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Faith, Hope and Love, these three.

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The human heart demands certainty in religion. "If" and "perhaps" are out of place when eternity is at stake.

"When a man's ways please the Lord he makes even his enemies to be at peace with him" (Prov. 16:7). Kings' hearts are in his hands, and when he pleases he can turn them to favor his people.

Those whom God blesses and favors have reason enough to forgive them who hate them, since the worst enemy they have cannot do them any real hurt. Religion teaches us to be neighborly, and as much as in us lies, to live peaceably with all men.

KING EDWARD, as his mother did before him, recognizes that in Scotland he is a Presbyterian, and he acts accordingly, attending the Presbyterian church at Orkney, and communing with them. And the *Church Times*, the organ of the Apostles, is having hysterics over him as it had over Queen Victoria.

The *Interior* says truly: "The fundamental principle of Protestantism is that Jesus Christ is the only lawgiver his church ever had or ever will have; and that neither pope nor bishop nor presbyter nor deacon nor laymen can add to or take away one jot or tittle from his expressed will. For the Christian there is no law of divorce except Christ's law, nor ever will be."

The Congregationalists in England are discussing giving up the independence of the churches and forming one big "church." The sad thing about this is that their openly acknowledged reason is not that they have learned in their Bibles that they were mistaken in their form of church government, but that expediency makes the change advisable! Alack and alas!

WHILE it is good to make use of the discoveries of former ages, in our searches after truth, that fountain of living water, yet we need not rest in that light and make no advances. We may enquire for the old wells which our fathers digged and which the adversaries of truth have stopped up, but let us dig new wells, running to and fro, that knowledge may be increased (Dan. 12:4).

WHEN wickedness has become general and universal, ruin is not far off. While there is a remnant of praying people in a nation, to empty the measure as it fills, judgment may be kept off a great while; but when all hands are at work to pull down the fence by sin, and none stand in the gap to make up the breach, what can be expected but an inundation of wrath?

Scriptural Evolution.

BY J. M. WEAVER, D.D.

Technically, Evolution designates a certain so-called theory of the universe called the Evolution "Hypothesis" or the Hypothesis of Evolution. It is recognized among scholars as only a hypothesis. The doctrine of Evolution is that things were evolved from a primordial germ, called protoplasm or life dust, by a natural process. Whence came this "primordial germ" we are not told. The cause of this Evolution, Herbert Spencer teaches, is the "ultimate laws of matter, force and motion."

Prof. Huxley asserts that the fundamental proposition involved in evolution is, "that the whole world, living and not living, is the result of mutual interaction, according to definite laws, of forces possessed by the molecules, of which the primitive nebulousity of the universe was composed." In his work, "The Earth and Man," Prof. Dawson defines it to be a hypothesis "which solves the question of human origin, by assuming that human nature exists potentially in more inorganic matter, and that a chain of spontaneous derivation connects incandescent molecules or star-dust with the world and with man himself." Thus you will notice that Evolution is as yet simply a hypothesis; it does not rise even to the dignity of a theory. Dr. Gregory defines a hypothesis as follows: Hypothesis properly means the supposition of a principle of whose existence there is no proof from experience, but which may be rendered more or less probable by facts which are neither numerous enough nor adequate to infer its existence. Evolution then is only an assumption made by its advocates to "account for certain phenomena" observed. And yet many speak and write of it as if demonstrated and sufficient to overturn inspiration! There are three different schools of Evolution: the atheistic, the agnostic and the theistic. The first or atheistic is, as I conceive, unreasonable, absurd and impossible. This hypothesis demands that there be Evolution before there is anything to evolve! Evolution in the nature of the case always of necessity implies involution. Now we find in the world mind and matter. Are they both eternal? Or did matter originate mind, as Tyndall seems to teach? Or did mind originate matter? If mind originated matter, then matter is not eternal. If matter originated mind, then mind is not eternal. But suppose that matter be eternal, then all its "potencies and possibilities" must be co-eternal, or mind have entered in or been placed in matter at some definite period. Were they placed in? If so, where were they before? How did they enter? If they had no previous existence, then they were created. But that necessitates a creator, which atheistic Evolution denies. Whence came mind? Evolution cannot answer. Given mind and matter in the universe and then evolution can make out its case and show development. Really this hypothesis of Evolution, assuming the eternity of matter and its "potencies and possibilities," starts out with excluding God and yet demands the existence of an eternal God!

Doesn't well say: "If that form of the Evolution theory which demands the eternity of matter be true, then polytheism must be true, and there must be an innumerable company of perfect gods still evolving into something better and higher than perfect godhood. An eternity-of-matter Evolution that stops short of this absurdity commits logical suicide." Again, if this hypothesis of Evolution, which involves continuous evolution, be

true, and matter, because it is matter, contains the "promise and potency" of man, then man must have had some being as ancestor standing between him and some animal likely to have been his progenitor. Seeing this logical necessity, the ape has been accepted as representing that animal. But then comes the fatal necessity of finding an animal or animals supplying the "missing link" or links. This link has never been found; 'tis yet a "missing" link. Again: This hypothesis of Evolution requires spontaneous generation to be true. There must have been a time when physical organisms took on life. When was this? How was it accomplished? Organisms now have life we know. When did this life originate and how? The fact is that this hypothesis stands or falls with the truth or falsity of spontaneous animal generation. But this has no existence. Even Herbert Spencer says: "To conceive self-creation is to conceive potential existence passing into actual existence by some inherent necessity, which we cannot do. We cannot form any idea of a potential existence of the universe, as distinguished from its actual existence. . . . We have no state of consciousness answering to the words—an inherent necessity by which potential existence became actual existence. To render them into thought, existence, having for an indefinite period remained in one form, must be conceived as passing without any external or additional impulse into another form; and this involves the idea of a change without a cause; a thing of which no idea is possible."

Prof. Tyndall says: "I here affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life, . . . and every attempt made in our day to generate life independently of antecedent life has utterly broken down." Prof. Huxley says: "The fact is, that at the present moment there is not a shadow of trustworthy direct evidence that abiogenesis (non-living producing living) does take place, or has taken place, within the period during which the existence of life on the globe is recorded." Here, then, we see that the advocates of Evolution admit and affirm that spontaneous generation has no existence, and yet this hypothesis demands it.

Soberly here is indeed "logical suicide." If this hypothesis is true the Scriptures are false. But there is an Evolution taught distinctly in the Bible. The first verse of Genesis brings out the truth with the wisdom of a God. "In the beginning, God!" Here is the solution of every difficulty. Given a God, and all else is easily accounted for. This is the key to all mystery: "In the beginning God created." Here we have a clear and explicit answer as to the when in "the beginning," and as to the how, "God created" all things. When God had thus created, brought into existence, the earth and all it contains, then Evolution or development commenced: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Gen. 1:11, 12)

"Whose seed is in itself." The "promise and potency" was now within. God had involved that which now could be evolved or unfolded. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things and beasts of the earth after his kind: and it was so." (Gen. 1:24) "After his kind." The life was involved in order to be evolved. "So God created man in his own image, in the image of God created he him; male and

female created he them." (Gen. 1:27.) Here was the origin of man in his three-fold nature, body, soul and spirit. Here is the origin of man direct from God and not evolved from an "ape," nor from a "polliwog," nor from the "foam of the sea," nor from "Bathysbians." And then commenced the Evolution of mankind. Before this creation man did not exist. Science does not discover to us any fossil remains of man anterior to this first man, created at once perfect as the last man "evolved." The doctrine of Evolution in regard to the world and man, after their creation as perfect at the beginning as now, is not only not against the Scriptures, but is plainly taught by inspiration. Then the evolving of life and organization by transmission and growth is but the mode of the divine Being in administering in the universe what are called the "laws of nature." All is of God. The "brooding" of the Spirit of God in the first instance communicated life to all things, and this life, under a law of God, proceeds at once to organize itself into forms, each according to its kind. What is true in the natural world is also true in the spiritual. The soul, spiritually dead, cannot be evolved by education, training, unto spiritual life; there is no life to evolve! Hence Christ said: "Ye must be born again." Paul says: "Therefore if any man be in Christ, he is a new creation." This new life gathers to itself a new organization, a Christian character. In the communication of His will to man, God has acted upon the principle of Evolution. In the antediluvian times we have the dim light of the dawn in the revealing of His will. Under the Levitical dispensation the revelation was clearer than under the Patriarchal. The New Testament shines more resplendently than the Old. In the "fulness of time" the world is flooded with spiritual light by the teaching of Jesus and His apostles. Thus, in accordance with Scriptural Evolution, the revelation of God "looks forth as the morning," in Patriarchal times, "fair as the moon," in Prophetic and Christian periods, "clear as the sun," and will be as "magnificent as an army with banners" in the Millennial Age of glory.

Hearing God's Voice.

God's speaking to us will be always within the lines traced out by holy Scripture. God is always consistent. Nay, more; it will only be granted to and can only be heard by those who are fully and constantly obedient, as well as submissive, to every written word of God. But, while holy Scripture forms me for God's service, while it makes me "complete, furnished completely unto every good work" (2 Tim. 3:7, R. V.), it does not tell me to what special work I am called, by what service I may really please Him, what I have to do in the morning, what in the afternoon, etc. And how could I stand before God, waiting upon Him, if I were not quite sure that the Master, who had called me to serve Him, would also tell me from hour to hour the service which he desires to have done through me? A waiting attitude is possible only before a Master who speaks to me.—Helpful Thoughts.

THAT are many aspects of the mission of Jesus, but we should not overlook that which he himself emphasized: "To this end I was born, and for this cause came I into the world, that I should bear witness to the truth."—Rev. J. D. Burrell.

REVERENCE that which is best in the universe.

Dr. Ex.

BY JACK SPRAATT.

Everybody knows Dr. Ex. for he lives in many places and is very numerous. He often varies in his titles—sometimes he is Dr. Ex. and then he may be Col., Judge, Hon. Ex., or just plain Mr. Ex. We find him among all callings and all classes and he is a variable factor in the great problems of life. Hence we have ex-sheriffs, ex-governors, ex-presidents, ex-senators, ex-pastors, ex-professors, ex-presidents of colleges, ex-merchants, ex-editors, and many others too numerous to mention; and some go so far as to call a widower an ex-husband and a widow an ex-wife.

One peculiar feature in Dr. Ex.'s character is that he has finished one job and then decides to remain in the home of his past labors, and thus dwarf and seek to undo what he has labored for years to build up. In this unlovely work he becomes unamiable, and often he sours and regrets his early trip to the shelf, and, alas! he feels very deeply that the wisdom of age and experience is not appreciated. Ah, me! I know Dr. Ex.—have seen him and heard him talk of an ungrateful generation and his superior qualifications for better work now than in the days of his real labors. How did Dr. Ex. become an ex? This comes about in various and very natural ways. Sometimes the Dr. spends the strength of his manhood in seeking to do what he was never intended for, and when it is too late in life for him to try a new calling, and in confessing his failure by giving up his job, he becomes Mr. or Dr. Ex. pretty early in life, and then trouble for somebody begins. He does not care to see any one succeed where he has failed and he seems to be opposed to the successful in all callings.

Thus the Baptists have many ex-preachers who never preach simply because they were not made for that work, and they are nominally preachers, but really and practically ex-preachers. So in all callings. I do not like Dr. Ex.—he was a misfit for his calling and he has capacity for other work, but buries his talents and continues to be an ex, and is not a misfit at that, or is an ex-misfit and a success as Dr. Ex.

I have never known much good to come from an ex. If I were a sheriff, I would never summons an ex-sheriff as a deputy in case of a riot, and if I were called to be a pastor of a Baptist church, I would wish to know whether the ex-pastor was dead or had left the field and gone far away. For, if he remains, he will wish to do it all because he knows everybody and is everybody's special friend, and everybody desires him to baptize, or marry, or preach the funeral of everybody. I have seen it, and it was bad. Years ago a brother said to me, "When I was pastor at — church in the city of P., my worst enemy in the place was the ex-pastor." So one can see why I do not like Dr. Ex. The ex-sheriff finished his job when he was sheriff, and would be useless on a posse, and the pastor finished his work while pastor, and he may move to a fresh field and renew his labors, but to abide on the field after his work is complete, and merely be old Bro. Ex., is very hard on the field and the next pastor. Our ex-presidents of the United States are usually of very little value, and a few care for their opinion—their glory was in the White House and it fully faded when they stepped down and out and he became only an ex. It is a blessed thing for the new President that the ex cannot linger about the White House and get in his work.

As a rule, an ex is an unpleasant, and disagreeable man in the church, and perhaps in the denomination, if he has strength to do evil on a large scale.

When the writer was a lad, squirrels were often numerous "in our neck of the woods." The older members of the family sometimes sought fresh air and sport in a squirrel hunt, and I was taken along occasionally "to turn" the squirrels. Carlo was chief squirrel dog, although we had other dogs. Carlo was a large cur dog, but he could more coolly and usually tell on which tree the game could be found. He had held his job for some

years and he seemed to be happy in his work. I had been taught to fear him and I was fully persuaded that whoever struck Carlo was sure to fight and bite. One bright, warm morning, when the leaves were growing in the forests. My elder brother came out with his gun and called me, and we and Carlo and the other dogs made our way to the territory inhabited by the squirrels. Carlo was becoming presumptuous because he had held his high position of chief drag-dog so long that he felt that he could do as he pleased and no one would dare to object, simply because of his importance and real necessity in the hunt. On this day it was warm and Carlo tired, and when we landed on hunting ground, he was soon lost in the heavy undergrowth. We waited on him and soon his yelp was heard; we hastened to him and found him lying under a tree, and when he saw us, arose and moved on, and we found that he had found no game, but he was tired and lazy and had gotten separated from us and preferred to yelp and thus call us to him rather than to turn about and find us. My brother saw what it meant and he was quick of temper and spoke his mind very freely to me—not to the dog. He vowed with a masterly emphasis that he would whip Carlo if he should repeat that performance. He did not have to wait long, for he soon barked and we hastened to him, and he had no squirrel—he only wanted us to come to him. The rage of my brother knew no bounds; he spoke earnestly and said things. A stump was near, well supplied with "sprouts" from three to six feet long, and he seized one, gave it a kick and off it came, and he went for Carlo. I looked on with holy horror, for I expected to see Carlo sustain his reputation to bite anyone who dared to strike him.

But the battle began before there was any declaration of war. It was a sensational surprise to Carlo when the brush came down on his back with impetuous force. He turned to defend himself, but another lick caused him to turn his head towards home, and that brought him near where I stood almost paralyzed with fear. My brother turned and right at me the dog again pursued to meet his assailant, and I can well remember now his open mouth and his rage and teeth as he turned, but another blow from the brush across his mouth made him turn and leave for home. From that hour he was an ex-squirrel dog. He never went on another hunt and never was worth a cent. He did not die for a long time, but he had finished his work and lost his job, and was only an ex. He sometimes seemed to be in a good humor, but his normal state was to lie around, look mad and unappreciated, and snap and bite at the other dogs, and when he died he was not missed.

And thus come and go Dr. Ex. in his life and in his death. Many might have wept at his grave, if he had passed before he was an ex, but as it was he was buried.

[THUS hits and sharp sayings will do good; and yet it must be borne in mind that there are honorable exceptions. We know some ex-pastors who have been and are great helps to their successors. And also there are some pastors who think they must belittle the ex-pastor and undo his work.—EDITH.]

If you look into a mirror and see a dirty face, do you wash the mirror or the face? The aborigines are said to have broken the mirror when they beheld the uncomely reflection. A people of higher type of civilization smile at such childishness, and yet the wisest show a disposition, not unlike the aborigines. The teacher or pastor holds to view the unlovely character, the repeated lapses from rectitude, the unfaithfulness in discharge of duty. Too often the parishioner, instead of mending his ways, seeks to rid the church of the faithful pastor. In other words, he tries to smash the mirror.—Lyman Abbott.

Be what you wish others to become. Let yourself, and not your words, preach.—Amiel.

Notes and Notions.

BY HENRY SMITH.

HOME RULE.

