

WESTERN RECORDER

Faith, Hope and Love, these three.

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Those that venture in a good cause with a good heart are under the special protection of a good God, and have every reason to hope for a good issue.

God himself is and will be a shield to his people to secure them from all destructive evils, a shield ready to them and a shield round about them. Is not this sufficient to silence all their tormenting, perplexing fears?

The first and greatest duty of every parent on earth is to labour for the salvation of his own children. And the most important part of that labour is living each a life before them as will show them he really thinks religion is the one important thing in this world.

The parent must feel that his child is in danger of hell, and that every day which passes after he arrives at an age of accountability is hardening him in sin. How can a father who loves his children and really believes this, think anything is worthy of his thoughts in comparison with it?

And next to the salvation of one's children comes the salvation of one's household. The servants, the dependents, the employees, may be ignorant, but God has placed them in your care, and will hold you responsible for doing what you can for their souls.

And your household must feel from your daily life, not from your words, that next to dishonoring God you dread nothing so much as failing to do justly. When they see this in your actions, they will have faith in the reality of your religion.

The Presbyterian says: "Too many of our churches are not looking for religious instruction, but for religious entertainment." Is that not because they have come from Sunday-schools in which things were done to please the children instead of solely to please God?

The Bible does not deal in metaphysical requirements, useless dark speculations and theological theories, but in chiefly a body of intelligible facts. Its precepts are but facts: a statement of what the wishes of our Maker are in respect to character and conduct. The miracles are facts already occurred, the prophecies are facts afterwards to occur. The revealed divine Nature is but an assemblage of glorious facts. The unfolded scheme of mercy, including the coming, life, crucifixion and resurrection of Jesus is another brilliant constellation of facts. The present consequences of human conduct and the retribution of eternity are also but serious impressive facts.

The Future of the Christian Sabbath.

BY A NORTHERN PASTOR.

The Jewish Sabbath is Saturday; the Christian Sabbath is Sunday. Some people say that it is improper to speak of a Christian Sabbath. Then I am guilty of an impropriety. Jesus never abrogated the Sabbath; he exalted it. His resurrection on the first day of the week has led his disciples to observe that day as the Sabbath. I am simply stating the fact as it is. If anybody wants to go back to the Jewish Sabbath, he is at liberty to do so; but Christians have generally been satisfied with their Sabbath.

THE PURITAN SABBATH.

The Puritans of New England used to keep the Sabbath with great strictness. It was a subject of stringent legislation. The Puritan ideas of Sabbath held just so long as moral sentiment supported those ideas; then they fell into neglect. If the Puritan ideas of the Sabbath survive anywhere in this country, they survive in some parts of the South; though Southern Christians have never gone into those extremes of detail in Sunday observance that characterized the early New Englanders. There is a sobriety of thought on Sabbath, among Southern people, that is very charming.

THE SO CALLED CONTINENTAL SUNDAY.

Most people coming from the Continent of Europe bring their ideas of Sunday with them. These ideas are extremely low and debasing. Take a German Lutheran, or a Roman Catholic community; what is Sunday to the people? Will the people go to church? Yes. What then? Drinking, carousing, sporting take up the rest of the day.

Little more than two years ago I went to Milwaukee, Wis., to preach. Sunday morning, before preaching hour, I took a short walk about the city. The city had it been a heathen city, could hardly have been less heathen of Sunday. I said, "This is a heathen city." The shoemaker was working on his bench, the stores were open, and in the evening the dance halls were running. I stayed in Chicago more than two years, and learned that most of that city is even worse than heathen. The knowledge of good seems to prepare the wicked for greater wickedness. The street car companies are said to be in partnership in the liquor business; especially in the beer-garden business; and Sunday is a great day, the great day, for that business. Sunday nights you meet men and women reeling some drunk. It is a specimen of "the Continental Sunday."

The Continental Sunday is destroying the Christian Sunday. I do not say that it is destroying the Puritan Sunday; the Puritan Sunday is gone out of the North. It is the Christian Sunday that is dying under the blight of "the Continental Sunday." Roman Catholicism may have great power over its communicants; but that power does not appear in Sunday observance. Roman Catholicism is not a religious power, is it? You can put a hundred thousand Roman Catholics in a great city, and the religious sense of the place seems to be little improved. What in the world happens of Catholic religion after the people leave church? I have joined a Catholic man on the street, coming from church, and heard him profane the name of God repeatedly within a few blocks, and that without seeming sense of sin. The Christian Sabbath is passing away from the life of our great cities. Golf-playing, excursions, bicycle-riding, break the Sabbath in summer; while

theatres, clubs, big dinners, break it in winter.

BAD TEACHING.

The writer heard Prof. Ernest Burton, of the University of Chicago—that hotbed of infidelity!—declare that Jesus had abrogated the Sabbath, that the logic of Christ's teaching was the abrogation of the Sabbath. Where does Jesus teach that?

When Rev. O. P. Gifford was preaching in Chicago, he took the position in print that the World's Fair should be opened on Sunday. Being now pastor in Buffalo, he maintained that the Pan-American gates should be closed on Sunday. The *Buffalo Courier* hunted up that Chicago article and published it, throwing Mr. Gifford into the position of self-contradiction. Some have asked: How could Mr. Gifford teach one way at Chicago and another at Buffalo? did he not understand the Ten Commandments there as well as here? Truth is, Mr. Gifford holds that the Ten Commandments are not for the Christian, and keeps repeating Paul's words, "Ye are not under law, but under grace," as though grace could make any man lawless. It is this sort of foolish teaching, a teaching that cannot reason, that is helping to destroy the Christian Sabbath.

BUSINESS INTERESTS AND THE CHRISTIAN SABBATH.

Many Christians work on Sunday, as a common thing. Office work is done in immense volume on Sunday; especially in this time of railroads. And Christians too commonly support this thing rather than make it a subject of discipline in the churches. We are getting deeper and deeper into the difficulty. Work of varying kinds appears to be more and more a necessity. In the discussion as to opening the Pan-American Exposition the whole matter hinged on money, with its advocates. And I have repeatedly noticed that when a man is making a living at some business that requires Sabbath desecration, he regards this fact as an absolute justification of breaking the holy day. He does not argue that the observing of the day is a necessity; but that his work is a necessity. Strange, isn't it? His logic goes against God.

WHAT IS TO BE THE RESULT?

That largely depends on Christians. It has always depended on Christians. If the home is the scene of Sabbath desecration, the children will grow up to despise the day. That is illustrated on all hands at this time.

Legislation, in absence of moral conviction, accomplishes little. Less and less will the Sunday question become subject of legislation. The more people fall under the power of secularism, the less will our law-makers incline to dealing with the subject of Sunday observance, or Sunday rest.

And yet we know that worship depends on the observance of this day. Destroy Sunday's sacredness, and worship falls into disuse. There can be no spirituality where Sunday is treated with contempt, either by the individual or by the community. You can gauge the spirituality of a community by its treatment of Sunday.

There is no condemnation to him that is in Christ Jesus. You may just pile up your sins till they rise up like a dark mountain, and then multiply them by ten thousand for those you cannot think of; and after you have tried to enumerate all the sins you have ever committed, just let me bring one verse in, and then that mountain will melt away: "The blood of Jesus Christ, his Son, cleanseth us from all sin."—D. L. Moody.

Against Covetousness.

Was there ever a day in which this great principle needed more forceful statement than to-day? Is it too much to say that covetousness lies at the root of all the evils that blight the world, especially its so-called civilized portion? The oppressing of feeble races, the inability to cope with the outbreak of savagery, the indifference to righteousness that alone exalts a nation, the toleration of giant evils that sap the virtue of the people—these all may be traced to the restless and unsatisfied heart of man in his covetousness for that which, possessed, does but breed new desire. Some great works are being dragged through the mire, because they are chained to the car of the unsatisfied god, Covetousness. In Mr. Watts' famous picture of Mammon, a terrible indictment, he has portrayed the monster as of enormous proportions, bloated and apparently comfortable in his swinish overfullness. While I admit the force of the picture, had I the artist's brush I would not so paint him, but rather lean and gaunt, hungry and wild, with one arm clasping the nations and the other outreached, with fury on his face that there was no more to possess.

Not only in the national outlook is covetousness discovered, but at the base of all social problems lies the same worm of discontent. The greed of the capitalist and the madness of the anarchist, the brutality of great corporations and the superb cruelty of unchristianized democracy, all arise from lust of possession. All the individual vices that are robbing the nations of their young men and maidens, drink, impurity, gambling—grow out of unsatisfied craving of the heart—covetousness. Humanity, away from God, covets, and no amount of getting proves to be gain.—Rev. G. Campbell Morgan.

Won With a Word.

I am sometimes startled at the ease with which a soul can be won. And I am often humiliated when I think of the many times and the many opportunities in my life which I have wasted and not used for the winning of souls to Christ. I want to illustrate the ease with which a soul can be won. Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and as I did so I grasped his hand and said to him: "Good night; I hope to meet you again in glory." I had often done that, and I thought nothing of it in this case. I went into the house, met my host, and retired to my room for the night. About midnight my host knocked at my chamber door and said: "Chaplain, that hackman has come back, and says he has got to see you to-night. I told him he had better wait till morning, but he said: 'No, sir; I must see him to-night, and I know that he will be willing to see me.'" When the hackman came up, a broad-shouldered, rough-looking man with a great whip in his hand, he stood there in my presence with tears rolling down his cheeks like rain. Said he: "If I meet you in glory, I have got to turn around. I have come to ask you to pray with me." What a privilege it was to pray with that man! What a privilege to point him to Jesus! And yet I never saw him before in all my life. There are ten thousand men in this country that have not had an invitation to come to God in all their lives.—Bishop McCabe.

God is the first object of our love; its next office is, to bear the defects of others.—John Wesley.

Much Depravity.

BY C. H. WETHERS.

It is a sad fact that there is still much depravity in the hearts of a good many professing Christians. This, however, does not lessen their responsibility for the wrong deeds which they allow themselves to do. A minister, in writing in *The Presbyterian* of a ministerial candidate for his pastorate of some church, says: "In some cases he finds himself 'knifed.' He appears before a church, the people are pleased and about to call him, when a letter is received from another minister, who is afflicted with a tinge of jealousy, or from a disgruntled member in a former church, who perhaps has been the cause of his leaving that church. Suspicion is awakened and he fails to receive the call. The writer could name a dozen cases where this has occurred; good men have been sacrificed, and in some cases irreparably injured. One of our most faithful and godly ministers, because of troubles of which he was in no way responsible, was persistently followed for years by a conscienceless faction and ruthlessly knifed when ever he appeared before a church. Another of our ablest ministers was the unanimous choice of the pastoral committee of a Brooklyn church. His character was above reproach and he was recommended by leading ministers and laymen who knew his worth. But the morning that he appeared before that church the officers received a telegram from an enemy warning them to be on their guard, and the minister was sacrificed.

There was a great deal of rank depravity to the pound in those people who thus acted. But it occurs to me that those men who had charge of the business of presenting the candidates to the church as suitable ministers for the pastorate did wrong, decidedly so, in grafting those candidates away, under such circumstances. They should not have listened to the word of any one man who pretended to warn them against a minister whose good record was vouched for by the best of witnesses. It is well for any church to heed warnings against a minister whose real character is not known to the church; but in such instances as are given by that writer, the church that casts aside a man whom they had decided to secure as pastor, just because some enemy or some person sends an evil word against him, adds a wrong to the other wrong; and, besides, they encourage the mean person who interferes and succeeds in hindering that minister from settling. Look on all sides of the question.

Growing in Grace.

BY REV. THEODORE L. OUYLER, D.D.

"Tell me something that will help me towards a higher Christian life." To this sincere inquirer (and there are many others who have the same desire), I would say—turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see the heavens opened, and the angels of God ascending and descending upon the Son of man." The allusion here is very clear to Jacob's vision at Bethel. Jesus describes himself as a sort of connecting ladder between heaven and earth. By his divine nature he reaches to the throne of the Godhead; by his human nature he reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by him alone, we can attain fellowship with God; and Jesus may become to us "wisdom, righteousness, sanctification and redemption."

You may say this is too theological in language, and rather savors of mysticism. You want it translated into the language of every-day life, and to know just how you can become a better, stronger, happier and more useful man or woman. It is a good symptom that you desire spiritual improvement—for self-satisfaction is always a curse. The mere desire, how-

ever, will not produce the change any more than my desire to get the view from the top of the East River Bridge tower will carry me up there. I must make the ascent, and by one step at a time.

Sin of some kind—or of many kinds—is the real trouble with you. Sin holds down and hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with forever after. It is not a mere feeling bad; it is a doing better. Faith also is not the single act of accepting Christ at the time of conversion; it is continual clinging to him, and the continual resting your whole weight on him as you trust yourself to every step of stone in that Bridge tower. Your religious life began when you gained your first victory over sin; you gained it by Christ's help. Your grasp on the Saviour for help, for forgiveness, for strength to serve him, was an act of faith. When Bartimeus cast away his garment and arose and came to Jesus, he gave a good illustration of what you did when you first became a Christian; and what Jesus did for him is an illustration of what he did for you at the time of your conversion.

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness, which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature. A Christian character is built as my dear old church yonder was built—by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional slip backward, then a new lesson of a weakness is learned, just as you have been learning your own weakness, and the need of a fresh grasp on Christ. Penitence and faith lay at the starting point with you; penitence and faith must accompany every upward step. You have not yet outgrown, "God be merciful to me a sinner."

My friend, if you really long for a genuine growth in grace in vigor, and in effective usefulness, then be done with vague aspiration, and lay hold of what the negro preacher called his "apeetin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the ladder was taken by my neighbor A—when he gave up his inordinate appetite for novels (some of them very poisonous) and determined to feed on solid food and to go back to his Bible. Deacon B—pitched out of doors his Sunday morning newspaper; he found it was killing his Sabbath spirit. Brother C—has stopped putting his club in the place of his prayer-meeting. Brother D—, who said that after a hard week's work he needed a Sunday afternoon nap on his sofa, has become a different man since he enlisted for his Master in our Mission chapel. Mrs. E—was sorely tempted to buy that cashmere souque, but she said, "No, no; not that luxury while that missionary is freezing for want of an overcoat out in Dakota."

And so I could go on through the whole alphabet of taking steps upward in obedience to the voice of conscience and to honor Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making Christ your spiritual ladder—and by one step at a time.

"Heaven is not reached by a single bound, Christ is the ladder by which we rise from the lowly earth to the vaulted skies; And we mount to the summit round by round."

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all the catastrophes in Alpine climbing result from wandering from the guides, or from venturing on forbidden ground; Jesus never promises

his aid except in the path of obedience. Every redeemed soul is bound to strive for the highest, holiest, and most fruitful life that grace can impart. The signals of prayer will ascend upon that Divine Ladder which links earth to heaven.—The Presbyterian.

Home Thoughts.

It is a fact of which too little notice is taken that the extraordinary advantages of education which have been given to the children of these last two generations have shown so little fruit intellectually. We have had astonishing mechanical inventions, discovery of forces, marvels of applied power; we have made great strides in surgery, medicine, hygiene, and in all the life-conserving departments of human existence, but, with few exceptions, these have reached us through men who had been obliged to stay their feet at the threshold of the temple of learning.

And in the field of letters we have had many of whom we have been proud, but not one, born in the last fifty years, who has yet been able to attain the first rank or sit with the immortals. From our own children, those who have been taught, morning, noon and night, who have never been left to think out anything, but who have had a brimming cup of some predigested mental nutriment incessantly proffered to them, what have we to show?

Electrical toys for to-day, automatic toys for to-morrow; prearranged games under fixed rules and within fixed limits; wants presupplied—inventiveness never awakened, and imagination quenched by realities too beautiful and absorbing to give it room to live; this is the story of American children in the homes of well-to-do and wealthy parents. The joy of "making believe" is denied them; is there any one who will read these words who is old enough to understand what a loss that is?

Children are never alone; never find it necessary to devise playthings or imagine circumstances which give the air of romance to the simplest surroundings. Out of over-laden nurseries, loads—I speak literally—of toys and appliances for amusement are gathered before Christmas arrives, and sent to various charitable places; satiety and the supervised use of all these complicated and expensive playthings have made them distasteful, and their owners are glad to see them go. Our "Alice" has no "Wonderland" and Tom will never emulate the "White Knight's" inventiveness.

The mind of a clever child is naturally poetic; it takes cognizance of and revels in the supernatural, the wonderful, and the unknown. Shakespeare's boyhood fed his mind and soul with things; he learned in silence, with only his keen eyes and listening ears to convey to the large brain the majesty and wonder of the world he lived in. It seems a necessity not to be denied without injury, that every human being who would live healthfully and do justice to his soul should, at some time in his waking hours, be alone with his own thoughts, and for a child, just absorbing the wonders of physical and mental life as they develop before his dilating eyes, it is beyond question that he should have time and incentive to think.

A modern child's day is as carefully divided and allotted as if he were born only to catch up with the times. Now sing, now dance, now play this, now that; now walk, now run, but not too far; now language, now numbers, now physics. It is all a great drill, and like all drills it offends the individual man and makes him only a unit in a vast crowd.

Leave two children in a garden, or a flock of little sisters and brothers in a large safe room and see how they will show their training. I know of boys and girls of eight and ten who are wholly helpless to evolve anything for themselves. In the garden they are listless, and, if they may not pick the flowers and fruit, are discontented; in the room they have nothing to express. They want something real and material to appeal to their senses before they can find anything to do.

The happiest children, who in freer use of their own thoughts and imaginations are trusted to find delights in the garden, will make of it a place of enchantment. The arbor is a castle to be both defended and besieged; there are enemies ambushed in the lilacs and friendly knights riding up on canes with dahlia sticks for lances in their hands. Such gallant deeds of chivalry as I have seen performed in garden paths! And these explorations, in which Livingstone and Kane are far outdone? And great natural discoveries about bees and ants and grasshoppers! "Did you ever see, mother; did you ever see how the ants help each other? Do come and see, it takes six of them to carry one big bit." Three absorbed children lying near an ant-hill, leaning on their elbows and utterly lost to everything else about them, could learn more of the mystery of instinct and imbibe more stimulating interest in the miracles of nature than by a winter's course of study of natural history.

