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The power which brought such a world as this out of confusion, emptiness and darkness at the beginning of time, can, at the end of time, bring our vile bodies out of the grave, though it is a land of darkness, and without any order, and can make them glorious bodies.

As was said of Tillotson, let the preacher aim not in any way at the glory of the orator, but to persuade soundly. Highly finished sermons are like highly cultured roses, lacking seeds and perfume, and, worse still, without the emphasis of a thorn. It was the opinion of Johnson that when the Scotch clergy abandoned their homely manner, religion would decay. For practical and pungent texts Ruskin sends the preacher to Habakkuk. Robertson says he would rather his sermons be felt than be admired. The preacher who would have his people feel his sermons second must feel them himself first. They must be the product of prayer as well as study. Pass every sentence through the flame on the altar. If it turns into smoke, then it is stabbard; if it brightens, then it is gold. Pray your sermon. This is the test.—Selected.

The worldling may succeed in life by carefulness, by skill, by intelligence and by force; but in the work of God no man can succeed without prayer. No human power can effect the changes and accomplish the work required in the service of God. There is a superhuman work to be done, and a superhuman energy is required for its accomplishment. To be prayerless is to be powerless. No matter what other qualifications men may have for the work, unless they have the power of God, they will never succeed in accomplishing the service of God. Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray. They are enterprising, but they do not frequent the mercy-seat. They belong to secret societies and clubs, but they do not know the secret of the Lord which is with them that fear him. They may have education and all that learning can give them, but without prayer they will be like sounding brass and a tinkling cymbal. They may be abundant in labor, fervid in speech, and zealous in good works, but all this will not avail unless they have that power and that presence which only comes in answer to prayer. Let Christians learn the lesson, as they desire to be useful and to do effective work for God, let them see to it that they watch and pray, that they continue instantly in prayer, and thus draw from heaven that power and help without which they can do nothing, and without which, all that they undertake to do will amount to nothing in the end.—E. L. H.

The Garden of Eden Narrative in Genesis.

BY A NORTHERN PASTOR.

If the facts of life establish anything in our religion, that thing is the doctrine of "original sin," or as otherwise called, "inherited depravity." The man who denies the doctrine of "original sin," either knows nothing of life as men in the mass live it, or he does not know what sin is. Within the past few months I have met a great variety of people, in different walks, of different training, with divergent views as to what is right. I have met persons in clean business callings, men whose word is as good as gold; I have met men who are in the theatre business, who live on the exposure of human nakedness; I have met lawyers, generous (some of them), but "smart;" I have met actresses who confess their shame; I have met drinking men and drinking women; I have met men and men of cunning. With such I have talked on the subject of right and wrong. A learned lawyer, graduate of Dublin University, said to me, "Is there any such thing as right?"

I have been struck with the pessimism of these people as they look over the moral condition of the world to-day. With hardly an exception in cases which I have chosen as representative, I found one of two mental states: either you could do nothing to improve the condition for most men; or sin was not a bad thing, and, in some cases, it is necessary. I have noted this, also, in two great cities of the North, that men generally expect their fellows to do the sinful thing. With many the loss of confidence is complete. What is my conclusion? Men of all conditions know themselves to be deeply involved in sin; and society to-day is groaning under the weight of pessimism. It is not the religionist, who deals with sin, and shows up its horrid monstrosity, who is the pessimist; it is the man of the world. So I say that if the facts of life establish anything in our religion, that thing is the doctrine of "original sin." Mr. Herbert Spencer has somewhere intimated that men of the Calvinistic type are glad to be discoverers of new evidences of "total depravity." That is not true, I am sure.

I want to take up a piece of Biblical literature, which has appeared to some very dark, and unresponsive, and unjust. I refer to the Eden narrative in Genesis, chapters two and three. The general theme of Genesis I. is creation and the supremacy of man among God's creatures. The general theme of Genesis II. is a detailed statement of the origin of man and woman, and their placing in the scene of their moral testing. The general theme of Genesis III. is the temptation of man and consequent fall and curse.

GOD'S METHOD WITH HIS MORAL CREATURES IS TO TEST THEM.

Angels and men are the two orders of moral creatures known to us. Angels at some time were tested; many fell away into perdition. Satan is a creature of God, but abused his freedom and fell into moral ruin. God prepared a place for Satan and his angels, after they forsook their allegiance to him. What this test was we have no means of knowing.

Every human being born into this world must be tested, if he lives to arrive at a state of moral accountability. The necessity of making moral choice is the constant source of tragedy in life. The tenderness of childhood is not ex-

empt from this test. Why is this? Simply because, for us, moral character is always conditioned on moral choice. The open ways of life and death are set before us all. Why is not the way of death closed? Because moral character is not the result of compulsion, but of choice.

Does it seem unjust that God should place a tree in the garden, which is to prove the ultimate snare of these two innocent ones? But stop, I pray you; was it essential to moral decision? Was not innocence to become virtue of a more solid kind through trial? Why place a tree there with its hanging fruit? The tree was in keeping with the primitive condition of man. With many a son of Adam the test proves to be a pile of money, or a strong appeal to the appetites. Will you mentally suggest something better than the tree as a test?

Why was the serpent, dwelt in for the time by Satan, allowed to do this piece of work? I cannot fully answer; but I appeal to experience when I say that not only has Satan been allowed to conspire against men in all generations, but even Jesus was led up of the Spirit into the wilderness to be tempted of the devil. Man's alliance with evil began in the garden, and has not ceased to-day; but to ally oneself with evil is to become co-partner with Satan in opposition to God.

God's method with his moral creatures is to test them, and this test exposes them to the forces and agents of evil. I simply state a fact, without presuming to explain it beyond what I have said.

CONSEQUENCES OF THE TEST IN ADAM'S CASE.

The fruit of the tree was pleasant to the taste. Ah, there is the agreeable side to all our sins, quite. The tree was not repulsive, though Eve felt before the argument of Satan (and sin is seldom wanting in plausible argument) that she must not touch the tree. After the argument, she not only touched, but she tasted the fruit of the tree; she ate it, and gathered for her husband. "The eyes of them both were opened." They felt in themselves a new force; they experienced evil. Let an innocent person (comparatively speaking) break with his innocency and commit some abominable sin; his eyes are opened; he becomes suddenly possessor of a vicious knowledge. The days of his innocency are gone.

Death followed. "In the day thou eatest thereof dying thou shalt die." That is the Hebrew of it. Both soul and body passed under the power of death—the soul in its way, whose death is alienation from God; the body in its way, whose perishable form was duly to become death's prey. In a sense extremely deep, Adam and Eve died to God that day, and became subjects of him we call "the king of terrors."

A curse followed. First the serpent is cursed. A vile, creeping, writhing thing, breathing and swallowing dust in its prostrate trail; it has become a suggestion of the devil whose cunning discovered its native fitness to glide unperceived upon the scene of primitive innocence. Between this slumbering, waking, sinuous, leaping, coiling, crushing creature and man, woman's seed, there abides a deadly enmity. But can we escape the remotest curse that fell on him who used this serpent, Satan? And between the good and the bad in their concreteness, strong enmity is felt. Righteous indignation in the good; malevolent, evil-breeding harm in the sinful.

Subjection to her husband is not object originating fear, but a denial of her own powers to execute, or to lead in life's rugged way. And yet more than this, obedience to him—the opposite of which is ruining many homes in our time. True

womanhood must be achieved, for the married, under the burden of child-bearing, and by submitting to the will of the husband where God is not dishonored. Look at history for proof.

The ground is cursed and becomes hard of tillage, yielding support to man after painful, discriminating labor.

Man becomes a subject of a curse. He is to know the prolonged taxation of earning a living in the sweat of his brow. How true for most of us! Under this burden manhood of the best type is to be developed. We cannot get away from it. Besides, in the soil where he digs his noble body must fall into dust. The prospect of death spurs us deeply.

CONSEQUENCE TO POSTERITY.

Adam's sin wrought a tainted, depraved nature; and the nature Adam had gave to his children. Some one hastily says: "This was not just; why are we held responsible for Adam's deed?" Silence, please. Suppose you, in a more ironic tone, ask, "Why do I derive so painful a consequence from his act?" Several things may be said. You argue that you should have had a fair chance yourself, in possessing a perfectly clean nature. Now face this question with your point: If I had been placed in Adam's condition, would I have done any better? To make it practical: Did you ever commit a sin with both your eyes open? If you did, you then and there confessed before God that you were willing to abuse your freedom just as Adam did his. It is no use to say that your fallen nature drove you to it; for you know that nothing inside of you or outside can drive you to sin.

It is by no means clear that if Adam had maintained his integrity, all his posterity would have been sinless. I cannot resist the belief that every son and daughter of Adam would have gone to the test, somehow; and I go further in saying that I believe our God chose between this testing of every son and daughter of Adam with its consequences; and the course he adopted in letting men fall and giving them a Saviour. In other words, men are better off with the Saviour coming to them in their fallen condition, than they would have been each one having Adam's opportunity without a Saviour. Though I do not ask men to take my opinion.

Here, then, is this Eden narrative in Genesis, exceedingly wonderful, lying as a foundation to much in the Bible, and casting, at least, broad zones of light over the field of mystery. The narrative carries us back to the beginning of human history, with its sometimes almost breathless struggle, and shows us our head, Adam, from whom we derive our nature. And yet must we not supplement this narrative with that one of such gracious significance, the Gospel, which brings us face to face with the Second Adam, Christ Jesus, who is our spiritual Head? To him be glory in the church. Amen.

The best way to help one's self is to help others. This is not the view worldly men take. They imagine that the more they do for others the less they have left for themselves. They get all they can, give as little as possible, and keep all they can. They do not give to help the poor, to build great institutions for educational and charitable uses, because they believe that giving will diminish their store and weaken themselves. When they give at all they try to do so in such a way that all men will know it in order to make it work for their own good after all. They give for themselves, and not for others.—J. M. Beckley.

Was it Needless?

BY G. H. WETHERS.

A question of importance arises in relation to the condition of sinners and the future world. Was the great anxiety which Christ and his apostles had as to the moral state of the ungodly needless? We must necessarily conclude that it was needless, if it be true that God's goodness and mercy are so great and effectual that he will somehow and finally save everybody. He who firmly believes that himself and family are as certain to be saved as they are to live at all does not concern himself about any present salvation. He cannot. He has no motive which would compel him to be anxious about himself and his family. He throws the whole thing upon God and says that he believes that God's mercy will take care of all of them. Why should such a man be alarmed about his moral condition? It is needless, according to his view of the situation. But no one can deny that Christ manifested a greatly burdened concern in behalf of sinners. Why did he beseech all men to repent? Was it needless for Christ to urge people to repent? If we say that it was needless, then we accuse Christ of being either insincere or ignorant.

If we reply that Christ's object in getting people to repent was that their repentance would be an advantage to the morals of the community, we would make such an object unworthy of Christ's leaving heaven and coming to earth, at a vast sacrifice to himself. Of course Christ knew that if men repented of their sins and lived a new and true life, society would thereby gain much; but this was only a secondary matter in Christ's estimation. It does not account for the fact that Christ kept directing the minds of his hearers towards eternal things and a future world. Nor does it account for Christ's warning people of the fearful danger that they were in. He told them to fear Him who had power to cast both soul and body into hell. O, no, Christ's urgent warnings and earnest entreaties were not needless. Nor were Paul's. He made no mistake in beseeching sinners to become reconciled to God. Every unconverted person was in imminent and awful peril, and this is why Paul labored with all his might to rescue them from death.

Preach the Cross!

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

To the scores of young men who have lately graduated from the theological seminaries of our land, we offer one suggestion, and that is *Exalt the Cross of Jesus Christ!* "First of all," wrote Paul to the church of Corinth, "I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for Paul had sounded the Gospel-trump through the cities of Asia Minor, and under the shadow of Mount Lebanon, before he ever struck its keynote amid the voluptuous idolaters of Corinth. But it means that as the principal thing he preached the Cross of the crucified Son of God. Whatever else came second, this always came first; whatever else he omitted, he never omitted the very core and marrow of the Gospel of salvation.

The atonement is the cardinal doctrine of the Bible. Other religious systems make prominent the character of their divinities or the life of their founders, or some sacred rites of worship. But the core of Christianity is the sacrificial death of its divine founder. The Bible does not underrate Christian ethics, or the spotless example of Jesus; but the atonement transcends all other truths in sublimity and saving power. If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome and confounded human philosophies; and it is the truth that has lain warmest and closest to the Christian's heart in every

age of the church. The touchstone of every ministry is this, Does the man preach Christ and Him crucified? Wherever the highest spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, wherever sinners are awakened, and most thoroughly converted, wherever the richest outpourings of the Holy Spirit have been enjoyed, there has been commonly the most faithful preaching of the guilt of human sin, and of salvation only through the atoning blood. It is the imperative duty of every ambassador of God to thunder against injustice and intemperance, and licentiousness, and fraud, and hypocrisy, and covetousness, and every form of impiety; but the true vantage ground from which to assail them is beside that Cross, where Jesus died to condemn all sin, and to save the sinner. If I were a member of a church seeking for a pastor, my first question would be, Does he make foremost the atoning blood of Jesus Christ? No erudition or eloquence, or "advanced thoughts" can supply the lack of this one thing needful.

Be careful also how you present Christ; for not every theory of the Cross is either Scriptural or soul-saving. Theodore Parker was the apostle of "the humanitarian," and fearlessly denounced many wrongs; yet he often spoke of the crucified Redeemer in language that makes our blood run cold. Some pulpits teach that Jesus died simply to display His fortitude and His sincerity to a principle. Another pulpit teaches that He died to set a sublime example; another that the only aim of the Cross was to make an exhibition of wickedness, and to lead men to abhor it. Not long ago a very prominent pulpit presented a theory of the atonement from which almost every drop of the vital fluid had been drained away. Neither Paul nor Peter would have recognized their own utterances under the goes that was put upon them.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament Gospel, is this plain, simple line, "Christ Jesus died for our sins." The three great ideas compressed into this line are substitution, sacrifice, salvation. Christ Jesus became our substitute, and suffered for us. Christ became our sacrifice, and laid down His life to take away our guilt. Christ secures eternal life to every true believer and faithful follower.

