

WESTERN RECORDER

Faith, Hope and Love, These Three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 31, 1901.

NUMBER 48.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

243 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$1.50
After three months..... 1.25
After six months..... 1.00

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God is a Master that will be served with gladness, and delights to hear us sing at our work.

The best and most honorable way of ruling is by giving light and doing good. Those command respect that live a useful life, and so shine as lights.

There is no mean between God's acceptance and his abhorrence. If our persons and performances are sincere and upright they are accepted; if not, they are an abomination (Prov. 15:8).

The Baptist Courier quotes approvingly Dr. Boney's words that the State Mission work may be considered as the base of supply, and adds that a wise general will not neglect his base of supply.

Living is soon learnt. The Psalmist speaks of those who, as soon as they are born speak lies. Let him that thinks he stands take heed lest he fall. Good men have sometimes failed in the exercise of those graces for which they have been most eminent.

The higher critics have placed the book of Daniel about 165 B. C. But here arises Prof. Margoliouth and shows that the apocryphal book Ecclesiasticus which was certainly written before that date has quoted verses from Daniel! So that pet theory breaks down.

Where art thou? If sinners would seriously consider where they are—afar off from all good, in the midst of their enemies, in bondage to Satan and in the high road to utter ruin—they would not rest until they return to God. To God who makes this enquiry and who is in gracious pursuit of them.

Prof. KLAEBER, of Heidelberg, says that the hypothesis of evolution that man descended from ape is no longer tenable. He proved his point by the biceps muscle of the thigh. This is the latest from the scientists. The hypothesis of evolution, in our opinion, never was tenable, because it contradicted the Biblical account of the creation of Eve. And the Bible is literally true, though every man be a liar.

O THAT we would know, in this our day, the things that belong to our peace. The time of God's patience and our probation will not last always; the day of grace will come to an end and the door will be shut. Then many will seek the blessing who now despise it, and will see themselves forever undone without it, and will hear the awful words: "I tell you, I knew you not whence ye are; depart from me, all ye workers of iniquity."

Toleration and Liberty of Conscience.

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

The principle of liberty of conscience was a constituent element of the mode of thought that dominated the Renaissance and its offspring, the Protestant Revolution. Most Humanists were tolerant in a high degree. Repudiating as did the leaders of the Renaissance the theology of the schools and the authority of the papacy, insisting as they did on the direct application of the intellect to nature and to the great problems of philosophy and religion, and themselves skeptical in a high degree on many points, they could feel no obligation to seek to enforce upon their neighbors any particular type of doctrine or practice. They believed that truth should be diligently searched for with the use of all the powers of the soul and all of the objective means available, and that each individual should be free to communicate to others the results of his researches.

The Protestant Revolution was in its essence a protest against the authority of the corrupt hierarchy in doctrine and in practice, and an assertion of the right of each believer, by the use of the means that God has placed within his reach to determine for himself what he should believe, how he should worship, and how he should live. Yet Luther and Zwingli were led by temperament and the exigencies that arose to persecute to the death ~~several~~ ~~evangelical~~ Christians that could not rest content with such reforms as were authorized by the civil authorities, as Calvin was led to establish a theocracy more exacting in relation to the belief and the moral and religious lives of the entire population than the Jewish or the Roman Catholic theocracy ever was.

Socinians were humanistic, and so were skeptical and tolerant; but their toleration principles and their tolerant practices were due to a weakness of conviction regarding any body of truth and their need of toleration for themselves rather than to their conviction that absolute liberty of conscience is the inalienable right of every human being, and that the cause of truth and righteousness gains vastly more than it loses by allowing every man to think and teach what seems to him right.

The Anabaptists, like the mediaeval evangelical parties whose principles they perpetuated, repudiated with the utmost decision any sort of interference by the secular authorities in matters of religion and the use of any other than moral means by the individual Christians or churches for the enforcement of religious duties. Religious liberty, in its most comprehensive sense, was fundamental with Christians of this type. Many of them erred, however, in refusing to recognize civil government as necessary for Christians, and in making the holding of a civil office a disqualification for church membership.

Even the Peace of Westphalia (1648) did not involve anything approaching the recognition, by the Continental powers concerned, of the principle of liberty of conscience, which came much later and is not yet universally accepted. Roman Catholic, Lutheran and Calvinistic princes agreed to tolerate each other, within carefully defined limits, not because they were tolerantly disposed, or were convinced that toleration was in accordance with the nature of the Christian religion, but because they realized that the pacification of Europe, urgently needed, could be no otherwise brought about. The papacy promptly repudiated the treaty as

involving a recognition of the rights of other than Roman Catholics, and it has consistently taught and practiced religious exclusiveness, and the use of force for securing religious uniformity and for the subjection of Christendom to the Roman See. Lutherans were still ready, as far as might be expedient, to persecute Catholics and Calvinists; while Catholics, Lutherans and Calvinists were of one mind in their intolerant attitude toward Anabaptists and forms of Christianity that had not attained to the position of State churches.

The present age is pre-eminently the age of liberty of conscience toleration and of liberty of conscience and modern denominationalism is one of the most important products of the gradual recognition of the right of Christians of all shades of belief, so long as they conduct themselves in such a way as not to endanger public morals, to put in practice and to impress upon others their religious beliefs.

Toleration, and still more a recognition of the righteousness and the practicability of allowing absolute liberty of conscience to all, while they are of the very essence of the religion of Christ, are so antagonistic to the unregenerate nature of man, and were, until comparatively recent times, so contrary to the experience of many centuries, that they must needs come slowly to common acceptance. Only a few individuals who had made up their minds to follow the principles of New Testament Christianity, regardless of consequences, and who had come to regard the current social and civil arrangements as so little in accord with the spirit of Christianity as to be unworthy of perpetuation, were likely to venture upon the advocacy of these principles before they had been shown by experience to be practicable. Such were the Waldenses and related parties in the mediaeval times and the Anabaptists of the sixteenth century.

The influences that have opposed the general acceptance of the principles of toleration and liberty of conscience may be enumerated as follows:

1. The general prevalence of the opinion that the precept and example of the Old Testament regarding the treatment of dissenters from the established form of religion apply to Christianity as well as to Judaism. We have seen that the theocratic idea was as fully developed and as tenaciously held by the great Calvinistic bodies as by the Roman Catholic church or by the Jews of the ancient time. From this point of view toleration of error was not simply not required of Christians, but it was positively wicked.

2. The union of Church and State universally in vogue till toward the middle of the seventeenth century was regarded by those concerned with civil administration, no less than by those concerned with ecclesiastical administration, as of fundamental importance, and it was the unanimous conviction that toleration of dissent, to say nothing of the granting of full liberty of conscience, was incompatible with the successful maintenance of a State church.

3. The spirit of conservatism and the natural dislike of teachings and practices to which men are unaccustomed, and the great temptation to make use of force for the suppression of what is regarded as dangerous or troublesome, has furnished a mighty obstacle to the triumph of liberty of conscience.

The influences that have favored and promoted the recognition of the right of private judgment and the prevalent removal of obstacles to religious liberty, may be summed up as follows:

1. Humanistic insistence of the right

of each individual to determine for himself by research what is truth in every realm of thought, and to act upon the results of such unfettered application of the mind to the facts of nature, the problems of being, and to matters of religion.

2. The diffusion of the old evangelical view of religion as a purely voluntary relation of the believer to his God, and as completely outside the sphere of civil jurisdiction or social compulsion of any kind. This type of religious thought was perpetuated from the mediaeval time by the Anabaptists, and was taken up and powerfully advocated by English anti-pedobaptists (1609 onward), and was advocated with great power and consistency in America by Roger Williams and John Clarke (1683 onward) and by them successfully put in practice in Rhode Island.

3. Demonstration of the practicability of the toleration of other than the established forms of religion by the actual practice of toleration under circumstances that made it necessary (as in Germany after the Peace of Westphalia, in England during the Cromwellian age, etc.)

4. The pervasive influence of the scientific spirit, which has encountered sharp antagonism in religious intolerance, and has been led thereby to assume a hostile attitude toward religion in general, has operated powerfully against the persecution of dissenting forms of Christianity.

Prayer.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust." We should always try to realize that everything we undertake should be saturated with Spirit prayer, and thoroughly understand ourselves, to be sure that it is not ourselves, but God, who is the actor, else it cannot come to pass. Isa. 65:24, telling of what shall come to the "blessed of the Lord," says: "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." When doubt arises or deep sorrow comes, it is then that the true Christian proves his or her loyalty. Turn your thoughts in that trial of yours to the night when our Master bowed in Gethsemane, without sin in himself, bearing all the guilt and shame of lost man, knowing there was but one way. He, the spotless Lamb of God, the King of kings, the Lord of lords, must drink the cup of sin, shame, crime, disease and death, to the last bitter dregs, that disobedient man might escape the wrath of God, that the curse of sin should be forever wiped out for the "whosoever." The powers of hell must be conquered, that we might through him be free from that power. With the bloody sweat falling to the ground, he prayed as never man prayed before—not to escape suffering, but that God's will might be done. "I come to do the will of him that sent me." In that moment, when the voice of the "Overcomer" went up, when fish was triumphed over, angels stopped their songs and swept down to Gethsemane, obedient to the God of glory, to "minister to him." The devil shrank back with his angels affrighted—prayer had triumphed over hell, and death was soon to lose forever its sting.

Reader, do you fancy, when agonizing over some lost hope or separation, that you have been to Gethsemane? Then remember that he went there to save you from it, and that you are not saying, "Thy will be done." Look to him in reverent prayer, and his hand that was pierced for you will cover the human desires of your heart with a holy veil.—Ed.

Overwork.

BY J. S. FELLX, D.D.

In a recent issue, you say of a brother who has taken more labor and responsibility, "He was already doing the work of three men, and doing it well." I know the brother and love him. Just recently I had a delightful conference with him in the city of Memphis. He is a man that draws you to him. He is capable, and for many years has been a great factor in our denominational life. He is one of the leaders. But your statement made me sad. It led me to a long reflection on the strenuous life of to-day. This was emphasized when my neighbor came home the other day almost in a state of collapse, and that night his wife, at the command of the physician, took him away for a long rest. For twenty-five years he had worked without pause, and he took on many forms of work and responsibility. Now, after a few years, that brother's stalwart frame will become weary under this burden. His capacity of endurance will be broken. He will ruin his helping hand and capable brain. I will not enter into a discussion as to whether any man can do the work of three men. We will grant that he has been doing it—but one thing I will guarantee, and that is that he cannot keep it up. It is folly to try it. There is but one end to it. There will be a day of reckoning with nature. Oh! this intense life—what a curse it is getting to be. No time for rest—for quiet meditation. Even the interstices of time are taken up with some form of labor. Imperious duty is ever urging to more work—faster work. Is this the true idea of life? Is it the best for the formation of character? I look at some of our leaders and am pained at the stress and strain I see in the countenance.

Just before our dear Kerfoot died (I do not know that he ever saw the letter) I felt moved to write him and tell him to throw off some of the load. I thought I saw the end surely coming. And now that he has gone, how we miss him! He was strong and resourceful and masterful. From the human side I feel that he died before his time. It does not satisfy my heart to say it was so ordained. I bow to God's will, whatever that be, but I must question some of our explanations of His will. Does God will that men should overburden themselves until every nerve becomes a highway of pain? until sleep departs from the eyes, until refreshing slumbers are turned into vexing dreams? Does he mean for the body to lose its resonant tone, that vibrant character that quickly responds to duty, and leave us with jaded energies and irresolute purposes? I think not. A conscientious brother, eager to do his part in life, may make a mistake. In some conference, a brother himself on fire, and burning up, urges to quickened pace, and our brother goes faster. He is a willing burden-bearer, and every such finds an accommodating crowd around him. They rejoice in his willingness, and pile up the burdens. Some constituent feels that not enough is being done, and sensitive as he is to do the best in him, he spurs up his fagging energies, and next his resilient force is exhausted. He drops out, fortunate if he does not drop into the grave, and one and all, far and wide, say what a pity he did it. That is poor consolation to the man who has lost the temper and tone of his life. The multitude may be indolent, but I believe life in the main is too strenuous for the workers. I make a plea for a pause now and then. Christ himself went apart to rest awhile. I make a plea for more sweet home-life—for more hours of quiet meditation when the soul gains its chief strength. Amid all the stirring trumpet tones to more work, work, work, let me make a call of entreaty for peace and quiet.

URWORLDLINESS is this—to hold things from God in the perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves.—F. W. Robertson.

Serpents in the Wall.

BY REV. THEODORE L. OULIER, D.D.

Human life is not an open prairie, over which everybody may roam at will and do as he likes. Our Heavenly Father loves us too well to allow us to follow the devices and desires of our own depraved hearts. He has, therefore, fenced us around with his righteous and infallible Word; and some of the most vital portions of that Word are in the form of commandments. "Thou shalt" and "thou shalt not" are planted all along our path way to define the limits between right and wrong—between what you may do and what you may never do. God never takes down his fences, or lowers them by a hand-breadth. Let the rose-water pulpits preach what they will, Sinai is not an extinct volcano in Bible theology. Churches may "revis" their Confessions of Faith as often as they choose, but the Almighty never allows his laws to be revised—or repealed. In these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of divine law in our pulpits and more "law work" in the conversion of souls who can represent and serve Jesus Christ by keeping his commandments. The very essence of sin is—breaking down or breaking through God's fences.

There is a verse in the Book of Ecclesiastes that is seldom thought of or preached about. The little verse (which every young man ought to copy into his memorandum book) is this: "Who so breaketh through a fence, a serpent shall bite him." I quote it from the Revised Version. Most Old Testament scholars are agreed that the reference is not to a hedge of bushes, but to a stone wall. It was the custom in Palestine to surround vineyards with a wall of stones, and these were a favorite haunt of snakes. The idea of this pungent text is that if any one undertook to break through the inclosure of his neighbor's vineyard, he might find a sly policeman there in the shape of a snake; and the bite of the snake would be deadly poison! This is only a picturesque way of putting it that the "way of transgressors is hard," and the "wages of sin is death."

We commend this truth to those who are yet in the morning of life. Why? Are counsels and sermons to them especially needed because the young are worse than those who are of older growth? Nay, verily; for in the biographies of Scripture many of the most flagrant offenses—such as the drunkenness of Noah, the lecherous deeds of Lot and of David, the criminal parental conduct of Eli, and the sins of Solomon—were all committed by men advanced in life. No indictments recorded against youth could be worse than these. But the prime object of all preaching and teaching in a pulpit, or out of it, is prevention. A faithful warning, well heeded by the young, may save them from the bitter experience of character corrupted or life hopelessly wrecked. A boy well placed, a signal-lamp well lighted, is better than all the life-boats that may be launched when it is too late. Youth also is the period of ardent impulses and venturesome risks. Commonly it is stronger at the engine than it is at the air-brakes. It is immensely important, therefore, to prevent young men from attempting to break through God's fences, or even to loosen a stone in his divinely ordained walls.

Take, for example, the most familiar case of all—the temptation to tamper with intoxicants. An ounce of prevention is worth a ton of attempted cure. God has built up his solid barricades against alcoholic drinks that antedate all statutes of Prohibition; with his statutes no legislature dare meddle; just as soon attempt to repeal the law of gravitation. In the solid wall of Total Abstinence are immutable principles founded on the constitution of the human body and in the inherent qualities of all intoxicants. They are not needed by the healthy; they seldom cure the sick; they involve the risk of damnation to body and soul. On the forehead of the wall of abstinence God has kindly hung this warning: "Look thou not upon the wine when it is red, when it giveth its color in the cup, when it goeth

down smoothly; at the last it biteth like a serpent and stingeth like an adder." Yet, in spite of all warnings, millions of young men venture to break through this fence, with the reckless hope that they will dodge the adder. But when the poison of that serpent once gets into the blood and the brain, it is a desperate battle for life; and where the grace of God gives one John B. Gough the victory, the vast majority of the fence-breakers die of the venomous bite. My friend, never loosen a pebble from that wall!

What is true of intoxicants is equally true in regard to the indulgence of all sensual appetites. The Creator has built a solid barrier of chastity; everything beyond that wall, whether it be the lustful look or the wanton wish, involves licentiousness. It is infinitely easier to keep clean than it is to wash off the impurities from a soul once polluted. No man or woman, young or old, can venture to dialodge a single stone from the wall of purity, but out darts the serpent! Upon that inclosure the divine hand has written the solemn but loving admonition: "Can a man take fire in his bosom and his clothes not be burned? Can he walk upon hot coals and his feet not be scorched?"