Let there be room for inquiry. Where curiosity asks, the mind receives in a different fashion than if things are endlessly and without homogeneity told to a young mind. This hour the positive, the next the negative end of the pole; no current of affinity running through the day's work. The child's mind is like his body—neither can assimilate everything which is given to it for food.

I do not mean that children do not need help to learn self-restraint and conquer their natural tendency to infringe law, but I do emphatically mean that neither mind nor soul is educated when the child does not attain individual development of those powers which are the basis of character. His hand has to be held that he may learn to walk, but he cannot be kept within a "go-cart" without crippling his limbs. That development is the noblest and truest, and makes the greatest attainment possible, which engenders the greatest self-preservative power in the child's own nature.

That instilled knowledge through books and instructors shall not overrun the capacity for thorough assimilation, and that there shall be free hours in every day of a child's life, in which he shall draw his own conclusions, think his own thoughts, and use his faculties of perception and imagination, are most important to the highest development of his intellect. After all, it is but giving nature a chance. And we shall continue to receive our best gifts from the men whose childhood was but slyly endowed with the luxury and ever-present care which are bestowed upon the rich, until we learn that a large nature needs large room, and that the power to think great things is better than providing vehicles of expression for those whose thoughts are dormant for want of exercise.

To serve themselves is a priceless thing to teach children; where they need help and supervision, to give it with judicious care as a physician prescribes a crutch or a support, is a blessing, but even where wealth permits the dedication of trained service to their comfort, it should be accounted a higher good to have them educated to be self-reliant and self-helpful. To be taught how properly and thoroughly to care for their own bodies, to respect and not abuse their beautiful personal possessions, to run upon their own childish errands and carry their own small burdens, are things in no way hurtful to the dignity of the hairs of any fortune, however great.

Leave to the children times and opportunities to dream and hope and learn to sing uplifting songs to their fellows; let them think how and where they would achieve love and life's honors, and do not measure their future with a carpenter's square and train them to think with other men's minds and achieve with other men's hands.—O., in *New York Evening Post*.

My experience of life makes me sure of one thing which I do not try to explain—that the sweetest happiness we ever know comes not from love, but from sacrifice, from the effort to make others happy.—O'Reilly.

The Religious Experience and Call to the Ministry of Eld. Samuel Baker.

I was born at Altrincham in the county of Sussex, England, Oct 23d, 1812. My parents were poor but pious, and from the first dawn of reason, they endeavored to train me up in the nurture and admonition of the Lord. My mother in particular manifested a strong desire to train the immortal spirits of her children for the skies.

I was early the subject of religious impressions, and from the age of three to nine or ten years, these impressions were frequent and powerful. At this period I was fond of serious conversation, took great delight in committing to memory portions of the Word of God, and was often engaged in secret prayer.

From the age of ten years I gradually fell into bad company, and my religious impressions gradually subsided. For a long time I had hard work to drown the voice of conscience, but as I grew my convictions for sin became less frequent, and lost, in a great measure, their force.

At the age of fourteen I was placed in a situation where I was removed to a great measure from the care and oversight of my parents, and the consequence was, that restraint was soon thrown off, and I took the lead of my companions in sin. I found, however, that I could not sin at so cheap a rate as others. I had too much light in my mind to enjoy peace in the pursuit of any worldly work.

I remember on one occasion being in company of a notorious drunkard, a smuggler, and a captain of a band of robbers, I happened to overhear him speaking of me as a likely one to become a proficient in his wicked course. It came like a dagger to my heart. I thought, is it so, that after all the religious instruction I have received, I am to be numbered with the ranks of Satan?

I was then about seventeen years of age. I employed a considerable portion of my leisure hours in reading religious books, attended the Sabbath school, and was pretty constantly in attendance upon public worship. My mother at this time often conversed with me in a most solemn and affectionate manner, and was undoubtedly incessant in her supplications at the throne of grace on my behalf.

I attempted to preach four times before I left England, in addition to which I preached on the ocean and in the State of New York before I came to this place (Alton, Illinois). My history since I have been here is well known to many of you, and I therefore have no need to give it. I will only add that after having preached several times in this town (Alton) and neighborhood, and having become a member of this church, I was recommended by this church on the first day of October, 1831, to exercise my gift in exhortation and preaching, at any time and place where God in his providence might open a door.

I have to lament that during the time I have been with you I have felt so little of the Spirit of my Lord and Master, and done so little to advance his cause. I hope, however, that my labors have not been altogether in vain in the Lord. I shall ever remember with gratitude the marks of kindness and Christian affection which you have manifested toward me. As far as I know my own heart, I can say that I continue to cherish Christian affections for every member of this church, and trust that God for Christ's sake has pardoned my sins, and I still desire and feel it my duty to preach the glorious Gospel of the Blessed God.

There is a popular delusion that the mass of men and women are hungering and thirsting for a Saviour. There is a vast difference between what people want and what they need. Many congregations seek entertainment at church. They wish ornate music and occasional public address. If they don't get it they say, "There is a general and universal decline in the times." The cause of the consciousness of the higher criticism, he is a heretic; if he does not accept them he is no scholar. If he preaches against sin or against sins he is strictly personal. Short sermons are also quite as much to the relief of a people to subvert the truth from the pulpit as to preach the Gospel. Many profess to preach the Gospel, and church and its teaching prelate their consciences—their pews that know them know them no more.—Ed.

I at length formed this resolution, if I have been deceived, I will go to Christ now. He is yet willing to be gracious, and I will go to him as an helpless sinner now, and if I perish, I will perish at the feet of Christ. In this way peace was restored, and I trust I was enabled to enjoy a good hope through grace.

I was made known to the Baptist church at Hallaham, 7 miles from my native place. Up to this time I remained without the pale of the church, but towards the close of 1833, I felt a strong desire in a more public manner to cast in my lot with the people of God. My desire was made known to the Baptist church at Hallaham. I gave them my reasons for a hope in Christ, and in February, 1833, I was baptized by Mr. Davis, their pastor, on a profession of faith in Christ.

In the Sabbath-school connected with the church with which I united, an address was given every Sabbath by some one of the members of the church to the children, and soon after I united with them, I was requested by the conductors of the Sabbath-school to take a part in giving these addresses. I did back for some time, but at length yielded to their request. The address was the subject of the school were of the opinion that the Lord had given me a talent for public speaking, and they urged it upon me as a duty to embrace every opportunity of improving it. I was soon urged by several of the members of the church to accept of a present and exhibit in the village and settlement around me. I felt a strong desire to be useful in some way in promoting the cause of God, but could not feel satisfied that the Lord had called me to the work of the ministry.

I felt deeply at the time the obligation I was under to the honor and glory of God, and could I have believed that the Lord had called me to the work of the ministry, I think nothing would have afforded me greater pleasure. But I was young and destitute of the means necessary to procure a suitable education, and could not feel satisfied that it was my duty to pursue my worldly studies and work. Still I could not rest contented. The subject was constantly present to my mind, and I earnestly prayed to the Lord that he would show me what he would have me to do.

Soon I felt a strong conviction that it was the will of the Lord that I should be engaged in this important work, and when I met with my Christian friends, from time to time, they would charge me with neglect of duty, for not attempting to improve the talent which they supposed the Lord had given me. I continued to feel an intense desire to be engaged in the work, and I often prayed to God, either in secret, or in public, for the aid of the Holy Spirit to give me the grace to open a door of usefulness in the ministry.

I was at this time employed in a merchant's store, and my time was taken up to such an extent that I had but little opportunity to study the Word of God. Still my feelings on this subject were so strong that they often seemed to unfit me for the business in which I was at that time engaged. I kept these feelings much as I could, but I often prayed to the Lord to provide for me a situation in which I might have greater opportunities of advancing his cause in the world.

I at length providentially heard of the wants of this part of the world (America) and of the opportunities of usefulness in that land, and after consultation with my Christian friends, and seeking direction from the Lord, I was led to come here, with a sincere desire I trust of being useful in building up the Redeemer's kingdom.

I attempted to preach four times before I left England, in addition to which I preached on the ocean and in the State of New York before I came to this place (Alton, Illinois). My history since I have been here is well known to many of you, and I therefore have no need to give it. I will only add that after having preached several times in this town (Alton) and neighborhood, and having become a member of this church, I was recommended by this church on the first day of October, 1831, to exercise my gift in exhortation and preaching, at any time and place where God in his providence might open a door.

I have to lament that during the time I have been with you I have felt so little of the Spirit of my Lord and Master, and done so little to advance his cause. I hope, however, that my labors have not been altogether in vain in the Lord. I shall ever remember with gratitude the marks of kindness and Christian affection which you have manifested toward me. As far as I know my own heart, I can say that I continue to cherish Christian affections for every member of this church, and trust that God for Christ's sake has pardoned my sins, and I still desire and feel it my duty to preach the glorious Gospel of the Blessed God.

There is a popular delusion that the mass of men and women are hungering and thirsting for a Saviour. There is a vast difference between what people want and what they need. Many congregations seek entertainment at church. They wish ornate music and occasional public address. If they don't get it they say, "There is a general and universal decline in the times." The cause of the consciousness of the higher criticism, he is a heretic; if he does not accept them he is no scholar. If he preaches against sin or against sins he is strictly personal. Short sermons are also quite as much to the relief of a people to subvert the truth from the pulpit as to preach the Gospel. Many profess to preach the Gospel, and church and its teaching prelate their consciences—their pews that know them know them no more.—Ed.

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

BOOKS

SCIENCE AND CHRISTIANITY. By F. Botter. Translated from the German. Cincinnati, Chicago and Kansas City: Jennings & Fry. \$1.50.

This is a notable book, and it is the most satisfactory book of the sort we have ever seen. It is up to date, clear, discriminating and strong. The author constantly shows alike his evangelical faith and scientific spirit. While not polemical in style, this book deals current errors vitally blows. The author shows throughout a thorough mastery of the subjects, in all their literature and bearings, and he is strikingly original and profound.

The topics discussed are, I. Progress; II. Evolution and Modern Science; III. Christianity and Science; IV. Science; V. Materialism. As the writer began to read the book, pencil in hand, ready to mark striking passages, he found himself marking the most of the book. To read it is to be fortified against all those who would have us pare off our faith in the name of science, and it is a book with which all who oppose the old faith and all who have a diminished Christian faith must reckon. The book abounds in interesting information, and it is written in an easy, pleasant style.

THE ORIGIN OF THE PENTATEUCH. In the Light of the Ancient Monuments. By Henry Alexander White, M.A., Ph.D., D.D. Richmond, Va.: B. F. Johnson Publishing Co.

Here is a vigorous, a learned and a conclusive defence of the Mosaic authorship of the Pentateuch and of its plenary inspiration. Our author first takes up the testimony of the ancient monuments. Then he discusses the beginnings of divine revelation as contrasted 1st with heathen folk-lore, and 2nd with heathen nature worship. Next he sets forth the conflict between divine revelation and heathenism. Finally he expounds the divine charter of deliverance from heathen superstition. The last chapter is a formal summing up of the argument for the Mosaic authorship and plenary inspiration of the Pentateuch.

Dr. White has done good service to the cause of truth in publishing this book, and he has made a valuable addition to the sound literature concerning the Pentateuch. He has given us an able and a noble defence against the destructive "higher criticism," so loudly advocated in some quarters. We wish for this book a wide circulation.

TYPICAL NEW TESTAMENT CONVERSIONS. Frederick A. Noble, D.D., LL.D. Chicago and New York: Fleming H. Revell Company. \$1.00 net.

An interesting and striking book. The following cases are described and discussed: Matthew, the Publican, Bartimaeus, Lydia, The Woman at the Well, The Philippian Jailor, The Man Born Blind, Zaccheus, The Ethiopian Treasurer, Timothy, The Woman Who Was a Sinner, Sergius Paulus, Cornelius, The Masterless on the Cross, Nicodemus, Saul of Tarsus and the Blind of Jericho.

Each case is treated with Dr. Noble's characteristic brightness and penetration. The peculiarities of each case are pointed out and practical lessons are drawn. The book is a good one to put into the hands of an inquirer or of a revival worker. The ground is well covered.

THE TWENTIETH CENTURY NEW TESTAMENT. In Modern English. Part II. Chicago and New York: Fleming H. Revell Company. 50 cts. net.

This part contains Paul's Epistles, rendered into smooth and easy modern English. It is rather a paraphrase than a translation, and this, while often making the meaning plainer, sweetens a weakness of the vigor of the language. And it also involves that the author shall give us his view of what is thought rather than letting the Scripture, accurately translated, speak for itself. In a number of passages we think the author has missed the meaning. For example, Rom. 8:13 is rendered: "Since then as the result of faith we stand right with God, let us enjoy peace with him through Jesus Christ our Lord." That is a very different thing from saying: "Therefore be justified by faith, let us have peace with God."—Ed. The reader will find this work somewhat and useful, but a commentary, had it will not see as a substitute for the authorized or the revised version.

THE MIRACLES OF MISSIONS. Fourth Series. Arthur T. Pierson, D.D. New York: Funk & Wagnalls. 50 cts. net.

Dr. Pierson continues his good work of giving us in permanent, interesting narratives of facts in the mission fields which show the

power of God. While they are not, strictly speaking, miracles, they are striking exhibitions of God's power. The stories are not confined to any field, but are gathered from many fields. Some of the matter in this book is taken from the reports to the Ecumenical Conference in New York last year. This admirable series is well suited to kindle missionary zeal. Each book is complete in itself.

THE CHANGING VIEW POINT IN RELIGIOUS THOUGHT. Henry Thomas Colstock. E. B. Treat & Co. \$1.25.

Our author points out how he thinks the recognized doctrines of Christianity ought to be changed so as to make them fit our age; though his meaning is not always very clear. His views of Christ's life and work are indicated by his saying: "After his baptism, it dawned upon Jesus that he is the expected Messiah, the promised one of God" (p. 182); and "As the Father sent him to live and suffer for the redemption of the world, so he sends us. As Jesus is the Saviour, we are to be saviours" (p. 98). Thus the deity of Christ and His atonement are evaporated into thin air. The position of the book is that of the "new theology" on all the points touched.

CITIZEN DAN OF THE JUNIOR REPUBLIC. By Ida T. Thurston. 12mo. Boston: A. I. Bradley & Co.

The Junior Republic is an institution which has been tried in the East to care for homeless boys and to reform lazy and refractory ones before they come to be criminals. The boys make their own laws and govern themselves, going through all the forms of government, such as President, Judge, policemen, &c., chosen by themselves.

We were very glad to get this story, for we wished to know something of the workings of the Republic, and to know what good it is doing. We had scant faith in such an effort to make boys govern themselves instead of having their lives and honor, true and kindly, as shown by themselves.

The story is very interesting. Dan, a wail in the city whose father died in prison, and Phil, the refractory son of a wealthy man go together out to the Republic. Dan was a good boy, brave and honest, true and kindly, and Phil not a vicious one. And their experience at the Republic makes a story to be enjoyed.

But we are not favorably impressed by the Republic. Politics is entirely too much the business which absorbs the minds of its citizens, boys and girls. And political intrigue and probe-baying do us too much in evidence. Parents are better, and God's plan cannot be improved on.

WIND AND WAVE. A Story of the Selge of Leyden. By H. E. Buroh. 12mo. pp. 264. Boston: A. I. Bradley & Co.

There is no more thrilling story in all history than that of the heroic defense of Leyden. There is no story which should be more kept in mind by Protestants than that. Especially should its memory be kept fresh in those days when there is seen in all denominations—a sign that a Baptist must admit that seen among us—a drift towards Roman Catholicism.

This is a most interesting story and true to the facts of history. Its wide circulation will do good in the way of stiffening Protestant backbone. It is timely just now when the Dutchmen in this generation are showing their love of liberty, and their fathers showed it. No wonder the first forefathers in New York City esteem it their greatest pride to claim the old Dutchmen of Knickerbocker days as their ancestors. The noble Vander Werf, the burgomaster of the city, whose character is so well described in this book, has his counterpart in the knightly Steyn, the most heroic figure in South Africa. The remembrance of God's marvelous saving of the city in her last extremity, by the tide which drove away the Spaniards, nerves the arms of DeLaroy and DeWet, whose faith in the God of their fathers is unshaking.

THE STORY OF JOSEPH. By J. R. Miller. 16mo. 128 pp. Philadelphia: The Westminster Press. Price 40 cts. postpaid.

The story of Joseph is one of perennial interest to both young and old. Did ever so noble a character live? That he was not perfect is a matter of course; no perfect man has ever lived. But few men have equaled and none surpassed him in all the annals of the race.

A good man as he was a good boy. A good man under all sorts of tests of character, bearing himself as nobly when a slave and when a prisoner as he did when ruler of the greatest kingdom then on earth. He was so wise, so just, so great, that though an alien and of a despised race, he ruled Egypt for eighty years. Dr. Miller goes over this story vividly, though briefly. And after each chapter he draws practical conclusions to guide us in this generation. The example of Joseph is a most inspiring one. And those who have read Dr. Miller's previous works do not need to be told how helpful are the lessons he draws.

ABOUT THE LIMIT.—"Blkins, what is the most mortifying thing you can conceive of?" "Having grown over the head of your father, who is of small stature, the thrifty mother has the overgrown clothes of her sons revamped for the old gentleman's use.—Ed.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 1.

DEATH OF JOSEPH.

Genesis 50:15-26.

MOTTO TEXT.—"So teach us to number our days, that we may apply our hearts unto wisdom."
—Psalms 90:12.