All success in preaching lies just there. Paul's key-note struck under the shadow of the Parthenon, and in defiance of Caesar's licors has been the secret of power for eighteen centuries. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the oolliers of Kingwood, and the swarthy miners of Cornwall. Moody's bells all chime to the key-note of Calvary. Spurgeon thunders this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters! The heart of God's Church has ever held to this as the heart of all Christian theology, "Christ Jesus died for our sins!" If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear young brother, you have but to plant your pulpit in full view of the Cross, and make every line of your labors converge towards "Christ and Him crucified."—Evangelist.

UNLESS we "rejoice in the Lord," how can we—"through the long work-day of life still chant our morning song?" Joy that springs by the rills of April is dead when August comes. He only who is planted by the rivers of water has the unfading fruit of seasonable joy. Let there be no sap in a man's gladness but that which flows from "the things which he possesseth," and how easily is his moisture turned into the drought of summer. Be joyful in the Lord. Habakkuk was no dry-weather Christian.—Ex.

Which is the Debtor?

BY MRS. GEORGE ABINGHALD.

The aggrieved church-member always begins to tell what he has done for the church. These are some of the things: He has directed the choir for half a lifetime, with all that implies of patience, persistence, tact, wear and tear of mind and body; he has sung in the choir twenty years without pay; he has been Sunday-school superintendent for a period that shows immense expenditure of time and strength; he has served on the official board and been of especial service in pushing financial matters to a successful issue; he has been invaluable in the men's societies; he has taught in the Sunday-school with perseverance, punctuality, and power; he has furnished the Christmas trees for a decade; he has headed every subscription list with liberality; he has done other things too numerous to mention, and so has his wife; and he fancies that both—and this she also fancies—would be considerably pleased if they should step down and out, wash their hands of the whole matter, and let the church see what would happen then!

Sometimes—too often, the step down and out is taken. What happens then? In church as in worldly affairs it is the unexpected. That is to say, the church keeps on its way.

But what is the effect on the man and his family? In every community can be found the answer.

The recent defector will generally go into a church where he may, perhaps, take feeble root and so far survive transplanting as to exist in a stunted condition. But oftener the spirit that prompted change will beget new discontents in the later relations, preventing religious growth and insuring spiritual death.

The greatest peril of the aggrieved church-member is his disposition to take account for what he has done for the church. Suppose, on the contrary, he should remember what the church has done for him.

Perhaps he went into the church a strange boy, possessing few gifts likely to bring him into notice, and one day the choir-master took note of his voice and with practical Christian interest invited him into the choir. And here he found not only musical inspiration and drill, but a point of contact with good young people. It was his stepping-stone toward special usefulness. In time he himself became choir-master. Choir-masters are never rich, and he found the salary a temporal help, while the service strengthened him intellectually and spiritually. His position brought him into relations with musicians generally. Now and then he met some great men among them. As time went on he gained influence. His children, helped by all these things, enjoyed advantages unknown to him at their age. It is safe to say that the church made him what he is. It is not unlikely that some of the church have wronged him. Church-members do wrong each other far too often. But in the rush of resentment will he forget loyalty to an institution that has done more for him than he can ever repay?

Thus might the services of each church-member be proven a personal blessing to himself, far exceeding all he has done to bless others. The official member, with his adjustment of weighty matters, the unofficial member who runs on the plain errands—fetching and carrying as he is needed—such in his place gains in power and influence by the faithfulness of ministry.

And the moneyed man who has no need of the church to open ways of recognition, education and social acceptance should beware of the temptation to believe that the church owes him a debt. The rich man is he of whom it is said that he can hardly enter the kingdom of heaven. The church takes him and teaches him liberality, humility, a hundred benevolent graces without which his gold were a millstone about his neck, sinking him to perdition. By rich or poor it cannot be gained that it is more blessed to give than to receive.

Let the aggrieved church-member,

smarting under a real or fancied wrong, and tempted to sever ties that bind him to the church he has served, pause to remember the part of his religious association. Let him recall what he was when his untired feet first walked in the company of the brethren, and how he passed step by step to pieces of trust and honor.

When Peter told what the disciples had done, saying, "Lo, we have left all and followed Thee," the Lord replied that there is no man having done this who shall not receive manifold more in this present time, and in the world to come life everlasting.—N. Y. Advocate.

The Way of Quietness.

BY ALEXANDER M'KENZIE, D.D.

We are living in busy and hurried times. In consequence of this much of our work is not well done. Whatever will promote efficiency or economy is of special value. Even "the quiet hour" needs method, both in securing it and in employing it. I wish to suggest the importance of knowing what it is we mean to do and by what means it is to be accomplished. Certainly give us steadiness, which is nearly the same as quietness. For it is not by our wishing to be at rest that rest comes to us, but in a way quite as definite as that by which our work is carried on. Preparation yields assurance. When I spoke to the captain of an ocean steamer upon the great responsibility which belonged with his position, he answered as one who knew, "Responsibility is pleasant when you are equal to it." Hence the prudent man makes ready for what he is to do or to dare, and then can meet his duty with a constant mind. This is often the result of long effort. The surgeon's skill comes by much use of his hand, which has learned not to tremble, whatever be the task to which it is set. The school examination is not dreaded by those who have done well the work which is to be judged.

In a quiet life we naturally give to prayer a prominent place. But prayer requires a definite desire. Bending the knee at certain hours and reciting excellent petitions is not prayer. Prayer is the communion of the spirit, who is man, with the Spirit, who is God. There will be requests and answers, but requests must be made carefully and reverently, and the answers received in humility and thankfulness. We pray often, but this should not prevent the gains which belong with prayer. We pray in the midst of our work, but even then we can think before we ask. We cry for help in a sudden emergency, but then we know well what it is we want. When we have time to think, to set our desires in order, to prepare the mind for intercourse with God, we should not be less clear in our petitions, less careful to speak truly, than when an unexpected peril opens our lips and engages our voice. Sincerity is a constant requisite.

If we have little time to spend within the closed doors of the closet, it will be wise to take a portion of this for the preparation of our thought and end. The rest needs few sentences. It is not much speaking but true speaking which conquers the heart and rises with acceptance. Here is the secret of confidence. We have rest because we really come to God, and feel that we are with him. Our well-framed desire creates boldness as we approach the mercy-seat. If we are not certain what thing it is which we need, from this may come the direct committal of our wants to One who knows, and we can have a true rest in saying, though it be with trembling lips, "Thy will be done." There are times when we do not know what is best for us. But that concerns some circumstances in life. Our large need is not hidden from us. With this and every lesser want, we can deliberately commit ourselves to the Spirit which makes intercession for the obedient heart. In this is quietness. Prayer will mean more to us when we make it expressive of desires of which we are deeply conscious. Then it will be rest, and in this true coming to God will be the rest for the soul. The habit of prayer is good, but thought in prayer is better.—Herald and Presbyter.

Questions Answered.

BY SENEX.

I am convinced that these questions went astray. The writer was either under the impression that the BROOKER is a Methodist paper, or in a moment of absent-mindedness addressed to the BROOKER what was intended for the Central Methodist, for the note shows the writer is a Methodist. However that may be, the questions come to me in due order, and I cheerfully answer them.

"Is it not as well to suppose there were children in the households of Lydia, the jailer, Stephanas and others that were baptized more than a thousand years ago, to declare without any record to the contrary, that only adults were baptized in those households? But there is "record to the contrary" in all the cases of household baptism except one. That is, there is record there were no children young enough to believe, the families were not necessarily have been composed entirely of adults.

In the case of the jailer we are told: "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his household. Here is plain record that there were no children young enough to believe in the jailer's household. Those who were baptized, believed. It is a quibbling with language of which some Pedobaptists are guilty, to their shame, be it said, to claim that all the houses included babies when baptism is spoken of, and excluded them when they are to be baptized. The same persons believed and were baptized, and there is no shadow of reason for accusing the apostle of double-dealing in using the same words to mean different things.

In the case of Crispus and his household, we are told, "Crispus, the chief ruler of the synagogue, believed on the Lord with all his household. So there is "record to the contrary" in the case of this household also. There were no children there too young to believe. In regard to the house of Stephanas we are told, "And I baptized also the household of Stephanas." Nothing is said in that connection further about them. But at the close of the same Epistle Paul says: "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Here is "record to the contrary" of the presence of infants in the household. No man will claim that babies could do what this house did.

Some make out a household baptism in the case of Cornelius. But I have never been able to see that this was a household baptism. He called together his kinsmen and near friends we are told. Cornelius said to Peter, "Now, therefore, we are all here present before God, to hear all things that are commanded of the Lord by thy mouth. Forasmuch as thou art known in these words to refer to his family, and meant that his wife and children were present. The idea I have is that he meant, "All of us here are in the presence of God, and we are all desirous to hear His word."

But he may have meant that all his family were there, and all of them were baptized. But in that case, the children were not babies among them. For all who were baptized had assembled to hear, and upon all the Holy Spirit came. In this case, also, if it were a household baptism, there is record that there were no babies.

There remains the case of Lydia. This is the record in her case: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which sat by the sea-side, heard the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household." &c. Not a word is said of the believing of the household. But they are called brethren, and the apostle is said to have comforted them, which implies that he was forced, of course, but not even the most fanatical believer in infant baptism would trifle with Scripture to the extent of saying any such meaning as their comforting could be attached to these words. Besides a better translation is "exhorted" instead of "comforted."

These household baptisms ought to presuppose faith in the households, even if nothing was said of their believing, adding themselves to the ministry of the saints, &c., &c. At least all who believe that adults should believe before they join the church, ought to have faith in the households, as the text is proved. For while they will baptize children on the faith of the parents, they won't baptize all the servants, clerks and employees on the faith of their employers. Yet these households, Lydia's notably, were composed of such persons. If the household baptisms prove anything, they prove that the households had the faith of the head of the house, they prove too much.

The second question is, "Whom did Christ bless?" The children that were brought to him for that purpose. The Scriptures tell us what he said and did on that occasion, and there is no lack of baptism records to be found in the Scriptures. These that were brought to him did not baptize. Our poor Pedobaptist friends! They can find children in the Bible, and they can find baptism; but they can't find both in the same passage. And the way they put together the passages reminds one of the old fishermen of putting together the pieces of a broken vessel, and then changed himself, go then and do likewise.

"Under the Christian Dispensation, have

not the infants of Christian parents as much right to baptism as Jewish children had to circumcision?" As the Jews were commanded to have their children circumcised, and as nothing is said in the New Testament of the baptism of infants, there is no "sameness" in the two cases. There is an analogy between the circumcision of Jewish infants and the baptism of Christians. That I admit, all the more readily because the analogy strongly favors infant baptism.

The male infants were circumcised not because they were the children of Abraham's seed, but because they were themselves Abraham's seed. They were themselves Jews, born into the Jewish Kingdom. Abraham's spiritual seed, as Paul shows, are not his natural seed (though of course, they may also be his spiritual seed), but regenerated persons of all nations and tongues and kindred and people. As the natural seed were entitled to circumcision, so the spiritual seed should be baptized. Such is the analogy, which is the most that can be claimed for it. And it teaches that the baptism of the regenerated, and teaches they ought not long to delay, the baptism after they have been born of the Spirit. Let me advise Pedobaptists to let circumcision alone. The analogy is strongly against them.

It seems to me this Methodist brother in the last question is trespassing on the Presbyterian preserves. They are the ones who sprinkle babies because of the faith of the parents. It has been my impression that the Methodists would sprinkle babies irrespective of their parentage upon the analogy to baptism. However, Pedobaptists are continually shifting their ground on this subject, and the Methodists, for aught I know to the contrary, may be refusing baptism to all infants except those of believing parents.

The Man Whom God Will Use.

BY D. G. MACDONALD.

Do we want to stand by the Bible as our theme, then let Christ possess us wholly. While we are under his control there will be no temptation to fly off on a tangent. He will anchor us to the "Impregnable Rock."

"The man whom God will use most must not shun to declare the whole counsel of God. He must not be fragmentary in his preaching. His relation to the Bible as he stands in the pulpit is similar to the witness' relation to his knowledge of the case as he stands in the witness-box of the civil court. He is sworn to tell the truth, the whole truth, and nothing but the truth. The case will go on whether he does it or not. The preacher ought to consider himself solemnly bound to preach the truth, the whole truth, and nothing but the truth. His case will go right if he does it.

In these days of latitudinarianism there is a strong temptation for selection. To many, some of the true of spiritual truth is doctrinal. It requires more courage to proclaim it. In many quarters there is objection to doctrine. Doctrine gives backbone, and jelly-fish people do not want backbone. They need it more than ought else, but the man who attempts to supply it is not popular with them. The stem of the tree of spiritual truth is doctrinal, and when it spreads its roots into the soil of our being the results will be "fruit unto holiness and the end everlasting life."

"Ye must be born again," is not as popular in some quarters as "we be Abraham's seed;" but shall we keep from preaching the necessity of the new birth on that account? "These shall go away into everlasting punishment. The stem of the tree of spiritual truth is doctrinal, and when it spreads its roots into the soil of our being the results will be "fruit unto holiness and the end everlasting life."

"Ye must be born again," is not as popular in some quarters as "we be Abraham's seed;" but shall we keep from preaching the necessity of the new birth on that account? "These shall go away into everlasting punishment. The stem of the tree of spiritual truth is doctrinal, and when it spreads its roots into the soil of our being the results will be "fruit unto holiness and the end everlasting life."