I don't mean in Ireland, but in America; and not in American politics, but in American families. There are some families which seem to drift along without any recognized authority, system or order. Sometimes the father has his way, sometimes the mother, and sometimes the children. They take turn about in ruling the household. We hear a good deal of hen-pecked husbands, but they are not more common than chicken-pecked parents. The sad truth is, that in this country there is a great want of wise and efficient family government. I was visiting a friend who had been married some five or six years. They have one child, a bright little boy of four summers. I had not been in the house half an hour before I learned that Johnnie was a spoiled child. He was perpetually saying to his parents, "I will!" or "I won't," "You shall!" or "You shan't." When we were at the table, Johnnie seemed to think that the high-chair was his throne, and his silver spoon a scepter. He would shake that spoon at his father and mother, and issue his orders like a king. Mr. A. at length said: "You see, Mr. Smith, that Johnnie is our Home Ruler;" and he smiled as if that was a good joke. I could not think so. The performance of that petty tyrant saddened me. I thought how fearful the consequences might be to him, and to those of an uncurbed will. I wanted to put them on their guard, and yet I did not know how to do it without giving offense.

After thinking a moment, I said, as if by way of changing the subject, "Johnnie, that was a fine horse you were driving the other day. He must have been born with a splendid disposition, he seemed so prompt and cheerful in his obedience."

"There you are mistaken," was the reply. "Why, Dick was one of the most willful colts that I ever had. But I started to train him almost as soon as he was born. I put a halter on him when he was only a week old, and led him about. I wanted to teach him that he was not to have a will of his own. And he has learned the lesson so thoroughly, that he will do not only what I tell him to, but what he thinks I want him to. He is, indeed, a noble horse."

"And so you think that nobleness in horses means obedience. But is it not the same in children? And should we not halter them as early as we halter colts and teach them that as we are wiser than they, it is both their duty and their interest to conform to our wills and not to have their own way?"

John saw the point, and, though his wife pointed a little, they both said at last: "Yes, we have been thoughtless in this matter, and we must not humor Johnnie any longer; we must put a halter on him right away."

There are a good many little Johnnies, and some little Jennies, too, who need to be halter-broken. There are various

METHODS OF HOME RULE.

In some families the children get what they want by teasing. They ask permission to go somewhere, but the mother says "no." They don't mind that, however. They understand their business. They keep on asking. They give her no peace until she says: "You naughty children, you will worry my life out. Go, and let me have a little rest." And then they say to each other, "I know that we could make her let us." A parent should not answer "yes" or "no" hastily, but when the word is spoken, it should usually be as irrevocable as the laws of the Medes and the Persians.

Another method is tears. If dear little Katy is refused anything, she begins to cry. She goes into a corner and there sobs alone, as if her heart would break. She does this not merely because she feels bad, but because she has learned that in this way she can get what she wants, or permission to do as she pleases.

But while parents are the true and legitimate home-rulers, they must never forget that they are not to be tyrants—that they are to govern the children for the good of the children. The scepter of

authority is always to be wreathed with the garlands of love.—Journal and Messenger.

Temporal Loss and Spiritual Gain.

Worldly men have strange views of the spiritual life. They can see no advantage in it unless in some way it shall bring worldly profit. They practice honesty because they believe it to be the best policy. But one who practices honesty from this low motive does not know what real honesty is. The child who studies his lessons for the sake of the reward promised by the parent or teacher knows nothing of the love of learning or the riches of knowledge.

Our Lord has called us to seek the kingdom of God without reference to any temporal advantage. He has assured us that in many cases physical pain and financial loss shall attend the spiritual life. It is through much tribulation that men enter into the kingdom of God. The worldly man has his heart so set on worldly good that a severe stroke is required to shake off his grasp. Wrestling at the gates of the kingdom, he often becomes maimed before he is fit to enter in. The vain man who was so proud of his physical manhood goes halting on his thigh all the rest of his days. He carries the marks of the struggle to the grave. Paul says, "I bear in my body the marks of the Lord Jesus."

When our Lord laid his hand on Saul of Tarsus, and a light about the brightness of the sun shone about him, he became blind and remained sightless for three days. It is not certain that he ever fully recovered from the physical infirmity which he incurred on that occasion. It is certain that he carried about with him a thorn in the flesh as a memorial of his intimate relation with supernatural things. Perhaps this was the mark of the Lord Jesus. He leaves his mark on thousands of his disciples in the shape of some temporal loss which they have incurred in his service or sustained when entering into his kingdom.

When Satan lays his hand on a soul to bring it into his kingdom, he makes large promises of temporal gain. He showed the Lord Jesus all the kingdoms of the world and the glory of them, and said, "All these will I give thee if thou wilt fall down and worship me." He sometimes keeps his word, at least for a time. Many a man has made large temporal gains by serving the devil. Many a fortune has been made by wrongdoing. But Jesus makes no such extravagant promises. He deals with perfect honesty. He gives us to understand from the start that if we will be perfect we must lose our love for temporal good. "If any man will be my disciple, let him deny himself, take up his cross, and follow me." To the young ruler he did not say, "I will give thee all the kingdoms of the world," but, "Go, sell all thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." And to one who declared, "I will follow thee whithersoever thou goest," he answered, "The foxes have holes and the birds of the air have nests, but the Son of Man hath none where to lay his head."

He bids us seek the kingdom of God for its own sake. Our real treasure is truth, righteousness, love, goodness and heaven. Other things are not to be compared with these. It is better to lose everything else than to lose one particle of the riches of the spiritual life. It is better to enter into life halt than, having two feet, to be cast into hell. Better for Jacob to halt on his thigh all the rest of his days than to go on in worldliness with a strong body. Better for Saul of Tarsus to lose all his worldly prospects and honors and the sight of his eyes than, having all, to live a Pharisee. Better for Peter to lose his fishing nets, for Levi to lose the proceeds of his office, for Barnabas to give away all his earthly fortune, than to go without a knowledge of the things of God.—N. Y. Advocate.

There is never jealousy where there is not strong regard.—Irving.

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The Bible and its Relation to the Home and to the State.

BY THE HON. FRANKLIN H. LESLIE, LL. D.

There is no period of the history of man to which the philosopher and all thoughtful men and women look with greater interest, than that in the commencement of the Christian era. The state of the Jewish religion at the time when Christ was born, was the most deplorable that can be imagined. It was torn to pieces by faction, rained by skepticism, or disgraced by superstition. The two principal and leading sects were the Pharisees and Sadducees, who made up and consulted a majority, or nearly so, of the Jewish nation. The Sadducees were bold, and were the most deplorable of that day, and to embrace the choice spirits of the age—the philosopher and noisy politicians—and many of them delisted in their teachings. The Pharisees as a sect, equally irreligious with their opposers, sheltered behind and upheld by superstitious and fanatical bigots and usage. All their work and worship were done by a set of men; they made broad their phylacteries and enlarged the borders of their garments. The Jewish worship was occupied about the shadow and exterior show of the service. The spirit of God's law was lost as to its fitness upon the human mind and heart. Except a few, such as Simon, Anna, Joseph and not many others, the Jewish church was composed of that class of persons at the time when Christ made his appearance. And with respect to the rest of the world at that time, the darkness of heathen mythology was accepted teacher. At the time Jesus commenced preaching in the land of Judea, there were no less than a thousand distinct and separate heathen gods, each and all of whom were worshipped within the limits of the Roman Empire. To the worship of this day, and time, who from their infancy were taught that there is but one God, the idea of their being a plurality of gods sounds absurd indeed. Nevertheless it was so taught, believed and practiced by the ancients of those years. And to very many of them the vilest passions were ascribed and held up as approved and encouraging practices and feelings of persons most abhorrent and shocking to all moral sense of justice and decency. And before these deluges the wisest and most prominent leaders of the people prostrated and bowed themselves, imploring their lives.

Such was the state of the theology of the commencement of the Christian era. The character of the worshiper is always predicated upon the character of the god that is worshipped; hence crimes were sanctioned as an act of worship paid to some god, and it is very evident that heathen gods (many of them, at least) were worshipped as deities that wicked men had to conceal their crimes under the veil of religion. The whole land and family of man were fed on such poisonous abominations, and the poor were made to drink in sorrow and toil. Holiness of heart and rectitude of intention, and moral character were never taught in the schools of those years. The divine doctrine that "A good tree bringeth forth good fruit," "A good man out of the good treasures of his heart bringeth forth that which is good, and an evil man out of the evil treasure in his heart bringeth forth that which is evil," and many others of like force and light, were never taught in the schools of those years. The darkness and ignorance of the true divine power of heaven and in the earth allowed the great enemy of souls to have in his grasp (so to speak) the human family of those years.

The wickedness of the world was then in the zenith of worldly superstition. Men were gone away from God, and but few were ready when the Saviour came to give Him welcome. Nevertheless He held out the torch-lights of truth and spoke words of love, gave men to see and to know of his power, preached the doctrine of repentance and of faith, and taught in wisdom man's duty to man, the doctrine of forgiveness and all the relationship of harmony between individuals, and their true relationship to human government and to their great Creator, the God of the universe, and declared his Messiahship and the resurrection. Every day he lived on earth he was in bearing witness to the great and glorious things which he had done, and he was in bearing witness to the Jewish priests, Scribes, Pharisees and Sadducees were his enemies, and wielded all the official power of the country and controlled their followers in venomous thirst for his blood. But amidst all he unfurled his banner and stood forth hard by the temples of Jupiter, Esculapius and Venus, and he was in bearing witness as he taught publicly, kept his proclamations in all the great centers of wisdom and intelligence in full sight, where the wisest and proudest philosophers and scholars concurred and counseled for his overthrow.

The Jewish synagogue was a most noted place of assembly, and he was in bearing witness which he often resorted and publicly taught, and amongst his auditors were the priests, Scribes and Pharisees. No man, or any number of men, ever bristled up asking him questions, but he was quick to answer and put them to silence; for did any man, however much magnified in legal and official dignity, or in worldly honors, ever dare to speak the words which he told the truths of life and salvation, and men their sins and sorrows of the Prince of Darkness.

And after he arose from the grave and ascended to his home in heaven, like him, his faithful disciples went boldly to Athens and Rome, whose proud seats of science and learning they there publicly declared the doctrine of Christ as the Messiah. And from thence till now, the friends and followers of this King of kings have declared and taught his divinity, planting themselves upon the holy Bible as the great "paladium of human liberty," soul freedom and waybill from earth to heaven's home.

True virtue and sound morality in the homes of the people are impossible without the light and influence of the religion revealed in the Bible. No nation, state or community can ever, in its political, social or moral standing, rise higher than the homes of its people, and the home government of every good citizen is bottomed upon the Bible.

It is not only "In God we live and move and have our being," but we are dependent upon him for the divine principles registered in the pages of the Bible, by the influence and light of which man is qualified for republican government; and without the observance of which no country can be prosperous and happy, and such results will not be attained without their concurrence. The happiness or misery of a nation is always correspondent with the rectitude or depravity of its measures, and therefore of a like complexion with the moral character and principles of the rulers. The Christian religion has never flourished in the embraces of civil authority, and yet the federal and state governments of the United States are so greatly dependent upon the Christian religion, taught nowhere else but in the Bible, for their existence. All, however, that this government can do in regard to religion is (as is specifically provided) to secure to every individual and denomination of people the liberty of conscience and unmolesed rights to worship God in the manner that to them shall seem most agreeable and according to the dictates of their own conscience. To go beyond this limit, further than the Constitution and laws have gone, would be usurpation and oppression.

After the American war closed, which was the greatest suffering war ever prosecuted in Christian history, and perseverance of those warriors and patriots, with hearts beating in gratitude to God for their success, laid by their swords and organized the plan of the American Republic. And a dependence upon the great Creator, through Christ and his word, to give wisdom, union and decision to their councils, banished far from themselves all projects of ambition, and made them to their loss as "terrible as an army with banners, for this great, patriotic, political home, the Bible doctrine of soul freedom and liberty for every one to worship God as his own conscience dictates, and to worship him as he pleases." And it was the first time in the history of the world when the Bible was so much honored in civil government.

The Bible was, so to speak, in the side pocket of every soldier, officer and private who served in the great independence from 1776 to 1785. And it was in the lonely homes where there were none but women and children. Stained by the mother's tears, and when the last battle was fought and victory perched upon the American banners, the Bible was read in the great assemblies, where rejoicing and thanksgiving to God were abundant in loud huzzas. Then the superintending providence of Almighty God in the individual and state affairs was believed in, and His pleasure or displeasure considered as worth regarding and to be consulted by the people and the leaders. And on the 30th day of April, 1789, the great American leaders in arms through the hardships, deaths and sorrows of that struggle for freedom, having been called by the people, was sworn into office as President of the United States, with his hand upon the Bible, by Chancellor Livingston. This occurred in New York City in the federal hall, and in the presence of great multitudes of burghers. The Bible was procured from the Barrage Court and returned to its proper custodian after the ceremonies were over, and is now in the City Hall of that aged city. And every man who has been sworn into the office of President of the United States since that day, held his hand upon the Bible, while the oath was being administered, and sealed the oath with the touch of that book. And so did every other officer of the United States, and every one of the officers of each one of the then thirteen states of the Union and every new state added for more than sixty years.

But since that time there has been a general laxity of veneration for this sacred and holy spirit of contemplation for the Bible creeping into the folds of official pride and places of high trust, which has tended to wipe out this custom inaugurated by our fathers in statesmanship, so honoring to the Book of God. And now, in this beginning of the twentieth century, when a hundred years have passed since Washington, the first President, was sworn into office. I suggest that we would not have to go far to find one, and a number of others, where the Bible's use in the administration of oaths to officers and to jurors and witnesses is now so much neglected in this regard is nearly ignored. And whether there be any one in the office in these states, or county or city offices, is not known to the people for whose benefit the offices were created. Nevertheless, it is the greatest Book now on file in the archives of this wonderful and grandest nationality of people on earth. They fashioned the nation, and the nation has fashioned the Book, and its doctrines of freedom and man's right to man, and one can state with an almost certainty that under the Constitution and laws

of the United States, and every state and territory, that Book was especially recognized and honored with a place in the official library of every judicial and executive officer of the federal government, and in every state, except it may be in some of the states admitted into the Union since 1850, and was there used, at least in the administration of every oath to officials, witnesses, jurors and all others required by law to be sworn.

The present government of the United States was set up and recognized by the world as a separate and independent nation of people, and the former colonial governments were superseded by state governments, founded by their own people, and for their people, all the laws recognizing the Established Church of England, and imposing upon the people taxes to pay the clergy were repealed, and it was announced to all the civilized world that this new American government should have no state church, nor tax its people to pay preachers for their services to any body or collection of persons engaging in the worship of Almighty God under any name whatever. The news of this new feature—the glorious principle of religious liberty—being incorporated into the organic and statute laws of this new republic, soon became known to all the nations of the earth, which fired the hearts and minds of thousands of families of the old world, who turned their eyes anxiously to this land of religious liberty. And very soon long lines of emigrants from the old world were seen upon ocean waves, hastening to take place under the skies of North America, where the Bible and its doctrines of soul freedom are part and parcel of the government more than seventy millions of people in this great confederacy of states sends forth words of greeting to the inmates of every home, commending that this book shall be the center volume of the library of every family circle in this land of patriots.

Doubtless there are now many thousands of copies of this Book in the keeping of families, within this country of laws made by the people, that have been in use for fifty, or more than a hundred years, and every one of them is an honor to the family whose care has preserved and holds it yet.

Golden Wedding Anniversary.

Mr. and Mrs. John Adam Middleton, of Shelbyville, Ky., celebrated the fiftieth anniversary of their marriage on the 23d of October, at their elegant suburban home, Maple Grove. Hundreds of those who congratulated the happy couple were from Shelby county, those who had known them as neighbors and friends—but there were many from adjoining counties. The presents were numerous, expensive and artistic; the band of music and the refreshments would have honored any occasion; the streets in number and culture did not fail to contribute to the festivity. In all points the reception was not surpassed by anything of the kind ever witnessed even in the Blue Grass section. In appearance the groom and bride of fifty years ago looked young, and with reasonable hope we could wish them many years more of life and happiness. Mr. James Fulton Middleton, the only son, is a partner with his father in one of the largest dry goods stores in the South. Mrs. Robert A. Campbell, the only daughter, is a lady of rare accomplishments and womanly graces; and Mr. Campbell, her husband, is one of Shelbyville's most respected and prosperous merchants. —W. F. H.