There are two kinds of fences that I must briefly allude to before closing this "sermonette." The one is the inclosure that every wise, godly parent builds around his own household. And it is not to be constructed either of nothing but sharp pickets of prohibition. The daily example of Father and mother, the whole daily home influence ought to be a solid and beneficent barrier, strong enough to shut in, and also to shut out. When a son or daughter does break through such fences of loving, parental authority, woe be to them! The parable of the prodigal son is the story of a fence-breaker; and it is not every transgressor that sets his face homeward again, or has such a loving parent to extract the poison of the serpent's bite. What the home is to the child, the church of Christ is (or ought to be) to its every member. Its walls mark a distinct separation from the customs, practices and spirit of the outlying world. The pure commandments of Jesus Christ are written on every stone. Inside of that fold is safety, peace and spiritual power; outside of it prowls the wolf. To every Christian who has ever entered the inclosures of Christ's love and vowed fidelity to his Master, comes this tenderly solemn warning—"Whoso breaketh through this wall, the serpent shall sting him!"—Independent.

The Bitter Cup.

Everyone has a bitter cup to drink. The holiest are not exempt. Jesus, the holiest and the best, drank the bitterest cup of all. And shall His disciples escape? "If they have called the Master of the house Beelzebub, much more will they call those of His household." "It is enough that the disciple be as his Lord."

The bitter cup will be all the more welcome if we shall recognize the hand of God in it. Jesus did this. He said unto Peter, "The cup which my Father hath given me, shall I not drink it?" We often say concerning the fiery trial which is to try us: "If I could be sure that it is of God, I could bear it patiently. But I see in it the hand of man, the injustice of man, the cruelty, the selfishness, the malice of man. It is this that awakens my resentment."

Did not Jesus see the hand of man in the cup which he drank? Was it not Judas that betrayed him? Was it not through envy that the chief priests procured his arrest? The injustice, the cruelty, the malice, the wickedness of man were all conspicuous. But through it all Jesus recognized the hand of His Father. He said to Pilate, when he declared that he had power to put him to death or to release him, "Thou couldst have no power at all against me except it were given thee from above."

No matter what conspiracies may be formed against the saints of God, no matter how unjust and cruel their enemies, they could have no power at all except as

it is given them from above. The cup that is pressed to the lips of those who follow Christ is the gift of the Father. The brothers of Joseph sold him into Egypt. They meant it for evil, but God meant it for good. Let them sell you into Egypt; they will come again and fall down before you and crown you. It is the Father's hand. He means it for good.

It will help also to steady the heart while draining the cup to be perfectly submissive to the will of the Father. This spirit gave Jesus his majesty while drinking the cup. He did not submit without keenest anguish. He did not submit without strong crying and tears. He prayed that the cup might pass from him. But he submitted, saying, "Nevertheless, not my will, but thine, be done." To Peter, who sought to deliver him by the sword, he said, "Pat up thy sword. The cup which my Father hath given me, shall I not drink it?"

He could have dashed it to the ground. He could have swept the band of soldiers and their leaders from the face of the earth. He could have taken the throne of Herod, the sword of the conqueror, and dictated terms to Caesar. But what then would have become of his mission? It was not for this that the Father sent him.

Christians are often misled by the determination to have their own way. Like Peter, they will hew right and left to strike down all that stand in the way of their own purpose and plan. Instead of taking the bitter cup to their heavenly Father and humbly asking what is his only will, they seek first to work out their own selfish will. Thus they miss their opportunity and their mission. It is natural for us to try to take matters into our own hands, defeat our enemies if we can, and dash the bitter cup from our lips. Jesus never did so. When hungry after his long fast, he was tempted to satisfy his appetite by working a miracle, but the suffering Saviour simply answered, "Man shall not live by bread alone," and suffered on according to the will of his Father. When offered all the kingdoms of the world and the glory of them, he said: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," and suffered on in abject poverty. When he saw the shadow of death across his path, his human nature shuddered and his human heart cried for relief, but instead of smiting his foes with the destruction which they deserved, he suffered himself to be led away by the puny hand of man and nailed to the cross.—Christian Advocate.

Talking with God.

"As far back as I can remember," said a wise and good man, "I had the habit of thanking God for everything I received, and asking him for everything I wanted. If I lost a book, or any of my playthings, I prayed that I might find it. I prayed walking along the streets, in school or out of school, whether playing or studying. I did not do this in obedience to any prescribed rule. It seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not be offended if children talked to him."

That man was Dr. Charles Hodge. How happy all children would be to cultivate the spirit of talking with God, which he had as a child, and also the habit of thanking God. Too often when our prayers are answered, we forget to give God thanks. The child who talks with God will not be likely to use bad words at any time. His speech and his heart will be sanctified by communing with One who is perfectly pure and loving, so that only words which are good and pleasant will flow from his lips.—Selected.

Be quiet and do your little duties. Do them for God, be they ever such little things, and then they will become great results. For every godly worker has God a worker together with him.—Wm. Mountford.

Questions Answered.

BY SENEX.

"Is it religiously consistent for church members to participate in such games as 'Bowling Ally,' 'Pool,' 'Billiards,' &c.?"

"Of course, all games which included gambling in any shape or form are not for Christians in any circumstances."

"Rolling nine pins is entirely innocent, and perfectly proper for any one who can get up interest enough in the game to enjoy it."

"When it comes to such out-of-door games as croquet, lawn tennis, &c., it is not a matter of course that the exercise is to be encouraged."

"I condense quite a lengthy question. A church in Kentucky without a pastor called a Louisville Seminary man who had never been ordained."

"The presbytery refused to recommend his ordination. The church thereupon called one from the churches of another Association."

"Technically the church was within its right in ordaining him with a presbytery composed exclusively of its own members."

"The writer calls this preacher a 'Seminary man.' If he is a graduate of the Seminary, Southern Baptists need to appoint a day of fasting and prayer."

"That a church in Kentucky should do such a thing, filled with amazement. To ordain a man who believes in open communion, and that any people who happen to meet in any house, whether they have ever been baptized and joined the church or not, provided they think themselves Christians, can celebrate the Lord's Supper, is to be greatly to be regretted."

"The candidate also told the presbytery that he 'preferred immersion.' Indeed! What a condescending patronage to Baptist prejudice!"

"I am asked what the Baptists who belong to the church should do, what the presbytery should do, and what the sister churches in the Association should do."

"Another point. No young man is received into the Seminary, I believe, unless he comes as a baptized member of some other church."

A Strange Fact.

"A man better acquainted with the difficulties, so-called, of Christianity than with its spirit, once said to a minister, 'That is a very strange verse in the ninth chapter of the Epistle to the Romans, 'Jacob have I loved, but Esau have I hated.'"

"This minister expressed what people often feel, not only in regard to the case of Esau, but also about themselves. Paul wondered why God loved him, the chief of sinners, the persecutor, the blasphemer and the injurious person, and explained the mystery by saying that he was an example, an illustration of what grace could do."

"Joy that sprouts by the runlets of April is dead when August comes. He only who is dead in the rivers of water has no waiting fruit of reasonable joy."

"Their Eyes Were Helden."

BY REV. E. E. WISHARD, D. D.

"That walk to Emmaus on the morning of the resurrection was full of surprises. The coming of the Stranger to the two bewildered disciples was unexpected."

"Turning from the two disciples to ourselves, we walk in our journey and are sometimes and the pitiful fact is that our eyes are so often holden."

"How many Christians start out in the new life joyfully, with their eyes, regarding its presence for a time."

"Our faith staggers. Can this be he? The way is rough. Our feet are sore. New burdens come to us, and climb upon our weary shoulders."

"He is in all our care, and tells us to give it over to him. He is passing his loving hand under every burden, and will lift them all if our eyes are not holden."

"Even when come to a valley and shadow of death, his presence shall be with his children. They need fear no evil, for his rod, symbol of power, and his staff, symbol of support, shall be with the children of faith."

"My presence shall go with thee."—Herald and Preacher.

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.

MAGAZINES. The November Century—in many respects an unusually striking number—will begin the magazine's thirty-second year, which is to be a Year of American Humor.

A seasonable atmosphere rises from the various useful and valuable features of the November Delimitator. The styles shown are those for early Winter; the dressmaking article tells about the making of coats; the fancy needlework articles bear upon Thanksgiving and Christmas gifts; the crocheting articles are those of a Winter character; the gardening article deals with the pruning and protection of rose trees throughout Winter.

Crumbling Characters. Our growth is by little, and so is our decay. We are not overcast in one great effort, but in a constant endeavor, lasting through the years of life.

Every age, every faithful church, every careless disciple needs a Nathan to point out sin and say, "Thou art the man." Community life and social service, which the Christian thought of the time exalts, can never be allowed to obscure the need of individual growth in holiness.

It is by neglects, and often small neglects, that the crumbling of character usually begins. Omissions opened the way for commissions. The ordinary duties of prayer, prayer and worship are not mere arbitrary requirements; they are practice ground for the attainment of strength.

It is a sad but hopeful awakening when the crumbling of character through sins of neglect and sins of evil choice is recognized. For truth is best, even though it breaks our pride and drives us from our heights of self-satisfaction to take the lowest place.

A FAITHFUL Christian's manner of words, as well as of life, already has the mark of heaven's purity and truth upon it. Speaking the truth in love, means that we are speaking not his own, mere words, but speaking his presence. Considering others, they in turn become considerate.—E.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 10.

ISRAEL OPPRESSED IN EGYPT.

Exodus 1:1-14.

MOTTO TEXT.—"God heard their groaning, and God remembered his covenant."—Ex. 2:24.

Exodus means "going out," and the book covers about one hundred and forty-five years in the history of Israel. The book was written by Moses, as Moses and the Lord assert (Ex. 24:4; Mark 12:26; Luke 20:37). Moses goes back in the history and mentions the heads of the tribes which came out of Canaan into Egypt.

"Every man and his household came with Jacob."—How large their households were there is no saying. We know that Abraham had 318 trained servants born in his house, trained as soldiers. Reuben was the eldest son of Jacob and Leah. For his sin he was deprived of his birthright. The temporal part of the birthright went to Joseph who was the father of two tribes. The spiritual birthright was Judah's from whom our Lord came. Simeon and Levi also sinned and lost the birthright. They were cruel and crafty. Simeon was probably the ringleader in the crime against Joseph, and for that reason was the one Joseph chose to be a prisoner in Egypt.

"And all the souls which came out of the loins of Jacob were seventy souls."—His sons and theirs. The sons' wives were not counted in the number. This shows the small beginning of the people who had grown into a mighty host.

"And Joseph died, and all his brethren, and all that generation."—Some of the sons lived to a good old age. Joseph died at 110.

"And the children of Israel were fruitful, and increased abundantly."—Children were considered a blessing, and the man accounted happy who had his quiver full of them. The Israelites were in Egypt 490 years to a day. Most of the genealogies only give one man in each century. "They were legal documents showing who was the representative of each branch of the families of the high chiefs of pure blood."—Smith. But in 1 Chronicles 7:28-29 we have the full genealogy of Joshua, and learn from that he was the twelfth in descent from Joseph.

The rapid increase of the children of Israel is indicated by the verbs used. "They were fruitful, increased, multiplied, waxed exceedingly mighty."—No wonder the land of Goshen was filled with them. In a rich and fertile district, grown wealthy with their flocks and herds, they no doubt needed just the sharp lessons they received to make them willing to leave Egypt for a strange land. They had been in Egypt, remember, longer than the white race has been in this country. What would be required to make the people of New England in a body willing to go back to Europe?

"Now there arose up a new king over Egypt, which knew not Joseph."—Josephus is no doubt right in thinking that this means the rise of a new dynasty.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Max J. N. PRAY, care H. E. Vogelzand, First Street, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

Amosis, first king of the eighteenth dynasty, is thought by many to have been this Pharaoh. But the general opinion is now that Ramees II. was the oppressor. The mummy of Ramees has been discovered.

"And he said unto his people."—Probably to a council of princes and leaders whom he had summoned to consider the subject. He found an alien people, closely bound together and worshipping another God than the idols of Egypt, and he was alarmed. "And more and mightier than us."—An exaggeration, rather stating what would be the case if they kept on increasing.

"Come on, and let us deal wisely with them."—Shrewdly. His plan was a good one for his object, only he left God out of his reckoning. And God is a factor in everything which is done in his universe. On the border as they were, the Israelites were indeed a menace to Egypt should they join with an invading army. Pharaoh had no desire to lose this large number of industrious subjects. This fear of the king's lest they should leave the country shows that the thought of going, which Joseph had desired to keep alive, was not forgotten by all of them, and was known to the Egyptians.

"Therefore they did set over them taskmasters."—Overseers of the works. The Israelites were employed in forced labors, not reduced to slavery. They still occupied their homes, kept their flocks and herds and cultivated their lands. "To afflict them with their burdens."—The very way to alienate them and make them willing to join an enemy. But the king hoped to break down their physical strength by their toils. "And they built for Pharaoh treasure cities, Pithom and Raames."—M. Edward Naville, in 1884, excavated the ruins of a treasure city, "Pe Tean"—Pithom. Barrett says of these ruins: "The lower courses of the walls and for some distance up are of well-made brick, with chopped straw in them, but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes and water-plants in the mud."

"But the more they afflicted them, the more they multiplied and grew."—Which has been true of God's people in all ages of the world. The blood of martyrs is the seed of the church. Persecution weeds out those whom God does not approve in his churches, and leaves those whom he uses as instruments. Numbers count nothing with God, faithfulness and sincerity are his requirements. "And they were grieved because of the children of Israel."—They were perplexed by the failure of their plan, and made uneasy by the rapid growth.

"And the Egyptians made the children of Israel to serve with rigour."—Rigour is a strong and unusual word. The sufferings of the Israelites were very great. But, like all the suffering of God's chosen ones, it was working for their good. The persecution drew a sharp line between them and the Egyptians, welded them together as a separate people. It made them ready to leave the land of Goshen and go with Moses into the wilderness. And, what was greatest of all, it drove them to God. Let us be grateful for anything which brings us nearer to God, and let us never forget that what seems the greatest sorrow may be in reality the greatest blessing of our lives.

"And they made their lives bitter with hard bondage."—The Egyptians were great builders, and bricks were much used by them. They employed their slaves and captives taken in war in building, as is shown by the monuments. They were worked hard in the fields also. The need of irrigation made the agricultural labor in many places burdensome. And in all their work ruthless task-masters drove them cruelly. The only friend this people had was the God of Abraham and Isaac and Jacob. The Egyptian bondage is a type of man's slavery to sin.

MR. H. STRIEN.

(We clip the following tributes from the Baptist Commonwealth of Oct. 15th, and this prominent Baptist layman.)

The subject of this brief sketch was born in this city. When a small lad he was baptized into the fellowship of the Olivet Church by Rev. N. E. Baldwin, who has since retired from the active ministry. He entered into the service of the Publication Society in 1865 when it occupied the small building at 530 Arch street. The society then had about eight or ten employees, now there are possibly a thousand connected with the superb book store on Chestnut street, the magnificent printing and binding plant on Janiper street, and the various branch stores in different sections of this country. There is not a Baptist preacher in the Philadelphia pulpit to-day, nor a soul connected with the Publication Society who were there when young Strien entered into its employ.

"Harry" Strien as he is familiarly known to all patrons and friends of the society by his always courteous bearing even when the sharp twinges of rheumatism vex him during these damp autumn days, has now the affection and esteem of both ministers and laymen. The Ministers' Conference has summoned him twice before them to let him know what they thought of him. Once it was a large arm chair and two years ago it was some resolutions and a complete solid silver service. That he has the love of the employees under him is evidenced in many ways. The managers of the society's different stores presented him with a beautiful diamond scarf pin as a little indication of their esteem.

Mr. Strien takes an interest in everything pertaining to the denomination's welfare and is particularly attached to the work of the Orphanage, aiding them in very many practical ways. That he may live very many more years to grace the office which he has made such a conspicuous success is our earnest prayer.

Truth is simple, requiring neither art nor study.

LOCAL OPTION LAW IN KENTUCKY

In view of the recent discussions of this subject through the columns of your paper, it may be of interest to review the constitutional provision bearing on the point, and hastily examine two decisions of the Court of Appeals in order that the reader may have the facts presented, and from them draw his own conclusions.