"The man whom God will use most in the conflict that is upon us, must not only preach the word in its entirety, but also avail himself of every opportunity to do so. He must heed Paul's admonition, "Be instant in season and out of season, to proclaim the word of the Lord, to whom was given an excellent opportunity to preach the Gospel, but could not do so for he had no manuscripts with him. Alas!

Alas! The farmer needs no MS. in order to tell how to till a piece of ground. The blacksmith needs no MS. in order to tell you how to round off a horse shoe. The lawyer needs no MS. in order to tell you how to secure that piece of property. The physician needs no MS. in order to tell you how to treat that wound, and why should a man called of God to preach the Gospel of Jesus Christ to wounded, perishing sinners, be unable to do it if his manuscripts be not at hand? The language may not be as elegant, and the style may not be as smooth, but the results shall not be marred on that account, so long as there shall be truth spoken in love.

Have you heard of that other preacher to whom was given an equally good opportunity to preach, but he refused to do so because he was dressed in his travelling suit. Alas! Alas! If we preach as we ought to preach, the people will not occupy themselves much by thinking of us or our clothes—they will see "no mark upon us" only.

If being clothed in broadcloth is a necessary preparation to preach the Gospel, then for the sake of perishing souls let us never put it off, for we must be always ready. As every Christian should "be ready always to give to every one that asketh him a reason for the hope which is in him"—so every preacher should be ready always to tell to every one that will listen to him, the way of salvation through Jesus Christ, and the consequences of neglecting it.

It is the duty and privilege of the preacher not only to avail himself of every opportunity that offers to "preach the Word," but also to look up opportunities that would not otherwise offer. We are not to wait until the world comes to us for the message of life, but we are to go into all the world, bearing it even "into the highways and hedges." We are to "come" unto the Master to learn of him and be filled with his Spirit, and then "go" into the world and communicate what we have received. "Come" and be blessed, then "go" and be a blessing.

Do we want this important qualification of fidelity to opportunity, how can we attain to it so well as to be filled with the Spirit of him that offers to "preach the Word" to us? Let him have his way with you, and he will constantly use you, and make your ministry a source of blessing and a thing of joy.

Were it not that this article has already grown beyond its intended limits, I would like to speak of sincerity and naturalness as preaching qualifications, as the Fatherhood of God and which, like those already named, have their manifestation in us commensurate with Christ's control over us, but I pass on to the last but not least quality necessary to the man whom the Lord is using most vividly, a consistent life. He must be an embodiment of what he preaches, and his life must be a living illustration of the pure life of him who is "the Light of the world," and whose life was "holy, harmless, undefiled and separate from sinners."

In there any one thing in the world to-day that Satan sees more to hinder the Gospel and spread fidelity than the inconsistency of some who profess the Holy Name? When this inconsistency gets into the pulpit, its influence is commensurate with the dignity and divinity of the sacred office which it mars, and should a man preach like Paul, if he lives like Judas his ministry will hinder rather than help.

In the class-room of Acadia, as the late Dr. Crawley of precious memory was impressing this point upon us as a class, he told the following story: A man of his acquaintance sold to another a wig which was not according to recommendation. After this transaction the man went into the ministry and became a preacher, of some consequence and power. Preaching once in his native town, the purchaser of the wig went to hear him. He was greatly impressed with his preaching, but the wig transaction kept constantly before him, and when a point of unusual beauty was made he would find himself mentally saying, "If it were not for that wig." That wig spoiled the oration.

The weight that a pure, honest, upright, consistent life will give to a man's ministry can scarcely be over-estimated. "Be ye clean who bear the vessels of the Lord."

It may be said, "Closing, that the preacher that has been through the experience of a poor living under the power of Gal. 3:20, cannot fail to be earnest, simple, biblical, faithful (both to his message and opportunity), sincere, natural, consistent and constantly used of God.

"Oh, the bitter pain and sorrow, that a time should ever be When I proudly said to Jesus, 'All of self and none of thee.'"

"Yet he found; I beheld him, Bleeding on the agonized tree And a wretched heart said faintly, 'Some of self and some of thee.'"

"Day by day his tender mercy, healing, helpful, full and free, Bro't me lower while I whispered, 'Less of self and more of thee.'"

"Higher than the highest heavens, deeper than the deepest sea, Lord, thy love at last has conquered, 'None of self and all of thee.'"

—Messenger and Visitor.

SUBSCRIBE FOR THE WESTERN BROOKER.

Taking Too Much For Granted.

BY THE REV. D. T. HARRIS.

Much of the financial embarrassment resting upon our churches is the direct result of tempting Providence. The case is often as clear as was that of the hunter who emptied his powder-horn upon his campfire to hasten the preparations for supper. A coroner's jury sat upon as much of the remains as could be found, and a verdict was rendered as follows: "Can't call it a mysterious dispensation of Providence, for there wasn't any mystery, and besides Providence don't make such foolish mistakes. Died for want of common sense." Have not church enterprises been boomed again and again by methods in which the lack of common sense and the setting aside of every sound business principle has been equally conspicuous in paving the way to failure?

The successful man of the world is not given to poetic making, or to the chasing of rainbows over meadows, or will be allowed any sentimental nonsense to turn him aside from his purpose. "Business is business" is the watchword of his life, and he usually reaches the goal of his ambition because his business instinct prompts him to recognize the eternal fitness of things. In the realm of church finance, however, a different condition of things seems to prevail. Here the managers, too often, neither plan their work, nor work their plan. About finance in general the world has some tolerably clear ideas. It suggests to the mind something tangible and practical. But let the question of church finance be raised, and there is conjured up before the mind little else beside a fantastic vision of ice-cream socials, fairs, pew rentals, tableaux, concerts, lawn parties and penny collections, all jumbled together in bewildering confusion, and accompanied with haunting memories of chronic delinquencies, ever-lasting interest in terminable begging. These are some of the prominent features of the great bug-a-boo that for the want of a better name has been called church finance. A nondescript phantom without head or tail, as destitute of form or substance as a dream that has been forgotten. Yes, like Banquo's ghost, "it will not down."

In every congregation there are to be found too many people who take it for granted that the minister will attend to everything, finance included, and that all they have to do is to keep out from under, and let the burden fall upon the man who is tired to make things go. The make some about church finance, and work so long as they are not held responsible for anything; but the moment they are asked to stand and be counted, they break for cover, and the minister may stand in the breach alone. Nowhere does the meaning of this ever-going horror, as more conspicuously than when some finance is taken for granted. Pressing claims are to be met. Credit is to be religiously maintained. The very life of the church demands action, prompt and efficient. They sit "at ease in Zion," contentedly expecting the pastor to invent a way, and furnish the means. They just take it for granted that the only interest in the church is to be made more and more expert than Moses, the sooner he crosses the Red Sea into "fresh fields and pastures new," the better for him.

Because some of God's heroes have been blessed with abundant success in the leading of flocks to Zion, it is to be taken for granted that the church is invested with the power to use some kind of divine magic, which will enable to succeed without definite plans or sensible methods, and maintain her credit and influence without visible means of support? Sublime faith in an overruling Providence is one thing, but the expectation that the Red common sense is a necessity if anything more tangible than a "castle in the air" is to be expected. An occasional spasm of generosity will not answer the purpose. Giving on the impulse of the moment, though frequent, is too much like random firing in the air. We do not know where the bullets are to be scattered. "There is that scattered, and yet increaseth." It is the principle upon which all the wonderful multiplications in nature are made, and is the law of growth in grace as well. Said a good old colored preacher, whose goodness feared he would kill their church by too frequent collections: "Brodders, when I beeb on a church dat broke its beak, I killed itself a liflin' too many collections. I've girled to trubble till I find it. Den I want to climb up on de moss-covered roof an' spread out dese hands toward hebban an' say, 'Blessed are de docters dat die in de Lord.' Bless a day will mebbe de beeb de church beeb die from taking too much for granted.—Christian Intelligencer.

ALL our unanswered prayers, all our wild wishes that are not fulfilled, all the delays of completion and relief—their cause is to be truly bewildering and exasperating when we know and hourly remember that every one of them goes up into the presence of a God who is so full of the compassionate of wisdom and holiness as he is of the impulses of love. . . . By and by we come to know, do through many experiences which almost breaks our hearts as we realize them, but which we can't thank God for in our grateful prayers, that a million disappointments of our wishes are a cheap price enough to pay for the conviction rooted and grounded immovably at the very bottom of our souls that God cannot do the right, that however we may love a child of his, he will not let that child do anything that is wrong, or leave anything that is right undone.—Phillips Brooks.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 24.

THE WORLD'S TEMPERANCE LESSON.

Isaiah 5:11-25.

Morro Terry. "Woe unto them that are merry to drink wine."—Isaiah 5:22.

This chapter seems to be a most powerful sermon which Isaiah preached at some time to the recreant people of Israel. He begins, as all ought to begin, with God. He tells what God had done for Israel, under the parable of a vineyard. There was nothing left undone for his people. The question is asked: "What could have been done more?" and there could be no answer.

"The fruits God looked for were 'Judgment and righteousness.'" These he did not find. He sends the prophet with words of most solemn warning, and with scathing denunciation of their sins. Of these sins six are mentioned, and a woe threatened with each one. The first is the sin of eager striving for money and property. And the woe is that they shall not receive the gain from their lands which they expected. And their houses should be left desolate. This woe is especially applied to these days when men make themselves mere money-making machines.

The lesson begins with the second sin, that of drunkenness.

"Woe unto them that rise up early in the morning that they may follow strong drink."—The great banquet among the wealthy began at an early hour and continued all day (Kool, 10:16). Besides the wine they used another stronger drink, "made of dates, pomegranates, apples, barley and honey." They drank all day, and were indeed inflamed with wine at night.

"And the harp and the viol, the tabret and pipe, and viols, are in their feasts."—The tabret is the same as the "timbral," a sort of tambourine. Music has always been an accompaniment of feasts. These men were seekers of pleasure and forgetters of God. Even in our pleasures God must be first—in he thought of in your feasts?

"Therefore my people are gone into captivity."—The ten tribes had already gone, and Judah was soon to follow. It is probable Isaiah was speaking of Judah's captivity as if it had already begun, so sure was it. "Because they have no knowledge."—Unaware, without foreseeing it. They had befuddled their minds with drink and forgotten the judgments of God. Punishment for an always takes men unaware. "And their honorable men are furnished."—They had given great feasts in captivity they should suffer hunger. "And their multitude dried up with thirst."—The noisy crowd, it means, who frequented the feasts of the wotter to drink.

"Therefore hell hath enlarged herself."—A graphic way of saying that many from strong drink should die and be lost who otherwise might have lived for years. "Their glory"—is rather her glory, meaning the glory of Jerusalem. What right has this nation, even if it imitate the

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sins of Jerusalem, to hope for any less punishment? Is God a changing God?

"And the mean man shall be brought down."—Even the lowest shall be humbled by the captivity which was so near the prophet speaks of it as present. "And the mighty man shall be humbled."—Pride is a great sin and the parent of many vices. All from the highest to the lowest shall be punished, shall be brought down into the very dust of humiliation. We see around us every day how the highest and the lowest are brought into the depths by strong drink.

Verse 17.—And while the nobles and the mighty are suffering with hunger in captivity, their estates shall be given over to desolation. The cities shall be so desolate as to be pastures for lambs. "And the waste places of the fat ones shall strangers eat."—The estates of the great man should lie waste, and the wandering tribes consume what little was produced.

The first sin was an eager desire for money-getting. The second was drunkenness. The third is presumption—scoffers mocking at God's judgments.

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."—They laboriously bring guilt upon themselves as though they were drawing heavy weights towards them by words and cart-ropes.—Green. They heap sin upon sin. Threatened with God's punishment for their guilt, they scoff at it.

"That say, Let him make speed and hasten his work."—They are not afraid of God. "Who cares for his words?"—They have the most complete unbelief that the punishment will come. In their awful blasphemy they dare the Almighty to do his worst!

"Woe unto them that call evil good, and good evil."—This is the fourth sin for which punishment should come. Men are given to glooming over sin with some good name, as when they call cowardice "prudence" and they denounce goodness, giving it the name of sin. They thus seek to stiffen conscience, but they do not deceive God. Light and darkness are used through the Scriptures to denote good and evil, as, though more rarely, are sweet and bitter. Jeremiah calls wickedness bitter (2:19 and 4:18).

"Woe unto them that are wise in their own eyes."—This conceit is the fifth sin denounced by the prophet. "Self-conceit is the antithesis of humility; and as humility is, in a certain sense, the crowning virtue, so self-conceit is a sort of finishing touch to vice. While a man thinks humbly of himself, there is a chance that he may repent and amend." "Woe unto them that are mighty to drink wine."—The second woe

was for drunkards who gave themselves to revelry and feasting. This is for the moderate drinkers who dim their vision with drinking, but who go on with their business. It refers chiefly to judges and rulers who take their wine, but who would be indignant if they were called drunkards.

"Which justify the wicked for reward, and take away the righteousness of the righteous from him."—They decide in favor of the wrong doer because he has bribed them and declare that the righteous are wrong by deciding against him. Judges are not alone in this sin. Other men side with the evil doer because of his influence or the favors he can bestow.

The lesson ought to include the judgment upon these sins which follow in the next verses. God is an unchanging God, and these sins shall be as severely punished in every generation as they were in those to whom Isaiah spoke.

While the fire edge is upon the young convert, he looks upon others reputed to be godly, and not finding them in such a temper and disposition as himself, he is ready to censure them, and think there is far less religion in the world than indeed there is. But when his own cup comes to settle below the brim, and he finds that in himself which made him question the state of others, he is more humbled, and feels more and more the necessity of daily recourse to the blood of Christ for pardon and to the Spirit of Christ for sanctification, and thus grows downwards in humiliation and self-denial.—Boston.

CLERGYMAN'S CHILDREN.