Joseph had buried his father, with all possible honors, in the cave of Machpelah, near Hebron. Jacob had lived seventeen years in Egypt, and Joseph was now fifty-six years old, and had ruled Egypt with absolute power for twenty-six years.

"And when Joseph's brethren saw that their father was dead."—They knew Joseph's great love and reverence for his father. While Jacob lived Joseph would do nothing to grieve him. But would he not punish, now that Jacob was gone? Their consciences troubled them after all these years. They would know if the forgiveness was absolute or only for their father's sake and during his life.

"And they sent a messenger unto Joseph, saying, Thy father did command before he died."—Brother though he was, they were simple shepherds, and he the ruler of the kingdom, and not to be approached except according to the stately ceremonial of the court. It is probable that the brethren had expressed their fear to Jacob, and he gave them this command to assure them. Jacob knew how the warm-hearted Esau, who had loved his father Isaac, had delayed to take vengeance till Isaac's death.

"Forgive, I pray thee now, the trespass of thy brethren, and their sin."—Jacob knew how his son loved him, and how much power a message from him after death would have with him. "For they did unto thee evil."—He does not excuse or palliate their guilt. The brothers add their own prayer for forgiveness to this plea of their father's. "Forgive the trespass of the servants of the God of thy father."—Little as they knew the greatness of their brother, they knew him well enough to know that the strong est pleas they could utter were to ask for God's sake and for Jacob's. These men had repented of their sin, and could call themselves the servants of God. "Joseph wept."—To think that after all these years his brethren did not know him, but chiefly to think of the suffering they must have felt in their dread of punishment.

"And his brethren also went and fell down before his face."—Thus again fulfilling the dream at which they had scoffed. They first sent a messenger; now they had received permission to come in person. "We be thy servants." They slaves. And they had sold him for a slave.

"Fear not; for am I in the place of God?"—Vengeance is mine, I will repay, saith the Lord. Punishment for their crime here in Egypt, after so many years since he forgave them, would not be dictated by justice, but by revenge. Joseph does not hide the enormity of their sin. He never glossed over sin nor made it a little thing.

"But as for you, ye thought evil against me."—They deserve

Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. J. E. Wain, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

punishment. "But God meant it unto good."—All things work together for good to them that love God, to them that are the called according to his purpose. Like all great and pious men, Joseph delighted in the sovereignty of God. Let us comfort ourselves with the thought that God reigns supreme when men would do us evil. Joseph had been the means, under God, of saving the lives of the Egyptians and of Jacob's family, and it is probable of many others in Palestine and the surrounding countries.

"Now therefore fear ye not; I will nourish you and your little ones."—He will not only forgive, but will care for them. "And he comforted them, and spake kindly unto them."—Broken hearts need comfort. There was no half-heartedness in Joseph's forgiveness.

"And Joseph dwelt in Egypt, he, and his father's house."—Never again did his brethren fear him. They died, and he lived on. He ruled Egypt for eighty years so well that his name guarded his brethren's descendants till a king arose who knew not Joseph—it is thought an entirely new dynasty.

"And Joseph saw Ephraim's children to the third generation." His great-grand sons by Manasseh. The promise was that Ephraim should be greatest, but that Manasseh should be great also. The picture of the old statesman with the little children on his knees is a beautiful one. In reading the life of Joseph we think of those old statesmen, Gladstone and Bismarck. But Joseph was much older than they, and was absolute ruler of the most enlightened and powerful nation then on earth.

"And Joseph said unto his brethren."—His brother's descendants. "I die; and God will surely visit you."—Joseph had the most unshaken faith in God's promises. Did he know something of the trials that awaited them that he tried this to strengthen their faith? "Unto the land which he swore to Abraham, to Isaac, and to Jacob."—They were prosperous and happy in Egypt, but they must not forget that they were but pilgrims and strangers in that land, and Canaan was the land of their inheritance.

"And Joseph took an oath of the children of Israel."—That they would comply with this request.

"God will surely visit you, and ye shall carry up my bones from hence."—For one hundred and ten years this man had served God. Now, as he lies dying, he will make his very bones serve him still. He will have no splendid tomb in Egypt which the people he had ruled so well would have delighted to give him. He casts his lot with Israel. His unburied body shall speak to

his people of the unswerving faith of their greatest man that they would go back to Canaan in God's own time. For two hundred years, through the darkest hours, that old man preached to them of faith in God's promises. Eighty years of absolute power left this mighty man as humble and as faithful as they found him. Joshua, his great descendant, two hundred years afterwards, buried Joseph's bones in the field of Jacob at Shechem.

And thus, thinking of God and his brethren to the last, died this great man who in goodness and in greatness has few equals. Through all his long life God was his first and chief thought, and in death he served him still. How well he had trained his sons is shown by the fact that they took their places among the despised shepherds, rather than among the great nobility of Egypt—a place which their mother's rank and their father's exalted position would have opened for them.

If the springs of our action flow from molish altitudes, our life will but dribble through meanness like some wretched gutter of the street, instead of leaping upwards like some strong pure fountain whose source is in the eternal hills.—Oason Farrar.

COFFEE DID IT.

Went down here when I kept up.

Coffee!! Oh how I did want it after the nervous strain of public work. Something warm to brace me up was all I wanted for breakfast. I craved, but every time I drank it, I suffered the dying sensation that follows it with heart fluttering and throbbing of the throat and ears.

I had no strength to throw away in that way, so decided that hot water must do for me.

One morning I came to breakfast in the home of some friends in Pueblo, Colo., just in time to see the Mother pouring some rich deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, "Are you not afraid of the effects of coffee on the little folks?" The mother explained that it was Postum Food Coffee made at Battle Creek, Michigan, and remarked, "We think there is nothing like it." Then she explained how the new coffee had weaned them away from the use of the old fashioned coffee and tea because "it is so wholesome." I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked, "Yes, Mamma, we are out of Postum, and I have used coffee for the last two mornings, and it always brings the tired feeling and troubles my stomach and bowels, but Postum makes me feel all right."

In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes, and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonsful for each cup, and boiled fifteen or twenty minutes it becomes a tried and proven breakfast favorite, and for refreshment and wholesome nourishment, has no equal." M. M. Yates, Gothen, Ind.

Our colleges have enjoyed most auspicious openings, notwithstanding the discouraging outlook in consequence of an unprecedented drought. The openings have been such as perhaps to surprise the most optimistic. This state of things argues well for those who are enthusiastic for "higher education." All honor to our colleges and their presidents and instructors.

E. W. Stevens, moderator of the General Association, editor of the Columbia Herald, and one

McKNIGHT CORNER

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We invite attention to our large and exceptionally fine line of Floor Coverings and Draperies for the Fall Season.

Our prices are as low as can be found anywhere for first-class goods.

We solicit a call. Mail Orders receive prompt and careful attention.

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W. H. McKnight, Sons & Co.

Fourth and Walnut, LOUISVILLE, KY.

MISSOURI LETTER.

At this writing your scribe is in Southeast Missouri. My headquarters for two weeks has been at Dexter, Stoddard county, 70 miles northeast from Cairo.

The great and overshadowing interest and business here, and in the surrounding country, is that of lumber, which is sawed and prepared for various purposes—staves, heading, bending, spokes, ax-handles, &c., &c. Eastern firms are largely interested. In some towns from 150 to 200 hands are employed.

Cottin is a staple article, and of course finds ready sale, and "in the raw" brings 2½ and 3¢ per pound.

Comparatively little corn has been raised this year in this section of the state, and not much wheat. The fact is, this is true, taking the state as a whole. In isolated communities enough has been raised for home consumption, and perhaps a little to dispose of to the local buyer.

The associational period is about ended. The work done has been, according to one of our wise brethren, up to the usual standard as to results, and yet much has been done in all directions that will bring forth good fruit. It seems that the mission spirit is being developed in those churches (probably 900 or 800) which have been in the back ground. This, of itself, is an interesting feature. No great revivals have been reported, but many precious meetings have been held and hundreds of souls have been brought from under the power and dominion of sin.

Bro. Simmons is doing a great work, as is also Bro. Dew and other workers, under appointment of the State Board, including Bro. Oas Rhoads.

Bro. T. L. West, Corresponding Secretary, is actively and persistently engaged in the general management of the work, and is especially interested in the financial development of the churches, and is succeeding admirably.

Our colleges have enjoyed most auspicious openings, notwithstanding the discouraging outlook in consequence of an unprecedented drought. The openings have been such as perhaps to surprise the most optimistic. This state of things argues well for those who are enthusiastic for "higher education." All honor to our colleges and their presidents and instructors.

E. W. Stevens, moderator of the General Association, editor of the Columbia Herald, and one

of the best all round laymen in the state, is doing the work of his life in his "Bible class talk on the review of the International Sunday-school lesson." These lectures ought to be put in pamphlet form for future use. Specially interesting are his talks on the history of Joseph.

Pastor A. M. Vardeman, formerly of Kentucky, the shepherd at Vandalia, Mo., recently dedicated a \$10,000 house of worship. Eld. E. S. Graham preached the sermon. The house was dedicated free of debt. Bro. Vardeman has been suffering for quite a while from the effects of a stroke of paralysis. Don't think he is able to do much preaching.

Eld. W. O. Bowton, the new pastor at Bowling Green, is succeeding finely in his new field. He and his people worship in a magnificent house, erected at a cost of about \$10,000. The former popular pastor, John D. Hacker, went to Colorado.

Rev. Dr. G. W. Hatcher, ex-pastor at Columbia, has sufficiently recovered to be able to do mission work in the bounds of his association—Little Boone Femme.

The Joplin church, of which Eld. Millford Riggs pastor, has, during the past year, received 150 members. It hopes soon to be self-sustaining. This has been a hard field. Joplin is a mining town, in great Southwest Missouri, and one of the best towns in the state.

The General Association will convene in Springfield on October 23, and will doubtless be of deep interest, as it touches all the denominational springs in the state. It meets in a section of the state in which are grand possibilities for Baptists, as has already been discovered.

From all the latest and best reports, the Baptist cause in this great Commonwealth is in good and growing condition.

JOE N. BARBER.

Dexter, Mo.

The irreverence of youth grows into the profanity and rebellion of later years.—Ian Maclaren.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Stitches or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where everything else failed. Send immediately free with complete directions, to receive promptly. Please give Address and full address.

DR. W. H. BAY, 94 Pine Street, New York City.



A Strong Woman

Iowa City, Iowa, Aug. 15, 1898.
My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She took two more bottles, and now she is well and has to work hard during the hay harvest. She attended to all her household duties and looked and unlooked all the day. This medicine gave her strength. Formerly she was weak and tired and could hardly get about, but since she has been taking Wine of Cardui she feels better and stronger than when 20 years of age. JOE A. KISSEBAKER.

Mrs. Eisenhofer had tried everything during her three years sickness and had spent considerable money. She was weak and could hardly get about for three years before she took

WINE OF CARDUI

Now, after taking the Wine of Cardui, she can work with her husband in the hay field. That is hard work, but it is not so tiresome to a woman's health as labor in stores, factories and offices where thousands of girls are closely confined year after year. With the aid of Wine of

Cardui a woman can do any reasonable work and enjoy good health. The health that Wine of Cardui brings makes a woman vigorous in body and mind. Freed from those terrible aching joints, a woman grows tall and strong mentally. Wine of Cardui regulates the disordered functions and cures lumps, stings and dragging periodical pains in the head and back, caused by standing or sitting a long time in the same position. Thifford's Black-Draught puts the bowels, stomach, liver, kidneys and blood in proper shape. Greatly increased strength and endurance is the natural result. Most cases are cured quickly. All druggists sell \$1.00 bottles of Wine of Cardui and 25-cent packages of Thifford's Black-Draught.

For circulars and names of drug stores, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

DO WE NEED MISSION WORK, AND DOES IT PAY?

I can speak for Alabama. There are 200,000 white children in Alabama not in any Sunday-school, and many districts twenty miles square without preaching. I found 1,000 people with only six church members—two Baptists, two Campbellites and two Mormons. My sermons were the first they had heard in ten years. All hands used profane language, except the church members of course.

How about supporting missionaries to preach to them? In the summer of 1896, eight miles from Birmingham, Ala., I organized a Sunday-school under a brush arbor that we erected. In the winter following I collected money in the neighborhood and erected a school-house where not only the Sunday-school was continued, but where a literary school was opened.

Protracted services were held in this school resulting in fifteen conversions and the organization of a Baptist church. The church gave its pastor \$240, and to missions \$50, all in one year, and money in hand to erect a church-house. Ten dollars were given by a friend with which the missionary organized this school.

G. E. MIXE.

Montevallo, Ala.

REV. H. ALLEN TUPPER, Jr., D.D.

The many friends of Dr. Tupper will be pleased to hear of his work. While in New York, I learned that he is enjoying a successful work as pastor of the Fifteenth-street Baptist church, Brooklyn. In one and one-half years he has received into the fellowship of his church over two hundred, most of the number by experience and baptism. The church has bought a magnificent lot adjoining the present building and the building committee is now planning to erect a larger building that will have a seating capacity of 2,800. There is a dispensary connected with his church. The church is aggressive in missionary work and has two flourishing mission stations—one each in Chinatown and Manhattan. He has three assistants in his pastoral and mission work. Bro. Tupper's heart and hands have never seemed so full of work as now.

Hear prayerfully. Make definite petition for your minister throughout the week. Get to know, if you can, his set time for preparation, and plead with God to visit his heart. Pray as soon as the Sabbath dawns upon you that all the exercises of the house of God, especially the sermon, may minister to your spiritual necessities. Pray when you reach the sanctuary for the hearing ear and the understanding heart. Pray for the preacher as he enters the pulpit. Hear expectantly. We generally hear what we hope to hear, just as we usually see what we are looking for. John Burroughs, the American naturalist, has said: "You must have the bird in your heart before you can find it in the bush. The eye must have purpose and aim." The same is true of the ear.—Thomas Spurgeon.

The Rev. George C. Lorimer, D.D., LL.D., has resigned the care of Tremont Temple, Boston, where he has labored most successfully and acceptably for over twenty years, to accept the pastoral care of one of the wealthiest Baptist churches in New York City. The Baptists of New York are to be congratulated on securing such a distinguished leader.

TO THE BAPTIST MINISTERS OF KENTUCKY.

DEAR BROTHERS: The battle between the church and the saloon was never so fierce as now. The State Committee, through its Secretary and otherwise, has carried the agitation throughout the state. The enthusiasm has grown to a point where resolution crystallizes into action.

At the recent session of the Louisville and Kentucky Annual Conferences of the Methodist, and the state meeting of the Christian church, the pastors unanimously pledged themselves to preach a sermon on Christian Temperance before the first of January in each congregation, and take a collection for the state work, and send to me or Prof. J. J. Rucker, Georgetown, Ky., so that the committee

LADIES WANTED: To work on SOFA PILLOW. Materials furnished. Steady work guaranteed. Experience unnecessary. For complete particulars write to Mrs. B. McGee, South West Dept., Ideal Co., Chicago, Ill.

may be able to carry their cause before the General Assembly without being embarrassed for want of means. I have only been able to visit a few of the District Associations, but those I have visited pledged themselves with characteristic enthusiasm to preach and take the collection as all of the other denominations have agreed to do. This is the critical period in our work. If we could induce the preaching of twelve hundred sermons on Christian Citizenship within the next sixty days, such a tide of sentiment would be raised as would sway for good the General Assembly and engulf any member that dared to refuse to the people a means of taking a vote by counties on the saloon question. I write this to urge every Baptist pastor and member to give immediate attention to this important matter. I am sure you will not be behind the other churches. The Secretary will keep the receipts from the churches separate, so the world may see the zeal and liberality of each in this great work.

In memory of the sainted Dr. Kerfoot let every Baptist do his part toward placing at least \$3,000 in the hands of the committee to carry on their work within the next two months. How many will preach and take the collection next Sunday? The Secretary will do this in two of the largest Baptist churches in Covington on the fourth Sunday in October. If you want information or suggestion write to the Secretary or Dr. Racker.

If we succeed in this our future success is assured. If we fail here ultimate failure is almost inevitable. If we fail I am persuaded it will not be the fault of any Baptist. Everything depends on promptness, hopefulness and enthusiasm. Write me at once.

Sincerely,
G. W. YOUNG.

DEDICATION.

Rejoice with us! Our beautiful new house that was destroyed by fire on August 23, 1900, has been replaced with one equally pretty and a better building. It has been a heavy burden to our people, but, by the blessing of God, it is now finished and we dedicated it to our Lord's service on the fifth Sunday in September without a dime of debt. Dr. E. C. Dargan preached the dedicatory sermon, which is equivalent to saying that we had a good and appropriate sermon. It was such a one as few who heard it will forget.

Our church has suffered great losses in the death or removal of many of her old and influential members within the last four or five years, and there have been many difficulties in the way of our progress, but the prospects now seem to be brightening, and we are much encouraged. On the day of our dedication the sermon, the attendance, the weather, the order, the dinner and the sermon in the afternoon by Bro. W. M. Wood, of Elkhart, seemed to be all that could have been desired. May God bless it all to his glory. Permit me to thank the kind friends who so kindly and generously aided us in this enterprise with their sympathy and contributions.

J. A. BREHNETT, Pastor.
Fairview, Ky.

DEAR DR. EATON:

I have noticed from your paper that you are opposed to the use of the terms "new truth." You say there is no such thing as new truth. May I ask you if the admissibility of the use of this phrase does not depend upon the

definition we give to the word "new"? I suppose you would admit that there is truth in existence which the human mind has never apprehended, of which it has no knowledge. Then it is possible, as it is also a fact of daily occurrence, that certain truth may be presented to the mind for the first time. There is then a relation set up between this truth and the mind which never existed before. This relation is, therefore, new. Allow me, now, that this new relation is one of the attributes of the truth spoken of, is it not very just to hold that the truth is new in at least one of its attributes—i. e. new to the mind? And is not this the true meaning of the phrase "new truth"? No one would claim that truth is new in the sense of having never existed before, but it is new in one of its attributes, that is, in its relation to the perceiving mind. In claiming, therefore, that there is no new truth are you not forcing a meaning into the phrase which usage never intended? When you criticize one for using the phrase, new truth, are you not a little unfair, in that you read into his words a meaning which he does not intend, and which usage has never claimed or even allowed?