Section 61 of the present constitution provides as follows: "The General Assembly shall, by general law, provide a means whereby the sense of the people of any county, city, town, district or precinct may be taken as to whether or not spirituous, vinous or malt liquors shall be sold, bartered or loaned therein, or the sale thereof regulated," &c.

In accordance with this provision the Legislature passed an act, approved March 10, 1894 (see section 2,554, Kentucky Statutes), wherein the county, or any precinct, may pass upon this question for itself.

The Court of Appeals has rendered two very important opinions wherein an interpretation of this question has been given.

In the case of Cole vs. Commonwealth, the requisite number of voters of the county of Scott made application to the County Judge to order an election for the whole county, city included, which was done, and the Sheriff was directed to open a poll in each precinct of the county. At the same time the city of Georgetown desiring to test the question for herself, upon petition of the requisite number of voters, the Judge ordered a poll for the city. The result of the election was against the sale in the county election, and for the sale in the city election. Whereupon a Mr. Cole, having first procured license, proceeded to sell liquor in Georgetown, and having been indicted and fined in the Circuit Court, prosecuted the appeal.

The court, through Judge Hazelrigg, was brought face to face with the question, Whether the county, or precinct, shall control, and decided that the precinct had the right to vote upon and decide the matter for itself regardless of the fact that the county had decided the contrary.

The other decision to which I refer is the case of Smith, &c., vs. Patten, &c., on appeal from Fallsburg county. In this case a poll was held in each precinct in the county, but no poll was held in the city separate and apart from the county election. The court, through Judge Barham, decided a very important question, to-wit: Whether or not the city of Somerset, a city of the fourth class, lying and being in the county, could be controlled by the county at large? The court, while admitting that the argument, in favor of the city, not being bound, might have been used with great force before the Legislature, said that it was the duty of the court to interpret laws—not to make them—and held the city bound; but it also upheld the former ruling regarding the precinct.

This decision was not unanimous on the part of the Court of Appeals, but three of the Judges dissented, and I regret that they did not give us their reasons therefor.

Was it the intention of the law-making power to allow the precinct the right to speak when the county has already spoken? Or, to put it in a different way, shall the greater or smaller control?

While speaking with the ut-

most respect of the decision as rendered by Judge Hazelrigg, it would be of great interest to know on what ground the three Judges dissented from the majority of the court in the later case, and whether the time is not ripe for a re-hearing of the entire matter?

WILSON D. CRABB, Louisville, Ky.

SECRETARY'S REPORT.

(Annual report of the Corresponding Secretary of the B. Y. F. U. of Kentucky for the year ending Oct. 23, 1901. Read at the LaGrange Convention.)

Your Secretary has not been able to visit the various sections of the state in the interests of the work as he had hoped to do. He has made a few trips, but his work has for the most part been done by correspondence. This correspondence has been (1) with the members of the executive committee, concerning various matters, and notifying them of the meetings of the committee; (2) with the fifteen vice-presidents, answering questions, advising with them in regard to their work and communicating suggestions of the executive committee; (3) with those asking for help in organizing unions or for suggestions as to the improvement of unions already existing; (4) with the denominational papers, keeping the brethren informed as to the progress of our work; (5) as transportation leader, in connection with the International and State Conventions, sending out thousands of circulars and hundreds of letters.

This report is offered in humble gratitude to God for what He has wrought for us and through us during the past year. We have made considerable increase in numbers, new unions having been organized and older unions having been strengthened. We have grown in favor with the brethren. Everywhere they are coming to better understand and appreciate our work. They see that we are standing for the doctrines of our fathers, for missions, for Bible study, for the training of our young people to become effective winners of souls. The General Association this year, for the first time in our history, unanimously and enthusiastically recognized and endorsed our state organization.

We have grown, too, in self-consciousness; we are coming better to recognize our power and to appreciate our responsibilities. This fact is indicated in the letters received from the brethren, in the speeches made at the associations and institutes and fifth Sunday meetings, and in the sacrifices which brethren are willing to make in order to be present and to speak at our conventions.

We have grown in consecration. There seems to be among us a deeper longing for a closer walk with God, and a more intense desire to see souls born into God's kingdom. Surely this is the dawning of a brighter day of better things in our beloved state, a time of glorious revival.

Respectfully submitted, H. E. TRALLER, 223 E. Oak St., Louisville, Ky.

These LaGrange Subscribers.

Those who subscribed at LaGrange to the State Fund of the B. Y. F. U. of Kentucky, or for the payment of the debt of the B. Y. F. U. A., should send in their subscriptions as soon as possible to the Corresponding Secretary, H. E. Traller, 223 E. Oak St., Louisville, Ky.

CANADIAN LETTER.

The annual convention of the Baptists of Ontario and Quebec convened in Brantford on Monday evening, October 14, the meetings continuing morning, afternoon and evening until Friday evening, the 18th.

Brantford is well located for such a gathering, being a busy manufacturing city, with three large and three small Baptist churches. It was in the Olvary church where the meetings were held. This church has entered upon a period of great prosperity under the leadership of Pastor Graham, who has been there a little over a year. The meetings were well attended throughout, and one hour in the morning of each day was devoted to prayer and exposition on the Epistle to the Hebrews, conducted by R. v. J. J. Reeve, of Paisley. These were seasons of great refreshing.

The convention this year elected a layman as its president, in the person of Archie McNeae, Esq., of Windsor, editor and proprietor of the Windsor daily paper, and an earnest worker in the local Baptist church. Rev. D. M. Mibell, who has acted as secretary-treasurer for the past nine years, was succeeded this year by Rev. P. K. Dayfoot, of Port Hope.

The Foreign Mission report was read by Secretary J. L. Brown, and was full of most interesting matter. The society was able to report that we have now in India ten mission stations amidst a population of 1,600,000 Telugus, which are occupied by twenty-eight missionaries, while five missionaries are at home on furlough in Canada. They are assisted by nine ordained and seventy unordained preachers, seventy-nine teachers and eight colporteurs. The native churches number thirty-six, with a membership of 4,176, of whom 862 were added by baptism and forty by letter and experience during the year. A pleasing feature of the medical work of the mission lies in the fact that Dr. Smith has begun the training of a few bright young men in the elements of medicine and surgery, some of which will soon be able to render material assistance in the work. Great satisfaction is felt at the progress being made among the native churches toward self-support. During 1900 the native Christians contributed toward the support of the Gospel about \$1,370. The total amount raised for Foreign Missions during the year is \$30,712.

The Home Mission Board reported 500 baptisms on the Home Mission field, two new churches organized, three new buildings erected and four churches entered on self-support. The work in New Ontario and Rainy River district, two new and very promising fields, was likely to suffer if an increase of funds was not forthcoming.

The Grand Ligne mission, which is laboring under many discouragements among the French Canadian Roman Catholics of the province of Quebec, was able to report many encouraging signs. Roman Catholics coming to the services and listening attentively to the Gospel, Bibles and New Testaments being sold and read eagerly. The Fallier Institute at Grand Ligne is being enlarged by the addition of a new wing to accommodate girls. When completed the institution will have capacity for 210 resident pupils. During last year there were 24 conversions among the pupils, three of whom were Roman Catholics. Manitoba and Northwest missions, education, church edifices,

publication and superannuation boards each had a place on the programme and presented their claims.

Sunday-schools and young people's societies had the floor for the last afternoon and evening. The evening meetings were crowded and most enthusiastic.

The delegates all seemed to appreciate the provision which had been made for social intercourse by providing dinner each day in the basement of the church, and were loth to leave when called up higher to the meetings in the auditorium.

About 300 pastors and deacons attended the sessions, and all felt that the meetings were a success in every way.

THOMAS W. CHARLESWORTH, Arkona, Ont.

THE GIFT OF SALVATION.

"For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). The margin has it, "That bringeth salvation to all men hath appeared."

It could be read, "The grace of God hath shown to all men the way to be saved."

None but an Omniscient intelligence could have devised a way so easy of universal adoption as is opened to all men in the Gospel of the Son of Man. God cannot be a respecter of persons. All human souls must be alike to him as souls, and all must be treated alike in any method of salvation. Wherever there is a human soul, there must God provide a salvation if his purposes is to save all souls.

The salvation must be presented in such a manner that all men, of every clime, of every degree of intelligence, of any surroundings, or condition, can understand the method, and realize that it would be an advantage to have it.

The fundamental fact and origin of the salvation offered by God through his son, Jesus, the Christ, is, that it is a gift, absolute, entire. Not only so in its tender to man, but is so constituted that it cannot be acquired by man in any other way. It cannot have a price of any kind. Nor can it be obtained in any other way than that appointed by God.

Hence all souls are placed on a perfect, irrevocable equality before God. The highest, in the worldly sense, and the lowest stand exactly level, so that no one can ever imply partiality. The effect it has upon the human soul, and the condition it places the soul in, are precisely the same in all men in God's eye. No one can claim greater or less benefit than another, each has identically the same thing.

Being a gift, it appeals to the highest as well as the worst of human desires. The position of the giver makes it an honor and blessing in the eyes of the highest, an acquisition, as well as blessing to the lowest, but to all and each it is precisely the same in effect.

The way in which it is offered is the same to all. The first requirement is to want to feel a need for it. The way by which each arrives at that conclusion may differ, but all meet in the real, sincere want for the gift. The estimate of the value of the gift may vary as each looks at it as offered, and the purpose for which it is intended.

The intensity of the desire for it may not be alike, but the grace of God adapts it to the want of each, so that all are again on an equality. Each lost soul has said, "I want it."

To want, need it, brings into action the willingness to accept it. Then the sole requirement is to ask for it, express a willingness to accept. In accordance with a universal law of human nature, when a thing is wanted, or we feel a real need for anything, irresistibly and positively comes the desire of acquisition, ownership—from this comes sin.

Let the need come as it may, it always brings with it the hope or determination to have. So the grace of God in salvation appeals to a law the same in all, and, to that extent, assures the acceptance of his gift, while no single acceptant can complain of another as to the manner of receiving it.

So can no one cavil at the benefit received through it. All, precisely alike, are justified before God through the blood of the Lamb that taketh away the sins of the world.

E. A. MCKENNEY, Waco, Texas.

FROM ALABAMA.

The fifteen days' meeting at East Florence Baptist church, Florence, Ala., where the writer assisted Pastor J. W. Veesey, closed on the night of Oct 22nd, with gratifying results. The church was greatly revived, and many of the members who had never been active prayed and worked faithfully in this meeting. There were 107 conversions and 91 additions to the church; some joined the First Baptist church.

The church was greatly strengthened spiritually and financially as well as numerically. When the meeting began, the East Florence church numbered 181; when the meeting closed they numbered 222. Four Campbellites and several Presbyterians and Methodists united with the Baptist church during the meeting.

The Baptists in that section of the state have never been very strong, especially in the city of Florence. The First Baptist church having been organized in 1888. The State Board of Missions have been aiding the church in East Florence since they were organized about fifteen months ago, but I think now they will be able to relieve the State Board entirely and pay the pastor more than the church and Board have been paying heretofore. The church is also taking steps to build a pastor's home.

Pastor Veesey and his consecrated wife are doing a great work in East Florence. May the Lord continue his blessings upon their work.

JOHN E. BARNARD, Anniston, Ala.

DEAR RECORDER—At the recent convention of the Ohio Baptists at Zanerville, among other pleasant incidents was the meeting of all the Southern Baptist Theological Seminary men present at the convention. There were fourteen former Louisville students present, some of them occupying some of the most prominent pastorates in the state. Besides these fourteen, there are perhaps half a dozen other Southern men in Ohio. The spirit of fraternity among them is quite marked, though of course not in the way of offensive comparison between themselves and other men from other schools.

The fourteen at the convention met on Thursday evening and organized the permanent Ohio Alumni Association of the Southern Baptist Theological Seminary. The meetings of this association are to be held annually during the session of the Ohio convention. It will be arranged

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

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

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

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

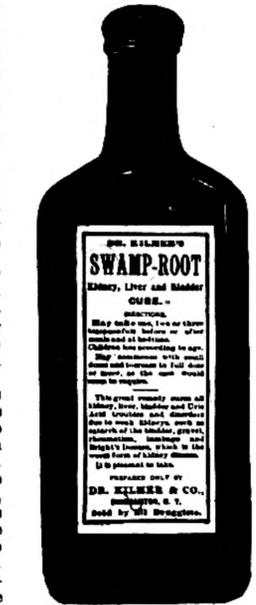
The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-

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

to have at least one dinner together, and to have one or two short after-dinner speeches. Of course the wives of the members are counted honorary members, and, while they will make no public address, will doubtless do much after-dinner talking. All the former students of the Seminary at Louisville now in the state, and those who may come, are expected to become members.

Those present at the first meeting were: W. L. Pickard, First church, Cleveland, elected President of the association; J. C. F. Scherick, Willshire; Howard N. Hildreth, Warson; Ohas. Bebb, Attica; A. W. McDaniel, Bran-



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four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

don; F. M. Myers, Gallion; C. M. Kessler, Madison; W. S. Boyne, Chillicothe; W. E. Gwaikin, Troy; J. O. Massee, Mansfield; Rufus W. Weaver, Middletown; Earnest Graves, New Straitsville; J. F. Hascock, Septim; C. W. Lieb, Samburg; I. W. Schmitz, Ada, and L. E. Smith, Racine. We find the Ohio climate eminently salubrious for Louisville theology, and hope more of our men may be induced to come over the river for pastorates. Yours cordially, JAMES C. MASSEE, Mansfield, O.

THERE are no disappointments to those whose wills are buried in the will of God.—Faber.

"UNTIL THE DAY BREAK."

BY CHRISTIAN BURKE.

A human soul went forth into the night. Shutting behind it Death's mysterious door. And shaking off with strange, resistless might...

From you blue heaven the eyes of the glorified look down on us; there the children of God are sitting on their starry thrones, observing whether we manfully uphold the banner around which they fought...

Remember that, ye sons of men, you are not unregarded; you do not pass through the world in unseen obscurity. In darkest shades of night eyes glare on you through the gloom...

prayer answered, "Friends, Romans, countrymen, lend me your ears," for when the gospel is preached, we lead our ears to everybody; we are accustomed to hear for our neighbors, and not for ourselves.

Mark, God sees you—selecting any one out of this congregation—he sees you, he sees you as much as if there were nobody else in the world for him to look at. If I have as many people as there are here to look at, of course my attention must be divided; but the infinite mind of God is able to grasp a million objects at once, and yet 'tis itself as much upon one, as if there were nothing else but that one; so that you, to-night, are looked at by God as much as if, throughout space, there were not another creature but yourself.

In the next place, God sees you entirely. He does not merely note your actions; he does not simply notice what is the appearance of your countenance; he does not merely take into his eyesight what your posture may be; but remember, God sees what you are thinking of; he looks within. God has a window in every man's heart through which he looks; he does not want you to tell him what you are thinking about—he can see that, he can read right through you.

My thoughts, scarce struggling into birth. Great God! are known to thee; Aloud, at home, still I'm inhaled With thine immensity.

Behind I glance, and thou art there; Before me, shine thy name; And 'tis thy strong Almighty hand, Sustains my tender frame.

Can you appropriate that thought? From the crown of your head to the sole of your foot God is examining you now; his scalpel is in your heart, his lancet is in your breast; he is searching your heart and trying your reins; he knows you behind and before. "Thou God seeest me;" thou seest me, entirely.

conversation is tolerably correct; at other times you seek retirement, and you indulge yourselves in things which you would not dare to do before the gaze of your fellow-creatures. But recollect, wherever you are, God sees you; you may lay yourselves down by the side of the hidden brook where the willows shelter you, where all is still, without sound—God is there looking at you! You may retire to your chamber, and draw the curtains of your couch, and throw yourselves down for repose in midnight's gloomiest shade; God sees you there! He is going into a castle sometime ago, down many a winding stair, round and round, and round and round, where light never penetrated; at last it came to a space, very narrow, about the length of a man. "There," said the keeper, "such-and-such a one was shut up for so many years, a ray of light never having penetrated; sometimes they tortured him, but his shrieks never reached through the thickness of these walls, and never ascended that winding staircase; here he died, and there, sir, he was buried," pointing to the ground. But though that man had none on earth to see him, God saw him. You, you may shut me up forever, where ear shall never hear my prayer, where eye shall never see my misery; but one eye shall look upon me, and one countenance smile on me, if I suffer for righteousness' sake. If for Christ's sake I am in prison, one hand shall be upon me, and one voice shall say, "Fear not, I will help thee." At all times, in all places, in all your thoughts, in all your acts, in all your privacy, in all your public doings, at every season, this is true: "Thou God seeest me."