To Mr. and Mrs. John A. Middleton on the occasion of the fiftieth anniversary of their marriage.

As gold is tried in the fire,
So love is proved by the years;
Affection grows deeper and higher,
Undimmed by earth's change and fears.
Half a hundred years ago
The sacred vows were taken,
And now again pledged the faith
That never has been shaken.
Gentle and sweet was the girl—I know,
And he who won her heart,
Gained a priceless treasure rich and rare,
From which he'll never part.
For when life's journey's ended,
And the better land is sight,
This love will last forever,
With all its radiant light.
—Mrs. J. C. BROOKMAN.

Mr. and Mrs. John Adam Middleton, on the occasion of Their Marriage, October 23d, 1901.

It was in eighteen hundred and fifty-one, just ten years before our great war had begun, that John Adam Middleton, a handsome young man, thought: "I'll get me a wife as soon as I can." So he looked around on the young ladies fair, to see to which one he'd devote his whole life. There were many and beautiful girls in town, but he went to the country to see Miss Brown. She pleased him so well, he must needs go

again. And he kept on going, through storm and through rain. Fearful, as times, lest at last he'd be jilted. Yet when he said, "Will's thou?" promptly she willed.

Twenty-third of October was the glad day. The good people gathered in numbers to pay their compliments to the glad bridegroom and bride. Now united for life, to go side by side. Miss Mary Ann Brown, to be named Brown no more. But Middleton, now, and henceforth, evermore.

In fair Shelbyville they established their home. So famous for kindness to all who would come. Where preachers found welcome and brethren found rest. And kindest attention is shown to each guest. Where courtes abound, and where love reigns supreme. The fortunate guest in his slumbers will dream of mansions of glory, reserved up above. For those who their Saviour and neighbors shall love. And here they have lived for these fifty long years.

In health and in sickness, in joys and in fears; Here social enjoyment, abounding good cheer. And fellowship sweet, have made everything dear. Here trials have come, with their suffering and care; Here grace from on high has been given them to bear. All troubles, while graces and virtues abound. And in paths of righteousness, they are'er found.

In church and in state are no more honored names. And through all the land have gone forth their fames. Strong helpers of all the good causes they've been. And the welcome plaudit of "well done!" they'll win. As merchant, as banker, as father, as friend. As Baptist, as deacon, he ever did lend His powers for good, his best efforts to bless Mankind, and his aims to relieve all distress. A friend of the orphan and student, as well. And firm in his faith, and as clear as a bell. Of the Seminary and Georgetown College. He is a trustee, thus fostering knowledge; Moderator of his association. Honored servant of the denomination; Member as well of the State Board of Missions.

He has greatly adorned all these positions. She has e'er been for him a faithful helpmeet. Encouraging his heart and strengthening his feet. To walk in right paths, and she ever has shown Herself worthy to be his loved and his own.

With fifty years over; successful in life. They furnish a model of husband and wife; And now the friends gather to congratulate This pair on their honored and happy estate. Tenth month of the year nineteen hundred and one.

And twenty-third day, after setting of sun. Noble example to the youth of our land! An ideal marriage!—this couple now stand Being fifty bright years of their wedded life. They've traversed together as husband and wife.

Honored couple! I give you my heartiest love, And invoke upon you rich grace from above. May the flowers of affection blossom for you, And prosperity follow all that you do! May long years of happiness to you be given. And that an eternity of bliss in Heaven. As the years o'er your head so joyously fleet on, Remember, I beg, Your friend, T. T. EATON.

Louisville, Ky., Oct. 23d, 1901.

Some of the secular papers are taking the ground that if Christian churches are to be filled, and to prove sources of growing power, their pulpits must be manned by men who believe in a completely inspired Bible, and who are not afraid to preach its truths boldly and fully. There is force in this position. A weak, diluted Gospel lacks snap and vigor, and is not the thing for men combating sin and Satan in every form. God's Word, spoken by live and fearless men, alone can counteract worldliness and make men feel that they have something to live for in this life and in the next. Society requires the tonic of a radical and aggressive ministerial faith. The preacher must be positive and direct in his teaching. It is no time for the apologetic utterance. The herald of the cross must not go into the sanctuary limping, halting, and hesitating, but come to his people with a bold, ringing message from God, enforced by a rich personal experience and a life in alliance with God. This is the preaching that the age needs to make intelligent, heroic and staying Christians and to move and save outsiders.—Ex.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is the something that we have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.—Miller.

SUNDAY-SCHOOL LESSON

SUNDAY, NOV. 17.

THE CHILDHOOD OF MOSES.

Exodus 2:1-10.

Morro Text.—"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

"And there went a man of the house of Levi, and took to wife a daughter of Levi."... "And when she saw him that he was a goodly child..."

Miriam and Aaron were born before the last desperate device of killing the male infants had been adopted.

"And when she saw him that he was a goodly child..." The Scriptures seem to delight in manly beauty.

For three months the mother succeeded in concealing her baby's existence. She kept him, probably, in the women's department of the house.

"She took for him an ark of bulrushes."... "And she put her boy there that the royal lady might see him."

"And his sister stood afar off, and watched the boat..." "And she laid it in the flags by the river's brink..."

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes buncches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. STROTH, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

to wit what would be done to him."—To wit it is old English for to know. Miriam was probably twelve years old.

"And the daughter of Pharaoh came down to wash herself at the river."... "Her maidens walked along by the river's side."... "Her attendants, daughters of nobles. The maid was a servant. If, as is now generally believed, the Pharaoh of the oppression was Ramesses second, this princess, daughter of a previous Pharaoh, was Neferati, Ramesses' wife. Her picture appears everywhere with his in the temple of Hathor, and she is styled his "great royal wife, chief lady of the land, ruler and idol of his heart." She may, however, have been the daughter of Amoses. Josephus calls her Thermuthis.

"And when she had opened it she saw the child; and, behold, the babe wept."... "It adds in mind the fact that the man who wrote this account of the scene was the very babe discovered there. It is the compass of the mother who adopted him, a child of an alien and hated race, which impresses Moses. He must have loved dearly the gracious princess to whom he owed so much.

"This is one of the Hebrews' children."... "The Hebrews differed in complexion from the Egyptians. Besides, the place in which she found the boy would have told her his parentage. Whether the princess had decided to adopt the beautiful babe, or whether Miriam's question suggested the idea to her is not told us. The watchful sister comes forward. She acts wisely—it is probable, having been instructed what to say by her mother. A Hebrew woman would be the best nurse for the baby.

"And Pharaoh's daughter said to her, Go."... "Through all this simple scene on the banks of the river moves the mighty purpose of God who holds the hearts of kings in his hands. Moses was to be trained by his pious mother, who would rear him in the fear of God. He was to be taught all the learning and wisdom of the greatest nation by means of his adopted mother. Jochebed meant to serve God—the princess thought not of him. But she was carrying out his purposes as truly.

"And the maid went and called the child's mother."... "Jochebed had put her boy there, trusting him to God and hoping that he would excite the sympathy of the princess. God gave her more—the blessed privilege of rearing her child herself. "Take this child away, and nurse it for me."—Claimed thus by the princess,

no officer in Egypt would dare to hurt a hair of his head.

That Pharaoh's daughter intended at first to do more than to make a servant of the pretty boy she had saved does not appear. But she was interested in the child, and as she watched his growth she became attached to him, and proud of him. Her love must have been very great ere the haughty princess decided to take this child of an alien and subject race as her own son. And her influence over the king must have been very great that he allowed the adoption. The mere saving of one stray baby from the general death decreed to the infants would have been nothing. Let the princess have her pet if she wished. But to receive him as her son, especially if, as is now generally believed, she was the idolized wife of Ramesses II., was a very different thing.

"He became her son."... "He was educated at Heliopolis, and grew up there as a priest, under his Egyptian name Ouarship."... Stanley. He was learned in all the wisdom of the Egyptians, the most learned of the nations. His adopted mother gave him the name of Moses—drawn from the water. Josephus says the Egyptians called water "Mo," and those who are rescued from the water "Uses." Tradition says that his parents gave him at the usual time the name of Joachim. But Moses he is to this day—the greatest man the race has ever produced. Great in all forms of greatness, as ruler, warrior, historian, poet. Greatest of all in his faith in God.

WHY IS IT?

I have noticed it. Its a strange thing. This—that so many of us, in order to give emphasis to a point in our speech, fall to frowning and scolding. Speakers, in order to be emphatic, become too exclamationic; they seem to be mad when they ought to be glad. To be in earnest one need not put harshness into his voice. He need not frown at every emphatic word unless he is so ugly his face hurts him. "All sting and no honey, all whip and no bay, all grunt and no bacon." M. dear brother, I don't mean you; but why is it? U. A. RAWSON, Bascom, La.

PARALYSIS AND COFFEE.

Symptoms disappear when drug is abandoned.

"Tea and coffee were forbidden by my physician, for I had symptoms of paralysis and it was plain that the coffee was the cause of the trouble. I began using Postum Food Coffee and am now a steady advertisement for Postum. The old symptoms of paralysis disappeared in a very brief time after I began the use of Postum and quit the use of coffee. Do not use my name publicly, if you please."—MORROW, O. The above name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Coffee is such a direct poison to the nerve centers of many highly organized people that it produces all sorts of disorders, from stomach and bowel troubles, palpitation of the heart, kidney troubles, etc., etc., up to more intricate nervous diseases, such as paralysis. The way to keep well is to leave off coffee or any nerve destroyer of that sort, and use Postum Food Coffee, which is a direct builder of the nerve centers. Sure and well defined improvement in health will follow this course, as can be proven by any person who will make the trial.

CONCORD ASSOCIATION.

This fraternity assembled with our church at Salem, Owen county, on Wednesday, October 23, at 10 o'clock. The day was bright and lovely, a typical day for a Baptist Association. Long before the hour for the worship to begin carriages and buggies thronged the highway from all directions bringing the saints of God with smiling faces and happy hearts to greet each other in the enjoyment of Christian fellowship and brotherly love at the eighty-first meeting of the Baptists of this district. Bro. F. J. Jenkins, for the thirty-fourth session, and at the hearty suggestion of the messengers, presided, and that, too, with growing Christian dignity and increased love for the brethren. Bro. John S. Randall was made clerk, who takes great pride in recording correctly the actions of the body. Bro. Thomas Reed, our treasurer, is prompt, painstaking and correct.

The letters brought reports from the churches highly gratifying. A much larger number have been baptized than last year, and many churches increased their contributions for missions more than a hundred per cent, and came fully up to previous efforts along all other lines of beneficence.

The introductory sermon by Pastor J. S. Gatten was from the text 1 Timothy 3:15, and was a powerful Gospel sermon, the chief point of which was the peculiar Baptist belief in a regenerated church membership. The discourse as a whole made us feel that God was in the preacher, and that we were sinners saved by the wondrous grace of our Lord Jesus Christ.

The reports were packed with facts. The speeches came up to the high-water mark.

Among those whom we were glad to greet was Pastor W. T. Amis, representing the Western Association, and, judging by the movements of the man and the number within reach, one would conclude he did well for our dear old paper. At any time that the editor or manager cannot come to Concord send Amis.

On the second day, as an unusually animated discussion was pending on the subject of Temperance, to the surprise and joy of all, Dr. G. W. Young, our grandly-eloquent field secretary in the wondrous temperance wave now sweeping Kentucky, came down the aisle, followed hard by with the many person of Dr. J. G. Bow, our indefatigable Corresponding Secretary. The assembly at once surrendered and Dr. Young occupied half an hour pouring forth his matchless eloquence about the war that should and must be waged between the churches and saloons.

Then Dr. Bow, for the first time before our association, spoke for forty-five minutes, bringing interesting facts, arguments and Scripture in support of the great doctrine of missions, always emphasizing that missions are missions without regard to territory, but, in order to occupy the regions beyond, our own state must be occupied.

Home pastors present and taking part were Mitchell, Burroughs, Henley, Morgan, Luby, Wheatley and others.

We were glad to welcome A. F. Baker, D. D., of Versailles; J. V. Riley, of Midway; J. A. Lee, late of Covington; W. T. Ellis, of Owen Association, and Z. W. Fig. of Glencoe, added to those mentioned above.

The next meeting was appointed for Great, Owen county, on

Wednesday after the second Sunday of October, 1902, the writer to preach the introductory sermon, and P. E. Burroughs a sermon on missions. Thus after a happy, pleasing, harmonious and profitable session of two days (beautiful weather), sharing the unbounded hospitality of the saints at old Salem, Concord Association adjourned, without day, singing that glorious old Gospel hymn which our fathers sang,

Amazing grace, how sweet the sound, That saved a wretch like me.

J. W. WALDROP.

Owenton, Ky.

A PREACHER WHO ADVOCATES HORSE RACING.

The following is clipped from a recent Courier Journal:

Lexington, Ky., Oct. 26.—[Special]—Because of the broadness and liberality of his views, Rev. Baker P. Lee, dean of Christ Church Cathedral, has created a sensation in religious circles here.

He not only indorsed the Kentucky Trotting Horse Breeders' Association, but attended the race during the trotting meeting and watched the operations in the betting ring when thousands were going into the pool box on the contests to be decided. He sent a letter to Secretary Horace W. Wilson, of the association, with a \$5 bill inclosed as his contribution toward the material welfare of the meeting with the wish that the "mite" was a hundred times as great.

This preacher is true to the traditions of his old mother church in England. Peter Parley, in his autobiography, tells of a visit to England, where he saw the then Prince of Wales at the race course. This Prince had a horse named Moses that won the purse that day. One of his racing companions laughingly asked him, "How does it look for the heir to the throne and head of the Episcopal church to beat us all at racing and take the purse?" He promptly replied: "Don't you see, I am a true churchman, as I got for Moses and the profits." Edward, the present King of England, the papers tell us, has the finest stable of racers in the kingdom. Last year his "Moses" took the purse, and it was heralded through the kingdom. Yet, by the laws of England, he is head of the Episcopal church and "defender of the faith." But he can give no better proof of his qualification for this high office than his ancestor, viz: "I go for Moses and the profits," and he may add, "I sometimes take the purse at the game of baccarat, and have been sharp enough to catch one of my brother church members cheating me, and he was dismissed from office on my evidence. Hence, you see I am a good churchman. I don't believe in cheating when you bet. I think every good churchman ought to play a square game."

Our Episcopal friends have been discussing the propriety of making some alterations in their prayer book. When they commence I would modestly, yet earnestly, suggest that they add the following to their daily form of prayers: "From all such gambling and horse-racing churchmen, good Lord deliver us."

A. B. CARANIS, Jr.

NEW CURE FOR FITS

If you suffer from Epilepsy, Palsy, Falling Convulsions, or St. Vitus' Dance, or have other forms of Fits, that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE LITERATURE, and try it. They have cured thousands with everything you tried. Send absolutely free with complete directions, no price paid. Please give full name and full address.

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

Your Christmas Expenses

You can be as generous as you like at Christmas, and all it will cost you will be a little systematic work between now and then.

Write to THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST, Philadelphia, and find out all about it.

After Christmas you can work some more, and a trip to Europe or \$500 is not too much to expect.

No luck about it. It depends upon you, and the work is easy.

The Curtis Publishing Company Philadelphia

MISSOURI BAPTIST GENERAL ASSOCIATION.

Springfield, on the summit of the Ozarks, with the First Baptist church, was the place of the annual meeting of the Missouri Baptist hosts this year. The Ozarks is the region of the big red apple, and the luscious strawberry, and the balmy atmosphere and the wonderful zinc-mining industry. It was thought, being far toward the southwest corner of the state, that the association might not be largely attended. But they came, and the sessions were nearly all crowded.

As you have no doubt heard, Missouri has suffered throughout nearly all her borders from a distressing drouth during the year. Prospects were never brighter than when it struck, and it was pathetic to witness their blighting day by day, despite the hopefulness and buoyancy of the people. It was greatly feared that all religious causes would suffer, and perhaps they have financially. But the state is more largely blessed by the spirit of revival now than at any time within recent years. The contributions to the various objects of Baptist benevolence were known to be more liberal than was hoped, so brethren came up from different quarters in good spirits, and the enthusiasm of the occasion was easily kindled, and it waxed and burned with increasing heat to the very end. The weather, too, was charming, and the entertainment characteristically bountiful.