Editorial Being Reprinted by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'"

I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brainwork, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonful of the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

I have since sung the praises of Postum Food Coffee on many many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. "The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

FROM DR. BOVET.

We are now made comfortable in our new home, and are happy in the prospect of plenty to do, and in the hope of good results. It was hard to leave Third-avenue and Louisville, where we loved the people, and where, during the last days of our stay, so many kind expressions were showered upon us. We can never forget those good people, nor cease to be interested in their welfare.

I trust that Bro. Allen will soon be on the field to comfort the sorrowing, help the weak and guide the people in their noble endeavors to build up in that important field of wonderful possibilities. With wisdom and much patience and perseverance he will succeed. The love and confidence which the efforts of the church and people made to keep us, made us almost regret the step taken; but the good people of Maysville have completely overcome every feeling of doubt and filled us with brightest thoughts of success and a happy life among them. On last Friday evening they gave us a public reception at the church which surpassed anything of the kind I have seen in the larger cities. The beautiful decorations of the splendid building, the splendid form in which we were introduced to the stream of people who passed us where we stood for an hour in front of the pulpit, and the strains of sweet music, by a splendid orchestra, all deserve to be described by an artist. It has left no doubt as to the fact that we are in the midst of people who are cultivated, and who, having a high conception of life, can be trusted in the weightier matters of the Master's kingdom.

The church has paid the expense of our moving, and the sisters were anxious to see to every detail of arranging our new home that they could. And now, Bro. Editor, if I should seem a trifle exuberant I am sure it will be considered pardonable.

My predecessor, the Rev. J. W. Porter, did a good work here, and is loved by the people for his many excellences of mind and heart. He will be welcomed by all, whenever he finds it convenient to come this way.

Many of the people take the Western Recorder, and some of its strongest friends are here. Mason county is the best in the state, and Maysville and vicinity are associated with historic events which make it an interesting point. Her people are Kentuckians of the highest sentiment, and that means they can be interested in whatever interests Kentucky and Kentucky's welfare.

We have had several additions to our church already, and hope to give good reports of our work. Come and see us some time.

JOHN H. BOVET. Maysville, Ky.

God demands our love as our best gift. Better than sacrifices, better than burnt offerings, better than gifts is the love of the whole man as an offering to God. "So, give me (thine heart)" is the unchanging call of the heavenly Father. Nothing short of love will satisfy an earthly parent. God's love cannot be satisfied except by love from his children. Paul did not magnify too much love as the supreme grace in his immortal chapter in Corinthians, when he made it the greatest thing in the world: All other gifts have their worth to God only as they partake of the character of a love offering.—Ex.

OUR REVIVAL MEETINGS.

Early in August Pastor J. T. Cunningham was assisted seven days by Elder W. H. Williams, of Clinton, and three days by Elder O. J. Cole, of Lamasco, in a meeting with Blue Spring church. There were 67 professions of faith and 47 additions by baptism.

Beginning the second Sunday in October, Pastor C. L. Roberts held a two weeks' meeting with Liberty church, assisted by Elder B. F. Hyde, of Bardwell. There were 17 additions by baptism.

October 29th, Pastor R. W. Morehead closed a 16 days' meeting with Cerrulean Springs church, in which he was assisted 12 days by Elder W. H. Vaughn, of Howell. There were 6 professions of faith, 2 baptisms, 1 joined by letter and 1 restored.

From here Bro. Vaughn went to assist Pastor R. O. Ramey with Pleasant Grove church, in which meeting there were 8 additions by baptism.

Pastor J. W. Oliver recently closed a 18 days' meeting with White Sulphur Springs church, doing the preaching himself. Fifteen additions by baptism marked the chief visible results.

Some time back, Pastor R. W. Morehead held a meeting at Princeton, in which he had the strong ministrations of the Word eight days by Elder T. N. Compton, and immediately following this, eight days more by Elder W. H. Williams, resulting in 8 professions of faith, 2 baptisms and 8 received by letter.

Missionary Chas. Gregston has recently held meetings with Beulah Hill, Sugar Creek and Lebanon churches with some success, but just how much I am unable to say.

A letter from Elder H. O. Hopewell en route from his meetings at Macedonia and Good Hope to his home at Sturgis, says: "I am about to wind up my busy protracted meeting work. The Lord has wonderfully blessed me. I praise Him."

Pastor Perryman is in a meeting with Eddy Creek church, with Elder W. H. Williams doing the preaching. Five or six have already professed, and the outlook is encouraging.

Pastor Milton Hall is in a meeting with West Fork church, with encouraging prospects. I had the pleasure of supplying for him at Lafayette last Sunday, and it was truly an enjoyable occasion, as this was seven years ago my own charge, and I had not been among them since. A more cordial and hearty reception I never had before and never expect to have again. The occasion was a complete ovation.

While at Lafayette, I spent two or three hours with Elder A. O. Dorris at his hospitable home. He was just out of a good meeting with his Big Rock church, Tennessee, and was on the eve of starting to assist Pastor C. L. Roberts in a meeting with Pleasant Hill church, Lyon county. Let us earnestly hope and pray for glorious results to follow. T. E. ROBERT. Princeton, Ky.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to order for me from KENTON and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, of proper price. Please give A.C. and full address.

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No guesswork or chance about it. It is as sure as it is easy.

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MISSOURI GENERAL ASSOCIATION NOTES.

Dr. J. M. McManaway, of Fayette, Mo., has reported the proceedings for our columns. He preached the introductory sermon, and it was one of the best I have heard, and the large audience greatly enjoyed it. It was Baptist to the core, and, at the same time, the great truths were so skillfully handled that he commanded the attention and admiration of even those who were not Baptists. It reminded me of preaching that I have heard in Kentucky and in some other parts of the South.

Springfield is located on the pinnacle of the Ozark Mountains, in Southwest Missouri, 238 miles from St. Louis, on the St. Louis & San Francisco railroad. The city has 26,000 population—about double what it was when about twelve years ago I visited there.

Dr. J. M. Bent, of precious memory, was then pastor. Dr. O. G. Skillman also served the church as pastor for several years. The present pastor, Rev. W. O. Anderson, is a Kentuckian by birth, the son of Rev. James O. Anderson, who was educated at Georgetown College, and began his work in the ministry with Andrew Broaddus. For fifteen years he served as pastor, preaching to Cane Run, Fort Royal, Campbellsburg, Antioch, Locust Grove, White's Run and other churches in Concord and Sulphur Associations. In 1879 he moved to Missouri, and served West Fork Baptist church until he died, in 1889. The church has an elegant house of worship, with about four hundred members, and a handsome manse. Bro. Anderson graduated at William Jewell College in 1886, and ranks very high as a preacher.

It was my pleasure to meet the wife and children of Rev. J. M. Coleman, deceased, and to enjoy a meal with them in their beautiful home. I also enjoyed the hospitality of Mrs. Anna Baker, the daughter of Deacon John L. Martin, who moved, many years ago, from Mercer county, Ky., to Nevada, Mo. She is the wife of Dr. Baker, a noted physician.

The Missouri Baptist Sanitarium, of St. Louis, 319 Taylor avenue, has a strong hold on the General Association. A. D. Brown, a merchant prince of St. Louis, gave the Sanitarium \$50,000, provided \$25,000 more were secured. He raised \$19,000 of the amount in St. Louis, and had an easy time to get the \$4,000 at

the meeting of the association in Springfield. I was shown through the institution by the physician in charge, Dr. I. H. Cadwallader. I found it first-class in every particular, and thoroughly equipped for the most skillful work. There are one hundred rooms, and they are occupied most of the time. There is no similar institution that offers greater advantages. Bro. A. D. Brown has already given over \$100,000 toward the Sanitarium. He has also given \$25,000 to William Jewell College, provided the denomination raises an equal amount by January 1, 1902. There is no doubt but the amount will be raised.

I was glad to meet Rev. Fred D. Hale and his wife at Springfield. Dr. Hale resigned the care of his great church in Owensboro to become pastor of Bales-avenue Baptist church, Kansas City, Mo. In two months he has had fifty additions. He has over 1,000 members, and the largest Sunday-school in the city. His church leads all the Baptist churches in contributions to denominational enterprises, giving last year over \$9,000. Bro. Hale has a large field, and our word for it, for we know him, he will be heard from.

Pastor Ray Palmer, formerly pastor of the Second Baptist church, Portland, Ore., has accepted the care of the Baptist church at Chillicothe, Mo. In six weeks he has received thirty-four into church fellowship, and, the church building too small to hold the congregation, he preaches in the opera house, that holds over a thousand people, and the seating capacity is not sufficient to accommodate all who flock to hear him.

Dr. Manly J. Breaker is the Corresponding Secretary, a man of great energy and ability. We greatly regret that he is not well and will have to relax active effort at least for some time.

There were several brethren who are in the habit of attending

KEEN COLLEGE MEN.

The Food of Harvard Graduates and All Students.

Memorial Hall at Harvard where some twelve hundred of the men eat, is particularly interesting. The dining-room is an enormous gothic hall finished in old English oak with wide, stained-glass windows on the sides. The walls are hung with portraits of illustrious graduates and benefactors of past generations.

The students have good food to eat and plenty of it. The hall is run on a co-operative plan so that it costs something less than four dollars a week for board. To this place three times a day come men, whose lives for the time being are given to serious intellectual work, and to accomplish this, they are keen enough to realize that proper food is absolutely necessary.

One is particularly struck by the yellow packages of Grape-Nuts standing on nearly every table, which the men purchase at grocery stores and bring in for their personal use. They quickly find out by practical demonstration that brain work exhausts the phosphates, and that nature demands that this loss be made up, and made up from food.

Grape-Nuts is ready to be used without cooking, it is a scientific food which nourishes and builds up the brain, and is particularly suited to the needs of students.

The Varsity athletes also eat it to keep their digestive organs in perfect working order so that they can stand the great strain of both body and head-work when important contests shall come.

The General Association who were not on hand, but no one was missed so much as Dr. Yeaman. I heard him some years ago tell how, while Dr. Wm. Buck was editor of the WESTERN RECORDER, the paper was involved in debt, and that his father sent him, then a young lawyer, to Louisville to offer his services to Bro. Buck. He made a tour through Shelby, Oldham and Henry counties, and returned and knocked at the editorial door, and the answer came, "Come in." He entered and found Dr. Wm. Buck with his head between his hands and his hands resting on his knees. He looked up and enquired of Bro. Yeaman, "What success, young man?" The answer came, "I have \$400." Bro. Buck exclaimed, "Thank God, that will save the paper from being sold at auction to-morrow." No wonder the WESTERN RECORDER is so dear to the Baptists of Kentucky. Their fathers, in their wisdom, established it, and made many sacrifices to support it in order that it might aid them in spreading the Gospel and propagate Bible principles that were dearer to them than even life and all its enjoyments.

W. P. H.

AN OLD-FASHIONED REVIVAL.

We have just closed one of the greatest meetings at River View Baptist church that has been held in this section of the county in many years. The preaching was done by the pastor, Rev. A. F. Gordon. He preached plain Gospel truths—a heaven, a hell, eternal joy, eternal woe. The fallen and lost condition of man, and the all-sufficient atonement of the Lord Jesus Christ. The attention was close and earnest from start to finish. Audiences grew steadily larger until the house could not hold them. The older brethren gave their seats to those who desired to learn the way of life eternal, and repaired to a school-house across the pike and there held a prayer-meeting, and most earnestly prayed God for an outpouring of his spirit and the conversion of souls. Men earnestly desiring the salvation of their souls, and who could not get in the church building, came to the school-house and begged to be prayed for, and afterwards professed faith in Christ and joined the church.

The behavior in and around the house was the finest I ever saw. There were 63 additions, as follows: Baptism 45, letter 14, relation 8, restored 1.

Some of the remarkable features: There were in this number ten men and their wives, 9 Catholics, 1 Presbyterian and 1 Methodist. Six over fifty years old, two near 70, one gray headed man, his wife, daughter, son-in-law and grand-daughter, were all baptized. This makes just 140 additions to Bro. Gordon's churches during the year.

Owing to previous engagements he had to leave us and go to Chambers, Hancock county, where he is now engaged in a meeting. We expect many more additions as the result of this meeting.

A. MUMMA.

Bro. H. O. SMITH has gotten up quite a crowd of Seminary boys to go to Mammoth Cave Thanksgiving Day and Friday following. Any young ladies or gentlemen desiring to take a cheap-trip to the cave can do so by interviewing Brother Smith.

The station of the child's birth is not always the station of the man's destiny.—J. H. Hollowell,

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect it.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by the WESTERN RECORDER, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers.

Mrs. H. N. Wheeler, of 117 High Street, Lynn, Mass., writes on Nov. 2, 1901: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could read but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while I

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



MRS. H. N. WHEELER.

Did Not Know I Had Kidney Trouble.

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

MRS. H. N. WHEELER.

How to Find Out If You Need Swamp-Root.

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

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

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

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

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

EDITORIAL NOTICE—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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Be sure that if any preacher has not got the positive note and gathers human beings together on a Sunday morning to balance things with his fingers, and calculate on two sides, and strike a balance of one or two, men will weary of this uncertainty, and, however clever he be, he will not be the service to his fellow-Christians that another man with much less ability, but who knows what he believes and is sure about it, and declares it and gives pledge of his sincerity, will be. He will not be of such service to men and women amid the fears and shadows of life.—J. Watson.

SEED GROWTH—(Mark 4:28).

BY T. L. BAILY.

How mysterious is the growth
When buried 'neath the soil'
The tiny seeds spring into life
Without the farmer's toil;
He may have sown the seed with
care.

And woe prepared the ground,
But he must wait both night and
day,
'Till budding life is found.

'Tis but a slender thing at first,
A tender little blade,
But he who called it into life,
Provision for it made;
No human skill could make it grow,
But hidden life was there;
And smiling and the rain reveal,
The great Creator's care.