Let me now apply that to you: "Thou God seeest me." This is true of each of you; try and think of it for a moment. Even as my eye rests on you, so in a far, far greater sense does God's eye rest on you: standing, sitting, wherever you are, this is true, "Thou God seeest me." It is said that when you heard Rowland Hill, if you were stuck in a window, or further away at the door, you always had the conviction that he was preaching at you. O! I wish I could preach like that; if I could make you feel that I was preaching at you in particular; that I singled you out, and shot every word at you, then I should hope for some effect. Try and think, then, "thou God seeest me."

Now I come to different inferences for different purposes, to serve different purposes.

First, to the prayerful. Prayerful man, prayerful woman, here is consolation—God sees you; and if he can see you, surely he can hear you. Why we cannot see them when we cannot see them. If God is so near to us, and if his voice is like the thunder, sure his ears are as good as his eyes, and he will be sure to answer us. Perhaps you can not say a word when you pray. Never mind; God does not want to hear; he can tell what you mean even by seeing you. "There," says the Lord, "is a child of mine in prayer. He says not a word; but do you see that tear rolling down his cheek? Do you hear that sigh?" O, mighty God, thou canst see both tear and sigh; thou canst read desire when desire hath not clothed itself in words. The naked wish God can interpret; he needs us not to light the candle of our desires with language; he can see the candle ere it is lit.

OUR PULPIT.

OMNISCIENCE.

BY O. H. SPURGEON.

Thou God seeest me.—Gen. 18:18.

There are more eyes fixed on man than he wote of; he sees not as he is seen. He thinks himself obscure and unobserved, but let him remember that a cloud of witnesses hold him in full survey. Wherever he is, at every instant, there are beings whose attention is riveted by his doings, and whose gaze is constantly fixed by his actions. Within this hall, I doubt not, there are myriads of spirits unseen to us—spirits good and spirits evil—some us to-night the eyes of angels rest; attentively those perfect spirits regard our order; they hear our songs; they observe our prayers; it may be they fly to heaven to convey to their companions news of any sinners who are born of God, for there is joy in the presence of the angels of God over one sinner that repenteth. Millions of spiritual creatures walk this earth, both when we wake and when we sleep; midnight is peopled with shadows unseen, and daylight hath its spirits too. The prince of the power of the air, attended by his squadrons of evil spirits, flits through the ether off; evil spirits watch our halting every instant, while good spirits, battling for the salvation of God's elect, keep us in all our ways and watch over our feet, lest at any time we dash them against a stone. Hosts of invisible beings attend on every one of us at different periods of our lives. We must remember, also, that not only do the spirits of angels, elect or fallen, look on us, but "the spirits of the just made perfect" continually observe our conversations. We are taught by the apostle that the noble army of martyrs, and the glorious company of confessors, are "witnesses" of our race to heaven, for he says, "Seeing, then, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us."

I have one more proof to offer which I think to be conclusive. God, we may be sure, sees us, when we remember that he can see a thing before it happens. If he beholds an event before it transpires, surely, reason dictates, he must see a thing that is happening now. Read those ancient prophecies, read what God said should be the end of Babylon and Nineveh; just turn to the chapter where you read of Edom's doom, or where you are told that Tyre shall be desolate; then walk through the lands of the East and see Nineveh and Babylon cast to the ground, the cities razed; and then reply to this question, "Is not God a God of foreknowledge?" Can he not see the things that are to come? Ay, there is not a thing which shall transpire in the next cycle of a thousand years which is not already past to the infinite mind of God; there is not a deed which shall be transacted to-morrow, or the next, through eternity, if days can be eternal, but God knoweth it altogether. And if he knows the future, does he not know the present? If his eyes look through the dim haze which veils us from the things of futurity, can he not see that which is standing in the brightness of the present? If he can see a great distance, can he not see near at hand? Surely that divine being who discerneth the end from the beginning, must know the things which occur now; and it must be true that "thou God seeest me," even the whole of us, the entire race of man. So much for the general and universally acknowledged doctrine.

Now, I come to the special doctrine: "Thou God seeest me."

Come, now, there is a disadvantage in having so many hearers, as there is always in speaking to more than one at a time, because persons are apt to think, "He does not speak to me." Jesus Christ preached a very successful sermon once when he had but one hearer, because he had the woman sitting on the wall, and she could not say that Christ was preaching to her neighbor. He said to her, "Go, call thy husband, and come hither." There was something there which evoked her heart; she could not evade the confession of her guilt. But in regard to our congregations, the old orator might soon see his



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"He knows the words we mean to speak. When from our lips they can not break."

by reason of the anguish of our spirit. He knows the desire, when words stagger under the weight of it; he knows the wish when language fails to express it. "Thou God crest me." Ah, God, when I cannot pray with words, I will throw myself flat on my face, and I will groan my prayer; and if I cannot groan it, I will sigh it; and if I cannot sigh it, I will wish it; and when these eye-strings break, and when death has sealed these lips, I will enter heaven with a prayer, which thou wilt not hear, but which thou wilt see—the prayer of my inmost spirit, when my heart and my flesh fail me, that God may be the strength of my life and portion forever. There is comfort for you, you praying ones, that God sees you. That is enough: if you cannot speak, he can see you.

I have given a word for the prayerful; now a word for the careful. Some here are very full of care, and doubt, and anxieties, and fears. "O, sir!" you say, "if you could come to my poor house, you would not wonder that I should feel anxious. I have had to part with much of my little furniture to provide myself with a living; I am brought very low; I have not a friend in London; I am alone, alone in the wide world." Soft! stop, sir! you are not alone in the world; there is at least one eye regarding you; there is one hand that is ready to relieve you. Don't give up in despair. If your case is ever so bad, God can see your care, your troubles, and your anxieties. To a good man, it is enough to see a destination to relieve it; and for God, it is enough to see the distress of his family at once to supply their wants. If you were lying wounded on the battle-field; if you could not speak, you know right well your comrades who are coming by with an ambulance will pick you up, if they do but see you; and that is enough for you. So if you are lying on the battle-field of life, God sees you; let that cheer you: he will relieve you; for he only needs to look at the woe of his children at once to relieve them. Go on then: hope yet; in night's darkest hour, hope for a brighter morrow. God sees thee, whatever thou art doing.

"He knows thy cares, thy tears, thy sighs; He shall lift up thy head."

Now, a sentence or two to some of you who are ungodly and know not Christ. What shall I say to you but this—how heinous are your sins when they are put in the light of this doctrine! Remember, sinner, whenever thou sinnest, thou sinnest in the teeth of God. It is bad enough to steal in darkness, but he is a very thief who steals in daylight. It is vile, it is fearfully vile, to commit a sin which I desire to cover, but to do my sin when man is looking at me shows much hardness of heart. Ah! sinner, remember, thou sinnest with God's eye looking on thee. How black must be thy heart! how awful thy sin! for thou sinnest in the very face of justice when God's eye is fixed on thee. I was looking the other day at a glass bee-hive, and it was very singular to observe the motions of the little creatures inside. Well, now, this world is nothing but a huge glass bee-hive. God looks down on you, and he sees you all. You go into your little cells in the streets of this huge city; you go to your business, your

pleasures, your devotions, and your sins; but remember, wherever you go, you are like the bee under a great glass shade, you can never get away from God's observation. When children disobey before the eyes of their parents, it shows that they are hardened. If they do it behind their parents' back, it proves that there is some shame left. But you, sinner, when God is present with you; you sin while God's eyes are searching you through and through. Even now you are thinking hard thoughts of God, while God is hearing all those silent utterances of your evil hearts. Does not that render your sin extremely heinous? Therefore, I beseech you, think of it, and repent of your wickedness, and your sins may be blotted out through Jesus Christ.

And one more thought. If God sees thee, O sinner, how easy it will be to condemn thee. In the late horrible case of Palmer, witnesses were required, and a jury were impeached to try the accused. But if the judge could have mounted the bench and have said, "I saw the man, myself, mix the poison; I stood by and saw him administer it; I read his thoughts; I knew for what purpose he did it; I read his heart; I was with him when he first conceived the black design, and I have tracked him in all his evasions, in all those acts by which he sought to blindfold justice; and I can read in his heart that he knows himself to be guilty now." The case then would have been over; the trial would have been little more than a form. What wilt thou think, O sinner, when thou art brought before God, and God shall say, "Thou didst so and so," and will mention what you did in the darkness of the night, when no eye was there? You will start back and say, "O heavens, how shall God know? He knows knowledge in the Most High!" He will say, "Stop, sinner; I have more to startle thee yet;" and he will begin to unfold the records of the past: least after that he will read of the diary he has kept of your existence. O! I can see you as he reads page after page; your knees are knocking together, your hair is standing on end, your blood is frozen in your veins, congealed for fright, and you stand like a second Niobe, a rock bedewed with tears. You are thunder-struck to find your thoughts read out before the sun, while men and angels hear. You are amazed beyond degree to hear your imaginations read, to see your deeds photographed on the great white throne, and to hear a voice saying, "Rebellion at such a time; uncleanness at

such a time; evil thoughts at such an hour; Sabbath-breaking on such a day; blasphemy at such a time; theft at such an hour; hard thoughts of God at such a period; rejection of his grace on such a day; stings of conscience at another time;" and so on to the end of the chapter, and then the awful final doom. "Sinner, depart accursed! I saw thee sin; it needs no witnesses; I heard thy oath; I heard thy blasphemy; I saw thy theft; I read thy thought. Depart! depart! I am clear when I judge thee; I am justified when I condemn thee: for thou hast done this evil in my sight."

Lastly, you ask me what you must do to be saved; and I will never let a congregation go, I hope, till I have told them that. Hear, then, in a few words the way of salvation. It is this, Christ said to the apostles, "Preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Or, to give you Paul's version when he spoke to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." Thou askest what thou art to believe. Why, this: that Christ died and rose again; that by his death he did bear the punishment of all believers; and that by his resurrection he did wipe out the faults of all his children. And if God give thee faith, thou wilt believe that Christ died for thee; and thou wilt be washed in his blood, and thou wilt trust his mercy and his love to be thine everlasting redemption when this world shall end.

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pleasures, your devotions, and your sins; but remember, wherever you go, you are like the bee under a great glass shade, you can never get away from God's observation. When children disobey before the eyes of their parents, it shows that they are hardened. If they do it behind their parents' back, it proves that there is some shame left. But you, sinner, when God is present with you; you sin while God's eyes are searching you through and through. Even now you are thinking hard thoughts of God, while God is hearing all those silent utterances of your evil hearts. Does not that render your sin extremely heinous? Therefore, I beseech you, think of it, and repent of your wickedness, and your sins may be blotted out through Jesus Christ.

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OWEN ASSOCIATION.
This body met with Elk Lick church, five miles east of Monterey, Owen county, Oct. 9 and 10. The first day was very rainy, and consequently only a small number were present. The second day, however, was a beautiful one, and the house was soon filled. It became necessary to have preaching in the yard for the benefit of the great crowd that were unable to get in the house.

Dr. G. W. Lee, of Harmony, was re-elected Moderator. Dr. Lee is father of Rev. J. A. Lee, of Covington, and is a model of floor, kind, courteous and well-versed in parliamentary law.

Rev. P. T. Glass, who was to preach the introductory sermon, not being present, Bro. Mitchell, of Owenton, was requested to preach in his stead. He did so, preaching on "Growth in Grace," to the great delight and profit of his hearers. Bro. Glass came in later and preached an excellent mission sermon the second day of the Association.

The discussions of the various objects usually presented were practical and will do good. Collections were taken for the Orphans' Home, the Ministers' Aid and the Swallowfield church.

A few of the churches report no Sunday-schools and no collections for missions. Some of the churches, however, have made considerable advancement in mission contributions. We were much pleased at hearing several pastors say they would no longer preach for churches that give nothing to missions. A missionary pastor is sure to have a missionary church.
The Association voted to have a Sunday-school Convention each fifth Sunday during the year instead of the usual Ministers' Meetings. We look for good results from this.
The entertainment by Pastor Ellis and his church was of the

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usual Owen county style. The next session will be held with the Cedar church near Monterey at the usual time of meeting. E. R. J.

No one can justly censure or condemn another, because, indeed, no man truly knows another. This I perceive in myself, for I am in the dark to all the world, and my nearest friends behold me but in a cloud.—Sir Thomas Browne.

MARY a military hero was a hero in humble life before he went into the army.—Roosevelt.

Does it rain to day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the Cross. —Louise Heywood.

EDITORIAL.

In the Biblical World for October, Dr. W. R. Harper has an editorial on "Character and Service Through Suffering," in which he advocates the latest phase of the moral influence theory of the atonement. To be sure, he uses the word "vicarious," but eliminates from it all idea of substitution. For example he says: "The faithful remnant of the Hebrew nation suffered in exile for the sins of their nation; and from this experience they learned that vicarious suffering is a principle of human existence." There is no thought of substitution in connection with the use of "vicarious" in that sentence. Those Hebrews did not suffer in anybody's stead. There was no infliction on them of punishment for the guilt of others, who were on that account freed from penalty.

Dr. Harper's next sentences are in the same line: "In Jesus this principle found its complete embodiment and perfect expression. The prophetic description of vicarious suffering (Isa. 53:1-12) was fulfilled in him, and he taught that not only he, but all men with him, must pass through this mysterious experience."

Again, a little farther on, Dr. H. says: "But when the crisis came, and the disciples grasped the idea that Jesus had triumphed over death, they saw his meaning. That it behooved the Messiah to suffer (Luke 24:26), and that they must share his sufferings, became the cardinal doctrine of their belief. Thereby the principle of vicarious suffering was fully established in gospel thought and teaching." Nothing substitutionary there.

Still again: "The sufferings of Christ were seen to be, not a punishment for sins of which he was guilty, since he was sinless (John 8:46; 2 Cor. 5:21; 1 Peter 2:22); but the sharing of human miseries and the enduring of the abuse of men, for the sake of lifting men to the ideal of their existence." Of course, His sufferings were "not a punishment for sins of which he was guilty," but were the penalty for sins of which others were guilty. "The sharing of human miseries and the enduring of the abuse of men" cannot be regarded as at all vicarious, and it is a glaring misuse of the word to make such an application of it.

Once more, Dr. H. says: "The sufferings of Master and in part of disciples were vicarious, caused by the same conflict of wrong against right, of error against truth. As the followers of Jesus continued his teaching, so they had to meet similar persecution, repudiation and martyrdom." Other passages like these are in the editorial. He says: "The suffering even unto death of President McKinley was in the truest sense vicarious."

We protest against such a use of the word vicarious, and against such a view of the atonement. If men will advocate wrong views, let them do so, but let them not use orthodox phraseology to cover up those wrong views. The word vicarious has as definite a meaning as any other term in theology; and to empty it of that meaning and put into it contrary meaning is not right. We protest against it.

The atonement is the most vital doctrine in the evangelical

faith. There is where our salvation rests. If Christ did not bear the penalty for our sins, then we must bear it, since infinite justice cannot be thwarted. That a single sin should go unpunished, is to defeat justice. The uttermost farthing must be paid. The principle of substitution is the only hope of salvation. Either each man must suffer the penalty due his sins, or a substitute must suffer it for him. That is certain. Anything else defeats infinite justice. To say, therefore, that Christ did not bear the penalty in our stead, but rather shared human misery and endured the abuse of men, is to say there is no hope of anybody's salvation. Either vicarious (i. e., substitutionary), atonement, or eternal damnation. There is no other possible alternative.

It is not to the point to say: "Oh! it makes no difference what theory of the atonement you hold, so only you hold to the fact." The vital question is—what is the fact? Either Christ bore the penalty for our sins in our stead, or He did not. If He did, then there is hope for us. If He did not, there is no hope, and we are in outer darkness.

Dr. A. B. SIMPSON, of New York, is reported as saying that only about thirty years remain before the second coming of Christ. He thinks the "signs" are unmistakable, e. g., "the intense heat last summer, shooting stars which tell of political and national events, recent famines in India and China, the assassination of kings." He might have added—"wars and rumors of wars," as the wars in China, South Africa and the Philippines, and the rumors of wars between Russia and England, France and Turkey, &c.