J. A. BARRER.

Bowling Green, Ky.

[Certainly it is not unfair to take words in their common and long accepted meanings. "New" is as clear cut a word, with as definite a meaning, as any in the language. Certainly a man can

A SCIENTIFIC BREAKFAST.

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make grey matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money making brain, the body must have the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

HOW TO FIND OUT.

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

WHAT TO DO.

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

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Western Recorder

have a new view of truth, and we have never objected to any one's saying that. But to talk of "new truth" is a very different thing. And many who talk of "new truth" do not mean a new view, but that the truth is itself new. They regard truth as changing from time to time, and it is to that notion we specially object. For example, Prof. S. C. Mitchell, of Richmond College, says: "Truth is growth, it is as blind as life."

Then the expression, "new truth," is essentially misleading, if one uses it to mean a new view of truth. When the writer first saw London he had a new view of the great city before him; but suppose he had written home about "new London," and when reminded that London was old, had replied that such reminder was unfair because he simply meant that he had a view of London he had never had before, and that there was "a relation set up between London and his mind which never existed before?"

No doubt many persons have inadvertently used the expression, "new truth," without meaning that truth is new; but such persons thus use a misleading expression, which lends itself to the propagation of serious errors.—Ed.]

THE REV. S. H. HADLEY, of the Jerry McAuley Mission, New York, will hold meetings at the Hope Rescue Mission, 808 W. Jefferson street, this week, October 23-26, at 7:30 p. m. He will speak at the Women's Business Club Friday noon, at McFerran Memorial church Sunday at 11 a. m., at Broadway at 3:30 p. m., and at Walnut-street at 7:30 p. m.

Bro. J. W. O'Hara writes: "I have just closed a great meeting with Pastor Burns at Wilsonville, Ala. We had 36 additions, from Sunday to Sunday, 26 for baptism. The work was clearly that of the Spirit. There was deep, pungent conviction of sin and earnest seeking for grace. Bless the Lord, O my soul."

HYMN.

Oh, let him whose sorrow No relief can find...

OUR PULPIT.

"ALWAYS."

BY ROBERTSON NICHOL.

Text—Always abounding in the work of the Lord.—1 Cor. 15:58.

"Always" is the keyword of Christianity. Other religions make concessions to human nature.

This would be terrible news and no Gospel if it were not that the Presence of Christ is Power as well as law.

power it needs is supplied by Christ. Through the Holy Spirit, Christ gives power to those who trust him.

Christianity does not say that we are not a sorrow. What it for bids is the sorrow that is without hope.

Again, says the Apostle, we are always confident. Does this mean that the Apostle was a stranger to depression and fear?

More than that, Christianity enters into the region of mood and feeling. It seems as if the world could never be brought under complete command.

we yearn and almost despair, when the sphere of activity is closed, and the days are monotonous and dreary.

The wildest winds could but tempt him to Christ's breast. We are never to lose this confidence for ourselves, nor ever to lose our assurance, nor ever to despair of the wonderful Church of Christ.

"One moment, she said, And the dead will revive; The giants are falling, The saints are alive."

Christ said, "I do always the things that please him;" but we cannot say it. How often we have forgotten the Presence, neglected the Power.

Day and night the Accuser makes no pause; Day and night protest the righteous laws, Good and Evil witness to man's laws;

Pleads His own fulfillment of all laws, Vails with His perfections mortal laws.

Christ is a Priest for ever and his blood ever cleanses from all sin. We fall; but the way of the saints is ever to go back to the fountain, and there to begin again.

And the end is "for ever with the Lord." He said to his disciples, "Lo! I am with you always, even to the end of the world."

Where friends shall meet and know each other's face; Say less than this, and say it to the winds.

SOME LESSONS ON BAPTISM.

BY E. L. WESSON.

If you may study Matthew 28: 19, 20, you will notice that this is a command given to the apostles as an organic body—his first church—and through them comes to the churches of Christ to-day with all the authority of Christ the Lord.

Next you will notice that it is an imperative command from which there is no appeal. The risen Lord cut off all ground for appeal by saying: "All authority is given unto me in heaven and on earth, therefore go ye and make disciples of all the nations, baptizing them."

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stand as he fixed it, and obey it as he commanded. You can readily see that infant baptism is a sin, because it transposed the divine order as given by Christ himself.

This question is suggested: Did the apostles follow invariably the order of the command? Let us see. Acts 2:37-41 puts conviction, repentance and glad reception of the Word before baptism, and continuing in the apostles' doctrine—teaching—after. Baptism in the middle where Christ commanded it. Acts 8:12; 8:25-40 put believed first and baptism second, the order in the commission. Acts 9, also Acts 22, in giving the conversion of Paul, put conversion first and baptism second. Acts 10:48-49 puts reception of the Holy Spirit first and baptism second; the same is seen in Acts 11:14-17.

Acts 16:30-34 put instruction for discipleship first and baptism second, and the 24th verse says, in the Revised Version, that the jailor "rejoiced greatly, with all his house, having believed in God." Acts 18:8 puts believed first and baptized second. In Acts 19:1-5 Paul had those baptized again who were baptized without correct knowledge and belief. In fact, every instance clearly shows discipleship first and baptism second, except the one case of Lydia's household (Acts 16:14, 15), and in that case, with Lydia herself, the order was first discipleship and second baptism; and verse 40 clearly implies that Lydia's household was made up of brethren, therefore the order of the command as given by Christ was observed as given, without an exception. Only this one passage that is at all questionable, and it is impossible to believe that the apostle, after having been so careful to observe the divine order in every other instance, would have violated it in this one, therefore the command stands as given, confirmed by apostolic example, first disciple, second baptize and third teach.

What should we think, then, of inspired men who will presume to transpose the divine order and put baptize first, disciple second and teach third? Why the change? There is but one truthful answer that can be given, that is, those who changed it believed that somehow baptism helped to save its subjects. That idea is still more or less in the mind of every one who feels it necessary to "dedicate" the unconverted child to God in baptism. It is a sad comment on the spiritual loyalty and obedience of Christians, that they will presume to change the order of their Lord's command, and a sadder comment that any Christian should or would presume to think that our Lord would have given the order that he did without giving even a hint about baptizing the little ones, if baptism was at all essential to their salvation, or necessary to their "dedication" to him.

Yet it is a fact that there is not a trace of infant baptism to be found in the Bible, and still some good people baptize babies. Many of us need often to pray the Psalmist's prayer, "Keep back thy servant also from presumption; let them not have dominion over me" (Ps. 18:12). It is a awful presumption to change the divine order as given by Christ himself.

This question also suggests itself: What made our Lord put baptism between discipleship and teaching? The answer must be this: Because baptism is a test of discipleship and a symbolism

of the Christian experience of death to sin and resurrection to newness of life. Christ said, "If a man love me he will keep my words" (John 14:23). There is the test.

Christ also said: "Whoever doth not hear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Voluntary obedience shows, on the part of a rebel, absolute submission, on the part of a sinner, genuine conversion, on the part of a professor, sincere devotion; while disobedience shows insubordination, lack of conversion and lack of devotion, therefore the test should follow immediately after profession.

And as a symbolism of death to sin and newness of life, the putting off of the old man and putting on the new, it should come as soon after the spiritual experience as is practicable, because it symbolizes death, and is a public, symbolic, putting on of Christ (Gal. 3:27).

ON GRUMBLERS.

BY P. S. HENSON.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world things are greatly mixed, thorns and flowers, thanksgivings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he writes his grumblings out and prints them in a book and sends them over to us and we grumble back to him. I remember some time ago to have heard of an Englishman traveling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know," the roads untravelable, the food indigestible, the waiters uncivil, the landlords exorbitant, the manners of the people were crude and rude.

It was just at the time when we were having extraordinary sunsets, when long after the sun went down there lingered in the western sky a glow of almost preternatural beauty, so that some people feared it was the foretelling of the end of the world. The American pointed his English friend one evening to that sky. "Now look at that, old boy. You talk of the orient, of sunset skies in classic lands; but where in the world did you ever see so fine a sky as that?" The Englishman looked at it a moment and said: "Well, don't you think it is just a little overdone?" The Lord himself could not please him when he came to paint a sunset.

But this is not peculiar to an Englishman. It is characteristic of universal humanity. The first man that ever appeared on earth began to grumble because there was just one tree in all the world that he could not eat of, and that grumbling cost him paradise, and every child of Adam is just like his father. The first thing a baby does when he opens his eyes on this new world is to strike out with both hands and feet and howl his protest against his environment. Nobody likes his business, I care not what it is. It may be he is a dry goods merchant. He tells you there was a time when a man could make a fortune selling dry goods, but now the competition is so close that nobody can make money out of it. But he keeps a good house and fine horses and goes to Chattanooga every summer. Yet he is losing money all the time. What a lot he must have had to

start with.

If there is any place on earth where the voice of the grumbler ought not to be heard it is in the sanctuary of the home, but that is where it is heard most loudly. When a man is at his place of business he has to be a gentleman, but when he goes to his own home he has not got to be anything in particular, and so he lets out the pent-up fury of the day. He comes in like a howling cyclone. "What's the reason dinner isn't ready? What's the matter with that beefsteak? It isn't fit for a dog. I'll go to a hash-house." Poor little woman. She has been waiting all day for him to come home. She has had her troubles, and had been wishing for sympathy. That is the kind she gets. The tears are swelling in her eyes, she has a great lump in her throat that she can't swallow, and she wishes she were dead and you too, especially you.

Somebody says we need wide-awake men. There is more need for fast asleep men. This world is going mad for the want of sleep. Every now and then I get too cross for anybody to live with, and I know what is the matter. What I need is sleep, and then I wake up and I am as beautiful as a May morning. Cultivate a good conscience—a conscience void of offense toward God and man. And cultivate the habit of being thankful for small favors, think how many things you have to be thankful for, and think how many things you would not like to have. In itself that was not a bad prayer of the Pharisee, "I thank thee that I am not as other men are," if he had not been so stuck on himself. When I see a man who is crippled or blind I extend to him my brotherly sympathy, and thank God that I can walk and see.

Then get in the habit of looking for sweetness and light. They get what they look for. Here in a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smelling now), a lot of decayed aldermen, though there are not so many of them as there were. A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a bee-line for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a buzzard. There are thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now if you want to smell a rose, you just want to find a rose; and if you want to smell a rat, you can commonly find that, but excuse me. Look for sweetness and light and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.—The Standard.

"FOOLS MAKE A MOCK AT SIN."

A story is told of a fox which, at a certain point on a railroad, habitually jumped on the track in front of the engine and ran until tired and then jumped aside and apparently cast a significant glance at the engineer as much as to say, "Your old engine had as well give it up, it can never catch me." But the engineer determined to bring the matter to a full test. So one day when Reynard again repeated his usual apparent banter he threw open the throttle and started the engine at full speed, and it was soon chasing close after the fox. He quickened his speed to his fastest, "trying earnestly to gain

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enough to be able to jump to one side out of danger. But he waited too long; the engine was so near on him that when he did jump he was struck and knocked to one side a dead fox. Thus it is with ten thousand times ten thousand people playing with sin. They have no thought of ever being overtaken. They say: "Therefore is judgment far from us, neither doth justice overtake us." They forget the inspired assurance: "Be sure your sin will find you out." But thus it has always been. Solomon said: "Fools make a mock at sin," and it is yet true. How sad and awful the thought that they do not

realize and "know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." Dying sinner readers, before sending this to the press for you to read, I kneel down and plead with God to cause it to touch your heart and influence you to promptly cease playing with sin and seek the salvation of your immortal soul while time is allowed you. Oh! "To-day if ye will hear his voice harden not your hearts." T. E. RICHNEY.

EDITORIAL.

We are glad to see the papers in the East waking up to the shallowness and mistake of so much of this new idea of "training Christian Workers." It has been quite the fashion to talk as if no Christians of any preceding generation ever did any work, and the air has been filled with complacent ejaculations, "Doubtless we are the people, and work will die with us."

The "young man with the limp Baptist Bible," who goes around giving Bible readings, and teaching "training classes," is receiving a good deal of admonition, some kindly and some scathing, which will develop some modesty in him, if that thing is possible. And now some plain words are being spoken in regard to the training given to teach the young and inexperienced whose growth in grace and spiritual knowledge is necessarily small, "how to deal with inquirers."

The old way for ordinary godly Christians was for the older brethren and sisters to aid the pastor in talking to the seekers of religion; experience and growth in grace being supposed to give wisdom. The modern way is for a would-be "Christian Worker" to attend some Institute or Convention, either personally or by correspondence, and be taught how to deal with inquirers. The teaching is generally after this fashion: "If the inquirer is troubled by such and such a thing, then turn in your Bible to such a text and read it to him. And press home upon him that this is the promise of God, and he must believe the promise. If he says he believes the promise, he has accepted Jesus, and you can go on to another inquirer."

Now a man may believe every word of the Bible down to the least jot and tittle, and not be a regenerated soul. The devils believe every word of it, and so no doubt did Judas Iscariot believe every word which had then been written. A young person may have every verse in Scripture marked to read to inquirers, and yet not know the signs of genuine conversion. And the very worst thing one human being can do to another, we say deliberately, the very worst thing, is to make that other believe he is converted when he is not. In nine cases out of ten, it is soul murder.

These older Christians who used to talk to seekers were wont to quote Scriptures, which they had tested in their own experience. But the modern way takes it for granted the "Worker" cares so little for the promise of God, he has not memorized them, but must turn to the place in the Bible. In regard to such reading the Scriptures, Rev. R. H. Tobey says: "How much should we use the open Bible? It is a spiritual pharmacopoeia. But you would vote the physician a tyro who, in the presence of every patient, was wont to consult books of materia medica for the remedy suited to his needs. Out of knowledge previously stored up he prescribes the proper remedy. So, as a rule, the Word of God, given through a human medium, has a power the mere reading of it does not furnish."

He is right. But the trouble is, the modern Workers are too much given to bustling about and attempting to do everything and at once, as if confident that religion and energy as well as wisdom will die with them that

they have neither the time, nor the resolution, nor the spirituality to learn Scriptures "by heart." The old is the better way.

We heartily commend the zeal of all Christian workers, but we would have them remember that the ungodly need more than to have texts read at them, be those texts ever so appropriate. Let the workers study their Bibles to learn how to win souls. How were the souls won in the times of the Apostles? How were you won, brother? sister? What succeeded in the Apostolic age and what succeeded with you, is likely to succeed with the sinners around you.

QUESTION—Was Cornelius regenerated before he received the Gospel by Peter, or at that time? S. A. Cooran.

This question is not answered in Scripture. We can only take what is said and draw our conclusions. It is written of Cornelius that he was "A devout man, and one that feared God, with all his house, and gave much alms to the people, and prayed to God always." These statements lead some to think that he must at that time have been a regenerate man, but the language does not say so, nor does it necessarily involve it. No more is said of Cornelius here than is written in 1st Cor. 13:2, 3: "And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." See also Heb. 6:4, 5.

What is said of Cornelius does not compel the conclusion that he was regenerated before he heard Peter preach. And the fact that he fell down and worshipped Peter (Acts 10:25) shows that the centurion had not yet been cured of his idolatry, and that he had not a true conception of God and His worship. Then if he were already regenerate, why did the angel tell him to send for Peter? Was it simply that the Apostle might give him instruction as to his duty as a Christian? We cannot think so.

The impression the narrative makes on us is that Cornelius was under conviction, and was seeking the light, so that when Peter came and preached the Gospel, the Roman gladly received it and was saved.

This passage shows that Cornelius was a Christian before he was baptized, because he had "received the Holy Ghost" as well as Peter had received Him, and not only so, but had received the gift of tongues.

An esteemed brother writes: "I have heard called in question the accuracy of your statement that Dr. George Adam Smith said he hoped no one would go to Beersheba looking for seven wells. I like to believe that the statements in the Western Recorder are always accurate. Do you not give your authority for the statement you made and oblige some of your readers?"

We desire to be always accurate in our statements, and are glad to have attention called to any inaccuracy. In this instance, however, our critics are not posted. In the Encyclopaedia Biblica (recently issued), Vol. L, cols. 518 and 519, there is an article by Dr. George Adam Smith, signed by his familiar initials, "G. A. S.", on the subject of Beersheba. In discussing the "seven wells," Dr. Smith explains how he thinks the word

"seven" came to be applied to the wells, and says: "Well of Seven" is not inexplicable; "Well of (the) seven gods" is intrinsically a probable meaning. Few persons, it is to be hoped, go to Beersheba looking for seven wells. Gautier affirms that there are now only three," &c.

When brethren venture to call in question what the Recorder says, it would be well for them to know what they are talking about.

Our Sunday School Board at Nashville are giving special attention to the work of Bible distribution. And this is well for many reasons.

Let there be far greater destitution of the Word of God in the Southland than people generally believe. The writer has often been called to visit sick persons in Louisville outside his congregation, and it has not been a rare experience with him to call for a Bible, in order to read a chapter before prayer, and to find the family had no Bible. And all over the land there are many families and individuals without copies of the Word of God. To supply this destitution is certainly a most important work.

2nd. None can object to circulating Bibles. Occasionally some one objects to something said or left unsaid, in the periodicals of the Board, but no Baptist, and no Christian, can raise any sort of objection to the widest possible circulation of the Bible. The charts of our faith cannot be too widely read or too well understood. Here is a work of the Board, therefore, that should have the heartiest support of our people. That there are other agencies for this work, is no reason for slack hands in reference to it.