The association was in session October 28-31.

The introductory sermon was preached by Rev. J. M. McManaway, of Fayette, for some time a Kentuckian, from Matt. 5:39 "What do ye more than others?" The preacher discussed the basis of obligation for Christians to do more than others, and argued that Baptists are under larger obligations than are other Christians. It is accepted of a man according to that which he hath, and not according to that he hath not. Baptists have more than others. They rejoice in whatever of truth others possess, but Baptists have of truth more, with less admixture of error than any other people. Their present existence and efforts for continuance and justification in this fact.

Baptists have—

1. The truth about the Bible. It is the supreme and sole authority in matters of faith and practice. It should be free and open—be read and interpreted by the individual for himself, and be obeyed without let or hindrance. The acceptance of these truths have made Baptists pioneers in struggles for personal and religious liberty, and separation of church and state.

2. The truth about the kingdom, its nature, origin, its conditions of admittance, etc. Baptists have thereby been saved from the egregious blunders associated with the principle of human substitution, infant baptism, sacramental salvation, etc.

3. The truth about the church. It is clearly distinguished from the kingdom. Its conditions of admittance not the same, its immunities and benefits not the same, but should approximate it, etc., the truth about its officers, its organization, its government, its independence.

4. The truth about the ordinances. What they are, what they are for, and for whom.

5. Baptists have also the material blessings and denominational machinery to enable them to proclaim these principles and truths to the world. And they are needed, and the world is bettered as they are known and received. And God has set his approval upon the proclamation of them by blessing in unparalleled measure.

II. The obligations of Baptists in consequence. Greater and larger than those of any other people.

III. How are Baptists meeting these responsibilities, and what are the penalties of failure?

The old officers were re-elected except that Judge N. M. Given was chosen vice-moderator. Hon. E. W. Stevens moderator, A. W. Payne secretary, J. L. Applegate auditor.

Among the visitors who added interest and power by their presence were Dr. J. M. Frost, Corresponding Secretary of the Sunday-school Board, Nashville; Prof. W. O. Carver, Southern Baptist Theological Seminary, Louisville, present for the first time, and made a good speech, made a good impression and did well for his work; Dr. F. O. McConnell, Corresponding Secretary of the Home Board, Atlanta. He made a great address in this beginning of his work in Missouri, and won the confidence and admiration of the brotherhood. He is so human, so sympathetic, so versatile, so sweet spirited, one cannot but love him. Then, too, he loves his brethren. We pray "God bless McConnell" in his great work. Dr. H. C. Mabie, Corresponding Secretary of the Missionary Union, Boston. He followed McConnell the last night and delivered a masterly address. Dr. Bomar, Assistant Corresponding Secretary Foreign Mission Board, Richmond, too. He brought good news of his work and charmed brethren. Dr. W. P. Harvey was again with us also, and happily insisted that the WESTERN RECORDER could speak for itself. Come to all our meetings, Dr. H., we miss you when you fail us.

The educational interests of the denomination in the state were reported in a flourishing condition.

William Jewell College, under Dr. J. P. Green, our great commender, who always says the thing that you feel you would have said just about as he says it if you were in his place, so simple,

so unaffected, so full of common sense, so earnest, so Christian. William Jewell College, I set out to say, gets a firmer hold on the hearts of the brethren all the time, and is now pulling at their purse strings for an increase of endowment of \$200,000, half of which she hopes to receive by January first, next. Deacon A. D. Brown, of St. Louis, has promised \$25,000 upon condition that \$75,000 additional be secured by January first. Dr. Green, with his helpers, will get it.

Stephens College, President S. F. Taylor, D.D., is pushing toward success the effort to raise \$25,000 for a conservatory of music, which is imperatively needed if the work is done which the musical faculty is capable of. And so for Hardin and the rest.

The work of affiliation, confederation, co-ordination, of the Baptist schools of the state, which the Board of Education, with President M. H. H. of Hardin, for chairman, has been grappling with for some time, made some progress this session by raising some questions and provoking discussion by a report which, much modified, was finally adopted.

Mission reports were satisfactory. R. V. T. L. West, the Corresponding Secretary for State Missions, is growing into a great Secretary. Large in body, mind, heart, master of the facts and details of his work, its needs and condition, devoted, industrious, untiring, with practical talent as well as the gift of speech. His brethren think him the man for his place.

There have been two evangelists in the field—W. A. Simmons, who was pastor once in Kentucky, and married a Kentucky girl, and J. H. D. W. Their work has been blessed in large measure.

A number of William Jewell students were employed during their vacation, and they accomplished wonders—missionaries and missionary pastors—about \$12,000 spent in this work and \$14,000 collected, and nearly 2,500 conversions and 2,000 baptisms. Counting in district association work, city mission work, etc., about \$45,000 have been raised and expended in the state during the year.

Secretary Breaker, of the Board of Home and Foreign Missions, though afflicted with a bodily illness quite a time, was able to report an advance on last year.

The climax of enthusiasm was reached in connection with the report of the Baptist Sanitarium Board. That institution has been crippled by a \$45,000 debt. A. D. Brown, mentioned in this report already, President of the Sanitarium Board, had recently offered to contribute \$50,000 to pay this, etc., if the friends of the Sanitarium would raise \$25,000 for endowment. He then took the matter of raising it in hand himself, with Dr. J. T. M. Johnston, and came to the association with only \$5,000 to be raised. This was done amid great enthusiasm.

The Mayfield Sanitarium has prospered also, and the newspapers of the state and other interests. A good beginning for the Twentieth Century. McM.

Bro. F. O. LAMOREAUX has been aiding Pastor Earl D. Sims in a meeting at Orappers, Ky. There were 80 additions up to the time Bro. Lamoreaux left, and the meeting goes on. This church was organized a year and a half ago by Bro. M. S. Kirby, of Texas, with 14 members. Now there are about 150.

Two WEEKS ago I occupied Pastor Chas. Gregston's pulpit at Otter Pond, and found the church in good working condition, with warm hearts toward their pastor. He was away in a protracted meeting with Sugar Creek church. One week ago I supplied for Pastor H. C. Hopewell at Dawson Springs, who was also away in a meeting with Macedonia church. Bro. Hopewell is thoroughly entrenched in the hearts of his people, and has an important work before him. Dawson Springs is a famous watering place, and has every year a great throng of people from every point of the compass whose spiritual welfare needs to be looked after. Besides the resident citizenship is an important factor, demanding attention. Yet our church is but a weak body both financially and numerically in the midst of discouraging environments. In the language of one of the best members, "The isms are the bane of society in Dawson." Hardshellism, M. thodism, Presbyterism, Universalism—indeed almost every ism of the land—is there. The Baptist cause needs a good house and the pastor at least half his time on the ground doing pastoral work. Really he ought to be there the whole time. Yesterday I filed my regular appointment as Caseyville, where I have been preaching about a year for the general public. We have no church at Caseyville, but there are a few of our people there, and the other denominations are very kind to us in the way of encouraging our services. We worship in the Cumberland Presbyterian house, and have good attendance and good order and an increasing interest.

In response to a telephonic request I hope to occupy Pastor Milton Hall's pulpit at Lafayette next Sunday. This is one of my old charges, and I am expecting a happy visit. T. E. RICHY, Princeton, Ky.

TAKE THEM OUT.

Or Feed Them on Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape Nuts.

A boy writes from Jamestown, N. Y., saying, "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape Nuts Food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it."

After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but is now round and has considerable color. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college.

Father and Mother have both been improved by the use of Grape Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked care-worn. She has gained her normal strength and looks, and sleeps well nights." W. E. Cooper.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dread and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the WESTERN RECORDER to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Birmingham, N. Y., for a free sample bottle of Swamp Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp Root will also be sent free a pamphlet and treatise of valuable information.

DEAR RECORDER—At the earnest solicitation of pastor and church, Dr. J. M. Weaver, of Louisville, came to Sulphur on the 14th inst. and began preaching a series of sermons, and continued to preach up to the 24th inst. During which time four persons were received—three for baptism and one by re-baptism. I have known Bro. Weaver intimately for about 46 or 47 years, and had implicit confidence in his religious character and ability to preach the old Gospel of the grace of God. But he not only charmed and astonished me, but proved his wonderful skill in handling the Word of God. His morning talks were to the church, and all who attended were greatly revived and resolved to live better lives as God's children. This church is composed largely of farmers who were very busy sowing wheat and cutting up corn which made our morning congregations comparatively small, and yet I feel assured that the church has received a decided up lift. At night he preached to the unconverted, when the congregations were quite large. I feel assured that the seed sown will bring forth fruit in God's time. God bless Bro. Weaver and all who cling to the precious doctrines of salvation by grace through our Lord Jesus Christ.

Fraternally,
W. W. FOXE.

We were sorry to miss the visit to our office of Dr. William Lunsford, of Bowling Green, and Dr. C. H. Nash, of Hopkinsville. These are two of our strongest men and they are each doing a great work.

AN ABUNDANT ENTRANCE.

BY REV. THOMAS HIELD.

Not as the traveler who arrives Unproven on his native strand, Would we commend our earthly lives, And barely reach the better land. As heroes from victorious strife Are welcomed home by million tongues, Would we begin the heavenly strife, Loud welcomed by angelic throngs. Such is the triumph that awaits Heaven's heroes who have served below; Mid shouts they pass the shining gates, And forth to endless glory go. Lord, arm us with truth and grace, To fight the fight of faith for thee, That when we go to see thy face, Our entrance may be abundant be. -Herald and Presbyter.

OUR PULPIT.

"THE HOUSE WAS FILLED WITH SMOKE." (Isaiah 6:4).

BY REV. FRED A. REES.

To be compelled to dwell in a smoky house is enough to give one the irritables, or the "blues," especially if the smoke is caused by the "back draught" from your neighbor's chimney, and you already owe him a grudge for something else. The fire of your temper adds its smoke to that which you are thus compelled to breathe, and turns the home into a warmer atmosphere than is necessary for comfort.

Now, we want to see what lessons a smoky house can teach us, and our guide and instructor will be the One Book which provides lessons for all classes under all conditions. Smoke has more than one moral meaning.

I.—A smoky house is the home of the sluggard. In Prov. 10:26 we read, "As smoke to the eyes so is the sluggard to them that send him." The eye is the light of the body, but smoke irritates it, and interferes with the performance of duty. What master would put up with the laziness of a sluggard? To find him in the way of duty is like searching for pure air in a smoky house. Slovenliness always leads to misery. Idleness brings its own disease. A lazy dog gets mangy, and how shall a lazy man escape? A stagnant pool soon sends forth an unpleasant odor. Even cream curdles, and a pretty woman, lazy, soon loses her admirers. An uncared-for garden soon grows weeds. Unused energies affect the brain, and every idler is in some degree a lunatic. "Tis against nature to be idle, and a neglected home is a miniature hell, whose fires are fed by the spirit of the sluggard. "The sluggard shall come to poverty and drowsiness shall clothe a man with rags." The sluggard's fire-grate is always full of ashes, and she is noted for the 2d 6d. lines she has paid for smoky chimneys. The sooty exhalation that escapes from burning materials covers all the furniture, and one afternoon call in five years is sufficient to indicate your friendship.

II.—A smoky house is the abode of the idolater. The idols of Ephraim are become "as the smoke out of the chimney" (Hosea 13:3). What clearness is there in idol worship? But you are not an idolater! Aren't you? Who is your God? By this it is easily seen that many professing worshippers of Jehovah have, like Ephraim, "made them molten images of their silver, and idols according to their own un-

derstanding." Your God is what you most love. What is it? Your arm chair? Your bed? Your pipe? Your glass? Your paper? If you allow any of these to interfere with your duty towards God and your neighbor, you dishonor God in its favor. Some men's church is in the club where the smoky incense nightly rises of their sacrifices to their god of gaming!

Home! wife! children! well, these are little thoughts of except as commodities to serve their pleasure. 'Tis more to their besotted taste to booze and smoke in rooms where "the very candles seem dying for air and give a ghastly gleam." A connection in this way will soon meet Ephraim's curse: "He is joined to his idols; let him alone."

III.—A smoky house is the home of the self-righteous. These are they who "sacrifice in gardens and barneth incense upon altars of brick.... and which say: 'Stand by thyself, and come not near to me, for I am holier than thou.' These are a smoke in my nose, a fire that burneth all the day" (Isaiah 65:5). Their hypocritical self-righteousness rose as smoke into the nostrils of God, and provoked his anger. Their smoke kindled the fire of his wrath. It always does. I know a man whose love of self is unbounded, but whose interest in others is not a feather's weight of worth. His house is filled with the gloominess of a god which is not divine. The great big "I" flashes out with great brilliancy in his conversations. Tell him, as he has been told, that there is a curse on self-righteousness, but he only stretches himself on the sofa, with his pipe in his mouth, and says: "I shall have peace, though I walk in the imagination of mine heart." Depend upon it, "the Lord will not spare that man, but his anger and jealousy shall smoke against him, and all the curses of this book shall lie upon him, and the Lord shall blot out his name from under heaven" (Deut. 29:20). "I have made my fortune, and am going to retire," says one. And he does; he retires that night to reap the reward of a misspent self-righteous, money-grabbing life in hell. "Thou fool," conceits is deceit. The love of self leads to the loss of self.

"The wretch contented all in self Living shall forfeit fair renown, and doubly dying shall go down To the vile dust, from whence he sprang, unwept, unhonored and unsung."

IV.—A smoky house is the scene of strife. Godless homes are peaceless homes, and remind us of that godless place out of which "there arose a smoke.... and out of the smoke locusts upon the earth with power as scorpions.... to torment those who had not the seal of God on their foreheads" (Rev. 9:3). All evil finds its root in the devil. It has often been pointed out that sin finds its history in the name of its father. Devil, Evil, Vil(e) Il(l), L(hell). Do you know any such homes? Homes! They may be nice houses, but they are not homes. 'Tis a sad state when the parents curse the children they have borne, and by continual strife, caused by misguided training, turn the comfortably furnished house into a pandemonium. Fly-temperers are responsible for great clouds of smoke which blind young life to a sense of a sweetness of obedience. "Tis better far to rule by love than fear." In many homes God and religion are never thought of until there is serious sorrow.

"God and the doctor we alike adore, But only when in danger, not before; The danger o'er, both are alike required." God is forgotten, and the doctor slighted."

As if God could be trifled with thus. An earnest, sincere appeal to God, even from a house of strife, will not be unheeded; but you can't deal with God as you do with a tradesman. Anger must give place to penitence, strife to peace, hatred to love, and then the house becomes a home. If not, then such houses shall be like the godless houses of Sodom and Gomorrah which Abram saw when "the smoke of the country went up as the smoke of a furnace;" and as Babylon in her downfall (Rev. 18:9) when the kings saw "the smoke of her burning." Christless homes mean a godless nation, which is the scene of strife, terror and tyranny.

V. A smoky house may be a house of holy sorrow. Sorrow is gloom; gloom is darkness. Because of his troubles the Psalmist's "days are consumed like smoke, and his bones are burned as an hearth" (Psalm 102:3) Who has not had to breathe the smoke of sorrow? Who is a stranger to trouble? What home has not been filled with this gloom? But even in the gloom there may be glory. Has not the Lord said he would dwell in the thick darkness (2 Chron. 6:1)? Is there a big cloud hanging over you? "The Lord hath his way in the whirlwind and the storm."

Ye fearful saints fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head.

The smoke of error may only be from his process of refining. It is ever the way of the Lord to try us by fire. Happy is he who can see the trail of glory in the smoky trial, and believe that God is still "behind the shadows, keeping watch above his own."

VI. A smoky house may prove a praying family. It used to when annual sacrifices were offered, and incense was burnt, "and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Rev. 8:4). And the Psalmist prays (Psalm 141:2), "Let my prayer be set before thee as incense." Animal sacrifices and incense are done away with, but the family altar should still be found in every home. Is it in yours? Do you ever read the Scriptures, and pray with your children? You haven't time! Haven't you? You have found time to read a new novel, or attend a concert, or the theatre, and yet you have not had time to pray with your children. What do you expect them to be? If you don't try to make them better, they will be worse than you are, and the guilt of their lives will be on your shoulders. Some of us shall never forget the happy moments of the old days at home when as a family we sang, read and prayed together. The smell of that incense is ever fragrant. If you would have your home filled with the "Light of Life," then let the smoke rise daily in earnest prayer from your family altar.