Juste, within the human heart—
Some little word is sown;
It may be love, it may be hate,
But soon its nature is known;
For as the seed, the plant will be,
And if allowed to live,
Some fruit most surely will appear,
Some harvest it will give.

The human heart is like the ground—
Prepared for living seeds;
Which soon will grow, we know not
how,

To flowers or noxious weeds;
Thus every sin at first seems small,
Just like the tender blade,
But fleet it grows, and wide it spreads,
'Till ruin, sad, is made.

Just so, the seeds of peace and love
May make but little show,
When dropp'd within some tender
heart,

And there commence to grow;
But O how soon their fruit is seen,
'Tis like the parent tree;
They grow to cheer some broken
heart.

Or sets some captive free.
Atlantic City, N. J.

OUR PULPIT.

THE BELOVED PASTOR'S PLEA FOR UNITY.

BY G. H. SPURGEON.

To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.—Rom. 1:7.

In the first chapter of the Epistle to the Romans you see the spirit of communion in the Apostle Paul. He was, he says, anxious to do good to others. He longed to see the Roman Christians, in order that he might impart to them some spiritual gift. While he is writing to them you can see that he is anxious that they may have the best thing that they can have. All his desire is for their good; he is lovingly interested in their welfare. That is how we ought to be to one to the other, not only the pastor to the people, but each one endeavoring to live for the benefit of the entire community in Christ Jesus.

Not only did the apostle's heart go out to the church in Rome, but to all the Gentiles. He felt himself, he says, a debtor to everybody, to the Greeks and to the barbarians, to the wise and to the unwise, to the bond and to the free. Do you not think that our loving sympathies should go out towards all mankind? Oh, let them do so! While you have the nearest and closest fellowship with the saints, yet desire to recognize your kinship with the rest of men; praying to God that he would enlighten them and bring them also within the bonds of the covenant, that your fellowship with them might be loving, and true, and deep.

However, the apostle especially expresses his fellowship with the saints in Rome, and to prove

that fellowship he calls them by endearing names, by the highest titles which they could have, "beloved of God, called to be saints;" and then he ministers them with good wishes of the very sweetest, tenderest kind, when he says, "Grace to you and peace from God our Father, and the Lord Jesus Christ."

I. First, then, notice concerning these people, their favored condition. They are said to be "beloved of God."

I wish that I could hope that this was true of everybody here, in the fullest and most emphatic sense, that we were all "beloved of God." There is a sense in which it is true, for God has a love of benevolence, and kindness, and well-wishing towards all his creatures. He is kind to the unthankful and the evil, and makes his rain to fall upon the field of the miser as well as on the ground of the gracious. He is "not willing that any should perish, but that all should come to repentance." God is willing that all should come to him, repent of sin, believe in Jesus Christ, and find eternal life. We are all, in some respects, partakers of the love of God.

But, dear friends, there is a love to Peter which is greater than the love which Christ had to Judas. There is a love which he has to his own, which is of peculiar character, and differs very greatly from that common love which he bestows upon all the works of his hands, for there is a love of choice, and it is in this sense that Paul calls these Roman saints "beloved of God." God had chosen them; his present eye had foreseen them, and their condition, and he had selected them out of the mass of the Roman population that they might be his own. Whatever may be said about the doctrine of election, it is written in the Word of God as with an iron pen, and there is no getting rid of it; there it stands. To me it is one of the sweetest and most blessed truths in the whole of Revelation; and those who are afraid of it are so because they do not understand it. If they could but know that the Lord had chosen them, it would make their hearts to dance for joy. The Lord has a people in this world, whom he has himself chosen, and given to his Son Jesus Christ, and whom the Lord Jesus Christ has redeemed from among men, for Christ "loved the church, and gave himself for it." These are the people of whom Paul speaks as beloved of God, those who have been, by divine grace, chosen out of the great mass of mankind. Beware, I pray you, of that desperately evil thing which is everywhere now, "the Christian world." There is no mixture that can be so bad as that. If it be the world, it is the world; if it be Christian, it is not the world; and the two things cannot be bound together. There is a divorce proclaimed between the two. Our Lord Jesus proclaimed it when he said, "They are not of the world, even as I am not of the world;" and he was never of the world. Nobody ever thought that he was of the world; and so his followers, if they are true to him, are not of the world. They are of another race. As the Apostle John says, "Ye know that we are of God, and the whole world—both in the wicked one." It is not, as some one said the other day, "a redeemed world;" it is a world that lieth in the wicked one, as a child lies in its father's arms. There is a redeemed people in it, whom Christ is calling out by his own wondrous and sovereign

grace; but we are not to look upon them as tasting of the benefits of his redemption in any saving way until he calls them to faith in himself, and brings them to be washed in his precious blood. Then may they, indeed, be called "beloved of God."

These are, again, beloved with a love of resolve. He determined concerning those whom he loved that they should be saved, that they should repeat, that they should accept the great sacrifice. He ordained them unto eternal life, and he resolved so to work upon them that, while he did not violate the freedom of their wills, or treat them otherwise than as men, yet still he would accomplish his purpose with them, he would create in them a new heart and a right spirit, he would turn them from darkness to light, and from the power of Satan to himself. These were the beloved of the Lord.

And in consequence they came to be the beloved of God in another sense, namely, with a love of complacency. The Lord cannot love a wicked man with the love of complacency. He takes no delight in him; he cannot even look on him without abhorrence, for he provokes the Lord to anger by his iniquity. But there are men in the world in whom the Holy Spirit has wrought principles which delight God. He has given them a character which is pleasing to him. They are his Hephzibahs; his delight is in them. There are some, of whom he thinks with pleasure, though they were once sinful and vile as others. He has transformed them into new creatures in Christ Jesus, and now he delights in them. I do not know a more joyful thought than for a man to be led to believe that God takes complacency in him, and looks at him with the eye of loving approval. Such as he are the beloved of the Lord.

And because of this, dear friends, there was also a love of unity. God joins himself to the man in whom he takes delight. There is a friendship between them more close than that between David and Jonathan, so that God speaks with his servant, and he is what he servant has to say in reply. There are men who are on such intimate terms with God that they might be called the friends of God, as Abraham was; and God is both their shield and their exceeding great reward.

Now the sweet thing here is that, if I am beloved of God, and you are beloved of God, here is a ground for us to meet. If you have not yet learnt to know your brother, if he is a stranger to you, and if, because of this, no love has actually sprang up in your heart, yet, since Christ loves you, when you hear that Christ loves him, why, then you will seem at once knit to him! I recollect that, when I first came to London, I used to think a great deal of everybody who came up from Waterbeach. I believe that, if a dog had come up from Waterbeach, I should have fed him; and I think that if anybody comes from where Christ is, the Christ who loves us, we shall be sure to love him. They who are beloved of God will love all others who are beloved. "But they are American friends." Never mind whether they are American or Dutch; if the Lord loves them, we love them. "Oh, but they live so many thousands of miles away; and they never come here." Never mind; what if seas and mountains divide us, yet are we one, and he who loves us loves them also. I am sure that I appeal to you with no

doubt as to what your answer will be.

II. Now, my second head is, their sure proof of that favor, for they were "called to be saints;" "beloved of God, called to be saints."

What were these people to whom Paul wrote? First, they were saints. You notice that the words "to be" are put in by the translators; but though they are supplied, they are not really necessary to the sense. These believers in Rome were "called saints." They were not called because they were saints, but because saints through that calling. Now, here is a name that belongs to all the people of God; they are saints. It is not merely "St. John," and "St. James," and so on, as some foolish people talk, who cannot call Matthew, Mark, Luke and John, by their right names, but must always "Saint" them. I believe that there is a St. John; I dare say that there are twenty St. Johns in this Tabernacle to-night. I believe in St. Matthew; I expect that there are two or three St. Matthews here to-night. All the people of God, all who are really believers in the Lord Jesus Christ, are saints. They are all of them called saints, and we may call them so.

Is not that very wonderful, that these Romans should be called saints, for they were not saints once? The Romans were among the worst of mankind. This first chapter of the Epistle to the Romans is one of the most awful that ever fell from a human pen; it so describes the infamous crimes of the Gentiles, that we might almost blush to read it in the presence of a congregation; and such were some of these people, but grace came and renewed them, and they were called saints, and really were saints, that is, dedicated persons. A saint is a person who is set apart unto God, consecrated to God, sanctified, separated, a man who is in the world, but not of it; he belongs to God, and he lives for God. Now, if God loves you in the sense in which we have been speaking, he has made a saint of you, a dedicated man. You remember that Jonah was asked, "What is thine occupation, and of what people art thou?" and he answered, "I am an Hebrew; and I fear the Lord." That was his occupation; he was a God-fearing man. It is not every man who could give such an answer as that. When we feel that our very occupation is to serve God, then are we rightly "called saints," sanctified, set apart ones.

But the word "saints" really means also holy persons. If we are the beloved of the Lord, he will make us holy persons. There is a very wide difference between that and being merely moral. Here is a man who calls himself a saint, and he is not honest; do not call him a saint, he is not even a respectable sinner. Here is a man who says he is a child of God, and yet he is guilty of lewdness. O all him assist when even common morality is absent? Dear friends, all the charity we can possibly pump up will not allow us to call that man a holy man who is not even a moral man. What is holiness, then? It rises above morality as much as the heaven rises above the earth. Holiness is a more spiritual, a more intense, a more divine, a more heavenly thing than morality; but he who has not morality certainly falls very short of anything like holiness. We are called not merely to be moralists, but to be saints. If you go, to-morrow, into some

GEMS OF SONG FOR THE SUNDAY SCHOOL

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place of amusement, where there is something not quite clean, something full of levity, I should like some one to whisper into your ear, "Called to be saints;" or, if to-morrow, in business, you should lose your temper, and begin to speak rather strongly, I should like something even if it were only a parrot, to say "Called to be saints;" and if when you go home, you begin to be very rough to the children, asking to the wife, and not what you should be even to the servant, I should like you to hear a voice saying, "Called to be saints." It might make you blush, if you can—there are some who cannot—but every man, who professes to be a child of God, should recollect that this is what his calling is, and he cannot prove that he is beloved of God unless he can prove his calling to sainthood by being really a saint. Oh, that we had a church all made up of saints! Our churches, nowadays, are very respectable communities, I do not doubt, and there is a good deal of sainthood in them; but, oh, if they were all saints, then indeed we should tell upon the world, and tell upon the age, and the kingdom of our Lord would come! They were saints, then to whom Paul wrote.

He also says that they were "called to be saints." They were not saints originally; they were "called to be saints." They were not saints by their own native growth, they did not grow up into saints; they were "called to be saints." They were called of Christ himself. Read the sixth verse: "Among whom are ye also the called of Jesus Christ." Being called by Jesus Christ, they were called by a voice which they recognized, a voice to which they yielded, a voice that spoke effectually, a voice that spoke transformingly; and they were called by him to be saints. Have you ever had such a call, my dear hearer? Sitting in your pew to-night, can you remember when that call came to you, as real a call as when God called Abraham out of Ur of the Chaldees, a call from heaven, mysterious, divine, which nobody else could hear, but you heard and obeyed? "Called to be saints."

III. Now I come to a close with the third point, where I think we shall also find some ground for fellowship, their blessedness through the favor of God. This was the same with regard to all to whom Paul wrote: "To all that be in Rome, beloved of God, called saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

First, these good people had this blessedness, they all had the same Father. Suppose that two persons were to meet here to-night, who did not know each other, and they were to begin to talk to one another, and one said, "My father's name is So-and-so," and the other were to look at him and say, "And whose does he live?" "He lives at such a house, in such a city." "Does he? Why, do you know, that is my father?" These two would be surprised that they did not know each other, for they evidently had the same father. I can see them looking a bit, and looking at one another, and saying, "Do you mean to say that really his name is John Smith?" "Yes." "And he lives at such a house?" "Yes." "What age is he? What kind of a man is he? Have you his portrait about you?" "Yes." "There, I have a good portrait of him, too, and it is the same man. He is

father to us both; then what are we two?" "We are brothers;" and they put their arms about each other's neck, and said, "What have we been at, that having the same father, we did not know each other?" Have we one Father? If we have, then let us have fellowship one with the other. I want this to be real. When I was very young, and first joined the church in Cambridge, I sat in a pew at the communion with a gentleman, perhaps with two or three, but none of them spoke to me. The next time I went to the communion it was the same, nobody spoke to me. I was not anybody to be spoken to; so when I got outside the chapel, I said to one gentleman, "Well, dear sir, how are you?" He said, "I am pretty well, thank you, but you have the advantage of me." "I do not think I have, sir; I do not know you any more than you know me; but I came to the communion table to profess that I was a brother of those who were there, and I meant it; did not you mean it?" He put both his hands on me, for he was much older than I was, and he said, "What sweet simplicity! You have only acted according to truthfulness. I am glad," he added, "that you did not do it to our deceat." The next thing he said was, "Will you come in and have a cup of tea with me?" I said, "Thank you, sir, I could not do that to-night, because I am expected home at the place where I live." "Will you come in next Sunday?" "Yes." I continued to go in every Sunday as long as I could, and he remained, and does remain, a dear friend of mine to this day. Though he is very much older than I am, I established a friendship with him which never has been interrupted, and never will be, either in time or in eternity. Should it not be thus among all Christians?

Is the Fatherhood of God a reality among the children of God? If it is, let their brotherhood be a reality, and let them show that they are true brothers by their love one to another. May the Lord make it so! The common talk of the universal fatherhood of God is a flat contradiction of the teaching of the Bible. There is certainly in God's Word such a doctrine as adoption. Does God adopt his own children, then? There is certainly a revelation about the new birth. What are the regenerated born into, then? Only into the same nature as they had before? Is there anything fresh given to them which makes them to have the nature of the children of God? I thought, and I still think, that it was meant that, until then, they were heirs of wrath, children of disobedience.