This prospect of Christ's soon coming, Dr. Simpson made into an argument for contributing money to his Christian Alliance. If people think they can make no provision for their property for more than 30 years, they may be willing to give more of it away. Just so they have enough to pay their own way and that of their children for 30 years, that is all that is needed;—if people believe this it will loosen their purse strings. And Dr. Simpson succeeds in raising a good deal of money.

People began in the early part of the last century guessing about when Christ would come, and many went crazy over it. The greatest excitement, however, on this subject the world has ever known, was when the year 1000 A. D. drew nigh. All over Europe people firmly believed the end would come in that year. We do not think there will be much excitement again on this subject till the year 2000 A. D., when Dr. Simpson and all the rest of us will have passed over the river.

In Jerusalem there are those who have gone there to meet Christ when He comes again. They think he will return to the Mount of Olives where he ascended. These devotees make their calculations and figure on the time, and they go out to the Mount of Olives and wait. When they get tired they return to their quarters, review their calculations and the mistake and bring out another date, a little ahead. Then the same thing is repeated, and so they go.

And now comes Dr. E. B. Fairchild, in the *Bibliotheca Sacra*, contending that Christ will not come again, that He came at the destruction of Jerusalem, and that He comes spiri-

ually, but all expectation of his visible coming is vain. That is the opposite extreme. It is easier to be a crank on the second coming of Christ than on almost any other subject.

The Pan-American Exposition at Buffalo has fallen far short of paying expenses, and will report a big deficit. The trouble was that too many people stayed away. We stayed away because they opened on Sunday, and many others stayed away for the same reason. We wish the Christians who visited the Exposition had stayed away also. If Christians wish to have the world respect their convictions, they must vigorously stand by those convictions themselves, and refuse to patronize institutions which trample those convictions in the dust. What do exposition managers care for protests against Sunday opening so long as the protesters go along and pay their money all the same? When once these managers are given to understand that they cannot have Christian patronage unless they respect Christian convictions, then Sunday opening and other violation of those convictions, will cease, and not till then.

Now is a good time for us Christian people to give the managers of the St. Louis Exposition to understand that we will not attend if they open on Sundays. We do not know that these managers have any thought of opening on Sundays, but it will do no harm if Christian sentiment on this subject shall find vigorous and emphatic expression. And it is better to speak out now than to wait till after it is done and then object. It is better to lock the stable door before the horse is stolen. "An ounce of prevention is worth a pound of cure."

We are glad that Gen. Miles, the commander-in-chief of the United States Army, has declared himself against the restoration of the army canteen (saloon). All over the land whiskey men have been busy trying to make it appear that drunkenness in the army has increased since Congress abolished the canteen, and to secure the repeal of the law abolishing it. The daily papers, largely under the whiskey influence, lent themselves (i. e., many of them, for there are honorable exceptions) to the scheme of the whiskey men, and published statements favorable to the restoration of the canteen.

Now that the commander-in-chief—and we are glad he is a Baptist—has spoken, it is to be hoped that Congress will pay little attention to the clamor of the whiskey men. Still, dear reader, it will be well for you to write to your Congressman and two Senators and ask them to oppose restoring the canteen. Eternal vigilance is the price not only of liberty but of most good things.

The country is mortified over the Schley-Sampson controversy, which has robbed the great victory at Santiago of much of its glory, and has prevented the merited reward of the brave men who took part. This quarrelling over to whom belongs the credit, is a draw-back to all human achievement. Surely, as was well said, in this Santiago victory "there is glory enough for all."

It is interesting to recall that after the brilliant campaigns in Mexico, our generals quarrelled, and both Scott and Taylor were

actually court-martialed. They were vindicated, and the Whigs made Taylor their candidate for President and elected him on his war record. Later the Whigs nominated Scott, but the war was then too long in the past to avail, and he was beaten.

If we were in politics, and it were proper, we would propose that Admiral Schley, in case the Court vindicates him, be nominated for President. But we are not in politics, and such a proposition in a paper like the *Recorder* would not be proper; and so we squarely decline to make it. Let no one say that we made such a proposition. We simply say we would make it if it were proper, but since we recognize it as improper, we refuse to make it.

A writer said in regard to Baptist theology, that it had dwelt much more upon the sovereignty of God than upon his fatherhood, and therein it had made a mistake. Therein the writer made a mistake, and not Baptist theology.

There are two great things to be done by means of preaching and teaching. The one is to save sinners, the other is to build up the saints in their most holy faith. The sovereignty of God is the point on which to lay emphasis to sinners. For God is the sovereign of all; he is the father of them that believe. There is no shadow of foundation for the doctrine of the "Universal Fatherhood," save in the dreams of semi Universalists. One cannot talk to sinners of their duty to God as their father; it must be of their obligations to God as their sovereign ruler. They have disobeyed his just and righteous law. The penalty must be paid, either by them or by a substitute. They are guilty and vile; their Sovereign is holy. No vile thing can abide with Him. They must be cleansed to appear in His presence. God's sovereignty must be preached to sinners if they are to be roused to a sense of their responsibility to Him.

Two brethren have called our attention to the fact that in answering the Rev. S. A. Cooper's question about whether Cornelius was regenerated or not before he heard Peter preach, we did not quote Acts 11:14: "Who shall tell these words, whereby thou and all thy house shall be saved." This certainly is an apt quotation, but it did not occur to us at the moment when writing the answer, and we omitted to quote it. It confirms the view we took in our reply, and shows that Cornelius was not a saved man till he heard Peter preach.

We were deeply pained to receive an invitation to the funeral of the Rev. A. M. Vardeman, D. D., at the First Baptist church of Sedalia, Mo., where he was pastor, at 10 A. M. Friday of last week. We had heard he was ill, but had no thought of his passing away. A few years ago he went from Kentucky—where he was widely and favorably known—to Louisiana, where he did a good work, removing to Missouri only a short time ago. He was one of our most effective pastors, and his death is a serious loss to our cause. We tender our condolence to the bereaved.

SOME people live looking within in their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—M. G. Pearce.

Editorial Varieties

There is an old Greek proverb—"He who does not get thrashed, does not get educated."

The population of India increased for the ten years—191 to 1921—only one and a half per cent, and in our States, the increase has been greatest in British districts.

The Baptist and Reflector corrects an error in the *Recorder* overlooked by our proof-reader, and in the very paragraph making the correction, there is an error overlooked by its proof-reader. "We are all poor editors."

Last week there appeared on our fifth page a serious typographical mistake. In our reply to Prof. J. A. Baird's question, we quoted Prof. S. C. Mitchell's saying, "Truth is growth, it is as fluid as life." For "fluid" was printed "hild."

Dr. Harvey returned last week from a good trip East. He was specially pleased with the handsome treatment he received at the American Baptist Publication Society headquarters in Philadelphia. Dr. Rowland is leading the Society in the great work with signal ability and success. We rejoice in its prosperity.

The Jesuits in France, having allowed the time to pass in which the new law required they should conform to its regulations, must leave France. There is little mourning over their departure. Their reason for refusing was that they refused to admit the right of the Republic to exercise such authority over them.

Miss Ethel Dargan, daughter of Dr. E. C. Dargan of the Seminary, died in Baltimore last week. She was a bright and a most attractive young lady, eighteen years of age, and had been in poor health for some time. The body was carried to Saratoga, Va., for interment. We deeply sympathize with the bereaved family in their sore bereavement and tender to them our sincerest condolences. The Master said to Peter: "What I do thou knowest not now, but thou shalt know hereafter."

We have several times mentioned the election of Gen. Miles to his new office, and we are glad to see the liquor men to Congress, restore the "canteen" (saloon) to the army. They are vigorously giving statements to convince Congress that there is more drunkenness and disorder in the army now than before the canteen was abolished. We are glad the temperance people are not the only ones who get their facts, and the facts show that abolition of the canteen has greatly diminished drunkenness and disorder among the soldiers. It will help if you, reader, will write to your Congressman and Senator that you want the canteen to stay abolished.

While we should always remember our obligation to be kind and loving to all, yet many need to be reminded that it is the duty of Christians, "Ye are the salt of the earth," but it is not written of them, "Ye are the honey of the world." There are some people who seem more anxious to be honey than to be salt.—WYMAN HOSKINS. And there are yet others whose selfish hostility would seem to be more than that of the *Heligian Herald*. Let no one suspect that there is any gall in this comment of the *Herald*. And let no one regard it as a consolation on the part of our esteemed contemporary.

A *Western* paper proposes that Andrew Carnegie be to his aid in paying the salaries of pastors in this country, the average salary being \$400. Pastors are, as a class, the hardest worked and the poorest paid men in the land, but if Mr. Carnegie should pay each of them what he is now getting, would not the churches diminish their contributions to the great support, so that after all the pastors would be much better off? And would not the benevolence of the churches be so injured that when Mr. Carnegie ceased making these payments, the churches would fail to support the pastors at all? Pastors ought to be better paid, but the income—except at minor settlements—should come from the churches served.

The writer, along with Mr. and Mrs. J. G. McFerran, went to Glasgow last Friday to bury the body of his mother beside the remains of her husband, J. G. McFerran, Jr., who died at Glasgow just sixteen years before—Oct. 8, 1885. Mrs. McFerran died July 25th and her body had lain in the cemetery about six weeks. The whole of Scripture to the friends gathered at the grave and made some remarks, the Rev. G. Terry leading in prayer. Dr. J. W. Loving, the pastor, was absent at Lagrange, having paid us a call at our office on his way. He and his people are rejecting over the great meeting God has given them, with 125 additions. The Library Collection there, under the efficient management of Rev. J. H. Burnett, was never more prosperous than now.

We congratulate the Theological Seminary on securing Dr. E. H. Carroll, Jr., to teach the Junior Hebrew class till next June when Dr. McGuffey will again be in his shoes. A prior selection could not have been made, Dr. Carroll is pastor at Pewee, and during the summer has done some evangelistic work. He added Parker Warren for two weeks at the Falls of Richburg Church, where he has given the whole of two weeks at Millville, where there were 27 additions. Pastor Warren, one of the best preachers in this State, has just been here at these points. Dr. Carroll began last Sunday adding Pastor C. G. O'Connell in a week's meeting in Washington City.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Sec'y.

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

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

"Thank you for the work you are doing for our southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children pay it the highest possible compliment, instead of glancing through and then throwing it away, as they used to do, they watch for it eagerly, and then read it through."

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

BAPTIST SUNDAY-SCHOOL BOARD, 167 NORTH CHERRY STREET, NASHVILLE, TENN.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Christ as the light of the world." at night. Bro. S. H. Hadley, of New York, spoke on rescue work. Mrs. J. H. Jones, of New York, joined by letter. Protracted meeting begins on Sunday, the pastor preaching nightly till Bro. Dixon comes, Nov. 15th.

Broadway.—Pastor Jones preached on "Christ as the light of the world." Bro. S. H. Hadley spoke at 3:30 P. M. at night. Pastor Jones preached on "Felix trembled." One received by letter and one baptized.

Chestnut-street.—Pastor Weaver preached on "Devotion to the cause of God," and on "Reformation not regeneration."

East.—Pastor Felix preached on "The shadow of one's sin," and on "Why more women than men are in the churches."

McFerran Memorial.—Bro. S. H. Hadley, of New York, spoke on "Forgiveness of sin," and Pastor Hamilton preached on "Born of water and the Spirit." Five joined by letter. Bro. L. W. Bollen and Miss Hodges were married Wednesday night.

Twenty-second and Walnut.—Bro. W. M. Bruce preached on "Patience," and Bro. Wolford preached on "The rejecting God's reproof."

Olifton.—Bro. H. W. Ferguson preached at both hours.

East Mead.—Bro. W. H. Canada preached on "The Christian's Wealth," and on "Pulling them out of the fire." Meeting nightly.

Franklin-street.—Pastor Jenkins preached on "Christ precious to the believer," and on "God's love." Two received by letter and one for baptism.

German.—Pastor Jannsen preached on "The fountain of life," and on "The new life of the world." We give Bro. Jannsen a hearty welcome.

Highlands.—Pastor Dawes preached, beginning a series of meetings.

Logan-st.—Pastor Tralle preached on "Every Christian a soul-winner," and on "Total depravity." Meeting every night, the pastor preaching. Two received for baptism.

Parkland.—Bro. G. N. Cowan preached on 2 Tim. 4:19, and on Rom 6:8.

Portland avenue.—Pastor Henderson preached on "Joseph, Christ-like in ideal," and on "The security of the Church."

Southgate-street.—Pastor Clarke preached on "Soul-winning," and on "The home."

Third-ave.—Bro. F. H. Watkins preached on "The results of faith," and on "Joan."

Twenty-sixth and Market.—Pastor Thompson preached on "Heavenly man," and on "Robbing God."

Van Buren-street.—Pastor Ray preached on "Loving and serving," and on "Jesus as Saviour." One received by letter.

Jeffersonville (Ind.).—Pastor J. M. McFerran preached on "Seeking truth," and on "Rebellion against God." He has accepted the call.

Hope Rescue Mission.—Bro. S. H. Hadley added Pastor Bruce in a special meeting during the week. There was great interest, and the work has received a decided impulse.

Lagrange.—Bro. W. B. McGarrity spoke on the work in the mountains, and Pastor Virginia preached on "Looking backward." One joined by letter.

All Periodicals were changed and much improved with January issues.

Table with 2 columns: Periodical Name and Price. Includes The Teacher, The Lesson, The Primary, The Sunday School, etc.

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings.

Elk Creek.—Pastor Cain preached on "Waiting on the Lord."

Bro. A. B. Cabanis opened the Pastors' Conference with reading Scripture and prayer. This veteran is in perfect health, and his mind is as clear as ever it was. He is doing good work for the WESTERN RECORDER.

Bro. S. H. Hadley addressed the Pastors' Conference on rescue work, giving many of the most interesting facts and incidents.

Pastor Hamilton reported on Dr. and Mrs. Warder's 50th anniversary, which the occasion be duly celebrated. Bro. Weaver L. speak on reminiscences. Bro. Eaton on the model pair, Bro. Mullins on the preacher's wife, Bro. Bow of the work as secretary, Bro. Jones on the company, Bro. Hamilton presiding. These exercises will be at Second and College Sts., at the 11th hour of the 11th day of the 11th month of the year one of the new century.

SEMINARY NOTES.

Mid-week prayer-meeting was led by W. V. Horner.

Landvale and Glass are on the sick list this week.

Dr. Carver is attending the Missouri Baptist State Convention this week.

W. H. Canada is assisting Pastor S. A. Cooper in a series of meetings at East Mead.

Many of the students attended the B. Y. P. U. at Lagrange last week. They report a profitable meeting.

A. F. O'Kelley has just returned from Cannon, Ind., where he assisted Pastor Wolfe in a series of good meetings.

S. M. Bowhall shipped the books of Dr. East, who was with us last year, to Haha, Burma, Asia, this week. Dr. East expects to labor there as a medical missionary.

Our visitors last week in the mess hall were Student H. E. Walker and wife, Dr. J. W. Tomack, and Missionary B. T. Bethel, who is on his way back to the mountains of Kentucky.

Supplies last Sunday:—W. A. Burns, Glenview and Eight Mile; F. H. Watkins, Third-ave.; C. T. Willingham, First Baptist church, Memphis, Tenn.; W. V. Horner, Burk's Branch; J. W. Tomack, Spivey Valley, Ind.; T. V. Snowaker, Elrod, Ind.; A. E. Woodson, Madison, Ind.; J. W. Beville, Christiansburg; J. W. Anthony, Oakdale Mission; J. S. Snider, Linwood, Cincinnati; G. N. Cowan, Parkland; J. F. Griffith, Campbellburg; W. H. Tipton, Hazardburg; J. W. L. Adkins, Hazard Springs; A. M. Ross, Hanabrough.

RESOLUTIONS OF RESPECT TO DR. DARGAN AND FAMILY.

In token of our appreciation of, and tender regard for our beloved Professor, E. C. Dargan, in this dark hour when death has taken away his only daughter—

We, the students of the Seminary, desire to express to him and his family our heartfelt sympathy; and we pray that our Heavenly Father, who doeth all things well, may afford them all grace needed to say: "Not our will, but thine be done."

We further desire that a copy of these expressions be given to the bereaved family, and that they be published in the Seminary Magazine.

W. W. HOBNER, Secy. JAS. D. RAY, Com. W. L. CARRACK, Secy. October 25th, 1901. HENRY C. MCGILL.

THE STATE.