VII. A smoky house may mean a God-filled house. This is the proper meaning of our text, which is a parallel passage to 2 Chronicles 6:7, which means, "the house was darkened; it was filled with smoke, which was as a cloud spread upon the face of his throne; we cannot take a full view of it, nor order our speech concerning it, by reason of darkness." This smoke is "the natural attendant of the fire which

bles'd about the throne of God, or of that which burned upon the altar." Who can see or understand God? And yet in this smoke he is evidencing his power, and winning reverence and awe. "When the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" (1 Kings 8:10, 11). We are glad to know to-day that our God is not confined to special buildings. He will fill any house with the cloud of his glory whose doors are open to receive his pentecostal wind. God's dwelling is with the lowly and the great who bow to his name, and honor him in their lives. He appeals to each of us to day to be diligent in our care of the home life, that the indifference which courts wretchedness may not be found in us, that no place be given for any in our homes to supplant our Lord Christ, that humility and self-denial may take the place of our self-esteem, that strife and bitterness may be burnt up by the holier fire of love, that our sorrows may be but as the fire that consumes the dross, that the incense of daily worship may rise from the altar of every home, so that the eternal and ever faithful Father may find his dwelling with us as with his children, and our dwelling places here be as little heavens below.

Lord, let us in our homes agree, This blessed peace to gain; Unite our hearts in love to Thee, And love to all will reign. -Baptist Times and Freeman.

PRINCIPLES UNMISTAKABLE.

We do not wish to be "carried about by every wind of doctrine." The thoughts we utter from the pulpit should not be novel, lest they be untrue. "Well-beaten oil" alone is fit for the sanctuary; and the minister who does not examine and re-examine what he is to preach, is unfit for his office, and if he leads men will mislead them. No doubt flashes of truth will come to the minister in moments of excitement, and higher views of God's ways, and these he must give to his hearers; but not in their novel crudity; not till he has compared them studiously with the Bible, nor until he has brought them thoughtfully under the white light of earnest and continued prayer. A lead orship which is merely of the office, whose thoughts are hasty and extemporaneous, which does not calmly say: "Come, let us reason together," may be sadly misleading. Our nation cries out for wise leaders, and they follow our preaching with a readiness to make us tremble. God help us to lead right!—Treasury.

"LILY OF FRANCE,"

Is the title of a historical novel from the Griffith & Rowland Press; artistically bound; 456 pages; thrillingly interesting. Do not commence reading it until you have time to finish it. Dr. W. P. Harvey says: "I commenced reading it, and it was so interesting that after repeated efforts to quit, I failed and had to finish, although I lost the night's sleep. It ranks with Ben Hur, and will prove even more charming than Eben Holden." We bought 100 copies, and have it for sale. The price in store is \$1.10 net, or \$1.25 postpaid. Send all orders to Baptist Book Concern, Louisville, Ky.

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BY IRLA D. BARKER AND HUBERT F. MAIR. 222 Pages of the Best Songs, New and Old. FULL BOUND COVERT. 75c per hundred. Sample copy, post free, the THE GEMMA & GEM CO., New York and Chicago. For Sale by Baptist Book Concern, Louisville.

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CONSUMPTION CAN BE CURED



SCENE IN THE SLOCUM LABORATORIES, NEW YORK CITY.

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

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

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

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

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

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

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

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

Not guesswork, but science.

Not a step back ward, but a stride out of the old rut.

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

The Slocum System consists of Four Preparations, which act simultaneously and supplement each other's curative action.

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

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

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

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



THE WAY TO HEALTH.

DR. T. A. SLOCUM. PARK HILL, Feb. 14, 1901.

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

Your very gratefully,
TAEKTON, TENN., Feb. 12, 1901.

DR. T. A. SLOCUM. DR. J. A. SLOCUM.

I will certify that I have used your wonderful preparations and all the dreadful symptoms have been destroyed. I followed your instructions in taking the Slocum which is a perfect food for the lungs and it did all that you claim. Excuse me for not writing sooner; I merely wanted to wait and be sure that I was all right.

Sincerely,
LUTHER CHRISTY, KINGSTON, ILL., Feb. 19, 1901.

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

Yours very respectfully,
MRS. C. ALDRICH.

DOCTOR'S NOTE.—The Slocum System of treatment for the cure of consumption, and nearly all the ills of life, is medicine reduced to an exact science by the world's foremost specialist, and our readers are urged to take advantage of Dr. Slocum's generous offer.

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LITERARY.

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

BOOKS.

DEBORAH. James M. Ludlow, D. D., author of *The Captain of the Janisaries*. Chicago and New York: Fleming H. Revell Co. \$1.50.

Dr. Ludlow made a great reputation by his wonderful book—*The Captain of the Janisaries*. He has the true historic imagination, and he is master of a very vivid style. The times of Deborah are reproduced with surprising clearness, so far as we are able to judge. The heroic struggle of the Jews against great odds is vividly depicted, and the reader's interest is sustained to the end. He has traveled extensively in the Orient, and has studied carefully the authorities, so that the book is up to date in Biblical and archaeological learning. It is a work of power.

CONSTANTINOPLE AND ITS PROBLEMS. Henry Otis Dwight, LL. D. Chicago and New York: Fleming H. Revell Company. \$1.25 net.

Viewed from any standpoint, Constantinople is a most interesting city. Surpassed in one respect by Jerusalem, in another by Athens, in another by Rome and in another by London, yet Constantinople is on the whole the most interesting city in the world, and "its peoples, its customs, its religions and its progress" are well described by Dr. Dwight. He tells of it as the "centre of the world;" then he discusses the Mohammedan

the author's intense style. Though we are not quite sure we understand the author, we are quite sure that we do not agree with him. His opening utterance is "The shout of the battle dies away. We are tired of the heroism of crowds. One crowd is no better than another crowd, and never [was better]." What battle? We have not had enough of the "heroism of crowds" to be tired of it. We think some crowds are vastly better than others.

THE AFFIRMATIVE INTELLECT. Charles Ferguson. Funk & Wagnall, New York and London. 90c. net.

The author gives his interpretation of the American spirit. It is, under Christianity, an attempt to get away from the old world social order where men were ruled in masses by authority and to reach the point where the controlling force will be the ideal which he calls the affirmative intellect. The book is in line with the author's previous work, "The Religion of Democracy," and it abounds in striking statements. Opening the book at random we hit on the following (v. 87): "The so-called laws of Nature are discovered to be not constitutional, but only by-laws, relatively and provisionally applicable—good for frying fish and running railroad trains only so long as they are interpreted by cunning craftsmen with a measure of human genius for the equitable correction of the abstract law." This is a fair sample of

the author's intense style. Though we are not quite sure we understand the author, we are quite sure that we do not agree with him. His opening utterance is "The shout of the battle dies away. We are tired of the heroism of crowds. One crowd is no better than another crowd, and never [was better]." What battle? We have not had enough of the "heroism of crowds" to be tired of it. We think some crowds are vastly better than others.

THE MOTHERLAND OF GOD. Louis Albert Banks, D. D. Jennings & Fye, Cincinnati; Eaton & Mains, New York. \$1.25.

We have twenty-seven choice discourses from this gifted author, the first of which gives the title to the volume. The other topics are: Christ's Don't Worry Club; Best Wealth Open for All; Palmistry of the Saints; Recognition of Friends in Heaven; Recognition of Friends on Earth; Mutual Dependence of Humanity; Beauty and Glory of Helpfulness; A Reasonable Religion; Perils of Egotism; Harness of Life; Strands of Heaven's Cable; Faces of Jesus Christ; Mirage of Tomorrow; God-speeds and Welcomes of Life; Romance of Christianity; M-shallah, the Boarding-House Keeper Who Did His Duty; High-noon of Human Life; Oats that Rings True; Three Greatest Signal Lights in History; Laying Hold of the Life-line; Personal Vision of Christ; My Neighbors' Duty and My Own; King's Jewels; Conquest of Our Faults; Renewing the Youth of the Soul, and Tag at the Oars. This volume is a valuable addition to homiletical literature.

GLORIA DEO. An Udenominational Hymnal. Funk & Wagnall: New York and London. \$1.25.

The mechanical execution of this hymn and tune-book is unsurpassed. There are 767 hymns, including most of the old favorites, though we miss "Amazing Grace," "Did Christ o'er sinners weep," "O God our help in ages past," and some others. There are selections of Scripture at the close, arranged for responsive readings. There are also chants, responses and glorias for the use of the choir. It is the latest of the hymnals, and the publishers have done their work excellently well.

MAGAZINES.

The leading article in the *Ledger Monthly* for November is the first of a series by Rev. Ervinton R. Young, entitled "A Missionary and His Dogs in the Wild Northwest," illustrated by drawings and photographs and full of interesting dog stories. Emma Paddock Telford contributes an illustrated article on "Uncle Sam's School for Indians at Phoenix, Arizona," one of the most interesting educational institutions in the country. The *Ledger Album of Celebrities* in this number deals with Admiral Schley, Admiral Sampson, Mark Hanna, Lord Kitchener, Mrs. Leland Stanford, Nicola Tesla, President Hadley, of Yale, and the King and Queen of Italy. Current fashions are fully illustrated and described. Household matters are treated by Cornelia O. Bedford, Mrs. Gesine Lemcke and Alice M. Kellogg. In the Architectural Department entitled "Ledger Model Houses of Moderate Cost," there is a description of a narrow country house

for a twenty five-foot lot, to cost about \$1,750, a very interesting example of what can be achieved on a single lot with a small amount of money. Price of the *Ledger Monthly* is 10 cents a copy; \$1 a year.

REV. B. W. SPILMAN.

We have arranged the following appointments for Bro. Spilman, the Field Secretary of our Sunday-school Board. He will hold a Sunday-school Institute at London November 15 to 17. I will meet him at Paris, and he will lecture at:
Paris, Monday night, November 18.
Dayton, Tuesday night, November 19.
Covington, First church, Wednesday night, November 20.
Georgetown, Thursday night, November 21.
Frankfort, Friday night, November 22.
Louisville, Twenty-second and Walnut, Sunday morning, November 24.
Louisville, East church, Sunday night, November 24.
Glasgow, Monday night, November 25.
Bowling Green, First church, Tuesday night, November 26.
Owensboro, First church, Wednesday night, November 27.
Madisonville, Thursday night, November 28.
Pembroke, Friday night, November 29.
The churches and people who will hear Bro. Spilman are to be congratulated. We trust the pastors will see that he has good audiences. The lecture is free, and well worth hearing.
J. G. Bow, Cor. S. C.

EDITORIAL.

The Rev. T. T. Eaton, D.D., LL.D.,
Editor Western Recorder, Louisville,
Ky.

DEAR BROTHERS:—I am taking the following questions of all the editors of our Southern Baptist papers:

First: Do you hold the vicarious (i. e., substitutionary) theory of the atonement?
Second: Is your paper committed to the propagation and defense of this doctrine?
Will you be kind enough to answer the above in plain and unambiguous language in your next issue, and send one copy to

Your brother in Jesus,
A. F. BAKER,
Versailles, Ky., Oct. 30, 1891.

1st. Certainly we hold, with all our heart and soul and mind and strength, the substitutionary theory of the atonement.

2d. This paper is thoroughly committed to the propagation and defense of this doctrine.

This doctrine is the basis of our hope. Without it there is, and there can be, no salvation. The man who sets this doctrine aside strikes out the heart of theology and blows the sun from the moral universe. Man is a sinner, and infinite justice, which cannot be thwarted, demands the full punishment for his sin. The only conceivable escape for him is that a substitute shall bear the penalty in his stead. To deny substitution is to deny all hope of salvation. A theory of salvation that does not rest on substitution has no basis on which to rest the weight of a soul. We could not rest for a moment on anything else. Objections to the substitutionary (i. e., vicarious), atonement are in effect objections to salvation; for there can be salvation on no other conceivable terms.

The teaching of the Bible on this subject is plain. Matt. 20:28: "The Son of man came to give his life a ransom for many." Mark 10:45, 1 Tim. 2:6, John 1:29: "Behold the Lamb of God which taketh away the sin of the world." Rom. 8:24: "Through the redemption that is in Christ Jesus." Acts 20:28: "Which he hath purchased with his own blood." Rom. 5:25: "Who was delivered for our offenses." 1 Cor. 6:20: "For ye are bought with a price." (7:23). 2 Cor. 5:14: "Owe died for us." Gal. 3:13: "Christ redeemed us from the curse of the law." Eph. 1:7: "In whom we have redemption through his blood." 2 Cor. 5:21: "He hath made him to be sin for us, who knew no sin," &c. 1 Peter 1:18, 19: "Knowing that ye were not redeemed with corruptible things, but with the precious blood of Christ," &c. 1 Peter 2:24: "Who his own self bare our sins in his own body on the tree," &c. 1 Peter 3:18: "For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God." Heb. 9:28: "So Christ was once offered to bear the sins of many." 1 John 2:2: "For he is the propitiation for our sins." (4:10). See Rev. 1:5; 5:9; 7:14.

The doctrine of the substitutionary atonement of Christ has ever been a cardinal doctrine of Baptists. Crosby gives the Baptist Confession of Faith of 1648, and that declares on this point: "Jesus Christ by his death did purchase salvation for the elect that God gave unto him," &c.

Crosby gives other Confessions also. One declares that Christ, "being made under the law, did perfectly fulfill or keep it, and underwent the punishment due to us, which we should have suffered." An Orthodox Creed,

Art. XVII, Crosby Vol. III, Appendix, p. 18. Another styled "A Confession of Faith" says: "This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered," &c. Id. p. 71.

The 1648 Confession, Crosby I. App.: "Jesus Christ by his death did purchase salvation for the elect that God gave unto him" (p. 15). Similarly the Somerset Confession of 1656.

The Philadelphia Confession says: "This office the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have suffered, being made sin and a curse for us," &c. Art. VII, Sec 4.

The New Hampshire Declaration of Faith declares that Christ "by his death made a full atonement for our sins," and so far as we know, all the declarations of faith in vogue among Baptists are to the same effect.

It is to be regretted that there is any occasion for Dr. Baker to ask our Southern Baptist editors such questions; and we hope all our editors will ring out clearly on this vital and fundamental doctrine. While some of our preachers are unsound on this great basal doctrine, it is to be hoped that all our editors are sound. We will see. If any are unsound, they will either make no reply or will try to flank the question. We do not believe any of them will squarely deny this fundamental doctrine of the substitutionary sacrifice of Christ.

Last week the writer attended the Graves' County Association, at Low's Ky. Pastor H. C. Roberts kindly carried him out from Mayfield to the meeting. The Mayfield saints are rejoicing over the completion of their splendid house of worship. It is of light brick with stone facings, Gothic style and admirably arranged. The exterior and interior are alike beautiful. Behind the baptistery is a painting of the Jordan at the place where Christ was baptized, which was sketched by the artist on the spot. The memorial windows are very tasteful and beautiful. The cost of the building is \$27,000, and the wonder is that they got it so cheap. The architect here is pure—a great point often overlooked in church building. They have not yet dedicated the house, though they occupy it; they are waiting to pay off the balance of \$8,000 debt. Pastor Roberts is doing a great work, and he has a strong hold on the people. He has as fine material in his church as can be found anywhere.

The Association met at Lows, fifteen miles across the country from Mayfield. The Rev. W. F. Low was unanimously re-elected moderator, and Mr. Stephen Elmo, clerk. The introductory sermon was by the Rev. A. H. Murphy on "the unspeakable gift," and he was heard with close attention as he exalted Christ.

The key-note of the meeting was missions. Many stirring speeches were made by laymen as well as by preachers. One layman said he had been giving five dollars a year to missions, but that hereafter he would give fifty. The meeting was largely attended, and it was spirited throughout, and in the best spirit.

The body adjourned business at 11 A. M. the second day to hear the Rev. J. N. Hall preach. Everybody wanted to hear him, and it was a problem how to manage it. Some favored his speaking out of doors because the people could not get in the house, though it is large. It was decided to open all the windows and doors, round which the people crowded after the standing-room inside was occupied. It was the first time the writer ever heard Bro. Hall preach, and he was glad of the opportunity to hear him.