NOW IS THE TIME

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once, even as others, and children of the wicked one; but by no means children of the family of the Most High. By grace alone could the saints in Rome call God, "Abba, Father." The next point in their blessedness was that they had the same Saviour, for so says the text, "Grace to you and peace from God our Father, and the Lord Jesus Christ." He who died for Paul died for them. The streams of blood that flowed for the apostle flowed for them. For them the bloody sweat, for all of them; for them the death cry, "It is finished," for all of them; and truly I do think that, being bought with the same price, ought to make us feel that we are all one lump. We were all passed over to Christ by the one transaction of the paying down of the heart's blood to redeem us, and we ought to feel, nay, brothers and sisters, I hope that we do feel that we are all one, and we will endeavor as much as lieth in us to show this in our lives.

These saints, also, had the same grace. I cannot stop to say much about it; but Paul wished for them all that they might have "grace." If you have grace, and I have grace, the grace is the same in us all. It may take a different shape as to the fruit that it produces; but grace is one. Whether it is grace in the babe in Christ, or grace in the strong man in Christ, it is the same grace, and if we all are debtors to grace, and if grace begins, and grace carries on, and grace completes its work in us all, let us, by the bonds of that grace, be knit together in mutual affection the one towards the other.

And then they all had the same peace. Oh, what a blessed thing is peace with God, peace with our own conscience, peace with the past, peace with the present, peace with the future, the peace of God, which passeth all understanding! Hast thou peace, brother, and have I peace? Then let us be as one, for we have the same peace. You must have noticed in times of peril, how men are driven into each other's arms. If you are on board ship, and the vessel is ready to go down, his lordship will be seen at the pumps working as hard as any sweep who may be on board. Everybody must share alike when they divide the biscuit, and everybody must take his turn at working in the saving of the ship. Well, well, if it be so in time of danger, let it be so in time of peace. Let us have an equally hearty communion and fellowship the one with the other in happy times and under sad circumstances as well.

So have I tried to prepare you to come to this feast. If any of you have any ill-will towards the others, have done with it. If there are any bickerings and jealousies among you, wring the necks of those evil birds, and have done with them; put them to a speedy death. Now, surely, is the time, when we come to the common table of the Lord's one family, to feel that one heart is in us all, and that by him who loved us all, and through him whom we all love, we will love each other. God grant it! There is never a company of men and women, so large as ours, but what they have little jealousies between them, and you may be quite sure that these are displeasing to God, and should be put away as speedily as possible. So let it be, and thus may we keep the feast in dulcis with Christ, and with one another, for our Saviour's sake! Amen.

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- 55c Yard—Figured Henriettes, in Persian, small stripes and small figures, suitable for waists and dressing ensembles.
- 95c Yard—Hats Suiting, in solid colors, red, navy blue, brown, green and gray; 44 inches wide; worth \$1.25.
- \$1.23 Yard—Stripes 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 Fleeces-lined Vests, pearl buttons and lace trimmed; French band Pants to match; worth 50c.
- 60c Ladies' Fine Peeler Cotton Fleeces-lined Union Suits, buttoned 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 Mercerized Silk Union Suits, One-piece style; silk-trimmed; perfect fitting; worth \$1.50.

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EDITORIAL.

Or (the many things) that have been said about the unfortunate incident of President Roosevelt's inviting Booker Washington to dinner, the most striking is the following, written by a Negro, the editor of the Charleston Messenger, a Negro organ. He says: "In the face of the bitter animosity with which the white people, North and South and East and West, regard the question of social intercourse, it is degrading to the Negro to insist upon it. It would be better part if we, too, would stand aloof until time and our own achievements shall have rectified the conditions of which we are the victims. This is the part of man and of gentlemen, and we wish to see the Negro prove himself to be both."

The writer asked a leading colored man in Louisville what he thought of the incident, and the reply was that the President made a mistake in inviting Booker Washington to dinner, and that the latter made a mistake in accepting the invitation. We were struck by the reply. Bishop Potter, the authorities of Harvard University and others in the North, who made haste to endorse the President's action, do not appreciate the situation.

While race prejudice and race hatred are wrong, race instinct is right. There can never be social equality between two races. A few individuals of one race, thrown with people of another race, may enjoy social intercourse on terms of equality, but whenever different races come together in large numbers, race instinct inevitably asserts itself. Race instinct is stronger in the South than in the North simply because the Negroes are so much more numerous in the South than in the North. It does not take long residence in the South to develop in Northern men as strong a race instinct as Southern men have. Instances of this abound. Race instinct, however, does exist in the North, and in some respects it is more hurtful to the Negro there than in the South. For example, Negroes are not allowed to belong to labor unions, nor to work at certain trades in some leading Northern cities.

This regrettable incident in Washington has done harm to both races. The invitation was a blunder, and its acceptance was a blunder also. No Negro had more influence among Southern whites than Booker Washington, and he missed the opportunity of his life by not politely declining the President's invitation. That would not have compromised him, and it would have greatly strengthened his hold upon his section.

Race instinct be recognized, but let it be kept within its proper bounds, and let it not degenerate into race prejudice and race hatred. The wisest Negroes, like the editor quoted at the beginning of this article, do not demand social equality with the whites. They desire, and they ought to desire, all the advantages they are capable of improving for their development. These advantages they ought to have, and it is incumbent on the whites, being the owners of nearly all the property, and having a higher average of intelligence, to furnish these advantages. A fair chance to become all he is capable of becoming, in the way of improvement, is the right of every man of every race. This is the problem before us. Let us solve it, and the question of social equality will take care

of itself. Even if two different races were equal in intelligence, refinement and wealth, and they lived together in large numbers, race instinct would effectually prevent social intercourse between them, on terms of equality. How much more is this true, between the whites and the blacks in this country. Those who are true friends of the Negro, and who understand the conditions, will do nothing that looks toward social equality, and the wisest Negroes will favor nothing of the kind. The effects of attempts to force social equality are evil and only evil continually, and they will hinder the solution of the problem of the right relations of the two races, one of the gravest problems ever presented for solution. Never before in the history of the world have different races in large numbers occupied the same territory on terms of political equality.

The Rev. Dr. J. J. Porter formulated and sent to the Sunday School Board some charges, which were furnished him, against the management of their work. The Board promptly ordered an investigation, and invited and urged Dr. Porter to attend, and to see that it was thorough. A committee of the Board was appointed to make the investigation, and other brethren were called in to see that full justice was done. Gov. W. J. Northern, Dr. E. J. Forrester, Dr. J. S. Felix, Dr. W. B. Orampton, Dr. J. C. Armstrong and Dr. M. F. Hunt were called in. These, along with Dr. Porter, went to Nashville last week, looked into the matter fully and unanimously declared that the charges all rested on unwarranted inferences, and not one of them was valid. Dr. Porter expressed himself as fully satisfied.

Our readers will remember that some months ago we gave what we believe to be the right course in regard to objections to our boards, e. g., 1st Lay the matter before the board in question. If no satisfaction is obtained, then 2nd Lay the matter before the body that creates the board; and in case no satisfaction is given, 3rd—and not till then—3d Lay the matter before the denomination through the papers and in other practicable ways.

This is exactly the way Dr. Porter did, and it is the right way to do in such cases. Through partial information or misinformation wrong impressions are made, and objections arise. The board in question has a right to an opportunity for its vindication before the matter is made public. If the objection be invalid, the board should have an opportunity to show it to be so; while if it be valid, the board should have an opportunity to make the needed correction. Objections are sometimes valid.

We are glad to learn this investigation was carried on in the best spirit, and that the result reached was so completely satisfactory. Any irritation would have seriously complicated matters. The writer traveled with Dr. Frost just before the investigation, and never saw him in a more amiable mood.

The Springfield Republican, speaking of the presence of Negroes in the recent Episcopalian Convention in San Francisco, says: "This church has never drawn a color line in church activities." This is a mistake. The Episcopalians do draw the color line in church activities in the South, as much as anybody else.



Dr. A. C. Dixon.

Dr. A. C. Dixon is aiding Pastor Eaton in a series of meetings at Walnut-street Church (Second and College Sts.). Dr. Dixon is a native of North Carolina, and has been pastor at Chapel Hill, Asheville, Baltimore, New York and now Boston. His present charge is Raggles-street Church, Roxbury, Boston, where he is doing a great work. He is, probably, the leading figure to-day in the Boston pulpit, of all denominations. He has a great reputation as an evangelistic preacher, and he is the author of several books along that line. His coming to Louisville has been looked forward to with great interest, and we hope God will richly bless his coming to our city.

AN INTERESTING FIND.

So far as we know, the last man in England to be burned at the stake for his faith was Edward Wightman, who was thus put to death in A. D. 1611. It has been extremely difficult to find out much concerning him. Crosby (Vol. I., p. 286, 1786 ed.) gives "The Commission and Warrant for the condemnation and execution of Edward Wightman, at Litchfield: with an account of his heretical opinions." But this is a brief document, prepared by his enemies, and little can be learned from it. That he was a Baptist is indicated by the charge that he held: "But that use of baptism is to be administered in water, only to converts of sufficient age and understanding, converted from infidelity to the faith."

In his researches Dr. J. T. Christian unearthed the official documents in the case, including the full account of the trial, and these have been copied at the expense of the Recorder. The extent of the documents may be inferred from the fact that the bill for copying them was \$30.00. Some uninformed brethren have thought the Warren Knocman was not in favor of free investigation, while it is safe to say that this paper has done more along that line than all the other Baptist papers in the South, put together.

Since these documents are too bulky to be published in full in our columns, we engaged Dr. Christian to go carefully over the whole ground, and to prepare a

series of articles giving the points of interest. He has been at work at this for some time, and now he writes us that he has completed a series of eight articles. He finds the following facts in regard to Edward Wightman: 1st that he denied infant baptism and was an immersionist; 2d that he despised the formal creeds in vogue, and 3d that his views on the Trinity show that he was akin to the immersing Anabaptists of Poland rather than to the Mennonites of Holland.

We will soon begin the publication of this series, and, of course, all who care for Baptist history will wish to see them. So we will wait a little while to get the names of new subscribers who wish to see these articles. And we ask our readers to call the attention of their friends to this matter, and to secure and forward their subscriptions.

The manuscript will be kept at the Recorder's office, 642 Fourth Ave., for the inspection of any who may wish to examine it.

"Much reading and thinking may make a popular preacher, but much secret prayer must make a powerful preacher."—John Burridge. Above all things, a preacher should be a man of much secret prayer.

There is in Kentucky a "Hard-shall" Baptist association called "Troublesome Creek Association." Perhaps other churches, not members of that association, are located on that creek.

Subscription for the Recorder.

Editorial Varieties

Mr. John D. Hocksheller has given \$2,000 for building an American church in Berlin. An old postage stamp was sold in London recently for \$1,114. There is where two loafs meet.

In the recent competitive civil service examinations in Washington, 75% of the women passed, while only 67% of the men passed.

The Rev. J. Campbell McGregor has become pastor of a church at Barre, Scotland, which has had but three pastors in its history.

The public debt of the United States is \$1,250,000,000, or about \$1. for every man, woman and child in the country. Uncle Sam is still "rich enough to give us all a farm."

The Northwest Baptist quotes from the Citizen and Century that one Rev. Mr. Hill, a Methodist preacher in Canada, preaches: "Blessed are the millionaires, for they shall own the world."

Dr. Van Bliovis has "arranged for colonizing 40,000 Hebrews in Mexico," and has bought in the state of Sonora 1,000,000 acres of land. Jews are becoming farmers, as they have not done for two thousand years.

Major Ford speaks of "the insane ambition of Americans to shake hands with great men." The idea is that we get nearer to a proper understanding of a man by shaking his hand than by listening to him speak.

We hear a good deal about "the 400" in New York. One thing about them, we have recently learned, is that swearing is quite common even among their women. Style and piety do not seem to go very well together in New York.

The Twentieth Century Fund of the British Baptist now amounts to \$25,000. If you hear of any Baptist in this country who are doing anything about our Twentieth Century Fund, kindly send the information to this office.

The evolutionists are disturbed over the fact that Prof. Haeckel, one of their chief priests, has given up the idea that men descended from apes and now declares that apes descended from man—the ape being a degenerate man rather than the man being an evolved ape. The one view is as near the truth as the other.

"WARRANT KNOCMAN: Will you kindly answer . . . whether it is right in the ordination of deacons for other deacons to take part in the laying on of hands, and oblige? Yours truly, J. D. H." We know of no Scriptural authority for deacons to lay on hands in the ordination of deacons, though we know of its being done sometimes.

Dr. Harvey has represented the Western Knocman, of course, at the Missouri General Association and at the Texas Convention. This week he will be at the Arkansas Convention, where he expects a fine time. The Rev. W. T. Ams, one of our brightest and best young preachers, will represent the paper at the Alabama Baptist Convention this week.

The Rev. Robert J. Burdette lectured in Louisville Saturday night, though a railroad accident detained him so he did not begin till 8:45 p. m. The lecture was under the auspices of the Sons of the Confederate Veterans, and it was greatly enjoyed. He spoke for the Y. M. C. A. at Music Hall at 8:00 p. m. Sunday to an congregation of about 500 men, and spoke with power.

A writer in the Cumberland Presbyterian is quite disgusted that the American Revisers' edition of the Bible, just issued, renders Mark 16: "He baptised you in water; but he shall be baptized in the Holy Spirit;" It is to be borne in mind that nearly all other revisers are Pedobaptists, and that they have simply correctly translated the original Greek.

The accountants of the Pan American Exposition at Buffalo report that the stockholders who put in \$1,000,000 will lose every cent, the contractors will lose \$1,000,000, the holders of the first mortgage bonds will lose every cent, while the holders of the first mortgage bonds will lose 95%. It does not pay to open exhibitions on Sundays. We hope the managers of the St. Louis Exposition will take warning.

