McKinley be engraved on the buttons of the members. They have made the wisest suggestion of all. When the Emperor of Austria was murdered scientific men in Europe said the anarchists were men who were insane with a desire for notoriety. They belong to the same class as the men who commit suicide by jumping off of monuments; they care nothing for their lives if they can only make a sensation. The scientists warned the world that if the papers gave the notoriety these men desired, no civilized nation could have any executives.

We have never had a President who has been less criticized than President McKinley. Those who opposed his policy opposed him personally more than any other President has been spared. Yet he was killed. The very fact of his general personal popularity made his danger greater, for there was more notoriety to be won by killing him. The "yellow" papers are entitled, unless in giving bigger pictures of the murderer, than are all which by publishing his name, his career, his family, etc., gratified the desire for notoriety which led him to commit his crime.

A story is current—it ought to be current only among the marines—that Emperor William showed the British ambassador in Berlin a joint letter he had received from Russia and France asking him to join them in stopping England's war on the Boers. If there is anything which pleases Russia and France it is this war. They sympathize with the Boers beyond a doubt but they would not advise China, Persia, Afghanistan and Northern Africa to let their sympathy influence them against their interests.

A Grand Army Post in New Hampshire has passed resolutions severely rebuking President Roosevelt for his pride in his two medals in the Southern Army. The Grand Army men must have forgotten a thing which would render his rebuke most humiliating, that no one has worn the bloody shirt more vigorously than President Roosevelt, or they would have pardoned his family pride in the bravery of his kinsmen.

The Twenty-first Infantry had, as Capt. L. J. Hoar reports, a severe engagement with the Filipinos near Candelario, Luzon. United States troops lost one killed and two wounded, which does not indicate a very severe engagement. The loss of the Filipinos is not known. The Americans captured several hundred rounds of ammunition.

The man appointed President of Greece, in the province of Thessaly, by the Thessalian Commission, and afterwards was made Secretary for the provisional government of the whole country, has been arrested at Manila on the charge of accepting the Filipino citizens of bribes for the purpose of extorting money from them. There are fifty witnesses against him. Judge Taft had better come home and let Chafo be supreme.

Two publishers from Cape Colony went to see Steyn and De Wet to explain to them Kitchener's proclamation, an amusing thing, as Steyn is a man of culture and scholarship, and De Wet no fool and able to understand English. De Wet would not listen to anything they had to say. Steyn listened with his usual polished courtesy. He told them the Boer cause was in much better shape than it was a year ago, as England would soon be in a financial crisis which would render her unable to continue the war. The British only hold the capitals and the railroads, and all the rest of South Africa was in the hands of the Boers.

The scarcity of work in Germany continues, also a marked increase in the number of men applying for work. The metal workers and those employed in the building trade are particularly pressing. There may be hope for the latter in some places, as the rebuilding of the extensive building concern, but for the iron workers the outlook is gloomy indeed.

While Mexico is claimed to be a free mining country, not one new claim has been opened up there this season—all on account of the love of that country. When prospectors find pay digging some one comes along and claims it by right of prior location, and in that way it is kept up in court. It is not so in Mexico, as Mexico who is bound with the sick and indigent people. The hospitals are full of overflowing, and the sick are clamoring for admission.

DEATHS.

For national subscribers we insert an obituary notice of 25 words free. In cases of death we will send you a copy of our new book, "The Gems of Song," free of charge, if you will send us your name and address. This book contains 100 of the best songs for the Sunday school. It is a gem of a book, and one that every teacher should have. Write to us at once, and we will send you a copy free.

POWERS.
Miss Kate Powers, wife of Joshua S. Powers, deceased, was born in Bath county, October 23, 1815. She was married to Joshua S. Powers in 1838, and came to this county, nearly fifty-two years ago. Many years ago she made a profession of faith in Christ and was received into the membership of the Baptist church at Casey Fork, of which church she remained a member for several years, but then removed by letter to the church at Harmony, where she lived a faithful and devoted member until her death, which took place at 4 o'clock Tuesday evening, October 1. She was an exemplary Christian character, and her last illness was full of all whom she came in contact. Her husband preceded her to the grave some twenty-six years ago. She leaves three sons and two daughters, all competent members of the church, who mourn the loss of a devoted mother. Her funeral was preached by the writer of this sketch, who was her beloved pastor for many years. Let us not sorrow as those who have no hope, but look forward to a happy reunion on that happy shore, where God hath made an end of sorrow and death, and never offer a place prepared for his own. J. A. H.