The sermon was a very vigorous and striking one. The speaker set forth those principles for which Baptists exclusively stand, and which would not be advocated should Baptists cease to exist. He showed that these principles were taught in the Bible, were of great importance, and that they glorified God. The sermon was well calculated to put backbone into vertebraless Baptists, and to strengthen the backbones of others, and this, too, whether one entirely agrees with the speaker or not. He said not an unkind word about other denominations, while advocating Baptist views.

The Rev. E. Braddock sends us a clipping from the *Minneapolis Journal*, giving an account of the recent meeting of the Disciples ("Christian") Convention. The writer of the article, speaking of the arrivals at the Convention, says: "J. P. Lichtenberger enjoys the distinction of being the only Christian pastor in Buffalo, N. Y." The fact is, there are probably 2-3 Christian pastors in Buffalo. Mr. Lichtenberger is pastor of the only church the Disciples have there, that is all. To call him "the only Christian pastor in Buffalo" is grotesque, and it shows the absurdity of one denomination's arrogating to itself the name Christian. The "plea" of the Disciples to lay aside all names but Christian is absurd.

We find the same thing here in Louisville. We have the "First Christian Church" which is simply the first church of the Disciples. There were several Christian churches in Louisville in existence when that one was organized, and there is no shadow of ground for calling it the "First Christian Church."

Similarly we have the "Third Christian Church," which is a long way from being what it claims to be. It is simply the third church organized by the Disciples. We have also the "Broadway Christian Church," which claims by its name to be the only Christian church on Broadway, or at least to have been so when organized. Yet there are the Broadway Baptist, the Broadway Methodist, the German Baptist, the Second Presbyterian, Warren Memorial Presbyterian, First Lutheran, &c.

We are surprised that sensible people will arrogate to themselves a name that no more belongs to them than to others. "J. P. Lichtenberger enjoys the distinction of being the only Christian pastor in Buffalo, N. Y." Indeed! Ahem!!

EDITOR ASA WHITNEY has kindly sent us marked copies of the *Rocky Mountain Baptist* containing his criticism on the use of "punch" at the Boulder, Col., banquet, with a "reply" from a "Baptist Member of the Committee" and the editor's rejoinder. It turns out that the banquet was not a B. Y. U. affair, but a Christian Endeavor occasion, in which Baptist Christian

endeavorers took active part.

The reply asserts that the committee had no thought of harm in using "punch," and the chairman of the committee was out of town, so when some one objected to "punch" she found it too late to change the arrangement. The Baptist member of the committee tried to effect a change and failed. She farther says: "Many of the Baptist young people did not partake of the refreshments that night, and no member of the Baptist society assisted in serving them." She reminds the editor that Christ made wine at the marriage of Cana, in Galilee, and complains of the criticisms of the editor.

The editor rejoins that he was warranted in what he said, that what is said of the "punch" does not deny that it contained alcohol, and he gives the New National Dictionary's definition of "punch." He expresses surprise that a Baptist should cite the miracle at Cana as a justification of the use of "punch" at such a banquet, and goes on to show that such an interpretation is inadmissible.

We hope good will come from the incident.

"WHATSOEVER a man soweth that shall he also reap." A number of years ago, an officer in a bank in Lowell, Mass., found his accounts short \$3,000 and consulted a lawyer about it. The lawyer advised him to steal enough to make his default \$100,000 and then return \$75,000 on condition that he should not be prosecuted. He would then have \$23,000—minus what his lawyer charged for his advice—to get away and get settled elsewhere. The bank officers were so glad to get back the \$75,000 that they condoned the crime and the civil officers did not pursue the thief. Such was the sowing.

Now two of the officers of this same bank have taken \$1,804,049 and in order to secure immunity from prosecution, they have returned all but \$115,000, or \$67,500 apiece, while they have gone to parts unknown. They are encouraged to think that since the other thiefing officer was not pursued, in view of his returning \$75,000 of the stolen \$100,000, surely they will not be pursued since they return a greater percent. Smith and Swift are the names of the two thieves. They gambled and speculated and the natural result followed. Men reap what they sow, and they reap more than they sow.

Tue late and lamented Dr. Gray, editor of the *Interior* so long, shortly before his death talked about religious editors very kindly. Among other things he said of them: "I never met one of the fraternity who did not leave me happier when he retired." This, however, is a doubtful compliment. Are we to believe that the brother's retiring is what made Dr. Gray happier? Yet the language will bear that interpretation.

An author once sent a copy of his newly published book to a friend, who wrote acknowledging receipt and adding: "I will lose no time in reading your book." The author felt flattered that his friend would hasten to read the book, till some one suggested the meaning was that reading the book would be losing time, and so the recipient declined to read it.

The next State Board Institute will be held the last three days of this week in Somerset. Everyone is enthusiastic over the Institute at Leitchfield last week.

Editorial Varieties

The receipts from customs in Cuba for the first eight months of 1891 fell \$7,000 short of the receipts for the corresponding period last year.

The postal money orders sold during the past fiscal year in the United States aggregated the enormous sum of \$28,000,000, an increase of \$4,000,000 over the previous year.

Physicians say that people should drink from two to three times as much water as they do drink, on an average. They should not drink the water while eating their meals, however. Drink plenty of water between meals.

It was the fashion in Elizabeth's time for men to wear big breeches and to fill them out by stuffing in various things, as wool, horse-hair, &c. This stuffing was called "bombast," and that term came to be applied to the stuffing craters put in their speeches simply to fill out.

Lagrove, the oldest of the "Immortals," or members of the French Academy, who is 84, wrote: "It is often said that God condemned man to work. This is absurd. God condemned man to live, and gave him work as a mitigating circumstance." The Paris *Gaulois* considers this the best thing he ever wrote.

There is a revival of the baptismal controversy. Pedobaptists are issuing new books on the subject, some of which have been sent to us and on which we will make some comments. The more the Pedobaptists have to say on this subject, the worse it is for them. Their strong cry is "it makes no difference."

The belief is quite general that Dr. P. S. Henson will go to Brooklyn. That will be a loss to Chicago which can hardly be made good. It will give New York both Dr. Lorimer and Henson. Chicago had them both before Dr. Lorimer went the last time to Tremont Temple. These two yoke-fellows will do a great work in New York—but what about Boston and Chicago? Dr. Lorimer began his work in New York last Sunday.

In 1841 it was written of a woman in England that she was—Agriculture, Beaming, Careful, Desirable, English, Fastidious, Generous, Honest, Industrious, Judicious, Keen, Lively, Merry, Matly, Obedient, Philosophic, Quiet, Regular, Sober, Tasteless, Useful, Vivacious, Womanish, Xanthopha, Zealous. These are appropriate the whole alphabet of jettives. We tell it all in this country by calling a woman "awful also."

It is a sort of grim comfort to those of us who cannot sing, and who are bored by long instrumental pieces at concerts, to hear in mind how many great men did not like music. Dr. Chalmers, Horace Walpole, Charles Lamb, Samuel Johnson, John Calvin, John Knox, John Wesley, and Dean Stanley—these are some who did not like music. Dean Stanley could not even endure the strutting of Jenny Lind, whose voice was the sweetest earth ever had known.

It seems that more and more we are sending rich men to the United States Senate. Now we would not get a man on account of his riches, but certainly we would not elect him because he is rich. We hope it will never be true of either house of our Congress as Fletcher said of Parliament: "It is as hard for a poor man to enter the House of Commons, as for a rich man to enter the kingdom of heaven."

Yale University, at its recent bi-centennial, conferred upon Dr. W. K. Harper the degree of Doctor of Divinity. Dr. Harper is not a preacher and it is generally supposed that only preachers can be doctors of divinity. As a rule, it is so, but occasionally there is an exception. Dr. John Kitto was not a preacher, and yet since he devoted his life to Biblical learning he was made a doctor of divinity. So men can be doctors of divinity without being preachers; and praise the Lord—men can be preachers without being doctors of divinity.

The writer lectured in Bowling Green on Friday night, he last week about "strange things in the Orient." He is thanked for special courtesies to Dr. Wm. Lunsford and the Revs. L. W. Bruner and E. H. Brookshire. The latter has recently resigned the care of his church there after doing effective service under great difficulties. He is still supplying their pulpit, however. They ought to have a party for him. We hope they have a handsome new brick house. Dr. Lunsford preaches to large congregations at the First church. Here long the First church estate will arise and build one of the handsomest church edifices in the land.

The State Board Institute at Leitchfield was, perhaps, the best yet held. The good people turned out and the speakers were at their best. Dr. Warden was delighted. Pastor Stoneham has taken his hold and is doing a noble work in Leitchfield. It was pleasant to meet and greet the old-time names of whom being in the old State Board. For example, Dr. H. J. Willis pronounced faith in March, 1881, and the October went to his association, where he was subscribed for the *WESTERN RECORDER*. He has been a subscriber ever since, having completed fifty years in this relation. He has been and is a warm supporter of the paper. His is a splendid record in this as well as in other things.

Symptoms of Catarrh.

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

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

Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured. This remedy can be used at home, and costs only \$1.00 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W. Blosser & Son, 115 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Grace" and on "God." Five joined by letter and one baptized. He preaches every night this week. Dr. Dixon is expected on the 19th. Some unknown parties burned some of the lumber at the new church edifice on last Thursday night.

Broadway.—Pastor Jones preached on "The pastor's ambition for his church" and on "Christ in social life." It was his fourth anniversary as pastor. One joined by letter. Pastor left Monday morning to aid his brother, Pastor E. Pendleton Jones, in a meeting with the First church, Oronohoro. He will return on Sunday and go back on Monday.

Obelisk-st.—Pastor Weaver preached on "How God saves men," and on "The cry of despair." One joined by letter. Specially good young people's meeting.

East.—Pastor Felix preached on "God's help," and at night Bro. H. V. Brady made a persuasive address. One received for baptism.

McFarren Memorial.—Pastor Hamilton preached on "The overcoming life," and "The two fold nature." One received by letter, one for baptism and baptized.

Twenty-second and Walnut.—Pastor Dement preached on "Precious faith," and on "Encouragements to duties." One received by letter and two baptized.

Franklin-st.—Pastor Jenkins preached on "Paul's prayer for the Thessalonians," and on "The Lord is not far from us." One baptized. Pastor goes next Monday to Muncie, Ind., to aid Pastor Martin in a meeting.

Loran-st.—Pastor Tralle preached on "Election," and on "God's invitation." One received by letter, one for baptism and two baptized. He preaches every night.

Parkland.—Pastor Taylor preached on "God of Jacob," and "The curing of the demoniac in Gadara."

Portland avenue.—Pastor Henderson preached on "The Lord's Supper," and on "Rescue missions."

Every Baptist Should Read

A Century of Baptist Achievement.

1841-1941.

Edited by Albert Henry Newman, LL.D. 12mo., 66 pages.

Price \$1.50; postpaid \$1.75. Composed of papers from about forty-two different churches.

"It contains much interesting information not to be had elsewhere."—The Western Recorder.

"It is a splendid record and the book, containing as it does a wealth of information concerning our Baptist achievements in the wonderful century just closed, presents to our pastors—all of whom should possess themselves of a copy—a very valuable treasure house of carefully gathered information from which to draw the inspiration and encouragement especially the younger generation."—The Recorder.

American Baptist Publication Society, 81 Olive St., St. Louis, Mo.

Southgate-st.—Pastor Clarke preached on "Isaiah's vision," and on "How to believe." Two baptized.

Third-ave.—Bro. F. H. Watkins preached, and will supply the pulpit for some weeks till the new pastor, Bro. H. D. Smith, of South Carolina (native of Kentucky), will take charge.

Twenty-sixth and Market.—Pastor Thompson preached on "Preparation for service," and on "The ideal church member."

Oakdale.—Pastor Hill preached on " Gospel of Christ," and on "Prayer and Christian service." Two joined by letter.

Hopse Mission.—Pastor Bruce reports the best week he has ever had.

Van Buren-Street.—Pastor Ray preached on "Following Christ," and on "Regarding iniquity in the heart."

Jeffersonville (Ind.).—Pastor J. M. McFarland preached on "Faithfulness," and on "The backslider's return."

Lebanon Junction.—Pastor Cates preached on "Hiding God's Word in the heart," and on "Contending earnestly for the faith." Two received for baptism and one by letter.

The Pastor's Conference voted to honor the 60th anniversary of Dr. and Mrs. Warden's marriage next Monday at 11 A. M. at Second and College streets, as stated in these columns last week.

SEMINARY NOTES.

J. W. Beaville, of Illinois, led the mid-week prayer-meeting.

Dr. Sampsy is away attending the Texas State Convention.

Dr. Hamilton, pastor of McFarren at Hustonville, addressed the missionary meeting last Monday night. We regret to lose our K. W. Cawthon. He goes to St. Augustine, Fla., to accept a call.

Student Thos. Browns, of Buffalo, N. Y., is conducting a large class in music, consisting of the students and their wives.

Several of the students have joined the chorus conducted by Bro. G. W. Clarke for the Dixon meeting at Walnut-street church.

L. B. Warren has been out visiting among his churches, hunting rabbits, trout, etc. (but we suppose he means after they had been cooked).

The Missouri boys had a "blow-out" last Monday night—apples, oranges, grapes, etc.

James Q. Parson and Bro. Gordon W. Hill were laid recently and partook of our bounties.

A fliter has been placed on the third floor. Quite an improvement to the water works in New York Hall.

After several days of impatient waiting the tank in the gymnasium has been fixed with a gauge cock tied to it.

The address to the Society of Missionaries Inquiry last Friday by Rev. M. W. Edgston, of Knoxville, Tenn., was greatly enjoyed.

Supplies last Sat. day: William W. Horner Sharpshooter; A. F. O'Kelly, Pewee Valley; J. E. Griffith, Spencer, Ind.; J. W. Beaville, Port Royal (baptized nine); J. W. Downey, Otter Creek. HENRY C. McGRILL.

THE STATE.

Pastor Jno. H. Burdin writes: "In September I held a meeting with my North Benson church, in Franklin county. Bro. S. C. Humphrey, of Shelbyville, assisted me. There were 22 for baptism and 1 by letter. Bro. Humphrey is a man of God, with great faith, and his preaching was of the apostolic type, with power and demonstration of the Spirit. The church is greatly strengthened. After closing this meeting, I began at Pigeon Fork with Bro. W. Z. Powers assisting. We closed with 6 additions for baptism. Bro. Powers is a great preacher. He is now 77 years young, full of vigor and zeal. He won our hearts years ago for his fiery love and his Lord's work. May God spare him many years, in the prayer of pastor and people at Pigeon Fork. My last meeting closed on the fourth Sunday in October with 23 additions. Bro. U. S. Thomas of the Seminary, assisted me. Bro. Thomas is an excellent preacher and a great worker for the Master. He has great faith in our God to bring things to pass. His preaching is strong and forcible, and so one can sit under the sound of his word and feel the presence of the Holy Spirit. Our sisters of our church (Mt. Eden) have organized a Missionary Society. We are expecting great things of them. May the

Lord bless them in their efforts, in the prayer of their pastor."

Pastor W. J. Bolla writes from Mt. Sterling: "Though disappointed in the failure of Bro. Cates, through illness, to conduct meetings for us, we closed Monday night, October 23, a very successful meeting, having received 20 additions to the church. Our church was graciously revived. I am more in love with Mt. Sterling than ever. We are to have Brother Cates as soon as he recovers his health."

Pastor J. B. Ferrell writes: "I closed a fine meeting with Rocky Ford church on the 20th inst. with 23 additions to the church as follows: by baptism, 20; restored, 1; by letter, 1; approved for baptism, 1. The church was greatly revived, and many of the members present was one of the best meetings, in many respects, of the last decade. Several Methodists came to us; some who had been immersed, and we baptized them. Two of Campbellites were also baptized. Bro. J. B. Ferrell, returned missionary from China, was with me most of the time, and did very acceptable preaching."

Bro. T. H. Coleman writes: "On October 30 we closed a good meeting at Hustonville with Bro. W. M. Stallings of Springfield as our guest for ten days. His sermons were strong, convincing and enjoyable. Our people will be glad to have him come again. There were 10 additions to the church; 5 were received by letter and 5 were restored. Our church there is not strong numerically or financially. I preach for them two Sundays in the month, and they have Sunday-school every Sunday in the year. The meeting there did us great good. We all feel to thank God and take courage."