3d. This work has always been dear to Baptist hearts, for we rest our whole case on the Bible. Before the war the Southern Baptist Convention had its Bible Board in Nashville, whose sole work was the distribution of Bibles, so the denomination is used to the idea of sending out Bibles from Nashville. We wish the facilities of the Sunday School Board for this and for all its work were greatly increased, and this, too, without the slightest opposition on our part to other agencies engaged in similar work.

If some means could be devised to get people who have the Bible to read it regularly and systematically, it would be a great thing. Many people have Bibles in the same way as the old woman who said, "We always keep a Bible so as to have it in case of sickness." The Bible is needed in sickness, to be sure, but it is needed in wellness also, and needed all the time.

Those who assail the orthodox doctrine of the atonement, inspiration, &c., are fond of saying that getting rid of these doctrines relieves religion of a great incubus it has been bearing, and opens up wider avenues for religious and social development. That is their stock way of putting it.

It is interesting to note that the atheistic materialists say the same thing about them. For example, Buchner, the great German materialist, says of the idea of God, that it "obstructs our whole spiritual, social and political development, as no other idea does." And he means not some special idea concerning God, but the idea of God in general. He insists that we shall give up all idea of God at all, as

a condition of being rid of a burden and free from an obstruction that hinders all progress, "spiritual, social and political."

Those who would modify the orthodox views in order to be rid of obstacles, must logically keep on till they stand with Buchner and deny the existence of any God at all. Where is the stopping place, short of this? Let those who would take the first step, consider where that road will lead them. If the plea of the "liberal" and "advanced" men be valid, that same plea must be equally valid for Prof. Bagnner and those who agree with him.

We had occasion some time ago to call attention to the fact that the free lovers say the same things against marriage that the "advanced" men say against orthodoxy. The free lovers decry the "bigotry," the "traditionalism," the "medievalism," the "unprogressiveness," the "narrowness," the "intolerance," &c., &c., of marriage; while they praise the "freedom," the "breadth," the "progressiveness," the "progress," &c., &c., of free love. "And so they wrap it up"

The Rev. T. T. Eaton, D.D., Editor the Recorder, Louisville, Ky.

DEAR BROTHERS:—In your issue of this week you refer in editorial note on first page to the fact that punch is served at B. Y. P. U. socials, etc., and evidently with disapproval. This is quite a general opinion. But there is punch and punch. The punch served is made of water, sugar, lemons, cherries, pine-apple, and a variety of such fruits, and is very delicious, as you will know if you will honor us with your presence as a B. Y. P. U. social. But it is as innocent of anything intoxicating as is the Western Recorder of heresy. A chemist would hardly be able to report "a trace." As far as my experience goes, nothing of even a questionable nature is ever thought of. Where such happens, if ever, the societies generally do not approve. The B. Y. P. U. is no more responsible for the silly, silly, silly crank than are the Baptist churches of the South for the Baptist (?) preacher who has been so widely advertised for pouring water on his daughter for baptism. I know you always desire to be fair.

Very sincerely your brother, G. M. CARTER, Muncie, Ind., Oct. 19, 1901.

Dr. Carter evidently has no information that the "punch" used on the occasion mentioned was of the innocent sort. We would welcome information to that effect. We did not say "that punch is served at B. Y. P. U. socials." We simply mentioned one such social at which it was served, and gave our authority for the statement. Neither did we intimate that anybody was responsible for the serving except the persons that did it. We are glad that Dr. Carter's experience covers no such case, and that, so far as his knowledge, "the societies generally do not approve" of such things. As for that Baptist (?) preacher, it turns out that he was not a Missionary Baptist, and certainly no one can claim that Missionary Baptists are responsible for him. But even his co-religionists repudiated him and deposed him from the ministry, and thus relieved themselves of all responsibility. Will the B. Y. P. U. A. repudiate the punch serving of the Boulder B. Y. P. U., and refuse to recognize that society in future, in case investigation shows the punch to have been alcoholic?

We are informed that Dr. Lorrimer will certainly go to New York and become pastor of Madison Avenue Baptist church there. We hope great blessings will attend his labors.

SUBSCRIBERS FOR THE RECORDER.

Editorial Varieties

A granite obelisk, in memory of Queen Victoria, is to be erected.

"Well answered Dr. Fox! Well quoted, Mr. Spurgeon!" Such is Dr. W. C. Witherspoon's comment on our recent answer to Dr. Fox's question.

There used to be a Baptist church in Kentucky called the "Dreaming Creek church." We wonder if a good many of our churches are not located on that creek.

The city of Stockholm has begun its war on rats. It gives a premium for every rat tail that is delivered to the proper authorities. Rats are believed to spread disease.

It is said that the difference between a sharp man and a "smooth reeler" consists in this: If you gain by his operations, he is "a sharp man," while if you lose, he is "a smooth reeler."

Dr. E. Z. Simmons, of Canton, Ohio, writes: "I want to thank you for the Western Recorder. We read it with great pleasure. Mrs. Simmons goes to the Recorder for her Sunday sermon."

"Some people group at any nicety that has a glow of spiritual correctness upon it, and are pleased with being more fancifully precise than others."—C. H. Spurgeon. And especially if this nicety is put in the form of an anathema.

The latest book we have gotten hold of lately is "Believe and Christianity," by F. H. H. It is translated from the German. The Baptist Book Concern has ordered a supply of them. A notice appears this week.

President Holcombe of Lorimer College brought down over two hundred excursionists to the city Saturday. Many of them went to Walnut-street church that night, where, by arrangement, the pastor addressed them on education.

The Baptist and Reflector denies that Dr. Holt said anything to his work by his new arrangement with that paper; which arrangement simply consists in his purchasing a half interest. He remains associate editor just as he has been for some time.

The Rev. L. M. Copley, of Louisa, Ky., informs us that the alleged Baptist (?) preacher who poured water on his dying daughter, is a veteran settler in 75 years young, and there is in the magazine a sweet poem "Father's 75th Birthday." All the articles are good, but there are some of special interest, e. g., the believer in Christ and in the church, the false and the true, nature and design of prayer, double mission of the Holy Spirit, and the life and writings of R. B. C. Howell.

"Never say any ill of yourself; your dear friends will say quite enough."—Merrime. It has been well said. "Do not talk about yourself at all. If you say good of yourself, people will not believe it; while if you say ill, they will believe a great deal more than you say."

Ford's Christian Repository (St. Louis, Mo.) for October, is a number of special interest. Dr. Ford is a great veteran settler, in 75 years young, and there is in the magazine a sweet poem "Father's 75th Birthday." All the articles are good, but there are some of special interest, e. g., the believer in Christ and in the church, the false and the true, nature and design of prayer, double mission of the Holy Spirit, and the life and writings of R. B. C. Howell.

More and more is this country absorbing the trade of the world. The Liverpool Post says: "An American firm has agreed to deliver 1,200,000 watches in London during the next twelve months." Speaking of the importation of American locomotives to Spain, the British Consul at Bilbao says: "All the orders were first sent to British firms, and then sent to America, owing to the quickness of delivery guaranteed by the American firms, and also because the price was lower than that asked by the English."

The Louisville & Nashville Railroad reports an increase of gross receipts from July-1st to October 15th this year of \$70,946 above the corresponding period last year. Of the 118 miles of this great system, all but 102 are in the South. Hence this shows the prosperity of the South. While we rejoice in the prosperity of all sections of our country, we confess to a special interest in the prosperity of the South along all lines. The financial prosperity of the Central South is the one thing that should excite the Mississippi—is intimately connected with this great railroad system, so that the prosperity of the one means the prosperity of the other. President Milton H. Smith and his coadjutors certainly are masters of railroading.

Dean Farrar, in lamenting that the Church of England has so slight a hold on the British workman, gives as one reason that the Prayer Book is not suited to the needs of the working classes; and he urges that the forms of service be simplified. Why not lay aside the forms of service entirely and take the Bible as the guide? There are those who regard the ritual of the Episcopalians as "beautiful and elegant" and on that ground they will not let one look through the New Testament in vain to find anything of the sort in the worship of the Apostles and early Christians. The Roman Catholic ritual is still more "beautiful and elegant," the Greek more so still, and the Hindoo more "beautiful and elegant" than all. Following that line, we would all turn Hindoos.



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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Unprofitable servants," and on "Bowling." One received for baptism. Reception to the Theological Students Friday night, and address on education to excursionists Saturday night.

Broadway—Pastor Jones preached at both hours.

East—Pastor Felix preached on "Sins of the mouth," and on "The unpardonable sin." Three joined by letter.

McFerran Memorial—Pastor Hamilton preached on "Scepticism and its cure," and on "Fruits." Three received by letter. The State Board Institute last week was very interesting and successful. Four hundred dollars raised for lot for Damesville-st. Mission.

Twenty-second and Walnut—Orville Holl and Parents' Day. Five hundred and six in Sunday-school. Prof. Robertson made an address. Pastor Deament preached in the morning on "Ye are Christ's." One received by letter and 2 for baptism.

Bro. I. W. Bruner preached at night on "Some thoughts about the Judgment." The pastor left Monday for a 13 days' meeting at Centennial church, Knoxville, Tenn.

Clifton—Bro. W. H. Burns preached at both hours.

East Mead—Pastor R. A. Cooper preached.

Franklin-street.—Bro. F. H. Watkins preached on "Believing in God," and on "What manner of man."

Highlands—Pastor Daves preached on "Memorials," and on "The suffering servant."

Parkland—Pastor Taylor preached on "Tarrying at Ephesus."

Portland avenue—Pastor Henderson preached on "God's giving glory," and on "The great invitation." Two joined by letter.

Southgate-street—Pastor Clarke preached on "The Christ life," and on "Justification."

Third-ave.—Bro. Hyland Knight preached at both hours.

Twenty-sixth and Market—Pastor Thompson preached on "God's proposition to Solomon," and on "A spiritual purchaser." A fire across the street did not interrupt the morning meeting.

Oakdale—Bro. W. M. Bruce gave Bible reading.

Van Buren-street.—Pastor Ray preached on "Doing all to God's glory," and Bro. E. E. Farmer on "Reaping first the kingdom of God." Two joined by letter.

German Highland Baptist Mission, 1230 East Jacob Ave.—E. J. R. M. von Miller preached on "The Triumph of Redeemed," and on "The sphere of a Christian man in his home." Sunday-school at 2:40 p. m.

Hoge Mission—Pastor Burns reported a great week. Fifteen professions of faith and deep spiritual interest. Bro. Hendley of New York began a three days' meeting Wednesday night.

Jacob's Addition—Pastor Whittinghill preached on "Joseph's dreams."

Lerrang—Pastor Virgin preached on "Extra services" and "Should a sinner pray for the remission of his sins?"

Tabernacle (New Albany, Ind.)—Pastor Martin preached on "The path of Christianity," and on "The man that is dumb."

Jeffersonville (Ind.)—Bro. J. M. McFadden preached on "Coming together," and on "Ambassadors for Christ."

Pastor Martin presented an interesting paper on the essential element of pastoral success, viz.: the salvation of souls, using salvation in its widest sense. The paper was discussed by Brethren Felix, Eason, Thompson, Virgin, Hamilton and Warder.

The Conference appointed a committee to arrange a fitting celebration of the 50th anniversary (Nov. 11th) of the marriage of Dr. and Mrs. J. W. Warder. The committee are: R. L. Weaver, Hamilton, Jones, Row and Eaton.

On motion of Pastor Eaton, the Conference voted their congratulations to Mr. and Mrs. John Ad. Middleton of Shelbyville, on the golden anniversary of their marriage, October 23d.

SEMINARY NOTES.

New students still coming. Bosser, of Virginia, was sick a few days last week.

Dr. Dargan was called away Monday to the bedside of his sick daughter in Baltimore.

Dr. Mullins reported a pleasant time while at Tennessee State Convention.

Norton Hall and Library have been cold storage rooms for the past week on account of new steam pipes being put in.

D. E. Rickard was elected chairman of the Committee on Announcements by taking the vote himself, saying, "All in favor of me say I."

Among our recent visitors in the last week we have had Dr. Trullie of Logan-street church; Dr. C. V. Cook, of Missouri; and Dr. Elyand Knight, of Ashland, Ky.

The ladies of Walnut-street Baptist church almost surpassed themselves by the elegant manner in which they received and entertained the Seminary students on Friday evening of last week. They were happy in choosing their pastor to extend a formal welcome, and happily still in the charming way in which they informally greeted them. The reception room was crowded to the doors by the young ladies of the congregation and students from the North, East, South and West, and what "nice eyes" did for the young theologians was a plenty. Our "judge" remarked, on his way home, "That is the most dangerous thing for a student to look too long into the eyes of one of the continentals." One of the students during the address of this number (Mr. E. C. McGill) was the successful competitor for the cake, and that isn't all Mr. E. is after. After repeated trials the jury decided that he was the most pleasant smile of all the contestants. In fact, it is reported in the Seminary that one of the jurors declared that if Mr. McGill take the cake he would hang the jury until midnight. Beware, Mr. Beware.

He that goeth forth a-smiling, bearing a susceptible heart, shall receive a blessing a-showing. That of which he has served only a part.

Geo. W. Clarke.

THE STATE.

Bro. J. A. Taylor, of this city, is aiding Pastor Duvall in a meeting at Brandenburg.

Bro. Kerle D. Sims writes: "On October 18 I closed a twelve-days' meeting at Rocky Ford church; had a good attendance, and in all had 21 conversions and additions. Bro. Ferrell is pastor of this church. I have now spent twenty-one days preaching for Bro. Ferrell at his two churches, and in this time we have had 26 conversions and additions. Have enjoyed very much to work with Bro. Ferrell and his churches. On the 10th I shall commence my meeting at Cropper's, and I am expecting great things from that noble little church. On Sunday, the 13th, Bro. John Mason supplied for me at Stewart's Creek church and baptized one candidate there for me."

Bro. W. D. Turnley writes: "Our previous meeting, on the 4th Sunday, Bro. John F. Oakley, of Tennessee, will come to help me the first week in November. Immediately after the close of the meeting we hope to begin building our new house. Bro. R. W. Ferryman, of the First church at Nashville, preached very acceptably for me, he passed through Fulton en route to our association last week. The work here is progressing some, but very much needs to be done. Pray for us, that great revival of religion may come our way."

Bro. J. A. McCord writes: "We have just closed a ten-days' meeting with the Baptist church in Earlington. We have been assisted by Bro. W. M. Wood, of Elkton. Large congregations have attended and seemed to greatly enjoy the services. Eight joined by letter and 5 by experience and baptism. A movement is now on foot to make an upward step and have the pastor live on the field half of his time and preach two Sundays in the month. The outlook at Earlington is much brighter, and we hope to accomplish much things in the near future. Our meeting was a success in many respects."

Bro. A. Janzen, of Peoria, Ill., has accepted a unanimous call to the First German Baptist church of this city. Bro. Janzen is one of the ablest speakers among the Germans, and his coming is looked forward to with rejoicing by the congregation. He will preach his initial sermon on Sunday, Oct. 27th.

Bro. Wm. M. Stallings writes: "I closed a meeting at Bradfordville, Sept. 20, which resulted in a great spiritual uplift to the church and community, and 5 additions, 4 by experience and baptism. We had a good meeting with my New Hope church, resulting in 13 additions, 11 by experience and baptism. Bro. D. F. Montgomery, of Campbellville, did the preaching to the great delight of all. I go next to aid Bro. T. C. Coleman at Hustonville. Pray for us."

Bro. W. H. Robinson writes from Columbus: "We have just come to the close of another associational year. On a review of the year's work we find there has been progress along all lines. We have had a net increase in membership of 37 per cent, and an increase of more than 50 per cent. in our contributions over last year. Our young people are doing good work. They have kept up a weekly catechism prayer-meeting which is well-kept. Our Sunday school has grown in interest, as well as in numbers. Nineteen of our people were baptized last fall. We are now planning to go forward for the next year. May God be blessed for what we have enjoyed of his grace."

Pastor J. B. Johnson, of Cox's Creek writes: "On Sept. 29 we closed

our revival services of 15 days and nights. And indeed it was a re-kindling of the God-given gift to his people. Bro. U. S. Thomas assisted us, and he preached the Gospel in its simplicity and purity, and in the power of the Holy Spirit. He is a plain, practical and fearless servant of God. Our baptismal service in the church on Sunday night made a deep impression and was characterized by great reverence on the part of the congregation. We are among some of the noblest of God's children, and we hope to do our duty towards the cause of our Master. All of our services have been well attended since we came upon the field. The Woman's Missionary Society is doing a noble work, and the church as a whole is in a fair state of activity."

Bro. W. H. Bruner, Brandenburg, writes: "Sunday in my church at Pitt's Point, God gave us an unusual blessing. A married lady professed her faith in Christ, and was baptized. At the conclusion of the service she came forward and joined the church. We hope this will cause us to be 'instant out of season' in the work of soul-saving."

Pastor J. A. Bennett writes: "Unusual demands on my time have delayed this report. On Sept. 2nd we began a meeting with Auburn church. Bro. J. B. Benton doing the preaching. It is said to have been one of the best meetings that town has ever known. All classes were brought under the work long lines. There were 56 professions of faith. Many backsliders were reclaimed, the weak were strengthened and the church gloriously revived. There were 23 additions to the membership of the church. We fondly hope that better work long lines will be a result of the work done. Bro. Benton's work in the meeting was of the best, and the membership of the church and Christians of other denominations all did excellent work. I was compelled to leave the meeting three days before it closed to begin one with our church at Fairview. We began at Bethel church (Fairview), Sept. 15th, and closed the meeting Oct. 1st. This was also a good meeting, but was hindered by the tobacco crop that was being cut at that time. Bro. W. H. Vaughn did the preaching, to the delight and profit of all who heard him. There were 13 professions of faith and 11 baptisms. The church was revived, strengthened and encouraged."

Bro. W. H. Ryal writes from Richmond: "We have just closed a great meeting in this town, resulting in 53 additions, with others still to follow, 31 for baptism. The Baptist outlook here grows brighter. Bro. L. D. Lanikin did the preaching."