Pastor E. Lee Smith writes: "I have just closed a series of meetings with my church at Locust Grove, which resulted in a general revival and 10 professions of faith. There

were 8 additions to the church. I did all the preaching, but was ably assisted by my members and my faithful companion. We praise the Lord for his goodness to us."

Pastor L. E. Arvin writes: "Some time ago I closed a meeting with my Hardin's Creek church, which resulted in the reception of two strong young men by experience and baptism. Bro. T. M. Green, of Greenburg, did the preaching to the satisfaction of all."

Pastor J. W. Edwards writes: "I have just closed a meeting at Friendship church, Casey county, which resulted in 30 additions to the church, 22 by experience and baptism, 8 by relation and 2 by letter. I was assisted by Bro. S. N. Montgomery, and by earnest prayer and preaching we had the best meeting in the history of the church. I have been pastor of this church nearly thirteen years. Bro. T. M. Green, of Greenburg, to see 22 young and old of the flock I love so well, bared with Christ in baptism. The church is greatly revived and every one at his post working as every true soldier should be. We are now at Grove, Casey county, holding a meeting."

Bro. Thos. M. Green writes: "As a result of a fourteen days' meeting just closed at Pleasant Valley, in Green county, we baptized 2. There were 18 professions of faith. We had with us Bro. L. E. Arvin, of New Market, Ky. The church and community were greatly benefited by his faithful preaching. At Greensburg on the second Sunday we had a good day with us. We had 2 additions, both for baptism, one of them from the Methodists. Our work means more to us than ever before."

Bro. I. N. Strother writes: "The West Union church at Grassy, Christian county, has recently enjoyed a good meeting. Elder John S. Creek, pastor of Russellville Baptist church, aided us. Seven have been baptized and 8 others are approved for baptism. In many respects we had the best meeting the church has had in several years. Bro. Creek was at his best, and fully fully did he present the glorious Gospel of our Lord. Elder W. H. Williams is to aid the Rock's Ridge church near Grassy, beginning a series of 22 days' meetings. Bro. W. H. Vaughn is now aiding Pastor R. W. Morehead at Corleau Springs. Pastor J. T. Cunningham, aided by Elder O. J. Cole, held a very fine meeting at Cumberland. His work and finer work in which there were 25 additions to the church. Pastor A. C. Dorris and Elder J. H. Sparlin have just closed an excellent

meeting at Oak Grove, Trigg county. There were about 25 additions to the church by 17 members and 8 by a good year for revivals in this part of the state."

Pastor James E. Wolford writes: "At South District Association Bro. Harvey said that the people of Lancaster Baptist church were the best people on earth. One year's service among them has proven to me the truth of this statement. On Sunday morning, Oct. 18th, the church, by unanimous vote, reassured me of their hearty sympathy and co-operation. While our call is indefinite, this hearty expression is a delight and an encouragement to a pastor's heart. Nine of the members who were present at Mt. Hebron, in Garrard county. Bro. J. I. Willis is pastor. There were 6 additions by baptism and 1 by letter. I began a meeting at Freedom, Madison county, with Bro. J. H. Brewer, Oct. 20th. Bro. W. M. Hall writes: "Closed a meeting of seven days on the 9th inst., with New Union church Logan county. Was assisted by Bro. W. H. Vaughan, of Howell, Christian county. He preached with great power to the edification of a the people. Both elders were sustained and all God's people who attended were greatly blessed and strengthened. Bro. Vaughan has a place in the hearts of all our New Union people, as well as in the heart of the writer. He is a man of God, a good man, and we all love him. The church was gloriously revived. Singers who never attended the meeting, and living five and six miles away broke down and wept bitterly. We had 17 professions of faith, all new members. Only 4 have joined New Union as yet; more to follow. The prayers of God's people came up before the Lord continually, and more and more they were blessed with power and liberty. I believe there is a better day for New Union."

The First Baptist church of Henderson made a splendid showing in its report to the Ohio Valley Association last week. The report showed 108 additions, 72 by baptism. Total amount of money raised \$4,552.39. Two Sunday-schools with 35 officers and teachers and 408 pupils.

Bro. W. J. Levi writes from Edmond: "I am in the midst of the greatest revival ever held in this part of the state at Bridgeport church. Quite a number have professed Christ and many are seeking religion. Meeting continues. Pray for us."

Bro. W. F. Jagers writes: "I shall hold a meeting at Pleasant Grove church, near Smith's Grove, beginning October 27. I shall be assisted by Bro. D. M. Smith, a son of W. R. Smith, the editor of Liberty Buzzer. Ask the Master to bless our work."

Pastor Harvin has been aided in a meeting at Buck Run by Bro. J. P. Jenkins, resulting in 13 additions, of whom 10 were by experience and baptism.

Pastor Force—the veteran—has been aided in a meeting at Sulphur by J. M. Weaver. There were several additions, but Bro. Weaver could not remain, and just as the meeting gave bright promise he had to leave.

Bro. Wm. D. Nowlin writes: "The Upper-street church seems to be in a continuing revival. Last Sunday morning we had the greatest meeting and additions for baptism. This makes 18 additions since my vacation. We took a special collection Sunday morning, the only special collection for church purposes within the two years of my pastorate, to pay for repairs on parsonage, pastor, &c. One of the deacons made a statement to the church, and asked for \$600. I learned at night that the collection amounted to about \$570. We are progressing steadily."

Bro. W. D. Stevens writes: "We closed on October 20, our meeting at Stanley, where I assisted the pastor, R. V. E. H. Maddox, for two weeks. We had a good meeting, and I enjoyed very much being with those dear people. Bro. Maddox is truly a man of God, and a pleasant companion to be near. He has done a good work at Stanley, and is highly esteemed. There were 9 additions to the church. I trust that there may be many more conversions as a result of the meeting, as I know that a number were deeply impressed. I am glad to see a good condition now for aggressive work, for which we thank God. I go to Sarge next to assist the pastor, Bro. W. H. Dawson, in a meeting. I am now at Thurston, giving some assistance, where Bro. Jones, of the First Baptist church, is preaching. I have done a good work at Stanley, and is highly esteemed. There were 9 additions to the church. I trust that there may be many more conversions as a result of the meeting, as I know that a number were deeply impressed. 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Children's Corner.

WHEN THE CAP FITTED.

Duke looked up from the bone he was gnawing and glared at his little mistress and her visitor. His bushy tail did not even hint at wagging, there was a fierce light in his eyes, and a low growl rumbled down in his throat.

Ruth caught Marian by the arm. "Oh, let's run!" she cried. "He's going to bite us." "No, he won't if we don't touch his bone," Marian felt ashamed of her dog, and vainly tried to think of some excuse for his conduct.

"Is he always as cross as he has been since I came?" asked Ruth. "He didn't use to be," returned Marian, sorrowfully. "But now he's getting crosser and crosser all the time."

They had reached the front porch by this time, and behind the woodbine stood Marian's brother Paul. His face was red with anger, and his fists were clinched. "I'm going straight to mamma, Miss!" he exclaimed, as he saw Marian. "We'll see if she lets you talk that way!"

"What way?" asked Marian in astonishment; and Ruth thought of her own brother and felt very glad he was not as ill-tempered and unreasonable as Paul.

Paul paid no attention to his sister's question, but he went into the house, slamming the door very hard. A few moments later, mamma's sweet voice called, "Marian, dear, I want to see you."

Marian obeyed quickly. Mamma was waiting for her in the sewing room, and her face looked puzzled and sad.

Paul sat by the window, and it was plain that he had been crying. Marian looked from one to another in astonishment.

"How is this, my daughter?" mamma began. "Paul tells me he heard you saying to Ruth that he is growing crosser and crosser all the time."

Marian stared, then broke into a hearty laugh. "Why, mamma, we weren't talking about him at all. Duke growled at us, and Ruth asked me if he always acted so cross; and then I said he is getting crosser and crosser all the time."

"Oh!" said mamma, and then she, too, laughed. "Run back to your play, dear," she said, cheerily. "It was only a mistake, it seems."

When Marian had left the room, mamma looked over at Paul. His cheeks were redder than before, but now it was shame that colored them instead of anger. "I just heard them talking about being cross, and I supposed that meant me," he explained.

"It was a rather queer mistake, wasn't it?" mamma asked. And Paul made no answer.

"If your father had overheard that conversation," mamma continued, after waiting a moment for Paul to speak, "would he have thought the girls were talking about him?"

"Of course not," said Paul, indignantly. "But why not?" persisted mamma.

"Because he isn't ever cross, and they couldn't have meant him." Paul spoke earnestly, though he could not help smiling as he met his mother's meaning look.

"Exactly," said mamma, nodding her head. "And it was easy for you to make the blunder, because you have been cross and ill-natured through almost all of Ruth's visit. The cap fitted you, and you put it on without waiting to see whether it was meant for you or not. Uneasy consciences, my boy, make people very sensitive about what they happen to overhear."

"A boy who tries his best to do right, doesn't need to worry over what people say about him. And that sort of boy will not be likely to think that all the unpleasant things he overhears are meant for him."

Paul went back to his play a wiser boy, and let us hope a better one. He had made up his mind that when the cap fitted himself and ill-natured Duke, it was time for a change.—The Presbyterian.

A YOUNG PHYSICIAN.

Wordsworth's lines of the child at play, "as if his whole vacation were endless imitation," were recently recalled by a conversation overheard in the children's ward at a provincial hospital.

A little girl, whose role was that of nurse, rang an imaginary telephone on the wall to talk to her companion at the further end of the room, who played the part of doctor.

"Hello!" said the nurse. "Is that the doctor?"

"Yes," answered her companion in a deep voice; "this is the doctor."

"This lady is very ill," he was informed.

"Well, what seems to be the matter?"

"She has swallowed a whole bottle of ink," said the nurse.

The doctor, not flurried, inquired what had been done for the patient; but the nurse, too, was ready in emergencies.

She answered: "I gave her two pads of blotting paper."—Tit-Bits.

A MILLIONAIRE once said to me: "I never got real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch, and that will shed its brightness on your own pathway, too.—Ovler

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Knit Underwear.

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

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

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

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

50c Boys' medium weight Halbrigan Shirts or Drawers.

Vells.

25c For Black Net Vells.

35c For Black Sewing Silk with white chenille dot.

35c For Brown Sewing Silk with white chenille dot.

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

75c For Red Chiffon with green embroidered silk dot.

75c For a variety of Fancy Gray Meshes.

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\$3.00 Glass Kid Button or Lace Boots, with extension soles, sizes 7 to 10, A to E.

\$3.00 Donzola Kid Lace Shoes, Goodyear welt, Scotch sole, Kid tips, sizes 7 to 10, A to E.

\$3.50 Mat Kid Top, Oxford Kid Footed Goodyear Welt Lace or Button Shoes, sizes 7 to 10, A to E.

\$3.50 Viol Kid Lace Boot, patent sole, Goodyear welt, sizes 7 to 10, A to E.

\$2.00 Misses' Heavy Glass Kid Button or Lace Boots, Kid tips, spring heel, sizes 11 to 12, H to K.

\$2.50 Misses' Velour Gaiter Lace Boots, Goodyear welt spring heel, sizes 11 to 12, H to E.

\$2.35 Misses' Mat Top Fullton Boots, Goodyear welt, spring heel, sizes 11 to 12, H to E.

\$1.50 Child's Donzola Kid Button or Lace Boots, Kid tips, the Knuck Hider, sizes 8 to 10, H to E.

\$3.00 and \$2.00—Boys' Shoes in box welt up and patent leather, full Scotch sole, sizes 7 to 10, G to E.

Ladies' Hosiery.

10c Ladies' Medium Weight Cotton Hosiery, high-silken heel and double sole, regular fit quality.

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

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

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

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

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D. F. Urbahn.

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should have been remembered? Did you ever forget anything which, remembered, would have been valuable to you in any way? These are questions worthy of careful thought, and when one should consider that a system is now being used which will overcome all these serious obstacles to success, it is not hard to see that a better memory can not do a wiser thing than to investigate this new system thoroughly, counting as it does from a source entirely trustworthy, simply send your name and address to Mr. D. F. Urbahn, at Room 200, Fort Wayne, Indiana, and the full information and particulars will be forwarded to you free by return mail. Readers are requested to write without delay.

STATE CONVENTION OF THE B. Y. P. U.

The annual meeting of this body was held at Lagrange, October 23-25. The local attendance was excellent, while that from other sections of the state was a little disappointing. Pastor Virgin and his good people deserve great commendation for the manner in which they entertained their guests.

The opening session of the convention was held Wednesday evening, and the general topic for that and all subsequent sessions was "Soul Winning."

Mr. Roger Hitt, of Lagrange, delivered the address of welcome, and President M. E. Adams made a fitting response.

Drs. J. S. Felix and C. H. Nash were the speakers for the evening. The theme of the former was "The young Baptists' opportunity as a soul winner," while the latter spoke on "Soul winning in foreign lands."

Bro. Clarke, of Virginia, conducted the devotional service Thursday morning, after which Bro. W. B. McGarity discussed

"Soul winning in the mountains." He emphasized the denominational school as an evangelizing agency, and urged that the State Mission Board foster and support such schools. Dr. Felix and many others took part in the discussion which followed. The former called attention to the fact that the State Mission Board could not see funds contributed for State Missions for any other purpose whatever.

Rev. J. A. Lee delivered a thoughtful address on "Soul winning in the Sunday-school," after which the body adjourned for dinner.

The afternoon session opened with devotional exercises conducted by Rev. W. E. Hall, of Dayton.

The first topic for discussion was "Soul winning in the regular services," and Drs. P. T. Hale and A. C. Graves were the speakers. Following this came "Soul winning in the home," by Bro. Bailey and Lovig.

The attendance at the night service was unusually large. Dr. J. F. Williams conducted the devotional exercises, and Bro. O.

O. Green sang "The Holy City." "Our women as soul winners" was the theme of Rev. P. E. Burroughs, and Rev. I. F. Trotter discussed "Soul winning in home lands," "Soul winning in special meetings," and "The source of power in soul winning" was the subject of Dr. W. W. Hamilton and E. H. Carroll, Jr., respectively.

Dr. J. W. Warder was the leader of the devotional service Friday morning, and then followed an hour devoted especially to business. Corresponding Secretary, Dr. H. E. Tralle, presented his report and also that of the treasurer. A debt of something less than \$90 was reported. The Vice-Presidents reporting to the body were Bro. Dament, Argbright, McGarity, Lanford and Virginia.

The Nominating Committee presented the following names, and the same were elected without opposition: President, M. E. Adams; First Vice-President, H. W. Virginia; Corresponding Secretary and Treasurer, H. E. Tralle; Executive Committee, M. E. Adams, B. A. Dawes, J. N. Prestridge, W. P. Harvey, J. G. Bow, C. H. Jones, H. E. Tralle, H. W. Virginia and P. E. Burroughs.

Dr. G. W. Young spoke for a few minutes on behalf of the inter-denominational Temperance movement, and was followed by President B. D. Gray, of Georgetown, who delivered a masterly address on "Soul winning in the college."

At 3 P. M. the session was called to order and Bro. O. M. Thompson conducted the devotional half hour. The body was then addressed by Dr. J. W. Conley, of Chicago, Acting Secretary of the B. Y. P. U. of America. He laid strong emphasis on the church as a soul-winning agency, and indicated that where a young people's society interfered with, or injured the regular services of the church it should be disbanded at once. Mention was also made of the debt of the B. Y. P. U. of America, which is about \$15,000. A subscription amounting to \$300 was taken for this purpose, and an effort will be made to make it \$800.

Prof. A. T. Robertson delivered the closing afternoon address on "Soul winning as exemplified in the New Testament."

The final session convened at 7 P. M., and the devotional services were conducted by Rev. Wm. Lanford. Dr. Carter Helm Jones spoke on "The source of power in soul winning," and the closing consecration service was conducted by Rev. W. W. Hamilton.

The sessions were greatly enjoyed by those present, and a brighter day has evidently dawned in reference to the young people's work.

The church at Dayton, Ky., invited the convention to meet there next year, and this invitation will no doubt be accepted.

ORDINATION.