MOORE.
The subject of this sketch, Mr. Lucy A. Moore, was born July 28, 1819, and was married in 1842 to H. G. Moore, a veteran of the Mexican War. She was born again and joined the Baptist church at Salvia in 1858, and was baptized by Eld. F. H. Hoag, who was pastor there at the time. She was a life long friend of the Wm. W. Knickerbocker, and has taken it almost ever since she joined the church. She was a deeply pious woman, given much to prayer. It has ever been a joy to the writer to visit this Christian home and come in contact with her Christ-like spirit and life. On September 23, 1891, God called this devoted mother to her reward. The two passages, the quiet death, and from which she departed, such comfort, were, "Underneath are the everlasting arms," and "God shall wipe away all tears from their eyes." She was left a widow early in life, but God gave her a son, "an only son," Rev. W. D. Moore, whom she loved as only a mother can, and to whom she devoted her life. It was a touching scene as the writer stood beside this only son as he looked into the lifetime face and said, "The richest heritage I have in this world is the name my mother left me." She leaves a host of other relatives and friends to mourn her loss. While earth has been made poorer, heaven has been made richer. Weep not, brother, mother is "not dead but sleepeth." Ours, Ky. H. F. ADKINS.

HANNEY.
Miss See L. Hanney, aged 21 years and 21 days, died at her home in Berna, Ky., September 11. She had never made a public profession of faith in her God, but a few hours before she passed away she rejected in a Savior's love and insisted on all the family and myself meeting her in heaven. She left this world to be with Jesus in glory. She was the daughter of Rev. H. G. Hanney, who has long been a devoted minister of the Gospel. May God comfort the family and bring them altogether again in heaven. H. F. ADKINS.

HOW'S THIS?
We offer One Hundred Dollars Reward for any copy of *Our Song* that cannot be traced to **F. J. HANNEY & CO., Proprietors, Toledo, O.** We, the undersigned, have known P. J. O'Connell for the last 25 years, and believe him perfectly honest in all business transactions and eminently able to carry out any contract made by him. **Wm. & Thos. Whitehead, Creighton, Toledo, O.**
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MAGAZINES.
We wish everyone to know that the Baptist Book Concern, Louisville, Ky., carry in stock the leading magazines and illustrated papers and can furnish single copies at any time. We also take subscriptions for magazines and papers and shall be glad to receive subscriptions at any time during the year.

The promise is: "Thou wilt keep him in perfect peace whose mind is stayed on thee." Now, as long as our minds are stayed on our dear selves, we shall never have peace.—Dwight L. Moody.

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- Pentecostal Hymns, Music (muslin) 25c; by mail 35c
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- Head's—for 30 classes 75c
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Items of Interest.

NEWS FROM THE WORLD OVER.

Returning to the old path. The submarine cable between St. Michael and Cape Nome has been cut by the ice in several places.

On land and on the vile staff gets in its deadly work. It now appears that the loss of the steamer Islander was due to the fact that the captain and pilot were both drunk.

An interesting meteorite was found in Adams County, Va., some years ago. It had been dug up by a negro before the war, and had been offered by him to the local blacksmith for a dollar.

Dr. A. F. Grinnell, of Burlington, makes a startling statement as to the use of narcotics in Vermont. After an investigation he asserts that 15,000 doses of opium besides what is dispensed in patent medicines, is sold every month in the State of Vermont.

The pinky orange growers of Florida, who were not discouraged by the destruction of fruit of a few years ago, are now beginning to realize handsome returns.

The Big Spindle Top oil wells at Beaumont, Texas, have a rival in the new oil wells at Welch, La. The oil in the new Louisiana well shot 800 feet in the air.

The new Science of Criminal Anthropology, in its scientific researches into the causes of criminality, finds among the most productive that of alcoholism.

Lieutenant Bean, in command of a detachment, attacked the Philippine war dogs, province of Batangas. They were found to be well entrenched and armed with Benington and Mauser rifles.

The Commissioner of Immigration at Ellis Island, New York, reports a marked increase in the immigration from southern Italy; in fact, one-third of the total immigration is now from Italy.

As the request of Beechland Baptist church a council was called to meet at the church Sunday, October 13, last for the purpose of ordaining Rev. Sowell, their pastor.

STATE CONVENTION, R. V. P. U. OF KENTUCKY, LAGRANGE, OCTOBER 23-25.

Reduced rates, one and one-third fare for the round trip, will be granted by railroad companies on what is known as the certificate plan, which requires that a certificate setting forth the purchase of ticket to LAGRANGE, at regular fare, shall be obtained from ticket agent.

Persons who are unable to obtain through tickets should purchase ticket to point of connection with the L. & N. railroad, and from such point to LAGRANGE, obtaining certificates in each case, and if the agent at LAGRANGE is unable to sell through return ticket at one-third fare, the first certificate obtained should be presented at junction point for return ticket from there to starting point.

When Prof. J. Lawrence Smith, Louisville's greatly honored scientist, passed away he left a collection of minerals and other rare specimens which was of great value. A large number of these remained in the family up to the recent death of his relict wife.

We are pained to learn of the death of Dr. A. E. Miller in Little Rock, Ark., on Oct. 9th. He had been a preacher for 45 years and a good part of his life was spent in Kentucky, where he was widely and favorably known.

We are also pained to learn of the death of Mrs. Dr. W. O. Taylor in Indianapolis. He was preaching when the news of her critical illness came to him. Closing his sermon, he hurried home and found her dead.

We tender our condolences to the bereaved and commend them to the God of all grace. What would we do in sorrow, but for the promises of God?