Dangerous To Life.

Surgeon Operations For Piles Dangerous and Unnecessary.

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure is to be had by surgical means.

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The Pyramid Pile Cure is not only the safest and surest remedy for piles, but it is the best known and most popular from Maine to California. Every physician and druggist knows it and what it will do.

The Pyramid Pile Cure can be found at all drug stores at 50c for full sized treatment. A little book on cause and cure of piles will be freely by address to the Pyramid Drug Co., Marshall, Mich.

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Bro. Jno. W. T. Givens writes: "Have just closed a good meeting of eleven days with Friendship church, Warren county. Brother Payne rec'd 13 into the church. He has a strong hold upon his people, and is thoroughly deserving of it, too. They have taken active steps toward securing half of his time and toward doubling his salary. May God bless them. Our work here at S.lem is in good shape. God has blessed us with a good people. Have raised pastor's salary from \$700 to \$800."

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Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanent cures), and desiring to relieve human suffering, I will send this remedy, permanently cured, and destroying all nervous diseases, this recipe, in German, French or English, by mail, for the price of 25c, and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 55 Fowling Block, Rochester, N. Y.

OTHER STATES.

Bro. W. H. Major, recently of Millersburg, Ky., has accepted the call to the care of the church at Covington, Tenn.

Bro E. Braddock writes from Crawford, Neb.: "My work here is gradually taking shape, with hopeful prospects. Bro. J. B. Benton is awaiting baptism at the Canton church. There are large and splendid opportunities here for missionary work awaiting willing hands and hearts devoted to the Master's cause."

Bro. S. R. Crowley writes from Benton, Okla.: "Religious awakening is in a deplorable condition on the North Pacific, and our Baptist brotherhood surely is so deeply rooted in the world that they are bearing fruit that does not honor the Master's tree. We have a few left that have not bowed the knee to Baal. Pray for us. We need the Gospel in its purity. Oil for more men of God that will preach a full Gospel of salvation by grace—and will stop trying to entertain the world with stories, nice exhibitions, church fairs and so forth. Again let me beg all that love our Lord in sincerity to pray for us. May the Lord wonderfully bless you, dear brother, in sending out the dear old banner with so many good things."

Bro. Theodore Compton writes: "The meeting of thirteen days with Pastor M. E. Slay at Uniontown, closed on Oct. 20th with 25 conversions, and about as many professions. Pastor Brantley, already strong with his people, made his return stronger during the meeting by going to Chicago and marrying a wife beautiful and winsome. We predict for them a brilliant and useful future. I have an engagement to begin with him at Morgansfield, Oct. 27th."

Pastor J. A. Lee has resigned the pastoral care of the Third church of Covington, and accepted the call to the St. Charles Avenue church, New Orleans. His labors in Covington have been greatly blessed, and we hope his work there November 23 will be blessed yet more richly."

Dr. A. C. Dixon has moved forward one week the time of his coming to Walnut-street church. He will begin his work there November 13 and close November 23. They are hoping for a great meeting.

FAMILY CIRCLE.

STORIES FOR WOMEN AND GIRLS.

TRUE ENJOYMENT.

BY MRS. BELLE HALL.

Oh get not a name on the annals of fame... Of the proud and ambitious of earth... Of the great and the weight of the hold... Of the fleeting enjoyments of mirth... For wealth may take flight, and fame is a light... I that glitter but to lure and deceive; And the wreath of the laurel is plucked from the grave... Where the widow and fatherless grieve... Oh ask not gay pleasure for fashion and pleasure...

THE POLLY OF HANS LANGE.

An Anecdote of the German Reformation.

BY WILLIAM STEARNS DAVIS.

I. Now that Hans Lange seemed fairly nodding over his goblet, I thought it high time to go out to the courtyard of the wretched inn at Mohra and call Conrad Schanz to a council of war. Conrad was a lapper, smooth-faced little quire who had been attached to me to learn the rougher side of soldiering; and very much himself he appeared that minute, making eyes at the innkeeper's boxom daughter, while saying something worth that man's but look red and angry. But when I summoned him he was prompt enough, and as he saw my face his own grew sorer. "Not gay, Freiherr Gerhardt!" he hinted. "Not should you be," I gave answer, "I have an affair with your wench-pranks and attend to me." "I am all ears," he commanded, and I led him off towards the stables and saw to it that no sward-dropper was among the cars and cattle before I spoke. "You say that one-eyed rascal I have been plying with wine?" "Yes." "I tell you the fellow is none other than Hans Lange!" "Your old comrade in the Italian wars?" "The very same, and if ever a broken-pated and bedeviled villain came away unharmed from the pit's mouth he is one!" "Then you think his coming bodes Dr. Lather no good?" "If Balthasar is nodding over his snuff in there I would feel almost as easy. I tell you, Conrad, there is a plot afoot against Dr. Lather, and I fear greatly it will come to a head ere we be many days grayer. Dr. Martin was given twenty-one days by his Imperial Majesty to return from Worms to Wittenberg, and we two were commanded by his Highness, our good Elector of Saxony, to take care that long before the time ran out he be with the Hussites in Bohemia. Very good! But our dear Doctor must needs delay on the way from the Diet. Already he was stopped to preach at Herfeld and Eisenach, and he has turned aside to this wretched town of Mohra to visit his relatives, and now the time of the mid-October grows short. Be of good cheer, Conrad, and I will think you, Conrad, of my own pleasure to my Lord the Cardinal Legate Alexander—may his Holiness even at Rome—if Dr. Lather were by some hap of the journey to be delayed, in some too friendly hands, when the Legate's conduct expires, and the ban and sentence of the empire can be brought against him!" Conrad twisted his lips, then said: "So Hans Lange, you mean to say, is here on the wretched errand of his Majesty's delay on the journey, bringing him prisoner to the Cardinal Legate? What makes you think so?" "Because I have eyes, and a few wits. Lange, I know well, was at Worms, and very close to certain of the Legate's suite, although he kept himself very close to the Cardinal; he met me with two suspicious things—a very noisy shout of joy at

seeing an 'old brother and comrade,' and an 'over-joyed he, that he had been at Augsburg, and was springing out to join the German service.' "So he thinks you do not know he was at Worms?" "He thinks, I hope, that I think he came from Augsburg. But enough of this. I know Lange. He would not rest there for two weeks, and pay his soul for three. He would be a fox as runs between the Rhine and the Elbe. Depend upon it, he and his master the devil—I mean the Legate—have spied up a broth, which will make sorry tasting unless we spoil their cookery." "We are forewarned," quoth Conrad, a little lightly. "I would we were forewarned," said I, "but do you go to the public room, and never take your eyes from Lange, if he starts up. I must go to Dr. Martin, and I shall take a young wisdom and caution of serpents with his lion holdness; for of that God knows he has enough for a Swiss regiment." "Away we went; but as I came to the door of Dr. Lather's room I saw in the chamber a young Italian serving maid, with a clear olive face and a bright pearl-colored siltan livery, standing opening some dressing cases, as if his master had just arrived; and when I was about to knock I heard a Doctor's room, his friend Armadori stopped me. "There is an Italian gentleman, Signore Calvero, talking with our good Doctor. He seems much interested in the Reform." "I entered at the door, but softly; that is, as I might say, unobtrusively. "And how long has he been here?" "He is but just come," said Armadori, complacently; "he was traveling through Mohra, and no sooner stopped at the inn than he heard of Dr. Lather's cause. He must wait on him without delay." I pushed open the door a crack and saw the visitor—a smooth, well-groomed man, dressed in a fashionable suit of Spanish dove-color, only his face was a little too narrow to seem quite pleasing or quite sincere. He sat leaning on a stool, and looking at me with a steady, earnest, and somewhat heavy voice, as it varied according to the profanity of the great lords of the church, and now and then interrupting, in a soft, musical Latin, with some slight compliment or question. "The like, I could gather, was not intended to me. He is a man, Dr. Lather was being convinced—such was his noble simplicity in dealing with men—that the Signore was heart and soul for the cause; and when that gentleman arose, and took a certain leave for the morning, I heard the other say: "Ah, good sir, were all Italians of your mind, I would be the first to burn the books they call heretical!" And with that Signore Calvero went out; and I, who had been from the door to let him pass without meeting, was about to enter, when Conrad said: "Holy Gospels!" he was gasping. "Lange has given me the slip, I went out of the public room one twinkling, and the fellow, who seemed in a dead drunk over the table, was gone like a gust of wind; and now, can tell me one word about him!" II. There seemed only one thing to do, and that was to discover Lange. In Signore Calvero's room he was not, for I had been standing by the only entrance. Indeed, so sure did I feel of his escape, that I was confident, and that some of the other were confident, and that some of the other were helpless, that I even left Dr. Lather without a word to save the time, for that two such spirits should come together at such a moment, in such a place, by mere hazard was against my belief, and of human nature. "There is no time to lose!" cried I, and ran into the inn yard, where I blundered upon a short-headed, lubberly boy, busy, carrying the Signore's horse. "And have you seen Master Lange?" said I. "I desire to speak with him." "The man scratched his crown, then went slowly. I saw him going on the road, beyond some bushes, and he pointed with his finger. Whether the lad was lying or no I could not really tell. He seemed too stupid to be a successful thief. Sometimes a man must not be blind to what is in front of him, and I called Conrad, and we only stopped to saddle, and to buckle on our swords—not walking rapidly, but good heavy walking that would do for a man's leisure. I tried to get my way into the inn, but the suspicious characters were about me, and to beware of the Italian, but I fear that my words were too heavy to sink very deep. Then we hurried from the inn and struck the highway for the convent—going fast, for time was precious.

It was high noon on a cloudless day of early May. All the trees and shrubs were feathered with a bright green; the turf was soft with dew, and the air was sweet with the fragrance of the flowers. The road leading down the slope had been recently overgrown with clear, fresh water. A smart trot brought us out of the tiny town, and we began to climb the rising land between the inn and the distant Worms; and on the summit of the ridge the German road lay in full view for a long stretch in the distance. I had good eyes, but, strain them as I would, there was not a man or beast in sight, either the horseboy had fled, or Lange had quitted the road long before we reached the hilltop. A fit of hot fury seized me, as it came upon us that we might have been overhauled—lured away by the boy's story. "The God seize him!" I cried, turning back; "we must hurry to the inn at once. We have been outwitted!" But the words were hardly out of my mouth when there in the road before us stood four men with crooked barbed-spears, with matches lighted, and a fifth fellow, I saw, with drawn saber, who was none other than Hans Lange. Now two men cannot argue with four firelocks; neither was the village near enough to make cries or firing rings any use. So, like the old comrade that I was, I could only wait with Conrad and take my medicine, which was likely to be bitter physic. It was Lange that first spoke. "Ah! Comrade Gerhardt, and you, Master Schanz, it is well for you that you remember to be here now, for I am to-morrow. Had Signore Calvero been alone, perhaps I couldn't have shown so much kindness, but now you shall know how I can befriend a fellow-soldier." "If you remember to end us," I began, "bid your men fire; it will save some trouble." "Not at all," quoth Hans, while his myrmidons pulled us from our beams and hustled us off the road into the woods up the hillside. I only saw that the man was still to-day and to-morrow, and then I was with me to the Danish wars if you want!" And he rolled his right eye (his left he had lost at Breiten) up to the rooftops, and began to hum some camp ditty. I did not understand a word with him, and we were soon high above the roadway at a half-railed stone hut, once used by woodcutters, where Lange and his gang—disarmed and wandering soldiers like himself, the same old story—were waiting for their rendezvous. There was a fire smoldering before the hut, and over it

a great pot, whence came the noise of a fragrant meat stew, and I saw a dead sheep lying before the door—becky flabed from some poor farmer. "Here I was—with many a half-crown half-crown in my pocket, and I had a right, looking as well, but only losing the cords on our hands and wrists when we were actually eating. Their purpose these fellows told readily enough. Lange had picked up the gang with the express intent of kidnapping Dr. Lather, and delivering him over to the Legate. Calvero was the bait destined to lead the Doctor into a suitable trap. The plan had been to shoot Conrad and myself, if we made any resistance, but when Lange feared that he was discovered as the inn, he felt it better to disperse us first, as I must confess, he had succeeded. As for our absence, Dr. Lather was to be set off his guard by me, and, roused for by my smell, which was out of the window, he would be hurried out of Germany, as soon as they might, to endure the tender mercies of his Holiness—and the whole pack of cardinals. "And this was all there was in that bad business, at the prospect of which I think some will blame if I cursed and swore as became a veteran, even if one who had heard the trash as taught by Dr. Martin, and felt it was more to him than all the other things that were said, and the priests are wont to peddle. (To be Continued.) THE LAST SUNDAY IN PRETORIA. The last Sunday before the British came dawned quiet and peaceful as a New England Sabbath; not a sign of war was to be seen; the streets were thronged with men, women, and children on their way to church to pray for their cause and their dead. The soldier laid aside his rifle and bandolier for the day, and not one was to be seen throughout the crowds which were moving toward the city. The bells rang summons and welcome. The day was warm enough for the women to wear white gowns, which served to make the many black ones the more noticeable. The children came in their hundreds, and the day altogether, and half the thronging was composed of these little ones. In many a pew there was no father or brother, but only a sad-faced woman in a sombre black. The churches were crowded to the doors, and I tried two times before I finally gained admittance to the church opposite President Kruger's house, where he had himself often occupied the pulpit. It was a typical country church, such as may be seen in hundreds of our smaller towns; the windows were open, and a soft breeze blew gently through the room. The people entered deeply into their worship, and the sermon that prevailed made it appear like a service over the dead who had fallen in battle. Many a man and woman, sitting together for the last time, for on the morrow a battle was to be fought, and all who were going to continue the fight were to be separated that night from their loved ones. There was not one in the whole church who was not weeping. Near me sat a young girl of about 10, who sobbed aloud during the entire service as though her heart was broken beyond all comfort; and I afterwards learned that her father had four children, and that she was the only one remaining brother was at St. Helena with Cromie. In the pew in front of me sat an old grimed burgher with a heavy beard; he needed no rifle to show that he had been for months on command, for his eyes were all dead, and his hair was around his wife, whose head rested on his shoulder. She did not weep, but at frequent intervals she huddled closer to him and grasped his arm more firmly, as if afraid he would leave her; his other side was held by a young girl who looked with big, frightened eyes, wondering at the scene. The pastor preached from his heart, his words being interrupted by the noise of sobbing. Hardly a man in the church had his arm around the woman at his side, or grasped her hand in his. The text was from Ezekiel 37:3-6. Tender, with infinite pathos, yet manly, and with a virile faith that the work of the Lord was not done by the sword of man. It was a prophet's opportunity, such as comes

Danger in Soda.

Series Results Sometimes Follow Its Excessive Use.

Common sense is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will soon pay regret for it. It is not unprofitable to devote use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse. The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation of peritonitis. Dr. Harlan's recommendation as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stearns's Dyspepsia Tablets. These tablets are made of very pleasant to taste and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment and poison the blood and nervous system. Dr. Worrath states that he is invariably cured of Stearns's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but for general indigestion, flatulency, and a healthy appetite, increased flesh and strength, the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach ailment. All druggists sell Stearns's Dyspepsia Tablets at 50 cents per package. A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stearns Co. of Marshall, Mich.

St. Vitus's

Dance, or chorea, is one of the most pitiable afflictions humanity is called on to endure. That this disease can be cured, however, is proven by the fact that it has been cured by the use of Dr. Pierce's Favorite Prescription.



transquillizing effect upon the nerves controlled by this remarkable medicine is witnessed by thousands who have found healing and strength in its use. It not only cures womanly diseases, but it promotes the health of the whole body. It is a nerve-soothing, strengthening, and invigorating medicine. It makes weak women strong and sick women well. "Favorite Prescription" contains no alcohol and is entirely free from opium, cocaine, and all other narcotics. It cannot disagree with the weakest of most delicate constitution. "When our daughter Lizzie had St. Vitus's dance, I happened to get one of your small books and read it with a very little effort, and I saw North 17th St., Burlington, Iowa. I had other things I had to do, but I saw that you were in trouble, and I went out and got a bottle. She was very bad at that time and could hardly talk. When I read about your medicine, I bought a bottle, I said to myself, with the help of God and the medicine we can cure our daughter. We did so. Poor Lizzie, who was very sick, was cured here, and I did not have to take her in the doctor any more. She is now well and the 'Favorite Prescription' for it." Dr. Pierce's Pleasant Pellets cure biliousness.