Rev. M. A. Wood, a member of Walnut-street church and student in the Seminary, was, on request of the White River church, Bedford Association, Indiana, where he is pastor, ordained Friday, October 18. The council was composed of Elds. J. E. Kars, Edgar Baker and C. W. Chadwick. Bro. Wood gave a very satisfactory statement of his Christian experience and call to the ministry, and his answers to the questions in a thorough examination showed him to be sound in Bible truth, and well versed in it. He expects to take further work in the Seminary.

Bro. Wood gives promise of being a useful minister. The Lord keep and use him.
C. W. CHADWICK.

UNION ASSOCIATION.

The Union Association met with the Butler Baptist church October 9, and continued two days in session.

Rev. Amos Stout, of Georgetown, preached the introductory sermon from 1 Cor. 2:2.

Dr. Wm. Martin, who for 20 years has been the efficient moderator, was re-elected to preside over the body, and Bro. William Myers was chosen clerk. All the churches in the bounds sent messengers and letters excepting three.

After reading of letters and seating of messengers, Bro. Tandy, pastor of the local church, made a cordial welcome address and the body adjourned to a large tobacco warehouse where the inner man was most bounteously supplied.

In the afternoon assignments of committees and talks on missions was the order of business.

Bro. J. G. Bow made an earnest plea in behalf of his cause, and impressed his hearers as being a man well in touch with and well adapted for his work.

At night Rev. J. B. Crouch, of Stanford, preached to a crowded house, his subj ct being, "The way of salvation." Bro. Crouch is a scholarly man, and gives his subject much thought before speaking.

The second day was a banner day for Baptists. After roll-call the morning session was devoted to the special order of the day. Dr. W. P. Harvey, representing the WERRAN RECONCORD, now in its 78 h year, spoke in behalf of missions.

Dr. B. D. Gray, of Georgetown College, well represented that institution, and landed several students for his school. Dr. Gray, in his felicitous manner, captured his audience by his pointed remarks and apt illustrations.

Dr. G. W. Young, representing the Interdenominational Temperance League, addressed the association for the suppression of the liquor traffic.

By the report on the clerk's desk the association has advanced in membership and progressed in return given for the assistance of the Orphan's Home and missions.

The Sunday-school report was not so good. However, Lavman Westly Bairden and Sister Edith Yelton have occasioned a movement that in the next year will give that work a great impetus.

Bren. Burgess, Beagle, Crouch, Poole, Holmes, Anlich and Tandy were among the preachers in attendance.

Bro. Martin Petty, the lone delegate from Fairview church, made one of the most interesting talks on missions at the afternoon session.

The association adjourned Thursday to meet next year with the church at Richland, Harrison county.

DEAR RECORDER—On the first day of October I was elected Financial Secretary of Stephens College, Columbia, Mo., having had the matter laid before and upon me some two weeks previous by the President of the college, Rev. Sam Frank Taylor. After a long, hard struggle with duty and conscience, my mind and heart have yielded to overwhelming forces, and I've accepted the work. I will at once enter upon my duties. I shall live at Columbia and have an office in the college—when I am there! I beg that my corre-

spondents note: My post-office address will be Box 611 Columbia, Mo.

Thanking you for any favors you may extend me or the college, and asking that my Reconcord be changed from Salisbury to Columbia, I remain yours, etc.,
B. W. N. SIMMS.

A MERRY HEART.

We read in Proverbs xvii. 22 that "a merry heart doeth good like a medicine," or according to the Revised Version, "is a good medicine." The Hebrew word here does not mean mirth, but true joy and gladness, that which is awakened by a consciousness of the presence and the mercy of God. It comes from the same root as the verb translated "rejoice" in Psalm ix. 2, and also in Psalm xxxiii. 1 and xvii. 12. In all these passages we are exhorted to "rejoice in the Lord." We are to seek that mirth which will tone up and strengthen our spirits, by faith in and communion with our loving Father which is in heaven.

The comment of good old Matthew Henry on this passage is as follows:

"It is healthful to be cheerful. The Lord, who has provided for the body both meat and medicine," tells us that the best medicine is a merry heart; not a heart addicted to vain, carnal, sensual mirth, but a heart rejoicing in God, serving him with gladness, and then taking the comfort of outward enjoyments, and particularly that of pleasant conversation. It is a great mercy that God gives us leave to be cheerful and to help others to be cheerful."

The word translated "medicine" here means literally a removal of the dressings when a wound is healed. The idea is not that of experimental treatment, but of absolute certainty in the result. Genesis renders the verse: "A joyful heart maketh a happy care." The man who has a living faith in God is like the lame man of whom we read in Acts iii 18: When he was healed he entered the temple "leaping and praising God." His healing was complete, and his spirit was exultant.

We should cultivate a cheerful and joyful trust in God, not for our health and comfort merely, but for the sake of others. The world is watching us. We claim to have found in the gospel the one great and effectual remedy for human ills. If we are indeed free from the reproaches of a guilty conscience and from the fear of death; if we are ready to receive even life's trials and afflictions as coming from the hand of a wise and loving Father; if we lived as if we believed that all things are working together for our good, we will encourage others to try the divine panacea. But if we are morose and morbid, we will tempt them to doubt the efficacy of the Gospel, and to try the world's stimulants, its mirth that is madness. A generation of healthy, cheerful, joyful Christians would draw all men to the balm of Gilead and the Great Physician.—C. B. S. in Herald and Presbyter.

"If we confess our sins," not "if we ask to be forgiven." We must face the fact of sin fully and not try to excuse ourselves.—J. Hudson Taylor.

Is your Brain Tired? Take HERRICK'S Acid Phosphate. Dr. V. S. THORNTON, Memphis, Tenn., says: "It reinvigorates the brain and enables one to think and act." Makes exertion easy.

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THE GLADNESS OF ABRAHAM.

BY REV. GEO. O. HARRIS

The Scriptures teach us that moral qualities are real possessions, that they have a real value, that their worth is none the less because we do not find them listed in stock exchange.

...night unto night showeth knowledge."

Our forward look sees Christ coming a second time, not in humiliation, but in glory, to judge the world in righteousness, to wipe away tears, to glorify all believers.

The gladness of Abraham has cheered the centuries, has never died from the world, has ascended into heaven, a part of the gladness of the redeemed in heaven.

It now turns out that Oxlgoz, the assassin of President McKinley, was formerly a saloon-keeper, and the anarchists' meetings he attended were held over the saloon—the saloon in league with anarchists.

"Be glad in the Lord" is all-inclusive teaching, and the supreme attainment. He who is glad in the Lord cannot steal, cannot bear false witness, cannot harm others, cannot wilfully grieve God, cannot be slothful in business, cannot like the gifted Marlowe, die in a drunken brawl.

We do not know how plainly he saw Christ's Day; doubtless he saw it more plainly than we suppose. The promise of God unfolded to him in his primitive, dark times, until it burst forth in the glorious Day of Christ.

Remove the saloon from the earth to-morrow, and anarchy will die before the end of this century, and houses of prostitution will be unknown in fifty years.

FRANK M. WELLS. Monte Vista, Col.

International Self-Pronouncing Bible Company, New York City.

HOPKINSVILLE, KY.

Bethel Female College has enrolled 36 boarders this season, in spite of the drought that alarmed many farmers when it was time to decide to send their daughters.

Our fall church work presents some encouraging features. Our Women's Missionary Society has just sent their largest and most valuable box to a large frontier missionary family.

Subscriptions have just been secured to pay a debt of \$760 for remodeling the "pastorium," and nearly the same amount to make some needed improvements on our house of worship. We are to have Dr. L. G. Broughton, of Atlanta, with us in a series of meetings Nov. 4th, and we hope and pray for a spiritual quickening and conversion of souls.

forts in soul-saving service. The past year has been our best in missionary contributions, and we hope for improvement next year every way. GEAS. HARRIS NASH.

THE Advance thus pertinently remarks: "It is often said that the conservative form of theology will pass with the death of the older men now on the stage of action; that the younger men in the pulpit and in the various forms of active Christian work have generally accepted the so-called New Departure views.

It so happens that we have had a most excellent opportunity to study the facts bearing on this case in the trend of speech at the recent Y. M. C. A. Jubilee Convention in Boston. The significant facts are that the speakers were either young men or representatives of young men, and that they were practical workers. It is said that the fundamental beliefs, in so far as they were indicated in the addresses, were distinctly conservative.

Abraham saw good in his own day. Through his own evil day, Christ was coming. Through himself, unworthy of divine mercy, Christ was coming. In himself, sinful as he was, all nations should be blessed. Every morning he awoke, the glorious day had come nearer. The evil case of the night had not slain it. Through good and evil Christ came, and is coming a second time in glory, through good and evil, fulness of life comes to believers. Through Canaan and Egypt, and the Red Sea and the wilderness, and captivity and failures and deaths, Christ came. Abraham stood beyond these, and through them saw Christ's day.

We might see more of Christ in our day than we do, more of his coming love, more of his abounding grace, more of his merciful Providence, more of his patience, more of his great salvation, more reason to glorify and enjoy God. We have many hindrances to spiritual sight, so had Abraham.

Every man has his day, and there is good in every man's day. There was good in Herod's day, for then Christ was born; in Caiaphas' day, for there was Christ's saving the world. Every man's day is sacred, hallowed by Christ's blood. Every man's day has glorious teaching, gladness, blessing. Not some so-called

OUR church in Jeffersonville, Ind., has secured a pastor in the person of Rev. J. M. McFarland, recently pastor at Southgate-street church. The only Baptist pastor among 15,000 people, Bro. McFarland has a fine field for work. We hope our cause over the river will move grandly forward, and that our church in Jeffersonville will take and maintain its proper position.

THE Golden Wedding of our honored friends, Mr. and Mrs. J. A. Middlejohn, last week in Shelbyville, was a most brilliant affair. Next week we will publish the two original poems written for the occasion. We again extend congratulations to this honored couple and all connected with them.

THE MARKETS.

Table with columns for LIVESTOCK, CATTLE, and various market prices for goods like wheat, corn, and oil.

Kennedy's Oysterettes. An Oyster Cracker with a taste to it. Crisp and light, with a savor of salt. Sold only in In-ear-Case Packages of 5 Cakes. National Biscuit Company.

Table with columns for SHEEP AND LAMBS, listing prices for various types of sheep and lambs.

LEAF TOBACCO.

Report for week ending Oct. 26. SALES WITH COMPANIONS.

Table showing sales with companions for years 1901, 1900, and 1899.

Table showing total sales of new crop and sales new crop to date.

Table showing receipts for the week.

Table showing receipts for the week.

WHEAT—1900 CROP.

Table showing wheat prices for various grades and quantities.

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



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and Returns - VIA - Big Four Route, Every Tuesday, Thursday and Saturday in October. Return Limit Six Days.

EXTREMELY LOW RATE. For continuous passage going and returning, and to be used in Southern only. Includes date of sale.

THE FARM KENTUCKY TRADE ITEMS.

Break Bouts, Mercer county, has bought 80 first-class sugar mule colts at \$60 to \$70.

The chestnut crop is abundant this year. Twenty-five cents a gallon is the price in the knobs. -Danville Advocate.

Total sales of tobacco in this market last week were 3,354 hds., against 1,267 hds. on corresponding week of last year.

Last week David Rankin bought 26 mule colts in Garrard county at an average of \$40.

The average value of the mules in the country last year was \$10 a head more than the average value of horses.

J. S. Bogie bought from James Berkley 250 shocks of good corn at \$2 40 in the field. -Sentinel Democrat.

Mr. W. B. Burton, of Danville, sold three combined horses to J. B. McCreary, of North Carolina, for \$485.

According to the estimates received at the department of agriculture, the wheat crop of the world for 1901 is larger than it has been for two years.

The hemp crop of Boyle county will be considerably above the average this year. The acreage is about double what it was last season, and the yield is reported good.

O. P. Huffman bought of Billy Lawrence some 1,400 pound cattle at 8 cents, and of Beasley Bros. a lot of hogs, averaging 270 pounds, at 54 cents. -Lincoln Democrat.

Will Woodford bought 28 head of 1,000-lb. feeders of Dr. Harry Peterson at 45 cents. O. S. Templeman, of Moorefield, purchased 10 mule colts recently at \$80 each, and has sold two of them since at \$100. -Bourbon News.

Mr. M. J. Farris purchased of Wayne county parties 75 head of cattle, average weight 800 lbs., at from 8 to 8 1/2. He also bought a bunch of seven 2-year-old mules from Pulaski county parties at \$55 per head.

At Georgetown Court day feeders sold at \$8 60 to \$4 10 per cwt.; yearling steers, \$3 20 to \$3 75; heifers, \$2 50 to \$2 90; calves, \$12 50 to \$16 65 per head; mule colts, \$50 to \$75; hogs of 70 lbs. weight, \$8 50 per head.

O. O. and L. O. Moberley delivered to Simon Wiel last week 69 export cattle which had previously been contracted for at \$5 15 per hundred. Fifty-one of this bunch averaged 1,808 lbs., and eighteen 1,860 pounds. -Mt. Sterling Gazette.

Roy Tawney bought five 1,000-lb. heifers from A. J. Crews last week at 8 1/2 cts. J. M. Walter bought from Howard Forsythe 87 hogs, averaging 212 pounds, at 54 cts. Richard Gentry, of near Danville, has sold four extra fine sugar mules at \$160 per head. -Harrodsburg Sayings.

Realizing the possibility that feed may be scarce next winter, some of our farmers are saving what would in ordinary times be allowed to waste, says the Winchester Democrat. They have out and cured the ragweed that grows quite thickly in places. It does not make first-class hay, but when ricked and covered with straw and hay-beats short rations by a great deal.

A PLEA FOR THE WOMEN.

In an article in the Women's Home Companion, Bishop Potter discusses the passing of the home in our large cities, and dwells on the fact that in many cases children are brought up by the servants rather than by parents. Here is his conclusion:

"If there is no longer to be any home life, any home circle and home sacrifices for the dear home's sake, then we need not be in any uncertainty as to what we shall have to anticipate. You cannot make character by means of a governess, a tutor and a groom. And meantime let the young founders of homes make a resolute beginning. You are looking forward to marriage and the founding of a family, my young brother, or you, my dear girl, whom may God bless and guide always. Resolve to have some law for the home, and to give regular and sufficient time in it to your children. If we are to recover out of its well-nigh lost estate this beautiful and gracious institution of the home, we must make the business of doing something of set purpose and of definite plan. All the way from the top to the bottom of our vast and complex social structure—in the life of the wage-earner and in that of the capitalist, the clerk, the professional man, the mechanic—that ancient and divine institution must be lifted to its true place and held in its rightful honor. Schools, gymnasia, bathing-houses, recreation piers, libraries, model tenements, better food, ventilation, improved sanitary conditions and the like, are all of value in their places; but that which makes men and women for God and humanity and the better service of their land and age, is first of all the personal touch of some strong and tender hand in the home. 'God setteth the solitary in families,' wrote the Psalmist long ago. Let us respect his order and follow his way. 'Home, Sweet Home' is said to have been written by a life-long wanderer, who never had one. It is an immortal witness to the deep and inextinguishable hunger of the human heart."

coats reflect good care and treatment. A regular and thorough grooming is just as important in winter as at any time. The chafing effect of a good currycomb assists the skin to perform its functions, as an eliminating organ—even more important in winter because perspiration is less. It will not do to neglect grooming because horses have not much to do. Removing the manure and urine-soaked bedding at least once a day should be done as surely as the feeding. It will not do to let manure accumulate in the horse stable. The bedding should be abundant and clean. Many a farmer skips the bedding as though there were a lack of material. The more bedding, the more manure saved, and the more manure, the more straw grown. If the supply of straw is short, and it cannot be had, use leaves or shavings. Many a farmer skips the bedding because the straw is not very handy or is outdoors and frozen and water-soaked. It ought to have been hosed soon after threshing. The feed should be sufficiently varied in winter to meet the demands of nature, and should not be so abundant as when the horse is at work. Many a horse has been over-fed in winter. Three full feeds are not so good as two. Two good feeds and two waterings are enough in winter when horses are not at work. The grain ration need not be large at this season, but I do not like the idea of taking away all grain. I also like to feed some good straw in winter, as it saves hay, and the horse is not apt to gorge itself as with hay. Many feeders are apt to give too much hay, and an over distended stomach and little exercise are an unfavorable combination. -CLARK M. DRAKE, in Country Gentleman.

THE WINTER CARE OF HORSES.