Use Herold's Acid Phosphate. Dr. H. D. OVERMAN, Sept. Walnut Lodge Asylum, Harford, Conn., says: "It is a remedy of great value in building up feeble energy and brain force."

After the sermon the council was organized by calling Dr. Mullins to the chair, and Rev. J. J. Hurt, clerk. The examination was conducted by Dr. Mullins. After the examination the church was called together and the council reported that the examination was satisfactory, and recommended that he be ordained.

Whereupon the church, by a unanimous vote, instructed the council to proceed with the ordination. Dr. Eger delivered the charge to the candidate and to the church. Rev. J. E. Gwatkins presented the Bible and lead in the ordination prayer, and the congregation was dismissed.

The church has just had a glorious meeting, conducted by the pastor and Rev. E. E. Tralle, of this city, in which it has been greatly revived and 80 joined for baptism, besides several by letter and restoration, making a total of something near 60.

The writer left in the afternoon, as it was announced that Rev. Tralle would preach at the closing service last night, when it was hoped that others would join. The pastor expected to baptize the converts in the Ohio river Monday morning.

Beechland is a good church, in a good community. The writer, with several others, was delightfully entertained at the hospitable home of Bro. Horace Moreman.

Visitors were well pleased with the church and with the pastor. Bro. Sowell promises to be useful in the Master's service. He is still a student in the Seminary, but certainly has before him a life of great usefulness.

SEND THOSE MINUTES RIGHT ALONG. What minutes? Those of Baptist State Conventions and Associations for this year, particularly, and of all other Baptist meetings generally, Women's and Young People's Societies, Sunday-school Conventions, etc., etc.

Who shall send them? The secretaries and clerks especially, and others generally. Where shall they be sent? To the American Baptist Historical Society, where they will be preserved after others of their kind have disappeared elsewhere, and be of great value to the denomination. Yes, send them right along as soon as you have read this.

Place address: BAPTIST HISTORICAL SOCIETY, 1430 Chestnut Street, Philadelphia, Pa.

DEAR RECORDEE—In response to my card, published in your column last week announcing the need of a chapel organ in our school at Pineville, a letter has

been received from Mr. Theodore Harris, saying that he will supply the need by presenting us with a first-class instrument. We feel thankful to God and to this generous donor for this timely gift. It will greatly help us. Respectfully, J. B. HURT, Pineville, Ky.

THE OPENING OF THE SEMINARY.

The Southern Baptist Theological Seminary opened October 1st with an excellent attendance and a bright outlook for a prosperous session. The total number of students enrolled up to date is 128. The number from Kentucky is 26. If there are other brethren in this state planning to come to the Seminary, I wish to say that if they should enter any time within the next two or three weeks they could get practically the benefit of the entire session. I shall be glad to hear from any one desiring information on any point. E. F. MULLINS.

DEAR RECORDEE:—Again I say, rejoice with us! David's Fork church has just given to the Williamsburg Institute \$1,000.

They gave last year \$430. This \$1,000 was given on the birthday of their beloved pastor, Dr. Felix. This year also marks a century since this church joined the Kentucky Association and began its great work. The God and Father of the blessing mountains boys and girls will bless this generous pastor and people who have so long been their true and valued friends.

Gratefully, R. H. HINDS, Hillsburg, Ky., Oct. 9, 1901.

INTERESTING TO LADIES.

A representative of the WESTERN RECORDER has called on Mrs. M. N. Ferry Company and made a personal examination of her methods of effectually removing superfluous hair, and was astonished to see the large number of testimonials she is receiving from all over the country, and even from foreign lands.

Thousands of women who young have been injudicious and clipped the down, which has appeared on their faces. Many more have used oily cosmetics which have stimulated a growth of unsightly hair. Every such lady will be glad to know of this effectual method of removing it. If ladies will send their names and addresses to Mrs. M. N. Ferry Co., Box 28, Oak Park, Ill., they will receive information on this subject. Mrs. Ferry says a long chapter of horrors could be written of experiences of ladies who have resorted to such methods as burning the hair off with a knife, using lime and other chemicals, permanently disfiguring their faces. Even one lady reported she should have committed suicide if she had not obtained this new method.

The reason Mrs. Ferry has not advertised as extensively in the past year is because she has been too busy filling orders from those who have used her method who wished it sent to friends, which is indeed the very best testimonial she could get. The names of all her correspondents are kept strictly confidential.

CARDS are out for the marriage of the Rev. I. W. Doolan, pastor at Madison, Ind., to Miss Beaulie Hodges, daughter of Mr. and Mrs. J. A. Hodges, of this city. The marriage will be at the McFerran Memorial church next Wednesday night.

THE Indiana Baptist Convention had a pleasant session at Franklin last week. Next year they meet at Mansie, and Dr. W. C. Taylor, of Indianapolis, recently of Frankfort, Ky., is to preach the sermon.

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The Little Baptist.

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DINNER SET FREE. Use Herold's Acid Phosphate. Dr. H. D. OVERMAN, Sept. Walnut Lodge Asylum, Harford, Conn., says: "It is a remedy of great value in building up feeble energy and brain force."