Pastor J. S. Gaston writes: "We have just closed a most splendid meeting with our church at Dallasburg, Green county. The meeting continued 15 days. Bro. T. T. Martin was with us 13 days. His speech and his preaching was not without enlightening words of man's wisdom, but in demonstration of the Spirit and of power." The church was thoroughly aroused and greatly edified by the preaching. There were 27 additions, 8 by letter and 24 by experience and baptism. The Concord Association at the Dixon church during the last week of the meeting. The night before the meeting of the Association, the pastor called attention to the fact that the Association would convene next morning, and that it would be helpful to all of us to increase our contribution to missions. In about five minutes the church added \$50 to the amount already in hand, making all told for combined missions something over \$250.

The saints at Dallasburg are a band of Christian workers. We have a large number of most excellent young people in the church, many of whom are very anxious to be useful in the Master's service. Bro. Martin was accompanied by his wife and children, who were very quiet and unassuming manner, completely captured our people. May God's richest blessing attend His faithful servants in their evangelistic work. In the prayer of Dallasburg church."

Bro. D. F. Shacklett writes: "We have closed a 15 days meeting at Payneville with Spring Creek church. Had Eld. T. J. Duvall with us for 5 days, and he did valiant work for the Master. We had 20 additions, 19 by experience and baptism and 1 restored. The church was much revived and strengthened for which we are very thankful as a church, and also as its pastor."

We rejoice to hear of Pastor J. B. Ferrell's successful work around Middleburg. Since the last of August, 57 have been received into the fellowship of the three churches to which he ministers. Nearly all were by experience and baptism, and were from the Campbellites and 5 from the Methodists.

We hear of a meeting at Dripping Springs church, near Olmstead, in which there have been about 50 conversions and the same number of additions to the church.

Bro. W. H. Bringle now preaches every Sunday for Elizabethtown church. We congratulate both pastor and church on this forward move.

Pastor L. H. Voyles writes from Horse Cave: "It has been some time since I gave you a word from this field. Bro. J. P. Brooks helped me in a meeting with my Omer church. We had a good meeting and baptized 7. Bro. Brooks is a good preacher. He was here last Sunday for Bro. Witt at Portland, Tenn. Bro. Witt was kept home on account of sickness and death. We were greatly disappointed in not meeting

BORDEN'S
EAGLE BRAND
40 YEARS THE WORLD'S FAVORITE
CONDENSED MILK
SEND FOR BABIES A BOOK FOR MOTHERS
BORDEN'S CONDENSED MILK CO., NEW YORK

him, but God gave us a good meeting. By request of the pastor, I baptized 10 happy converts. I am to help Bro. Witt in another meeting beginning third Sunday in December. I am anticipating a good time with this man of God. I hear of good meetings all around. I pray God to bless you in your work of love. I do humbly ask an interest in the prayers of my brethren everywhere, that they may have grace to bear the trials of this earthly pilgrimage."

Bro. A. C. Dorris writes from Oak Grove: "We closed a meeting of 13 days with this church October 19, in which Bro. J. H. Sprullin, of Sturgis did the preaching, to the delight of pastor and people. Results: church greatly revived, between 25 and 30 professed conversion and reclamation, 20 additions to the church. I baptized Bro. Luntz Sprullin and his household and 11 others. We also closed a meeting with Big Rock church, Tenn., Nov. 1, in which I did the preaching. We had a good meeting here also. Church revived and strengthened, 12 additions, 7 by baptism, 3 approved 1 by letter, 1 under watchcare. Deacon Cobb, of Farmington, Ky., for his calm and efficient part in the meeting. It seemed quite a treat to him to be once more in the community and church of his boyhood, and his many relatives and friends enjoyed having him among them once more."

"Our brother writes from Stanford: 'Bro. J. B. Crouch, having been called to serve the churches at Falmouth and Polk county, Ky., has resigned the care of our church, to take effect the third Sunday in November. It is with great reluctance that we accept the resignation. Bro. Crouch has been a most faithful and efficient pastor and a strong preacher. His wife, who has been our able organist, is a most helpful pastor's assistant, and the church suffers a great loss in giving them up. The church, in accepting the pastor's resignation, adopted resolutions highly commending Bro. Crouch and his noble wife, and the splendid work they have done in our midst. The whole community regrets to see them leave our town, and the Baptists feel it will be hard to fill the places of pastor and organist.'"

Pastor J. S. Wilson writes: "Pastor and people are made to rejoice over the results of a meeting recently held with the Athens Baptist church, which was conducted by Bro. J. T. Berlake, who, by his earnest, faithful and indeed forceful preaching, endeared himself to pastor and people. The presence of the Lord was felt from the beginning, and the church was prayerful and uniting in the work to save the souls of those who have expressed a desire to go with us at our next meeting. Those added will be much strength to the church and cause in general."

Bro. Rhea Page writes: "We wish to report through your paper our protracted meeting which began at Dripping church, Logan county, and lasted eleven days. The result was 70 united with the church by letter and experience and baptism, this number making 466 additions in the three years of the present year. Bro. A. H. Rather, of Greenbrier, has had the care of the church. The preaching was done by Bro. William Wilks, of Enon College, Tenn."

Bro. T. J. Duvall writes: "Bro. J. A. Taylor has been with us the past week in a ten days' meeting at Sand Springs. By the time we closed, 21 of all who heard him. The church seems to be revived. There were 7 additions 6 by experience and baptism. The church presented its pastor with a baptismal suit. They expressed their good wishes by several most useful gifts. Truly this is a goodly people. There are a great many pastorless churches in our midst. We are praying that some goodly man may come among us. I go next to Garrettsville to hold a meeting."

Pastor Z. T. Oddy closed his work at Garrettsville, Va., last Sunday, and he began his work in Greenville, S. C., last Sunday. We hope his labors there will be richly blessed.

Pastor H. T. Musselman has received a cordial welcome at Oyatbana, and his ministry there opens well.

Pastor J. B. Crouch, of Stanford, accepts the call to Falmouth. We are glad he does not leave the state.

Evangelist T. T. Martin is aiding Pastor Blake in a meeting in the First church, Lexington, and will remain there till the 22d inst. We hope it will be a great and a blessed meeting.

Bro. Gordon Hill aided Pastor Owens at a meeting at Lexington, resulting in 35 additions, of whom 29 were baptized.

Pastor B. J. Davis writes from Clay Village: "We closed a two-days' meeting here last Friday night with a congregation present that literally overflowed the house. Bro. J. A. Booth, of Taylorville, aided in the meeting. Bro. Booth is a fine sermonizer, and a very forceful, convincing preacher. There were good congregations day and night. The church is strengthened and 13 were added to the membership, six by letter and seven by baptism."

Pastor G. B. Coleman writes: "I closed a series of meetings at Hancock church, Hancock county, October 29, which resulted in 14 conversions, 14 baptized and two more approved for baptism. The church was greatly revived. I have been pastor of this noble band of Christians for eight months."

OTHER STATES.

Bro. P. A. Eubanks, recently of Lamar, Col., has taken charge of the church at Fowler, Col.

Pastor J. H. Myers, of Paris, Tex., writes: "We closed our meeting October 27 of two weeks' duration, resulting in 25 conversions and 22 additions to the church. Bro. E. S. Coward led the singing. The meeting was held under a large tent. Great crowds attended the meeting."

In a private letter, Pastor Benjamin Cox, Little Rock, Ark., says: "You will be glad to learn that we are getting on well nicely at the old First church. On October 27 we started an effort to raise \$5,000 for flushing our building. About one-half of this amount is already subscribed. I leave to-day (Oct. 29) for Shreveport in La., to assist Bro. W. S. Penick, of the First Baptist church, in a meeting."

We had a pleasant call from Bro. C. E. W. Dobbs, pastor of the church at Washington, Ind., the past four years.

Pastor Snow has been aided by Bro. B. H. Dement in a meeting at Knoxville, Tenn. There were 76 professions and 40 additions at last accounts.

Bro. W. J. Williams writes from Washburn, Miss.: "Please have the RECORD sent to me here instead of Liberty, Mo. I have just returned upon the work here as pastor. With such men as Gray and Pace as pastors, the church here is, of course, developed, and I shall, no doubt, find it to be a delightful field in which, I hope also, that much good may be accomplished." We congratulate both church and pastor.

Bro. T. M. Callaway writes from Talladega, Ala.: "We were just closed a meeting in our church, during which 53 members were received, 42 by experience and 10 by letter and watchcare. Bro. T. W. O'Kelly, of Atlanta, Ga., ably assisted us. He is one of Georgia's best men. Our State Convention meets at Brewton on the 13th inst."

Bro. E. F. Stamp writes: "Stewart County Baptist Association was organized at Model, Tenn., Oct. 20. A. J. Byrd was elected moderator, and B. F. Stampe, clerk. Eleven churches, with 665 members, went into the organization. Every one of these churches contributed something for missions the past year. We are on the line of Kentucky. Several Kentucky preachers were with us and helped us. We are on the border of a great destination, reaching almost the Atlantic line."

The Taloga church, O. T., east part

(Continued on 14th page.)

STATE TEMPERANCE.

The State Temperance Committee, after having received assurances from several hundred ministers of various denominations that they would preach a sermon in each congregation on our Christian Temperance work between now and January 1, 1902, has received many requests for a brief statement of the situation as we see it.

We would have you urge your people to demand of their representatives in the General Assembly, that they restore to them the right of self-government in this important matter by providing that no smaller unit in these elections shall vote separately on the same day the county as a whole is voting, so the will of the people, when expressed at the polls, shall prevail over all the territory voting.

In this enormous grasping after earth God is largely, if not wholly, left out of consideration. Vast schemes are projected without him as co-partner. Most builders are erecting their Babylons irrespective of his existence and control.

Your committee has to contend against the wealthy and satiate numbers of the distillers and liquor dealers' associations. They have a compact organization and all necessary means. We have equally satiate men, and the church has abundant means.

inevitable if you do not, but you will not fail. God bless you. Sincerely, G. W. Young, Field Secretary.

RUSH OF THE DAY.

The whole world feels the stir and rush of the times. The day is scarcely long enough for the demands upon busy minds and strong arms, and willing hands. Men are crowding one another to the wall for the sake of personal aggrandizement.

Centralization is the rallying cry of huge and dominating corporations. The press is full of combines, trusts and syndicates. Department stores multiply, and manufacturing enlarge. The thought of industrial concerns is larger capitalization.

There is a call upon the Church in this busy and pressing age to rise to the measure of her duty and responsibility. She must counteract the all-absorb-

ing materialism of the day with a more potential and growing spirituality. She must direct wealth into right channels. She must push forward her evangelistic and Christian enterprises with increasing energy.

DEAR RECORDER—Do you not think that the term religion is often misapplied for salvation? Religion is not spoken of but a few times in the Bible, and then it is spoken of as a work, and never as salvation (James 1:27).

Paul had a genuine case of Jews' religion (Gal. 1:18, 14), "Above many my equals," he says, and yet he had not salvation through our blessed Christ. Every one has religion, but few salvation in Christ.

Now what seems to be a misapplication of the term religion is found in several places in an article written by a Northern Pastor in the Western Recorder of October 12. Especially in "Darius' 6th," "that a man is fit to teach religion who has no religious power."

To rightly divide the Word of God is neglected so much. Perhaps the great reason why it is not done by so many, they are not saved. Have never seen Christ as a complete, all sufficient Saviour. They get salvation and words all mixed up, as it were.

W. A. SANDERS, LAYMAN. Seely, Texas.

A Beautiful Teachers' Bible for 12 cents. You need not compare it is earned by mailing 12 cents to the publisher, The Bible Society, Louisville, Ky.



Seek Relief!

The great proportion of women who suffer never make a serious effort to benefit themselves. The most of them go on paying no attention to their disorders, believing they will eventually wear off. But these troubles don't wear off.

WINE OF CARDUI

It will relieve you right in your own home. Will you accept the testimony of Mrs. Beiger and thousands of other women and really seek relief today? All druggists sell \$1.00 bottles of Wine of Cardui.

100 Chicago Street, Fort Wayne, Ind., March 27, 1900. Your Wine of Cardui has done a world of good for me. I have used five bottles of the Wine and one package of Triclad's Black-Draught, and since I have started to use it I will not be without it in the house.

Missouri Baptist Sanitarium, 919 Taylor Avenue, St. Louis, Mo.

A Well-Equipped, Quiet, Beautiful Sanitarium and Hospital. Every appliance for the best treatment is found here. Large Broadway, Large Buildings, Every Comfort, Trained Nurses, Physicians of your own choosing.

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

THE MARKETS.

Table with market data including sections: LIVE STOCK, CATTLE, HOGS, SHEEP AND LAMBS, LEAF TOBACCO. Includes prices for various types of livestock and tobacco.

Table with market data including sections: SUGAR, BUTTER, EGGS, OILS, FLOUR, GRAIN. Includes prices for various agricultural products.

WEST AND SOUTHWEST.

A new road, reaching with its own rails all principal points in KANSAS, OKLAHOMA, INDIAN TERRITORY AND ARKANSAS, Connecting with through trains from St. Louis and Kansas City to NORTH AND SOUTH TEXAS.

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DEVELOPMENTS ON THE GREAT BEAUMONT OIL FIELD.

BY J. B. GRANFILL.

Some weeks ago I wrote an article for your paper concerning the world-famed Beaumont oil field. At that time the developments had not been sufficient to justify an opinion as to the extent of the field, or the supply of oil. Since that time the oil-gushing territory has been practically defined. It is about one mile square, and in this space there are now something over eighty flowing wells. There does not seem to be a doubt that the supply is practically without limit. Those who invest in oil stock should be careful concerning the character of the men at the head of the company in which they invest. Any oil company that is not over-capitalized, and that is honestly managed will make money in the Beaumont field.

As many of your readers are stockholders in the San Jacinto Oil Company, of which I am president, I think it well to give you some facts concerning our recent developments. A matter which will be of great interest to our stockholders was the accession of George W. Carroll, of Beaumont, to our directory, and to the treasurership of our company. Mr. Carroll is the original oil man of Beaumont, and it was on his land that the first oil was found. He owns a half interest in 2,900 acres of land adjoining the tract on which our first well is located. This land is worth millions of dollars. He is closely identified with the oil interests of Beaumont, and we all feel that it was a bright day for our company when he became so intimately connected with it. He had already purchased 90,000 shares of our stock and has evinced his further faith in the enterprise by the action stated.

I am also glad to state that our well No. 2 has been finished. It is capable of producing 100,000 barrels of oil a day. The details of the bringing in of this well are graphically stated in the following extract from a letter written by our secretary, Mr. J. W. Pinson, to our president:

"At five o'clock Saturday afternoon our No. 2 came in with a roar and a total disregard of the rules made by the Safety Committee. Mike, the driller, had sent the bailer down and had turned the engine loose. The bailer was racing towards the bottom of the well, and suddenly it stopped. Mike made a rush for the throttle to reverse the windlass, but he was too late. He only succeeded in stopping it. The oil came out and shot over the top of the derrick and brought the bailer almost out of the well with it. Then the pressure lessened and the bailer dropped back into the well with a tink of the steel cable around it, thus fouling the hole. Then the oil came out worse than ever. It drove everybody out of the derrick. It shot fully eighty feet over the derrick, and with the bailer blocking its passage, too. Finally the bailer choked the flow somewhat, and a man went into the derrick and succeeded in unscrewing the top valve. As soon as this was done, the oil brought out the bailer and cable, and sent it through the top of the derrick like it was a straw, and the gusher was master of the situation. In about five minutes, however, they succeeded in getting the top valve back on and turned the flow into the horizontal pipe. Through this pipe it flows for about ten

minutes with a straight, steady flow that did not touch the ground for two hundred feet. The drillers from the other wells and the Safety Committee say that it is certainly as large as any well that has come in, and they are not certain that it is not the largest yet. And the quality of the oil is entirely different. It's a lighter color and doubtless more valuable."

Our well No. 1 is now on the cap rock. Last Saturday afternoon it had a mud-gushing spell, and the pressure was 250 lbs. to the square inch. It gushed mud for over an hour, throwing it more than a hundred feet above the top of the derrick. No permanent damage was done, but it will take us a few days to clean up this mud and prepare to finish the well, which can be done by drilling about four feet further.