Southern Railway

Table with columns for destinations (e.g., Louisville, Lexington, Sta. Louis) and train numbers (No. 1, No. 2, No. 3). Includes sub-tables for Louisville Division and St. Louis-St. Louis Division. Text below the table: 'All trains run solid between Louisville and Lexington. Also on trains Nos. 5 and 6 through the city of Lexington, Va. between Lexington, Harrodsburg and Burgin. Trains leaving Louisville 7:15 A.M. for the South and arriving 7:15 P.M. from the South Wood County, Ky. to Lexington, Va. to Sta. Louis, Va. to Sta. Louis, Va. and Harrodsburg, Va. Trains leaving Louisville 7:15 P.M. and arriving Lexington 7:15 A.M. through sleeping cars between Lexington, Va. and Lexington, Va. BETWEEN LOUISVILLE, STANVILLE AND ST. LOUIS-ST. LOUIS DIVISION. No. 1 No. 2 No. 3 No. 4 No. 5 No. 6 No. 7 No. 8 No. 9 No. 10 No. 11 No. 12 No. 13 No. 14 No. 15 No. 16 No. 17 No. 18 No. 19 No. 20 No. 21 No. 22 No. 23 No. 24 No. 25 No. 26 No. 27 No. 28 No. 29 No. 30 No. 31 No. 32 No. 33 No. 34 No. 35 No. 36 No. 37 No. 38 No. 39 No. 40 No. 41 No. 42 No. 43 No. 44 No. 45 No. 46 No. 47 No. 48 No. 49 No. 50 No. 51 No. 52 No. 53 No. 54 No. 55 No. 56 No. 57 No. 58 No. 59 No. 60 No. 61 No. 62 No. 63 No. 64 No. 65 No. 66 No. 67 No. 68 No. 69 No. 70 No. 71 No. 72 No. 73 No. 74 No. 75 No. 76 No. 77 No. 78 No. 79 No. 80 No. 81 No. 82 No. 83 No. 84 No. 85 No. 86 No. 87 No. 88 No. 89 No. 90 No. 91 No. 92 No. 93 No. 94 No. 95 No. 96 No. 97 No. 98 No. 99 No. 100. Includes text: 'Trains Nos. 1, 3, 5 and 6 run solid between Louisville and Sta. Louis. Trains Nos. 7 and 8 run solid between Louisville and Sta. Louis, carrying their own. Trains Nos. 9 and 10 carry through sleeping cars between Sta. Louis and Louisville. Trains Nos. 11 and 12 carry through sleeping cars between Sta. Louis and Lexington, Va. For tickets and further information, apply to any local Passenger Agent. H. H. SPENCER, Gen. Mgr. St. Louis, Mo. W. M. HANCOCK, G.P.A., Lexington, Va. S. H. ALLEN, Asst. General Pass. Agent, Sta. Louis, Mo.' AGNOTION, as a philosophical system, is dead; as dead as obliquity. Like a floating island in the Ames sea, it has been undermined, washed away, and swept out of existence, by the great waves of the scientific revolution of physical science. Among the high officers and among its rank and file, its very watchword, 'I don't know,' has given place to another: 'I am beginning to see.'—San Francisco Examiner.

to but few preachers in all history, to bid farewell to the man leading for the forlorn hope of the last struggle and to embrace in one cry of faith both the heartbreak and the resolution of a people. It was in the Dutch tongue, but the preacher repeated it to me in English the next day, and it was the witness of the effect of his simple eloquence on the people.

When the service was over there was a solemn and fearful hand-shaking before the congregation scattered for the last time to their homes; the men to buckle on their bandoliers and rifles for the next day's battle, the women to pray for the safety of those brave hearts so dear to them, or to weep alone with memories of those they had loved and lost.—From Blue Shirt and Khaki.

Tom horse-car conductor was hardly in the heat of humor. Some one had managed to give him a bad shilling, and he had just discovered it; that was why he started the car before three women and a child had got much beyond the stop. One of the women was exceedingly irate at such treatment. The conductor saw that as he started to collect the fares, but he was irate, too.

"Look here, ma'am," said he, as she tendered her fare "this child is with you will have to be paid for as well."

"I haven't any intention of paying its fare," snapped the woman.

"Then I shall put the child out," answered the conductor, reaching for the ball-strap.

"You won't dare to do it," flashed the woman.

"Ting! The conductor brought the car to a stop, picked up the child, and deposited it outside, and rang to go ahead."

"Well, ma'am," said he grimly, "you'll find your child on the pavement."

"My child?" snapped she. "It isn't mine."

"Whose is it, then?" gasped the conductor.

"I haven't the slightest idea," she coolly answered.

Then the child's mother, who had been engaged in an exciting discussion with her friend over the merits of a new dress, awoke to the fact that her child was missing, and the fireworks that played about the unfortunate conductor's head reminded him of a 6th of November display.—Tit-Bits.

Children's Corner.

A SMALL HERO.

He did not know he was a hero, but I think he was, and perhaps after you have read this little story you will agree with me.

He was a square-shouldered little boy who lived on our street. His mother was quite troubled because he had such manly ways before he was fairly out of his babyhood. But he was "nobody's baby." He had a pair of blue overalls, such as nice boys on our street wore when they played in the dirt, and when those were on he had a funny way of taking long steps and standing with his feet far apart, as if he were about as tall as his father.

Half a dozen other Tom Thumbs, who also wore overalls and took long steps, chose Charlie for their leader. Instead of calling them Kenneth and Willie and Joe, our Charlie used their last names—Knox, Robinson, Clarke and so on, while they called him MacArthur, or still better, "Mac." He was happy when he could be "Mac" all day.

These dear little pigmies had a football which some other brother had worn out, and they "blew it up," and patiently mended it day after day, and kicked it so

vigorously that usually the kicker fell backwards into the dust, but that was taken as part of the game.

Charlie's mother used to say: "Charlie is a born leader. Oh, if I could only know he would be a good one!" I can tell you, boys, between ourselves, that ever so many mothers are thinking of that very thing.

Well, one day a little chap wandered into our street and began to play with Charlie and his "regiment"—for that is what he called the boys who followed his lead. I do not know what sort of parents or home this bad boy had, but somewhere he had taken lessons in evil, and before he had been with them a half hour, he began to swear, taking the name of the great God in vain. Charlie stopped playing and drew a long breath.

"Did you do that a-purpose?" he asked.

"Yes, and I'll do it again," replied the boy from outside, as he did.

"Robinson!" cried Charlie to his oldest follower.

"Here!" answered Willie, running to Charlie's side, while the rest of the boys followed.

"He swore," said the little Captain, standing very straight and pointing to the culprit, "and we won't play with boys that swear, on this street."

"No, we don't; no, no!" they responded.

"What'll we do with Sullivan?" "You can't do anything. I'll stay here if I'm a mind to," said the boy, kicking dust toward them.

"Not if you swear when the Commandments say not to," answered Charlie.

"No, sir; not if you swear," echoed the others.

"And we don't want you if you've got bad words inside," added the leader.

"I don't care; men say 'em on the street," said the defiant Sullivan.

"But this regiment don't, and you can't play with us 'less you promise never to again."

The boy took up a stone to throw, but as he looked at the six determined little figures he dropped it and turned sulkily away.

"Tell your mother to wash out your mouth with soap-suds," said Willie Robinson.

"And don't you come again till—you're over it," added the Captain, as if the dreadful habit were a disease.

They waited until "Sullivan" turned a corner, and then they went on with their play.

But Charlie's mother, who sat beside an open window, could not see to set another stitch until she had wiped the tears from her eyes. But they were not "sorry" tears.—Sunday-School Advocate.

The heart which is not intrusted to Him for searching will not be undertaken by him for cleansing.—Francis R. Havergal.

PARALYSIS LOCATED AT AVILA LA CAJON, CALIF., OCT. 24, 1901. FRANCIS R. HAVERGAL, D. D.

ROBERT'S BABY BROTHER.

Several months ago little Robert, who had at various times made pathetic references to the fact that he had neither a brother nor a pony, was asked by his fond parents which of the missing prizes he would take if he ever should have his choice.

Robert deliberated, and at last decided that upon the whole he believed he would rather have a brother.

"Because, you see," he explained, "a pony costs so much to keep. We would have to build a stable for him, wouldn't we, papa?"

"Yes," his father answered, "and really there is no room in our back yard for a stable."

"No," the child agreed, "and we'd have to buy hay for him, too, wouldn't we?"

"Yes."

"Well, then, I'd rather have a little brother, because we would have to pay for a pony, and the pony might kick or bite, you know, and the little brother wouldn't, would he?"

"No—not for a while anyway."

So the matter was left in abeyance until about a month ago, when little Robert was told, one morning, that a little baby brother had come to him.

He was delighted. He danced around in the halls and made such a racket on the stairs that the nurse threatened to have him sent away, and he went into ecstasies over the baby when they permitted him to see it.

He asked forty-seven thousand questions in a given time concerning the little one and the inducements that God had considered before deciding to send it down from heaven. He wanted to kiss the baby and hold it in his arms, and he insisted on knowing why it had no teeth and why, if it had been an angel it had wanted to come down here from heaven to have the stomach-ache, anyway.

But Robert's enthusiasm began to wear off after a lapse of a week or two. It was always "Sh-sh! You'll wake your little baby brother," or "Robert, you must be quiet! You will make your brother ill."

In fact, the baby brother seemed to be interfering with Robert's fun, to an extent that had been wholly unexpected, and the other evening, when he was sitting on his father's knees down in the library, the boy said:

"Papa, I don't believe I want my little brother, after all. I can't have any fun with him. I'll tell you what let's do. Let's trade him for a pony."

"Oh, we couldn't do that."

Little Robert kicked his heels against his father's knees for a moment and thought. Then said:

"Well, I don't suppose we could find anybody that would want to trade a pony for him, but don't you think you could trade him for a goat?"—Record Herald.

CHILDREN, obey your parents.

Autumn Merchandise.

Black Goods.

The most varied assortment of Black Goods ever brought to this market. A full line of Ladies' Tailorings in all the latest weaves.

A complete line of Lupton's Cheviots, Priestley's Ormstones, handsome imported Broadcloths, Tranelis Cloths, Hopknights, Walpoles, Canvas Cloths and Poplins.

75c 44-inch Grenada Cloth.

85c 42-inch Pebble Cheviot, worth 1.00

1.00 40-inch Zibelline, very stylish.

1.25 41-inch Camel-hair Cheviot, extra good value.

1.25 40-inch Cheviot, for unlined suits.

Knit Underwear.

50c Ladies' medium weight Corset Covers, ribbed cotton, silk trimmed, high neck and long sleeves.

50c Ladies' medium weight Blouse or Drawers, ribbed cotton, high neck and long sleeves, ample length.

50c Ladies' full weight ribbed cotton Union Suits, high neck, long sleeves, ample length, Oestie style.

25c Boys' full weight ribbed cotton Blouse or Drawers.

50c Boys' medium weight Blouse or Drawers.

Volls.

25c For Black Net Volls.

35c For Black Sewing Silk with white chenille dot.

35c For Brown Sewing Silk with white chenille dot.

50c For Black Chiffon with white ring, very stylish.

75c For Red Chiffon with green embroidered silk dot.

75c For a variety of Fancy Gray Muslin.

LADIES' and MISSES' Fall Footwear.

\$3.00 Glass Kid Button or Lace Boots, with extension sole, sizes 7 to 11, A to E.

\$3.00 Dongola Kid Lace Boots, Goodyear welt, Scotch sole, kid tips, sizes 7 to 11, A to E.

\$3.50 Kid Kid Top, Corona Kid Faced Goodyear Welt Lace or Button Shoes, sizes 7 to 11, A to E.

\$3.50 Vial Kid Lace Boot, patent tip, Goodyear welt, sizes 7 to 11, A to E.

\$2.00 Misses' Heavy Glass Kid Button or Lace Boots, Kid tip, spring heel, sizes 11 to 1, B to E.

\$2.50 Misses' Vainor Calf Lace Boots, Goodyear welt spring heel, sizes 11 to 7, B to E.

\$2.35 Misses' Mat. Top Button Boots, Corona laced welt, spring heel, sizes 11 to 7, B to E.

\$1.50 Child's Dongola Kid Button or Lace Boots, spring heel, the Rough Rider, sizes 8 to 10, B to E.

\$3.00 and \$2.00—Boys' Shoes in box pattern and patent leather, full Scotch sole, sizes 7 to 11, C to E.

Ladies' Hosiery.

19c Ladies' Medium Weight Cotton Hosiery, high-splined heel and double sole, regular fit, quality.

25c Ladies' Medium Weight Flannel-lined Hosiery, fast black, double sole and heel.

25c Ladies' New Fall Fancy Hosiery in new shades and a variety.

25c Ladies' Medium Weight Black Cotton Hosiery, high-splined heel and double sole, regular fit, quality.

35c Ladies' Medium Weight Knit-sole, Fast-black Hosiery.

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 DR. I. E. CADWALLADER, Physician-in-Charge.

WHAT HAPPENED TO LLOYD'S TOAD.

Lloyd was fond of all the creation that lived in the garden, from the robins high up in the apple tree to the little ants which built their homes in the gravel walks. He was always careful not to harm any of them; but some of them he thought more interesting than others. There was a toad which he called his own, and he fed it with crumbs every day. He liked to watch it as it hopped about among the plants, darting out its bright red tongue to catch any small insects which came in its way. One day Lloyd ran to his mother in the greatest excite-

ment.

"My toad is trying to get his skin off!" he cried.

It was true. And when Lloyd and his mother reached the toad, they saw him pulling his skin up over his head, in much the way that a little girl would take off her high-necked, long sleeved apron, only it was harder work for him to do. But he tugged bravely away with his forefeet until he was free; and then what a bright new coat he displayed!

Lloyd was delighted, and he asked many questions about toads and the way in which they changed their coats, and after that he was more fond of his toad than ever.—EMMA O. DOWD, in Our Little Ones.

CONSUMPTION CAN BE CURED



SCENE IN THE SLOCOM LABORATORIES, NEW YORK CITY.

Dr. Slocum demonstrating to Medical Men, Scientists, Statesmen and Students the value of the New Slocum System of Treatment for the Permanent Cure of Consumption, Catarrh and all Pulmonary and Wasting Diseases.

- Are your lungs weak?
- Do you cough?
- Do you have pain in chest?
- Do you spit up phlegm?
- Is your throat sore and inflamed?
- Does your head ache?
- Is your appetite bad?
- Do you have night sweats?
- Are you losing flesh?
- Are you pale, thin and weak?
- Do you have ringing in ears?
- Do you have hot or cold flashes?
- Is there dropping in throat?
- Is the nose dry and stuffy?
- Have you a coated tongue?

These symptoms indicate that you may have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

Consumption, the base of those who have been brought up in the old fashioned beliefs that this disease was hereditary, that it was fatal, that none could recover who were once firmly clasped in its relentless grip.

But now known to be curable, made so by the NEW discovery of that man whose name has been given to this new system of treatment.

Now known to be preventable and curable by following and practicing his teachings.

The new Slocum system of treatment will cure you of consumption and of all diseases which can be traced back to weak lungs as a foundation.

It is not a drug system, but a system of germ destruction and body building.

Not guesswork, but science. Not a step backward, but a stride out of the old rut.

In plain English, a system of modern scientific disease curing.

The Slocum System consists of Four Preparations, which act in a most timely and supplement each other's curative action.

The ailments of women and delicate children are speedily relieved and cured.

You are invited to test what the Slocum System will do for you.

They make this coughing consumptive strong in body, in mind and in lung, and bring to a stop those who are hurrying to the grave. They lengthen life and make it worth the living.

FREE New Cure for Tuberculosis Consumption Weak Lungs Catarrh and a Run-Down System.



THE WAY TO HEALTH.

PARIS, ILL., Feb. 12, 1901.

DR. T. A. SLOCUM.
DEAR SIR:—I write to thank you for the Remedies that you sent at my request, and to tell you that I obtained wonderful results from them. A sore spot in my left lung that has been there two years has been entirely cured, and my throat and chest give me no more trouble. I shall take pleasure in recommending your Remedies to everyone.

Yours very gratefully,
MRS. JOHN MORRIS,
TRANTON, TENN., Feb. 12, 1901.

DR. T. A. SLOCUM.
DEAR SIR:—I willingly certify that I have used your wonderful preparations and all the dreadful symptoms have been destroyed. I followed your instructions in taking the Slocum which is a perfect food for the lungs and did all that you directed. Excuse me for not writing sooner; I merely wanted to wait and be sure that I was all right.

Sincerely,
LUTHER CHAPMAN,
KINGSTON, ILL., Feb. 12, 1901.

DR. T. A. SLOCUM.
DEAR SIR:—Thank you for not writing sooner and thanking you for the medicine you so kindly sent. It has cured me of a very bad cough and weak lungs, which alarmed me very much, but I can now say I am entirely cured, thanks to your Remedies.

Yours very respectfully,
MRS. C. ALDRICH.

EDITOR'S NOTE—The Slocum System of treatment for the cure of Consumption, and nearly all the ills of life, is medicine reduced to an exact science by the world's foremost specialist, and our readers are urged to take advantage of Dr. Slocum's generous offer. By their timely use thousands of apparently hopeless cases have been permanently cured.

The Emulsion of Cod Liver Oil is needed by some, the Tonic by others, the K. Preparation by others, the Oil Tonic by others, and all four, or any three, or two of any one, may be used singly or in combination, according to the needs of the case. Full instructions with each set of four free remedies are given in the literature.

WRITE TO THE DOCTOR.

Send your address in full to
Dr. T. A. Slocum, 98 Pine St., New York,
and the Four Free Preparations will be at once forwarded to you with full directions for use in any case. When writing, please mention reading this in the Western Recorder and be sure to give name and post office and express address in full.

Friday night, harmony and brotherly love having prevailed throughout the entire meeting. The next meeting will occur at Humbolt, Tenn., Oct. 15, 1902.
J. M. PHILLIPS.

THE SALOON.

BY REV. S. H. DOYLE, D.D.

That the saloon power should be doomed no impartial, disinterested judge will deny. There are many reasons why it should be, and not a single reason why it should not be. 1. The saloon power is a menace to the State. The saloon power is lawless and the educator of lawlessness and of law-breakers. In most of our States the laws are such, that if obeyed, the saloon would be compelled to go out of business. The saloon, therefore, is a constant and persistent law-breaker. Not only so, but every time it breaks the law, it educates some one else to do so. The saloon is a law-breaker, an educator of law-breakers, and a corruptor of law-makers, and of those whose duties require them to enforce the law. 2. The saloon power should be doomed because it is a menace to the home. No other power on earth is such a home-wrecker as the saloon. It entices men by the thousands from their homes. It deprives them of the power and inclination to be to their homes what they ought to be. 3. The saloon power is a menace to the individual lives of men. Men are ruined physically, mentally and spiritually by the saloon. Why should such a death-destroying monster continue to exist? There is no good reason. That it does so is simply due to the basest selfishness and the most acrid greed.

felt in legislative halls, in political conventions, in popular elections, and is a powerful factor in the government of our great cities. The saloon seems to have reached the zenith of its power. There is not a cloud in its sky, so much as the size of a man's hand. Yet this may not foreshadow the perpetuity of the saloon and its power. It may rather prophesy its doom. In the providence of God stranger things have happened. The power of evil has often been highest exalted just before its doom. The darkest hour is just before the dawn. The outlook for the Christian church was never darker than just before the reign of Constantine, when it was recognized and enthroned. Slavery was never more powerful and brazen than just before its doom. May it be so with the saloon, and its individual and collective power!