Dr. A. H. Strong proposes that the University of Rochester and Colgate University be moved to New York City, that a great Baptist university may be built up there. Some years ago it was proposed to remove Georgetown and Hobart Colleges to Louisville and to make a great Baptist university of which the Seminary would be the divinity school. It was a brilliant scheme, but it went the way most brilliant Baptist schemes go.

We have received a copy of Vol. I, No. 1, of the Western Knocman published at Memphis, Texas. The Rev. J. E. Cole is editor and proprietor, while the Rev. W. L. Skinner is associate editor. There are seven "corresponding editors" as follows: the Revs. Bennett Hatcher, W. A. Mason, J. T. Barnett, J. L. Fyfe, J. W. Whaley, T. A. Moore, and Arthur Thomson. These brethren were continuing an excellent Baptist paper was needed in Texas. On what principles shall the number, location and personnel of our Baptist papers be determined?

SUNDAY SCHOOL BOARD

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J. M. FROST, Corresponding Sec'y.

NEW FEATURES, BUT SAME PRICES.

- Beginning with issue of January, 1902, the Periodicals will have several new features.
1. Enlargement of Teacher in size of page, making addition of an equivalent of about three pages.
2. Bible Study Quarterly - 72 ps. same in size as new size of Teacher. For senior grade work. 60 per quarter.
3. Adolescent Quarterly - Same high grade and same size as now, with some new features.
4. Intermediate and Primary Quarterly - Enlargement in size of page, with other decided improvements.
5. Red Work Study - Enlarged to eight pages, and very superior in every way. The very best paper for our young people, and popular with those who are old.

All Periodicals were changed and much improved with January issues.

PRICE LIST PER QUARTER.

Table with 2 columns: Item Name and Price. Includes Teacher (enlarged), Bible Study Quarterly, Adolescent Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Weekly Kind Words (enlarged to 8 ps), Kind Words (semi-monthly), Child Words (monthly), Child's Own, Bible Lesson Pictures, Picture Lesson Cards.

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Neglect, and on Repentance." He preached every night last week. Dr. Dixon is with him this week. Six received by letter, one for baptism and two under watchcare.
Broadway.—Pastor Jones preached at both hours, and returned to Owensboro to continue his work with his brother.
Chesnut-street.—Pastor Weaver preached on "Being fruitful in every good work," and on "The blessed hope." The last \$1,000 paid for refitting the house.
East.—Pastor Felix preached on "Many disciples going back," and on "The hope of the hypocrite shall perish." Two received by letter, two for baptism, one under watchcare and one baptized.
McFerran Memorial.—Pastor Hamilton preached on "The staying power of faith," and on "Backsliding." Two joined by letter.
Twenty-second and Walnut.—Pastor Denton preached on "Remember Lot's wife," and on "Triumphant young manhood." One received by letter watchcare and one by baptism. 464 in Sunday-school. Bro. H. M. Wherton will soon aid the pastor.
Clifton.—Bro. W. M. Bruce preached on "Being strong in the Lord," and Bro. E. L. Wells on "Is it well with thee?" New building to be opened next Sunday.
East Mead.—Bro. Fallow preached on "No room for Jesus," and Pastor Cooper preached on "Preparing to meet God." Five received by letter, one by relation and one for baptism. Pastor Cooper resigned to take effect Dec. 1st. He goes to Monticello, Ky.
German.—Pastor Jansen preached on "Great hindrances," and on "Christ's message through his people."
Highlands.—Pastor Dawes preached on "C. confessing Christ," and on "Baptism." He has been preaching nightly for two weeks past. Since last report there have been 17 received for baptism, 15 by letter and four baptized.
Logan-st.—Pastor Traile preached on "Blatancy," and on "Being weighed and found wanting." Pastor preached every night. Five received for baptism, two by letter and four baptized.
Parkland.—Pastor Taylor preached on "The kingdom at hand," and on "Repent and believe the Gospel." One received by letter. Bro. J. E. Bernard aids the pastor in a meeting beginning next week.
Portland avenue.—Pastor Henderson preached on "Giving and receiving," and on "The greater than Solomon." One received by letter.
Southgate-street.—Pastor Clarke preached on "God I love," and on "God is a consuming fire."
Twenty-sixth and Market.—Bro. J. G. Boy preached on "The joy of salvation," and on "Winning souls for Christ."
Van Buren-street.—Pastor Ray preached on "Church work," and Bro. H. S. Woodburn on "Salvation." One received by letter and one for baptism.
Oakdale.—Pastor Hill preached on "Sin," and "God's recipe for church prosperity."
Hope Mission.—Pastor Bruce reports a great week. The average for the week was over 70 men.

German Mission.—Pastor Von Miller preached on "The victorious kingdom."
New Salem.—Pastor W. O. Carver preached on "Fighting against God," and on "Co-operating with God's plan for redemption."
Elisabethtown.—Pastor Brangle preached on "Soul-winning," and on "The constraining love of Christ." One received by letter and one for baptism.
Shepherdsville.—Bro. W. M. Stallings preached on "Rendering their due to God and to Caesar," and on "Adding virtue to faith."
Pewee Valley.—Bro. H. R. McLen-don preached on "God's presence and blessing."
Tabernacle (New Albany)—Pastor Martin preached on "Man's part in providence," and on "A vital Creed."
At 11 o'clock a goodly number of ladies and gentlemen gathered to be present at the recognition by the Pastors' Conference of Dr. and Mrs. Warder's golden wedding. Pastor Hamilton presided, and introduced the exercises by having the congregation sing "Praise God from whom all blessings flow." Pastor Felix led in a tender, feeling prayer. This was followed by the hymn "Jesus, lover of my soul." Pastor Weaver was the first speaker, and his theme was reminiscences. He spoke of his and Dr. Warder's having been "old codgers together," and gave several very interesting and instructive reminiscences. Thirty-four years ago, when Dr. Weaver came to Louisville, there was a small white Baptist church on Walnut-street, East, Chestnut-street (then Jefferson-street) and Portland-avenue. He spoke of his close friendship with Dr. Warder, and of the help derived from him.
Pastor Eaton spoke on the motel pair. He read what the Bible says of husband and wife, and how Dr. and Mrs. Warder had illustrated these passages. He spoke especially of the beautiful devotion and enthusiastic admiration Dr. and Mrs. Warder had ever cherished for each other, and held up this devotion as an object lesson to the youth of the land.
President Mullins followed with an address on the preacher's wife. He spoke impersonally, but with a personal application. The preacher's wife is his help, his sympathy, his intuition, ability to manage, and confidence in her husband. She should strengthen him and relieve him of anxiety. He closed by aptly quoting the poem, "John Anderson, my Jo, Jo, Jo."
Secretary Bow spoke on the work of the secretary, telling what Dr. Warder had accomplished in this work, to which he had devoted more than one-fourth of his life, and the best part. Dr. Bow closed with an original poem composed for the occasion, which is as follows:
The halcyon days of boyant youth
Went flying thru on joyous wing;
With prayer these hours were sown
with truth,
That gladsome harvests they
should bring.
The seed were watered by the dew
Of grace from God, and fountest prayer
Of loving hearts, that these might
chose
The "better part," and heaven
share.
God heard the prayer, and chose
these souls,
To be reared in his love;
He crowned their toil with richest
gain,
The sheaves are waiting now
above.
These souls were fashioned by his
hand,

He made for each the other meet;
The union thus divinely planned,
By God's own love was made complete.
It was "Not good for man to be Alone," believing in his word,
He soon the truth was made to see,
"A prudent wife is from the Lord."
Together thus for fifty years,
With hand in hand, and heart to heart,
Amid the laughter and the tears,
You've striven each to do your part.
In city, village, hamlet, too,
The word of life has sounded true,
And with your might you've tried to do
The work God's hands assigned to you.
You stayed the fallen, cheered the faint,
And led the wandering in the road;
You've cheered the mourner's sad complaint,
And pointed lost ones up to God.
You've stood beside the open grave,
And told the words that Jesus said;
And taught them only Christ could save,
And call to life the sleeping dead.
The crowning work of all your life
Was that you gave the mission cause;
With purpose firm amid the strife,
You sought to place it on God's throne.
And now with ripened years you do
A mighty work, and are you go;
By faith and love and knowledge true,
You seek to leave us what you know.
This pilgrim life must have an end,
It cannot be so far away;
For God must soon the message send,
Come up with me to endless day.
Already now the mountains gleam
With radiance from the eternal throne,
While down the valleys calmly stream
The lengthening shadows, strangely grown.
And may there rest on all your way,
As still you long or after pain;
The brightest beam of heaven's day,
And light you all the valley through.
And when you pass the pearly gate,
And stand before the blessed God,
It seems to me the angels wait
To hear him say, "Well done,"
"Will done."
The Value of Charcoal.
Few People Know How Useful It is in Preserving Health and Beauty.
Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.
Charcoal is a remedy that the more you take of it the better. It is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.
Charcoal sweetens the breath after smoking, drinking or after eating onion and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.
It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.
All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Siment's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.
The fact that the lozenges which I sell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary good benefit.
A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Siment's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and remedy the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a potent preparation yet I believe I get no better results than in Siment's Absorbent Lozenges than in any of the ordinary charcoal tablets."

ENAMELINE THE MODERN STOVE POLISH LIQUID-BETTER YET! FIRE PROOF! BIGGER BOX SAME PRICE Brilliant, Clean, Easily Applied, Absolutely Odorless.

Pastor Jones was to have spoken on "The Occasion," but he had to return to Owensboro that morning. In calling on Dr. Warder to respond, Pastor Hamilton presented him, in behalf of the Conference and friends, with a purse of gold.
Dr. Warder made a feeling response, expressing gratitude for what had been said, and rejoicing in the blessings God had given him. He made tender reference to Mrs. Warder and their children, as well as to his brother and his wife from Philadelphia, who were present. He looked forward to the future with glad hope.
After Dr. Warder had offered the closing prayer, the friends looked on the happy pair to extend a loving "hello" from the Walnut-street church had decorated the stand handsomely with flowers. Mrs. Dr. Baldwin presided at the organ. The whole occasion was one of great and tender interest.
Pastor Stoneham sent a check to be turned into the gold and to be presented to Dr. Warder from the Litchfield church in token of their appreciation of his services at the State Board Institute recently held there. This came too late to be presented Monday morning, but Pastor Hamilton duly presented it at the reception at night, and it was most highly appreciated. It is also a tribute to the Institute work.

SEMINARY NOTES.
Hour examinations were "all the good" last week.
O. T. Moncrief, of Georgia, was sick a few days last week.
W. A. Burns has been called to Glenview and Eight-mile.
Dr. Mullins left attending the Alabama State Convention this week.
John Joseph Stratton delivered a lecture in Indianapolis November 12.
J. A. Jenkins has been assisted by Bro. Wolfe in a good meeting at Union, Ind.
Dr. Jameson, of Detroit, Mich., visited us and said some good things concerning our Seminary.
W. T. Amls, of Arkansas is attending the Alabama State Convention in behalf of the RECORDERS.
On account of the indisposition of Dr. Sampsy last week, Dr. Dargan attended the Texas State Convention.
Thos. Browns, of New York, has been supplying at Springfield for the last two Sundays, the pastor being sick.
The series of sermons preached by Dr. Eaton last week have been greatly enjoyed by the students, and highly praised.

F. H. Watkins, of Alabama, led the mid-week prayer-meeting and J. R. Wabem, of Syria, led the miscellaneous meeting.
Rev. M. F. Hunt, of St. Joseph, Mo., visited us last week and made us a speech brim-full of enthusiasm, force and truth—his usual way.
The first issue of the Seminary Magazine is out. The articles are very interesting in all the departments. All the old students will like to see it in reading the article by Librarian Forbes, H. B. E. E. F., entitled "Papyrus Forbes, or Letters from a Theologian of Ancient Thebes."
Supplies last Sunday: C. J. Bolton, of Virginia, Stewart's Creek; G. N. Cowan, of North Carolina, Floral Heights; Presbyterian North; W. E. West, of Missouri, Elkhorn; F. H. Watkins, of Alabama, Third-ave.; J. B. Comers, of Arkansas, Border, Ind.; T. V. Shoemaker, of Alabama, Mt. Pleasant, Ind.; J. E. Sammons, of Georgia, Simpsonville; J. W. Denny, of North Carolina, Sitticoe, Ind.
HENRY O. MCGILL.
AN OMISSION.
In addition to the appointments for Bro. B. W. Spillan to lecture on Sunday-school work at Owensboro, Va., published in last week's RECORDERS, please add LaGrange, Saturday, Nov. 23, at 3:00 P. M. J. G. Bow.

THE STATE.
Bro. W. J. Levi writes from Ed-monton: "I have just closed a meeting at Union chapel church with 25 professions and church greatly re-vised."
Pastor W. D. Moore writes: "Old Shawnee Run church, Mercer county, has recently been greatly blessed. Our meeting began Oct. 21st, and closed Saturday, Nov. 2nd. Pastor W. D. Nowlin, of Upper-st. church, Lexington, did the preaching to the delight of all. The entire community was much moved and 18 added to the church, 14 by baptism and 4 by letter. The church had been looking forward with much pleasure to this meeting, and making preparation for it, and the Lord greatly blessed us. Every one in that neighborhood is a warm friend of Brother Nowlin. I am now closing my 8th year as pastor of this historic church."
Pastor J. T. Lewis writes: "On Oct. 25th, I had a 9 days' meeting with my Stepensport church. Bro. R. C. Kimble was with me, and did the preaching. Bro. Kimble is a true and tried Gospel preacher. We feel that the church was built up by the meeting. The Lord gave us 4 happy converts, all uniting with the church."
Pastor J. T. Tarpin writes: "I have just closed a most excellent revival meeting with Filson Baptist church at Bowen, Powell county. I preached for 16 days, and the Spirit of our God was with us from the beginning. There were 25 added to the church, 24 by baptism and 1 by letter. Twelve of the number came out of the Campbellite organization of whom one was a Campbellite preacher. Of course, they went down into the water. Five from the Method-ists. This called me for 40 hours my time. Brethren, pray that God may add daily unto us such as shall be saved. This place has for some time been under the State Board, but, from all appearances, in another year this will be a self-sustaining church, as there is a goodly number to follow."