Our Company has secured a pipe line, loading racks and ample tonnage facilities, and have begun soliciting contracts for the marketing of our oil. One large contract has already been practically closed, and we expect soon to be selling oil in large quantities. I do not doubt that the Beaumont oil is to be the future fuel of the world.

In addition to our other developments, we have secured another tract on Spindle Top. This in addition to the Spindle Top tract mentioned in my other article in your paper. On this tract our well No. 2 is located. We have also secured some 25 tracts of oil land in Nacogdoches county with an aggregate of over 3,000 acres. The Nacogdoches field is the original oil belt of Texas, and great developments are expected in that field very soon.

The price of our stock has been advanced to 15 cents a share. We cannot sell this stock in blocks of less than 100 shares. Very soon the stock will be advanced to 20 cents a share, but I am authorized by our directors to fill all orders that reach me promptly at 15 cents a share. The purchase of our oil stock can no longer be counted a speculation. It is now a distinct and, as I believe, a safe investment, and one that will pay large and quick returns on the money invested.

Some of our stockholders are as follows: Hon. Joshua Levering, of Baltimore, Md.; Hon. Jonathan Haralson, of the Supreme Bench of Alabama, and for ten years President of the Southern Baptist Convention; Dr. R. O. Becker, founder of the Becker's Orphan's Home, and President of the Texas Baptist Convention; Rev. Geo. L. Spthing, pastor of the Presbyterian church, South Orange, N. J.; J. W. Bailey, editor of the *Biblical Recorder*, Raleigh, N. C.; Boston W. Smith, Superintendent of the Chapel Our work of the American Baptist Publication Society; Rev. N. B. Ralston, of Omaha, Neb., General Secretary of the Home Mission Society of New York; R. v. A. E. D. Kinross, of the *Religious Herald*, Richmond, Va.; Dr. Cass Lee Smith, of William Jewell College, Missouri; Rev. E. E. Folk, editor of the *Baptist and Reflector*, Nashville, Tenn.; R. v. A. J. Holt, Corresponding Secretary Tennessee Baptist Convention; Rev. W. P. Barrow, Business Manager *Western Recorder*, and many others equally as strong and prominent. Our stock is fully paid and non-assessable. No stockholder can ever be assessed for dues of any sort.

As to the standing of our Company and its officers, I refer to

the Beaumont National Bank, Beaumont, Texas; The National Exchange Bank, Dallas, Texas, or to the editor of this paper.

Send all orders for stock to J. W. Pinson, Secretary, Box 275, Beaumont, Texas, or to J. B. Granfill, President, 247 Main St., Dallas, Texas. It will be best to order promptly, as only a very limited amount of the stock will be sold at the price named—15 cents a share. The capital stock of the Company is \$250,000. Dallas, Texas.

A NEW BAPTIST CHURCH.

Our new house of worship at Liberty, Ky., will, with a few days' more of work, be ready for us to move into it. We have had a hard struggle to build and have yet a considerable debt hanging over us, but we hope to be able within another year to be clear of all debt. We have arranged for nearly all our furniture except an organ and pulpit chairs.

Will some church, Sunday-school or society take this matter in hand and make us a gift of these?

Our house is a modern brick, up-to-date in design and execution, worth about \$2,500, and is a thing of beauty and a joy forever. The inside finish is oak and we want an organ with an oak case.

Liberty is one of the county seats in Eastern Kentucky that has, up to this time, been without a Baptist church and this favor will be highly appreciated by the State Board as well as this church.

Let one church, Sunday-school or society give the organ and another the chairs, and by so doing you will render a great favor to the cause. Fraternally,
J. B. GRANFILL,
Pastor.

BIBLE DAY.

DEAR BROTHER:—

Each year must bring its appeal for gifts for the circulation of the Word of God. The work done by us as Baptists has been great, and yet compared with some other Christian bodies comparatively small. Each church and Sunday-school should deem it a privilege to share in this service. The Book which is so precious to us would be equally precious to millions who are waiting to receive it. Will you not help to make Bible Day, November 10th, the best day in your calendar? This appeal is not for the Publication Society alone, but to aid all the Societies to do Bible work. We earnestly urge your personal attention to this important matter. Yours in Bible work,
ROBT. G. SKYMOUR.

DEAR RECORDER:—I am at last in my Kentucky home. I reached here Oct. 30, 1901, with my family. The way the good people of Cave City received us was enough to make a humble pastor feel at home. Besides their hearty greeting, we found our larder well stored with good things to eat. It seemed that nothing was forgotten on their part to make our coming pleasant and agreeable. The people vie with each other to make us feel at home. God grant that the ties may bind closer as the years go by. My wife joins me in thanking you and all for their kindness. My work here seems hopeful. J. H. GRIMM,
Cave City, Ky.

In all our lives, though time is given us to eat, drink, sleep, work and play, there is no moment given us to throw away.—ANNA E. BROWN.

J. Bacon & Sons

LOUISVILLE'S GREATEST STORE!

332, 334, 336, 338, 340 West Market Street.

Between 3rd and 4th, Louisville, Ky.

Black Dress Goods.

- \$1.25 Yard—Something new in black goods. Extra-fine quality of Sharkskin, made of the finest Australian wool, special dye. 42 inches wide.
- 49c Yard—the weave that pleases all; special in All-wool Cheviot, formerly 80c per yard; width 40 inches.
- \$1.25 Yard—Extra-fine quality Coatline, in fancy and plain, suitable for skirts and coats; something that makes up stylish; 44 inches wide.
- 75c Yard—All-wool, Steam Sponged and Shrunken Pebble Cheviot; worth 80c; 48 inches wide.
- \$1.15 Yard—Special in Priestley's blacks; Silk and Wool Maccallite, specially for waists and light-weight dresses; formerly \$1.35; 44 inches wide.
- \$1.00 Yard—Priestley's Pure Silk and Wool Endora, in mourning weaves; worth \$1.25; 42 inches wide.

Colored Dress Goods.

- 25c Yard—Heavy Quality Suiting, suitable for unlined skirts, in medium gray, dark green mixture and Oxford.
- 45c Yard—Granite Suiting, in all colors, suitable for winter wear, in red, blue, rose, brown, castor, gray, 38 inches wide.
- 65c Yard—Figured Henriettes, in Persian, small stripes and small figures, suitable for waists and dressing gowns.
- 95c Yard—Hats Suiting, in solid colors, red, navy blue, brown, green and gray, 44 inches wide; worth \$1.25.
- \$1.23 Yard—Stripe Foule, in castor and blue stripes, blue and brown stripes, dark red stripes, and black with white stripes, 42 inches wide, worth \$1.50.
- \$1.48 Yard—Heavy quality Suiting, suitable for coat suits, in red, brown, navy and cadet, 48 inches wide; worth \$1.75.

Ladies' Ribbed Underwear.

- 39c Per garment—Ladies' Heavy Egyptian Cotton Flannel-lined Vests, pearl buttons and lace trimmed; French band Pants to match; worth 50c.
- 60c Ladies' Fine Peeler Cotton Flannel-lined Union Suits, buttons down the front; perfect fitting; worth 75c.
- 75c Ladies' extra fine quality Medium-weight White Wool Ribbed Vests, very highly finished; French band Pants to match.
- \$1.25 Ladies' extra fine quality Mererized Silk Union Suits, Oneita style; silk-trimmed; perfect fitting; worth \$1.50.

Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

American Standard Edition of the REVISED BIBLE

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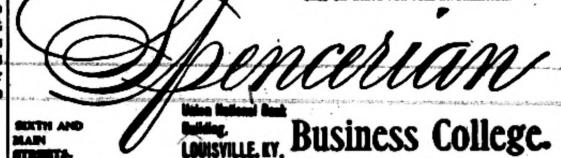
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Ladies! Proof... THE FARM

THE FARM

S. K. Hodgkin bought at Mt. Sterling court five heifers, 750 pounds, at \$2.50.

James Nutter sold 25 head of 1 200-pound feeding cattle at \$4.25 per hundred.

Bruce & Bright have sold 1,000 bushels of millet seed to O. S. Brent, of Lexington.

Total sales of tobacco in this market last week were 2,120 bbls., against 1,009 bbls. on corresponding week of last year.

Drye & Co., of Hustonville, sold to S. T. Harrison, of Lexington, a gelding for \$300.

Monte Fox, of Danville, passed through the city last week with about 500 head of choice Wayne and Fainaki cattle bought at \$3 to \$3.50.—Someraset Journal.

Sam Ballard sold about 40 ewes to Mr. Pence at \$3.25. W. F. Grimes sold about 75 steers last week at \$2.50; also 25 hogs to J. L. Hutchins at 5c.—Lancaster Record.

Messrs. Douglas & Clinton bought of John F. Wagers, a cartload of fancy butcher cattle at 3c. Newland Jones sold to Messrs. Black & Embury eleven 1,100-pound sloop cattle at \$3.—Richmond Olimax.

Jacob Brown, of Harrodsburg, bought 17 head of yearling males last week of M. J. Farris, at \$55 per head.

John Bros., of Pleasant Hill, sold a walk-trot mare to Frank Gearty, of Lexington for \$300, and four head of harness horses to T. O. Hargis, of the same city, for \$550.

A large crowd attended the sale of W. D. Weatherford's effects at Hustonville last week. Cattle sold low; 14 nice heifers brought \$20 to \$30, pair work mules \$230, four-year-old gelding \$95.

At the sale of O. A. Erickson, near Machville, personal property and stock sold as follows: One yearling colt at \$25, one two-year-old filly at \$70, one hackney stallion at \$100, mixed ewes from \$27 to \$40, eggs at 5c, corn in the field at \$2.75 per barrel.

Corn sold in the week at a sale in Fayette county is estimated to have been from \$3.50 to \$4 per barrel. Oats in the same field at an estimate at \$14 per ton, and Hungarian hay at an estimate of \$12 per ton. The lowest estimate put on hogs was 6 to 7c.

George Dan sold to Ben Sanders 75 200-pound hogs at \$4. W. A. Darham and Brown Lee sold 60 acres of corn in the field to Jack Chinn at \$16 an acre. Steve Lucas sold his same weeks ago at \$19 an acre.—Harrodsburg Democrat.

Charlton Alexander, Jr., of Paris, sold to Selzberger & Schwartzchild, of New York, 350 fine export cattle for Liverpool and London markets for Christmas beef. The price received aggregates \$20,000. This is considered to be the finest shipment and best price yet made.

Corn cutting has been in progress the past ten days. The average yield will be hardly a half crop, though in some parts of the county—notably in the White's Station, Oakes and Newby sections—where the drought was broken by good showers, from 6 to 10 barrels per acre will be harvested.—Richmond Olimax.

GOOD RECIPES.

WHITE CAKE.—One cup of milk, two cups of sugar, half cup of butter, two eggs, three cups of flour, one and a half teaspoonfuls of baking powder, and a little nutmeg.

GINGER SHAPS.—Mix one pound of flour and three-quarters of a pound of white sugar. Rub into it half a pound of butter, two eggs well beaten, and an ounce of ginger ground fine. Beat all well together, roll out the dough to the third of an inch thick, cut out the cakes and bake them. These are far superior to ordinary ginger snaps.

ONION OATS.—Take two cups of cottage cheese, mash well, add three eggs, not beaten, one at a time, sugar to taste, one tablespoonful of flour, a little nutmeg, a little salt and milk, enough to make a little thicker than custard. Bake with an under crust. When ready for the oven, sprinkle cinnamon on top. Make it about an inch thick.

BREAD CRISPLETS.—Soak a small bowl of bread over night in milk. In the morning mix half a cup of flour into which is put one and a half teaspoonfuls of baking powder, with one quart of milk, three well beaten eggs, and a little salt. Beat up the bread with this batter until it is very light and fry a delicate brown: The batter should be thick.

RASPBERRY WHIP.—The white of one egg, one-half cup of powdered sugar, one cup of raspberries, one half teaspoonful of lemon juice. Beat the white of egg stiff, add the sugar, lemon, and raspberries, and continue beating until stiff enough to stand.

CREAMED ONIONS.—Peel one quart of medium-sized white onions, place them in a saucepan, cover with boiling water, add one teaspoonful of sugar, boil till nearly done; add one teaspoonful of salt, boil a few minutes longer, then drain them in a colander. In the meantime melt one ounce of butter, add one-half tablespoonful of flour, stir and cook two minutes, add one-half pint of hot milk, cook two minutes; season with one-quarter teaspoonful of white pepper and a sprinkle of salt; put the onions in a hot dish and pour over the sauce.

POTATO SALAD.—Take five cold boiled potatoes, four hard boiled eggs, one small cucumber, sprinkle with salt and pepper, mix with

BOILED DRESSING.—One teaspoonful of mustard, one teaspoonful of salt, one teaspoonful of sugar, three fourths tablespoonful of flour, the yolks of two eggs, two tablespoonfuls melted butter, one cup of weak vinegar. Mix in the order given, and cook in double boiler until thickened.

BANANA PIE.—Peel and slice enough bananas to make one quart. Line a deep pie plate with paste, stir through the fruit a mixture of one cup of granulated sugar, one tablespoonful dry flour, a little salt, and the juice of one lemon; dot with butter, lay half-inch wide strips of pastry over, craning them, and bake in a moderate oven.

STAINED PUDDING.—One-half cup molasses, four tablespoonfuls melted butter, one-third cup milk, two eggs beaten light, one and one-half cup Graham flour, one-half cup sugar, one-half cup each raisins and figs, cut fine. Mix in the order given,

steam in buttered baking powder cans for one and a half hours.

SUNSHINE CAKE.—Six eggs, three-fourths cup of sugar, two-thirds cup of flour, one-half teaspoonful of cream tartar, and one-half teaspoonful of vanilla. Beat the whites stiff, add the sugar, the yolks beaten light the cream tartar and flour mixed and sifted five times, then the vanilla.

FRUIT SPIRIT CAKES.—Take three-fourths cup butter, one and one-half cups sugar, three eggs, one cup sour milk, one teaspoonful soda, two and one-half cups flour, one cup raisins, three-fourths cup citron, one teaspoonful each of clove, nutmeg, cinnamon and vanilla.

PRESSED VEAL.—Take two cups chopped veal, season with salt and pepper, one-fourth cup veal stock, two beaten eggs. Pack in individual molds and bake ten or fifteen minutes.

SMOTHERED TOMATOES.—Cut three small tomatoes in halves crosswise. Melt one and one-half tablespoonful butter in the hot blazer, arrange the tomatoes in the pan, skin side down, cover and cook until soft. Season with salt and pepper, and sprinkle with sugar.

TOMATOES IN WHITE SAUCE.—Wipe and peel three tomatoes, and slice crosswise. Sprinkle with salt and pepper, roll in flour and heat in the blazer, using enough butter to prevent burning. The tomatoes should be watched carefully and turned during heating. Melt two tablespoonfuls of butter, add two tablespoonfuls of flour mixed with one-fourth tablespoonful salt, and pour on gradually one and one-third cups of milk. Stir constantly until the sauce thickens, then pour it over the tomatoes.

CORN FRITTERS.—To one cup of finely chopped canned corn add one egg, well beaten, one-fourth cup of flour, salt and pepper to taste. Drop by small spoonfuls in a hot, well-greased blazer. Brown on one side; turn and brown on the other. The fritters should be about the size of large oysters.—Chaffing Dish Possibilities.

EGYPTIAN OR PERENNIAL TREE ONIONS.

These onions are of great value to the house-keeper, as they are always growing and ready for use, living through our coldest winters without protection. They are so hardy that they begin to grow as soon as spring opens, and are often ready for use by April 1. They are of small size, growing in large bunches, but never making large onions.

The flower spike develops into clusters of sets which, when the old stalk becomes ripe, fall to the ground where they quickly take root. The old roots can also be divided for setting, but as long as the top sets are produced it is best to use them, pulling the old roots for table use. If all the old ones are used each year the newly planted sets will produce all that are needed the following season.

Plant the sets in early fall and they will make a good mass of roots before cold weather, but the tops will grow but little. Having a good root system, they can begin to grow as soon as the ground begins to thaw in spring.

The top sets need not be planted when ripe, but can be kept over a year until the following September if stored in a cool dry place.—Exchange.

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