That the saloon is doomed and will perish sooner or later is inevitable. 1. The character of God proves that the saloon power is doomed. The character of God is such that he cannot abide the endurance of evil. His patience is immeasurable. But his forbearance always reaches an end, and when it does, doom falls upon the object of his wrath. "God moves in a mysterious way," but he moves. His character is assurance that some day he will move against the saloon, and when he does, it will tumble and fall as readily as a house of cards. 2. The teaching of the Scriptures in assurance that the saloon power is doomed. The Bible clearly teaches that all evil power is to be destroyed. Evil seems to have unbanded sway. Error flies faster than truth. The wicked succeed, the righteous fail. These things often worry

God's people. But the Bible says, "Fret not thyself because of evil-doers, neither be envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb." The power of evil may mock and cry out, "Where is the sign of his coming?" but it forgets that with the Lord, a thousand years are as one day. The day of the Lord will surely come. This is the emphatic and repeated teaching of God's Word. 3. The history of the world is assurance that the saloon power is doomed. Other gigantic, and seemingly impregnable evils have been destroyed, and history will repeat itself in this respect. Sooner or later the vial of God's wrath will be outpoured upon it and it will fall.

DEAR BROTHERS:
Let me congratulate you upon the faultless execution of my report in the RECORDER. You did splendidly. Every word (German) correctly printed. That is seldom done by American papers. I am really proud of you all. I am very pleasantly situated here; have splendid people in my church. God bless you all—Dr. Harvey, Dr. Eaton, Miss Allie, Bro. Burnett and Bro. Short (I have not seen him so long), etc. Please remember me kindly to Dr. Bow.
Yours as ever,
WM. RITTMANN,
Kankakee, Ill.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1901.
OCTOBER.
Ohio Valley—Bethel church, Henderson county, Oct. 23.
Concord—Salem, Oct. 23.
Blood River—Locust Grove church, near Murray, Oct. 23.
Graves Creek—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. NUNNALLEY,
Secretary.

GOOD POSTINGS.
You may, without paying to the college a cent for tuition, mail course is completed and position secured. Students of Lexington's Practical Business College, Nashville, Tenn. Also, Atlanta, Montgomery, Little Rock, Birmingham, Ft. Worth and Galveston. Send for catalogue; it will contain all. Address: "Credit Dept. S. S. Donaghe's College," at either of above places.

Fair to good	5 00/25 50
Common to medium	1 00/25 50
Sheeps	1 50/25 50
Wigs and sealings, per head	1 50/25 75
Best butcher lambs	4 00/25 50
Fair to good butcher lambs	3 00/25 50
Wool-ends	3 50/25 50

LEAF TOBACCO.

Report for week ending Oct. 19, 1901.

SALES WITH COMPARISONS.		
Following were the sales for the week and for year Oct. 19, with comparisons:		
	Week.	Year.
Year 1901	7,150	143,517
Year 1900	1,250	152,750
Year 1899	2,000	152,500
Year 1898	500	50,100

SALES.		
Total sales of new crop to date	141,770	153,770 120,000
Sales new crop to date, original inspection	138,007	151,202 120,000

REJECTIONS.

Rejections this week	575	507 600
Percentage of rejections to another sales	36 20	36 20
Rejections Jan. 1 to date	30,200	30,200 31,100

RECEIPTS.

Receipts this week	321	100 100 100
Receipts Jan. 1 to date	112,150	112,150 112,150

SURPLUS—1000 CWT.

	Red.	Colony.
Truck, green or mixed	4 50/25 50	5 00/25 50
Truck, sound	5 00/25 50	5 00/25 50
Common legs	4 00/25 50	4 00/25 50
Medium legs	4 00/25 50	4 00/25 50
Good legs	4 00/25 50	4 00/25 50
Common leaf, short	3 00/25 50	3 00/25 50
Common leaf	3 00/25 50	3 00/25 50
Medium leaf	3 00/25 50	3 00/25 50
Good leaf	3 00/25 50	3 00/25 50
Fine and selections	12 00/25 50	12 00/25 50

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 19, 1901.

CATTLE.	
Wagon good export steers, 1,200 lbs and up	4 75/25 50
Light shipping, 1,200 to 1,500 lbs.	4 50/25 50
Best butchers	4 00/25 50
Fair to good butchers	3 00/25 50
Common to medium butchers	2 50/25 50
Thin, rough steers, poor cows and sealings	1 50/25 50
Good to extra cows	2 00/25 50
Common to medium cows	1 50/25 50
Feeders	2 00/25 50
Stockers	2 00/25 50
Wethers	3 00/25 50
Wool Calves	3 00/25 50
Wool cows—Cheats	2 50/25 50
Fair to good	2 00/25 50

HOGS.

Choice packing and butchers, 200 to 250 lbs.	5 25/25 50
Fair to good packing, 200 to 250 lbs.	4 75/25 50
Good to extra light, 125 to 150 lbs.	4 50/25 50
Pig shams, 150 to 175 lbs.	3 50/25 50
Fat hogs, 200 to 250 lbs.	4 00/25 50
Pigs, 25 to 50 lbs.	4 00/25 50
Weight, 100 to 125 lbs.	3 50/25 50

SHEEP AND LAMBS.

Good to extra shipping sheep	3 50/25 50
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WHEAT—500 CWT.

Truck, green or mixed	5 00/25 50
Truck, sound	5 00/25 50
Common legs	4 00/25 50
Medium legs	4 00/25 50
Good legs	4 00/25 50
Common leaf, short	3 00/25 50
Common leaf	3 00/25 50
Medium leaf	3 00/25 50
Good leaf	3 00/25 50
Fine and selections	12 00/25 50

SICK MADE WELL. WEAK MADE STRONG.

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

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

The Remedy is Free to All Who Send Names and Address. After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, of Bates Building, Fort Wayne, Ind., makes the startling announcement that he



DR. JAMES WILLIAM KIDD.

has surely discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting cause us to hear him out very thoroughly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fever, consumption, coughs, colds, catarrhs, and all ailments, and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous.

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

33 a Day Sure. Send your address to the publisher of this paper, and we will send you a copy of our new and improved medicine, absolutely free.

CHURCH BELLS. Chimes and Peals. Best Superior Copper and Tin. Get our price. MESSING & SONS, 100 Broadway, Baltimore, Md.

LYNNER CHURCH BELLS. Send for our price. MESSING & SONS, 100 Broadway, Baltimore, Md.

BELLS. Send for our price. MESSING & SONS, 100 Broadway, Baltimore, Md.

BUCKEYE BELL FOUNDRY. Send for our price. MESSING & SONS, 100 Broadway, Baltimore, Md.

BUCKEYE BELL FOUNDRY. Send for our price. MESSING & SONS, 100 Broadway, Baltimore, Md.

Items of Interest.

NEWS THE WORLD OVER.

The Home correspondent of the London Daily Mail attributes the prevalence and increase in Italy of labor troubles, strikes, socialism, hunger and the spread of all sorts of nervous diseases. He says that in 1890 the number of criminals before Italian courts was 224,000. In 1900, it was 224,000.

The advisability of utilizing the sebra for transport, etc., in Africa, has been urged by Mr. R. J. Steady, a veterinary authority, in a report to the British Foreign Office. He believes that the difficulties in the way of their domestication are not insuperable. There are enormous numbers of these beautiful animals in Africa, and they are admirably adapted to the service of the South African and other local states which destroy European herds and cattle. He suggests the construction of special trains, into which droves of the sebra could be loaded or driven, and it is with the offspring of those that the experiment in the way of domestication would begin. The experiment, undoubtedly, will be worth the trying, it is unreasonable to suppose that the resources of modern civilization are unequal to the problem of utilizing such special gifts of Providence in South Africa as the elephant and the sebra.

It is claimed that aluminum is superior to copper for electric wiring, and there are those who advocate its use for this purpose to the electrical demand for copper. The Niagara Falls power company have put in a line of 11 1/2 miles of this metal for the transmission of power from the Falls to Buffalo, and over this line electricity was expected to supply the Pan-American Exposition. Whether the use of this new metal remains at its own level, copper has little to fear from this rival, but the cheapening of the new metal steadily proceeds, and it is claimed that ere long it will be possible to produce aluminum for sale at six cents a pound.

We do hope that the newspapers would in President Roosevelt get well started in his work without any cleaders against him. They began well, but now they are saying that he turned the appointment to the Federal Judgeship in Alabama over to a negro! It is impossible that President Roosevelt should have so treated the white Republicans in Alabama, and yet nothing from the Democrats, as to ask a negro to tell him whom to appoint to so important a place.

Secretary Hay has a hard job before him. He is trying to make a treaty in regard to a canal across Nicaragua which will abrogate the Clayton-Bulwer treaty without letting the English people know that their government has an interest in the canal, and their rights under that treaty. And the United States Senate rightly refused positively to spend \$20,000,000 raised by taxes on anything the United States cannot control. It was telegraphed that England had surrendered, but so that returned England, it is now said that while in the new treaty she seems to have surrendered completely, yet the "underlying principle" of the Clayton-Bulwer treaty is unchanged.

The Filipino captured Mr. Martin who had gone to Manila to teach. He was guarding another town accompanied by a wife. He convinced them that he was a non-combatant and they gave him to be carried in a mule of the town and released him. F. J. Thornburg, assistant surgeon at Dutch Harbor, Alaska, reports a lamentable state of things. He says that out of 12 villages on the islands with a population of from 1,200 to 2,000, only two remain with a population of about 1,000 inhabitants, exclusive of whites. Last year Unalakleet had 22 inhabitants, 110 of whom died. There was no health officer or vaccination. Thirty deaths were ascribed to cold, twenty-four to consumption, thirty-three to measles and seven to old age; five were drowned. This mortality is largely due to bad sanitary arrangements and lack of protection against exposure.

Some thing novel in the British dominions. The labor party in Australia pressed the amendment to the postal bill in the Federal Parliament prohibiting colored labor on mail steamers. Mr. Barton, the Premier, accepted it after warning them that this clause would probably put the royal mail on the labor market. "Down with the Imperial vote." Upon the Howard VII. has no regard for English precedents he will certainly vote that bill. To Gov. Goob is all the honor. While his great strike, and there has been none greater in the history of the West, of the City Front Federation at San Francisco has been settled. It was a strike of ten days' duration, and many of the strikers were affected as could be given somewhat work here and there to their old positions. Few of the strikers contended for by the union were won.

The destruction of gun boats is not left entirely to the enemy. While at gun point with Federal shells, the Danish gun-boat was destroyed. The Danish gun-boat was destroyed. The Danish gun-boat was destroyed.

DEATHS.

For names of subscribers who insert an obituary notice in this paper, see page 10. For names of subscribers who insert an obituary notice in this paper, see page 10.

ROBERT. Mrs. Mary E. Roberts died at the family residence in Princeton, Ky., Sept. 20, 1901. She was born November 24, 1817; was married to Rev. C. L. Roberts December 18, 1837.

Eighteen years ago she made a profession of faith in Christ. She has been a member of the Baptist church in Princeton for five years. She has been faithful in all the obligations of life, doing what she could for the good of others, fulfilling her mission as a Christian wife and mother in a most exemplary manner.

After Roberts had been a great sufferer, for almost a year, with a disease of which the medical science failed to relieve her. But she was remarkably patient and, without a murmur, with humble resignation to the Lord's will, she passed through the deep waters of affliction into the home of the redeemed. R. W. MORSEHEAD.

SHUMATE. Alta Pearl, the infant child of Mr. and Mrs. William Shumate, died of cholera infantum and brain fever, June 12. With her pretty eyes closed, vaulted in long black hair, the little hands lay crossed on the lay in the narrow bed as if she had only fallen asleep. She had fallen indeed in Jesus. No more prattle, no more laughter from baby, our home is desolate, for no member of the family is more devoted by mother than baby, snatched from her arms a little but pinked early from the steam and transplanted to a brighter garden to unfold and grow to perfection in babyhood, for a babe in heaven is a babe forever. A FRIEND.

JENKINS. Bro. Frank M. Jenkins, son of Lewis and Tamar Jenkins, was born Oct. 4, 1828. He was converted and joined the Baptist church at the age of twenty. For the last twenty years he has been a member of Gilead church, where his remains now rest. In 1884 he was married to Miss Fannie Chaxon, who went to her reward some years ago. Five children were the end result of their long life, on Sept. 2, 1901, he slept peacefully out into eternity. He lived a consistent Christian life and had the confidence and esteem of those who knew him best. May the God of all comfort speak peace to each bereaved heart. W. H. BARNHOLE.

HAMBRICK. Mrs. Louisa Hambrick was born in Grant county, Ky., May 12, 1822. At the age of 17 she was united in marriage to E. O. Hambrick, who, with two children, still survives her. Very early in life she made a profession of religion and joined the Christian church. From this church she moved her altar to Dry Run church, Scott county, where she remained a devoted and consistent member until her death. She died in her 79th year, after many months of suffering and anxiety. "Her sun went down while it was yet day." She died a victorious death. J. R. NORTON.

HOW'S THIS? We offer One Hundred Dollars Reward for any cure of Cholera that cannot be cured by Hall's Cholera Cure. F. J. CHERRY, Prop., Toledo, O. We, the undersigned, have known F. J. Cherry for the last 12 years, and believe him perfectly reliable and financially able to carry out any obligations made by their firm. A. T. HALL, Wholesale Drugist, Toledo, O. WALTERS, KIRKMAN & MARVIN, Wholesale Drugists, Toledo, O. Hall's Cholera Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50c, per bottle. Sold by all Druggists. Testimonials in Hall's Family Pills are the best.

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.

TAKE heed how you build. That which you are doing, the work which you are performing, you do not leave behind you because you forget it. Every stroke, every single element added, and there is nothing that grows so fast as character.—Henry Ward Beecher.

All our grapes are to be cultivated to the neglect of none of them.—Guthrie.

SONG BOOKS

For Churches, Sunday Schools and the Home.

Baptist Hymnal, Music, (cloth) 100; by mail 120
Baptist Hymnal, Words, (cloth) 150; by mail 180
Baptist Hymnal, Music, (Mor.) Pulpit Edition 1.50
Hymns New and Old (only in music) 200 songs 2.00; by mail 2.50
Manly's Choice, Music, (boards) round notes only; 74 songs
Manly's Choice, Words, (boards) 254 songs 1.00; by mail 1.20
Pentecostal Hymns, Music (boards) 200; by mail 250
Pentecostal Hymns, Music (small) 1.00
Pentecostal Hymns, Words, 1.00
Bells of Heaven—complete; by mail 1.75
Bells of Heaven—per dozen; express not paid 47.30
Bells of Heaven—per 100; express not paid 56.00
This book contains 433 songs, either in shaped or round notes.
Bells of Heaven (abridged); by mail 40c
Bells of Heaven—per dozen; express not paid 44.30
There are 231 hymns in this book and is splendid for all services. Only published in music.

The Chord; single copy by mail 150
A good collection of 135 songs, words and music. 48.00 per 100 by express, not paid.
Lasting Hymns—just from the press; by mail 35c
per dozen 43.00
per 100, express not paid 425.00
This is a new and a splendid collection of 244 songs, published only in music, and contains many of the old familiar songs and quite a number of new ones. It is compiled by J. W. Porter and J. A. Lee.
Sacred Songs No. 1; music; by mail 30c
Sacred Songs No. 1; in round or shaped notes; per dozen 43.00
Sacred Songs No. 1; words; boards; by mail 12c
per dozen, not prepaid 1.30
Sacred Songs No. 2; 204 songs; music; boards; by mail 30c
per dozen, by express, not prepaid 43.00
per dozen, by express, not prepaid 43.00
Sacred Songs No. 1 and 2 combined; music; boards; by mail 55c
per dozen; express not prepaid 46.00

Select Revival Songs, compiled by E. B. Farrar, 121 songs (good ones, too). These have words and music.
Manila binding; by mail 10c
Per dozen, by mail 11.10
Select Gems; music; boards; by mail 25c
Word Edition, by mail 13c
Sweet Harmonies; music; boards; each 1.00
Harvest Bells; music; boards; by mail 50c
Per dozen, round or shaped notes, not prepaid 6.50
Words; boards; each 1.00
Church Hymns and Gospel Songs; music; boards; each 30c
Per dozen, not prepaid 43.00
Cloth, each, by mail 35c
Per dozen, not prepaid 43.00
Pearls of Paradise—Part I.—By D. E. Dortch; 95 songs; boards 30c
Per dozen, by mail 42.40
Limp cloth, each, by mail 15c
Per dozen, by mail 19.80
Manilla, each 10c
Manilla, per dozen 11.30
We can supply Gospel Hymns. All numbers are constantly carried in stock. Send for complete list. If you do not see the song book you want in this list, write us. We can supply any one published and at lowest prices.

SUNDAY SCHOOL CLASS BOOKS
Revell's, per dozen 50c
Mayer's, per dozen 55c
Miller's, per dozen 80c
American Baptist Publication Society per dozen 50c
American Sunday School Union, cloth per dozen 1.40

COLLECTION ENVELOPES
Linen, for classes, per dozen 85c and 50c
Printed, for Pastor's Salary, per 1,000 1.25
Printed, for Missions, per 1,000 1.25

SUNDAY SCHOOL RECORDS
Head's—for 30 classes 75c
Ford's 41.00
Mayer's—30 classes 80c
Hobart's 50c
Miller's 41.00
American Baptist Publication Society 85c
American Sunday School Union 35c

ATTENDANCE CARDS
Packages of 10, assorted from 10c up to 25c
ATTENDANCE TICKETS
Package of 50, assorted 10c
Package of 100, assorted 15c

We can supply anything that is needed for a Church or Sunday School.

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