The nobility, intelligence and beauty of the horse are attributes that have been freely dwelt upon. It is much on account of these that the horse requires better care than many other domestic animals. As a rule, the nearer a domestic animal approaches the human, the greater its needs of intelligent care and feed. Strange as it may seem, as animals rise in the scale of intelligence, the longer the list of maladies to which they are heirs. The culmination, of course, is the human family, whose list of maladies is very long indeed. In view of these facts, the horse ought not only to be thoroughly cared for as regards grooming, cleaning the stable, and regular and proper feeding, but its health should be a matter of constant watchfulness. This requires the service of a man who is not only careful and thorough, but who possesses the faculty of observation and willingness to learn. Such a man will at once learn to note wrong physical conditions of the horse and be apt and prompt in applying the remedies. An experience, covering more than a decade, in the ownership and care of horses, is not devoid of valuable lessons. A horse's condition will nearly always reflect its care and feed, and like ordinary mirrors, their shining

FOOD VALUE OF FRUIT. In recent years the growing of fruits has assumed great commercial importance in many regions of the United States, especially in the South and on the Pacific coast. The amount of fruit consumed in the average household has undoubtedly increased with the greater production and facilities for shipping and marketing. Many stations have reported analyses of fruits and made extended studies of the different methods of growing fruit trees, their soil requirements, enemies, etc. The stone fruits constitute an important group, and have been studied for a number of years by the California and Oregon stations. Fresh peaches, apricots, cherries, prunes and plums are general favorites, while enormous quantities of these fruits are canned, dried or preserved in some way. It is interesting to compare the composition of these fruits, fresh and dried, with each other and with some of the staple articles of diet. It must not be forgotten, however, that fruits are valuable for other reasons than the nutriment which they furnish. They contain acids and other bodies which are believed by physiologists to have a beneficial effect on the system and, doubtless, very often stimulate the appetite for other food. They are also useful in counteracting a tendency to constipation. Another point—and one entirely apart from food value—should not be overlooked. That is, fruits add very materially to the attractiveness of the diet. -The Farmer.

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Items of Interest.

NEWS THE WORLD OVER.

Dr. Eysan, a German physician, maintains that the speed of the wind as it passes through telegraph or telephone wires forecasts changes in weather.

A London establishment, to be up to date, must have American furniture in its office. One sits on a Nebraska wicker chair, before a Michigan roll-top desk, writing one's letter on a Syracuse type writer, signing them with a New York fountain pen and drying them with a Connecticut handkerchief.

"Startling" inventions are coming to light every day. Mr. C. H. Grant, Superintendent of the Northern Pacific Railroad telegraph, has now made it possible to telegraph and telephone over the same wire at the same time.

Dr. Carl Peters, the indefatigable African explorer, has unearthed an Egyptian god, Isis, has also found numerous human paintings and statues and brought to light Egyptian carvings which confirm the traditions that the Egyptians built up civilization in Central Africa and maintained it for centuries against all opposition.

Some rattlesnakes confined in a cage in the Carnegie Library among the newspapers by chewing the bars of the cage. After the removal of the snakes a box constructor was put in. In a little while he was moved and, in his anger at being moved, bit the iron bars. In a few days the box constructor died, it is supposed, poisoned by the venom left on the bars by the rattlers.

"Eve's apple tree" is one of the many botanical curiosities of Oeyon. The fruit is orange on the outside and deep crimson within, and each has the appearance of having had a piece bitten out. This fact, together with its poisonous quality, led the Mahomedans to represent it as the forbidden fruit of the Garden of Eden, and to warn men against its noxious properties.

Scientific grubbing by Sven Hedin, the famous Swedish explorer, has brought to light an ancient city which was entirely covered by the sand of the Gobi desert. About a hundred of the dwellings, built of mud-brick, were discovered. The streets and windows were highly ornamented with fine carvings. Several Buddha temples, fairly well preserved, were also found.

A right lively row seems to be in sight in the new Australian Commonwealth in regard to alien labor. The question was brought to the fore by the refusal of the government to represent it as the foreigner on new sugar mills, owing to a clause against alien labor inserted at the instance of one of the labor members. Labor members hold the balance of power in both houses, and the central plank in their platform is the exclusion of all colored races and aliens. The matter is a hot one. The Indian is there, well able and willing to do the work from which the white man wants to exclude him, while not willing to do the work himself. This dog-in-the-manger policy will, we are sure, find no favor at Westminster.

It is becoming difficult to get mosquitoes, even here, to prevent the ordinary treatment. Major Ross of the British Anti-Malarial Mission, notices the mosquito of disseminating yellow fever and elephantiasis, as well as malaria, hence thousands of houses have been thoroughly cleaned, hundreds of earthen pots of broken bottles and tin, breeding places of the mosquito, carried away, many of them broken and hollow, the earth filled up. The health of the Gold Coast, as a result, is much improved. A sound European can live there safely enough if he will eschew liquor, take regular exercise and an occasional dose of quinine.

The managerial authorities of Moscow are creating the hospital for the exclusive treatment of patients suffering from the various forms of cancer. The necessary means of studying the nature of the disease from every possible point of view will be provided, and thus a more thorough research may be carried out in connection with that deadly, but curable, disease, which will be published by a committee selected for that purpose, and will bear the name of the institution, and will be entirely devoted to its interests.

A Washington correspondent of the Chicago Herald-Tribune tells of a vessel that was nearly sunk by a bomb copper rivet left in the cargo hold. The rivet, which by some means had got into the hold in the ship's bottom. It is said that this is not uncommon and that the builders search carefully for rivets, copper filings and other loose metal. Copper filings are said to become a galvanic battery and do great damage.

DEATHS.

For notice subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over the word limit. Invariably in advance of the words and you know at once what the charge will be. Unless the contrary is specified the notice will be brought down to 100 words.

GARRETT.

Christ came down into his garden to gather olives. In the dawning morning of October 8, 1911, Jesus gathered for his heavenly garden little Elizabeth Talbot, only daughter of George L. and Willie Lee Garrott—seventeen months in the home. Only those who have lived with and lost little children know the utter emptiness and loneliness of life when these treasures are taken and we are left. The all-loving heavenly Father knowing how the "heart yearns ever to where its treasure lies," has taken little Elizabeth, saying to the father and mother, "Uponward look and pray to meet her, your babe, in paradise." A. O.

PERKINS.

Mrs. E. O. Perkins, wife of Bro. M. G. Perkins, county pastor of Shelbyville, departed this life October 8, in the 58th year of her age. Sister Perkins was a member of the Hardinville church, and one of the most faithful members the church ever had. The house was full to overflowing at the funeral, which was conducted by the writer, assisted by Bro. J. H. Burdin, a former pastor. Besides the husband, five children and many relatives and friends survive. Her death was a perfect triumph of the Christian faith. May the Lord graciously comfort and sustain the bereaved family. B. J. DAVIS.

BURKE.

On October 1, 1901, the angel of death came into the home of Bro. William Burke, near Loretto, Martin county, Ky., and spoke the death sentence to him, and his spirit launched into the ether. Funeral services were conducted by the writer at his home, after which his body was interred in the Smock's Chapel Cemetery. He had been a member of Hardin's Creek Baptist church for twenty years. He leaves a companion and eight children to mourn his loss. We tender them our sympathy at this sad and painful hour. L. B. ARVIN.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Ocularitis that cannot be cured by Hall's Ocular Cure. F. J. O'BRIEN, M.D., Props., Toledo, O. We, the undersigned, have known F. J. O'Brien for the last 12 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. W. A. FULTON, Wholesale Druggist, Toledo, O. WALTERS, KINSEY & MARVIN, Wholesale Druggists, Toledo, O. Hall's Ocular Cure is taken internally, and does not directly enter the eye, but cleanses the system. Price 75c. per bottle. Sold by all Druggists. Treatments free. 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.

EVERY MAN who came to Jesus saw in him the image of his own true self—the thing that he might be and ought to be. Hundreds of them were not ready for the sight, and went away to be not what they might be, nor what they ought to be, but what they basely chose to be. But none the less the pattern had been shown to them in the Mount. Cannot you go to Christ to-day, and find the idea of yourself in him? In Christ's thought of you at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture, with all the special colors washed away. If you give up your life to serving and loving Christ, one of the bleedings of your consecration of yourself to him will be that in him will open up to you this pattern of yourself. You will see your possible self as he sees it, and then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in him.—Phillips Brooks.

SONGBOOKS

For Churches, Sunday Schools and the Home.

Table listing various songbooks and their prices. Includes Baptist Hymnal, Psalter, and other religious texts. Prices range from 10c to \$1.50.



Makes Hot Breads Wholesome

Makes delicious hot biscuit, griddle cakes, rolls, and muffins.

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Items of Interest.

NEWS THE WORLD OVER.

The Philippine attacked a detachment of the Ninth Infantry at Bangajon, on the Cagayan river. Although they were only armed with bolos, they killed ten and wounded six before retreating...

The Montreal Whose says that English agents are trying to buy in Hungary alone and elsewhere, a great number of sheep...

All the Presidents since the war, from Lincoln to Benjamin Harrison, were Northerners. Except Andrew Johnson, and some of them were original abolitionists...

L. L. Bolea, a mail-carrier in Alaska, has spent the summer in exploring the coast between the Kuskokwim and Yukon rivers. He traveled 1,200 miles, through a practically unexplored country...

William Carey, for twenty years a member of the editorial staff of the Century magazine, died suddenly of heart disease at New London, Conn. Carey was a bright writer and an industrious worker...

Yale's bicentennial celebration brings to mind that, although already 50 years in making, her good works still go on and she faces the future with a promise of usefulness to the nation and to civilization...

The sinking of so many torpedo boats is accounted for by Rear-Admiral Melville, engineer-in-chief of the navy. He says the novel services lack expert engineers. And

the worst of it is, the Admiral says in his annual report, "the number of trained and experienced engineers in the navy is being steadily reduced."

The new United States Plaster Company, which is the new gypsum combine, operating forty plaster mills and edam-mixing plants, will control, it is said, 7,000 acres of gypsum land in the United States, there being available only about 25,000 acres altogether in this country.

If anybody would not risk being shot for a deer, he had better keep out of Maine during the hunting season. During the first nineteen days of the open season, five men were killed and three wounded, most of the victims being farmers quietly at work who were mistaken for deer or bear.

On September 28, 1898, at Little Fawnos Indiana village, near the town of Courtland, Kansas, Tebulio Montgomery Pike, pulled down a Spanish flag and for the first time raised the stars and stripes west of the Mississippi River. A monument has just been erected at this same old Fawnos town to perpetuate his memory.

LEXINGTON NOTES.

Baptist affairs in this city are on the up-grade. We at Upper-street are having additions nearly every Sunday. Bro. J. W. Hill, of Oak-Side church, Lexington, is doing my return from summer vacation, thus standing approved for baptism at present. Within the last twelve months we have had 87 additions.

Fifth-street is having a meeting just now. Bro. G. W. Hill, of Oak-Side church, Lexington, is doing my preaching. Bro. Hill is a very zealous worker, and is having good results in his meeting.

First church expects to begin a meeting the 31st of this month with Bro. T. T. Martin. The old First church is in a prosperous condition. Bro. Hughson has not yet accepted work.

I have held two meetings this fall, one with Bro. J. E. Martin, at Old-Silas church, and one with Bro. E. B. a good, Believer church. These are both good churches and splendid brethren. I don't know when I have found brethren who were more popular with their people than these two brethren are.

Bro. A. N. White, who has been here for quite a while in the hospital, is slowly improving. He has been crippled now 15 or 16 weeks.

The last copy of the Recorder was a very interesting paper, but not unusually so. The "History of Alabama Baptists," by Dr. Carroll, "Big Salaries in Big Cities," by Bro. Hamilton; "The task of the Theologian of To-day," by Dr. Mallins; "Plan for a Baptist University," by Dr. East, the editor's "If" and others are well worth reading.

Years fruitfully. WM. D. NOWLIN. MANY men owe the grandeur of their lives to their tremendous difficulties.—O. H. SPURDON.

CHURCH NEWS.

(Continued from 6th page.)

experience and baptism except two. Two others were approved for baptism, but not baptized.

Bro. J. W. O'Hara writes from Birmingham, Ala.: "I have just closed a great meeting at Jonesboro. There were 80 additions, 19 by baptism. In all there were more than 50 conversions, some going to churches in Bessemer. I am on my way to help Bro. Stewart at Sheffield."

Pastor W. A. McComb, of Crystal Springs, Miss., attended in a meeting at Laurel, Miss., which resulted in paying off a debt of \$1,850 and adding 184 members to the church. The meeting was one of great power. It lasted only 15 days. The membership was more than doubled, and the church will go from half to full time in preaching.

Pastor I. N. Penick writes from Martin, Tenn.: "Our meeting closed last night with an overflowing house. Many claim conversion. Twenty-five have joined, the church much revived and faith strengthened to believe that the word can and does use and bless weak and humble means. The Lord has done great things for us, whereof we are glad. No helper here to lay it on, hence we give all the glory to our gracious Heavenly Father."

Bro. John F. Griffith writes from Lansford, Pa.: "I have changed my address from Lansford, Pa., to 309 High street, Bethlehem, Pa., until further notice. I closed my labors at Lansford Sunday evening, October 27, after four years' pastorate, and on Monday evening, the 29th, the church held a farewell reception and adopted resolutions of respect."

A Preacher's Discovery.

A Prominent Minister Of Atlanta, Ga. Has Discovered a Wonderful Cure for All Catarrhal Affections.

Rev. J. W. Blosser, M.D. of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Rheumatism, Bronchitis, and Asthma. It consists of a combination of medic herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success during cases of 15, 20 and 25 years' standing. If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid. Address: Dr. J. W. Blosser, 115 Broad Street, Atlanta, Ga.

A MISTAKE.

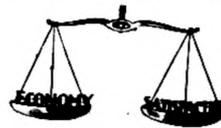
Rev. A. E. Cabaniss says, many of his old friends in Kentucky have been laboring under a serious mistake. He wishes it particularly understood that he has not passed "the dead line" yet, as he is only 80 years young, hale and hearty, cheerful and happy in getting new subscribers for the Recorder and renewals from its old friends. His old friends in Kentucky may expect a visit from him, as he does not expect to pass "the dead line" till he is ninety.

Mrs. M. E. Collins writes from Louisville, Ky., under date of Oct. 26: "Enclosed you will find \$2.00 dollars, for which you will please give me credit on your paper. The more I read it the more I feel that I can't do without it. Forty-five years ago this day I married into a Baptist family where I found the RECORDER, and have been reading it ever since. The preaching of M. F. Ham and reading the Recorder were the principal factors in making me a Baptist. I was raised a Presbyterian."

Bro. JON CAMPBELL, of Campbellburg, Ky., in renewing his subscription, says: "I subscribed for the Recorder when I was 16. I have been taking it for 55 years and cannot do without it."

A Beautiful Teachers' Bible for 12 cents.

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WHAT IS A FOUNDATION?

I am sorry the brother in a recent article in your excellent paper, in answer to a communication I sent you six or eight months past, saw fit to misquote me in what I said about our Saviour making gestures toward himself when he spoke of the rock upon which he would build his church, and the raising up of this temple. I only expressed it as my opinion that he did, as John says he meant his own body when he spoke of raising up this temple. But let this pass, as I have no desire to contend for what is only my opinion in the case. I claim to be very loyal to thus saith the Lord.

Neither does this point effect the question at issue. Namely: Upon what or whom did Christ promise to build his church? After the brother's kind reference to me, he gives a very good description of the material to be builded upon the foundation. If I understand him as he speaks of Spiritual birth, converted church membership, &c., he makes the mistake that others have made, putting the building or superstructure for the foundation. If he will get the true definition of the word foundation his trouble will disappear, namely: Foundation, basis, support—that upon which the building rests. A religious foundation is that upon which the individual Christian or a converted church membership rests. Such do not rest on or trust in Peter. The good confession or a converted church membership, but upon Jesus Christ. His finished work, life, death, burial, resurrection, intercession and converted immersed church membership is the Bible material to be builded upon Jesus Christ the foundation. This is the church of which Christ spoke in Matthew 16 and 18, against which the gates of hell should not prevail, neither wind or flood destroy, because it is built on the Rock—Christ Jesus.

This church has grown not by addition, but by multiplication into thousands of churches. These churches are Christ's eccle-

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atives in his kingdom on earth to expound and execute his laws, administer ordinances, exercise discipline, &c., &c.—Matthew 17 and 18. G. W. WHEATLEY, Danville, Ky.

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