Pastor W. H. Brangle writes: "My two years' work with Elisabethtown and Gilead closed with the month of October, and I have just entered upon the third year with this church Elisabethtown, for the first time. The Lord has greatly blessed the church here, and we are now able to have preaching all the time, instead of half-time. In the last two years there have been 115 additions to the church."
[Continued on 14th page.]

Catarrh Cured at Home. A Practical Common Sense Treatment Has Been Discovered That Can Be Used by the Patient at Home.
A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.
The symptoms of catarrh are: a discharge which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noise in the head, loss of voice, chronic bronchitis, asthma, indigestion, and consumption.
If you suffer from any of the above troubles you should begin the proper treatment at once.
Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only \$1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.
Samples Mailed Free.
Dr. Blosser will send to any sufferer a free trial sample by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address: Dr. J. W. Blosser & Son, 115 Broad Street, Atlanta, Ga.

FAMILY CIRCLE.

THE SCANDALOUS OPTIMIST.

BY S. H. KIRBY.

There was once a man who smiled because the day was bright, because he slept at night, because God gave him sight to gaze upon his child, because his little one could leap and laugh and run, because the distant sun smiled on the earth, he smiled.

He smiled because the sky was high above his head, because the roses were red, because the poet was dead, because he never wondered why the Lord had blundered so that all things have to go the wrong way here below the overruling sky.

He smiled and still was glad because he loved, and she that destined his love and he shared all the joy they had! because the grass grew, because the sweet winds blew, because that he could howl and hammer, he was glad.

Because he lived he smiled and did not look ahead, but bitterly or dream, but nightly sought his bed, as easily as a feather, and because people called him mad for being always glad, with such things as he had, and shook their heads and smiled.

THE SMUGGLER'S CAVE.

BY ELIZABETH ROBERTSON.

"You must not think of exploring the cave while the high tides last," said Geraldine, firmly, as she stood her bed securely beneath her spinners. "Remember we do not know the coast; people who have lived here all their lives say they never saw such high tides before in the Caribbean."

"Girls are such cowards," muttered ten-year-old Lester, sullenly. "We are not afraid, are we Keith?"

Keith was only eight, and accustomed to look up to his daring cousin in all things, so he answered loudly: "Of course not. We want to play we are smugglers, and if the cave was safe for them it is for us. Gerry don't know anything about it."

Gerry saw that her brother was in one of his perverse moods, and for a moment felt tempted to take Keith with her to the shore. His mother had left him in her charge, and she felt the responsibility keenly. But one glance at the high tides and mother behind, since he already had a severe cold. So bidding them both be good boys, and not stir out of the house until she returned, she left them to their own devices.

The high tides were looking dark and lonely under the leaden skies; white, curling waves were leaping up against them, and heaps of froth lay on their sheer sides. Gerry could hardly stand against the wind, and made slow progress toward the village.

The trip was accomplished at last, however, and she set out for home in haste. She hoped Lester would heed her warning, but he was so wild that it was not easy to tell what wild thing he might do. He seemed to think it certainly safe for him to venture on the cliffs at any time, though in stormy weather even the old natives of the island gave them a wide berth.

The Rathens family were wintering in Tobago, and on the present occasion, Gerry's father and mother had gone on a short cruise to the Grandines, accompanied by Keith's parents, Mr. and Mrs. Danton, who owned a yacht. Their return had been looked for before this; but the recent heavy storms had delayed

The Old Man and Women Do Bless Him.

Thousands of people come and send every year to Dr. By for his Baly Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of diseases in their youth, and they send for home treatment. A few books is sent telling what they say of the treatment. Address Dr. W. O. By, Drawer 1111, Kansas City, Mo. [If not afflicted, send this out and send to some suffering one.]

them. Gerry wished they would hurry back, for the two restless boys were becoming unmanageable.

As she traversed the cliff road, she saw below the tide sweeping in, and the great, leaping waves leaping in splendor to break to pieces in the gray chasms. The sky was as gray as the sea; and not a living thing was in sight save a lonely sea-gull skimming above the surge.

There stood the little cottage beyond, looking warm and cozy, with a gleam of freight shining through one of the windows. Gerry was glad to reach it and thrust her face inside the door, thinking to surprise the boys, but was herself surprised to find the room deserted. She cast a startled glance at the hat-rack in the hall. Yes, their hats and coats were missing. They had disobeyed and gone out in the wind. She had seen no sign of them along the cliffs—could Lester have been so fool-hardy as to seek the smuggler's cave after all?

The hands of the little clock on the mantel pointed to the hour of five. She had been absent an hour and a half. In another minute she was out in the open air hurrying along the cliffs as fast as she was able. There was nothing in sight; the whole shore was empty and desolate, and as her eyes swept over the long, dreary expanse, terror drove the color from her cheek and lip. For the cliffs were steep and if the boys were in the cave they were in great peril, with the wind dashing the waves so high along the cliffs.

She dared not wait to alarm any of the neighbors—their dwellings stood at too great a distance. She must attempt the rescue alone; and with wretched feet she sped in the direction of the cave. The wind buffeted her rudely; several times she was forced to pause to take breath. She called the children loudly, but wind and sea drowned her voice.

Breathless and faint with terror, she reached the cave; masses of slimy seaweed lay heaped at the entrance, but she pushed it aside.

"Lester—Keith!" she cried, and heard her wild shriek echoed back from the damp walls.

To her joy two voices answered: "Here we are, Gerry—come on. We're having such larks. We are smugglers; you know, and these shells are our treasures and—oh! what a beautiful pearl!"

For Gerry had caught each by the hand, and for a moment was unable to utter a sound.

"Come," she managed to say at last, "there is not a moment to lose." She drew them along toward the entrance, and she reached it.

Keith uttered a cry of fear. "Oh, the sea! It will drown us—Gerry, Gerry, come back! We can't go through all that foam—we shall be drowned!"

He shrank back, tugging at Gerry's hand, and a feeling of despair came over her. To wade out through the water was their only chance. Must she go back in the cave and wait while the tide crept higher and higher, until it drowned them like rats in a trap? It was a long cave, and it ended up ahead, helped poor little corner where they would be safe; to go on was out of the question, with frightened Keith pulling back at every step.

Lester said nothing, but his face was white, and he clung instinctively to his sister's hand. She turned back into the cave, but at each step her terror grew. The cavern was large and winding; but seaweed was heaped everywhere, even to the very walls, proving that it was flooded at high tide. Must they wade after her? Was there no help?

Suddenly in the dim light Gerry caught sight of a rough ledge of rock above her head which looked dry. If it was free from seaweed they might be saved yet.

"Lester," she said as quietly as she could, "hold Keith's hand; it is a moment to climb up that ledge; for wherever this weed comes to the water comes, too, and we must try to find a dry place before it fills the cave. You must wait here for me."

It was very difficult to climb, and she could not do it until she had made a bare place of rock which jettied out from the cave, and seemed to reach quite a distance back. Hope sprang anew in her heart as she made her way back to the boys, and sending Lester up ahead, helped poor little trembling Keith to mount likewise. They huddled into a corner, clasping each other closely; and then Gerry broke down and cried. You see she was only a girl, and "girls are such cowards," Lester would say. "Don't, Gerry!" whispered Lester, in rather a shaky voice. "I'm mad and sorry. I made Keith come down here as soon as ever you were out of sight. I honestly never thought the water came into the cave. It

seemed to me if the smugglers had it, it must be safe, and I wanted to show Keith I wasn't afraid. He didn't want to come—the wind blew so it scared him. Do you think we shall be drowned? If we are, it will be all my fault."

"I hope we are safe," answered his sister, "but the sea is so heavy we cannot tell. It never has come up so high as this, but it might this time. We can only wait and hope that God will save us."

Darker and darker grew the cave—heavier and nearer the rush of the encroaching waves. Presently the spray would wet them even in their sheltered corner, and it would be ten long hours, at least, ere they could leave the cavern.

Steadily the water rose beneath them, and the damp chilled them through. Hour after hour passed by, and Keith at length fell asleep, with his head in Gerry's lap. He awoke in his sleep and moaned at intervals, as if the horror of their situation were with him even in dream-land.

Little by little the fury of the storm seemed to abate, and the tide began to recede slowly, and he felt reluctant to leave its prisoners. The waves crept sobbingly back to the sea's gray embrace, and a faint gleam of daylight peeped down at the weary children from chinks in the rocky

A New Departure.

A New, Effective and Convenient Cure For Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great supply. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and the washes, douches,



powders and inhalers in common use are very little, if any, better than the old fashioned salt water douches.

The use of inhalers and the application of salves, washes and powders, to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is in fact a blood disease, and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach an internal cathartic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out the catarrh in fact through action upon stomach, liver and bowels.

Wm. Zimmerman of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me, and then I realized that I must get rid of catarrh or lose my position as I was clerk and my hearing was absolutely necessary."

"Some of my friends recommended an inhaler, another a catarrh salve but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it."

They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel that I cannot say enough in favor of Stuart's Catarrh Tablets. A little book on cause and cure of catarrh will be sent free from addressing F. A. Stuart, Co. Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

roof. Down had come at last, and in a short time they might leave the smuggler's cave.

How slowly each moment seemed to draw! But in time the black floor was free from water, and they cautiously descended from their uncomfortable quarters and made their way to the cave's mouth. The sea had sobbed itself to rest and the wind was gone. Sunlight was just tingling the waters, and the boys and Gerry as they emerged from their prison and made their way back to the little cottage which all the long night had stood tenantless.

Gerry prepared a tempting breakfast to which all three did ample justice; and noon brought their parents home to hear the story.

"I know one thing," said Lester earnestly, "if girls are cowards, Gerry is the bravest one I ever saw. She saved us, for I was too scared to do anything, but she always always braved on my grit, too. I tell you I will never again—not when Gerry's around."—North and West.

CRUEL KINDNESS.

On one of the trains entering New York recently a woman afforded her fellow-passengers an unaccountably powerful object-lesson. With the woman was a little girl about six years old. The day was warm, and through open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the infant's seat vibrate. Then, at intervals of one or two minutes, she would, as she said, the child these maternal attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary splinter from her eye; she smoothed her hair again; she took off and retied the ribbon on her hair; she stood her up and smoothed her down; she unlatched the bow at her neck and retied it.

Over and over she followed this programme while the awestruck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it of her own life. The world to her was a strange place where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was peacefully and tired. When the journey was over, she was taken home, and was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child nearer to the doors of the sanitarium that will some day open for her."

There were other mothers on the train. Perhaps they took the lesson home.—Harper's Bazar.

A FABLE WITH A MORAL.

There is a fable of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading about seeking snails. For a few moments the crane viewed the swan in a kind wonder and then inquired: "Where do you come from?"

"I came from heaven," replied the swan.

"And where is heaven?" asked the crane. "Heaven," said the swan, "heaven! have you never heard of heaven?" And the beautiful bird went on to describe the grandeur of the eternal city. She told of the streets of gold and the gates and walls made of precious stones; of the river of life, pure as crystal, upon which floated the true who have been shall be for the healing of the nations. In eloquent terms the swan sought to describe the hosts who lived in the other world, but without arousing the slightest interest on the part of the crane.

Finally the crane asked, "Are there any snails there?" "Snails!" repeated the swan "no! of course there are not."

"Then," said the crane, as it continued its search along the slimy banks of the pool, "you can have your heaven, but I will be free from it. This fable has a deep truth underlying it. How many a young person to whom God had granted the advantages of a Christian home, has turned his back upon it and scrouged

Risking Life

To make a living! And we stand and stare up at the man in the clouds, wondering that any man can be so fool-hardy. But what of the business man, who has barely time to snatch a hasty meal, and a gulp down a lunch of pie and milk in a few minutes? He too, is risking his life to make a living. Life is sustained by food properly digested and assimilated. The result of hasty eating and irregular meals is a "weak" stomach, and a "weak" stomach means a weak man. When the stomach is "weak" the food eaten is not properly digested and is not perfectly assimilated, so that there is a daily loss of nutrition, which in time will result in physical collapse.

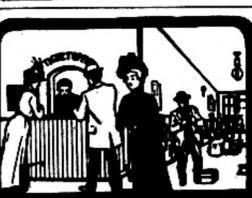


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Mr. Ned Nelson, of the celebrated Irish Comedians and Musical, of 377 Koylan Street, Camden, N. J., writes: "We had an engagement of twelve weeks and the constant travel gave me a bad touch of that dreaded disease called dyspepsia. I had tried everything possible to cure it, but with no result. I was advised by Dr. Pierce's Golden Medical Discovery. I tried it, and, thank God, with good results."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. X. V. Pierce, Buffalo, N. Y.

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for snails. How many a young man will risk his life, his family, his all, for the snails of sin! How many a girl has deliberately turned from the love of parents and home to learn too late that heaven has been forfeited for snails!—Moody.

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Children's Corner.

THE LEAPING MATCH.

The Flea, the Grasshopper, and the Frog once wanted to see which of them could jump the highest. They made a festival, and invited the whole world and everyone else beside who liked to come and see the grand sight. Three famous jumpers they were, as all should say, when they met together in the room.

"I will give a large reward to him who shall jump highest," said the King; "it would be too bad for you to have the jumping, and for us to offer no prize."

The Flea was the first to come forward. He had most exquisite manners, and bowed to the company on every side; for he was of noble blood.

Next came the Grasshopper. He was not quite so elegantly formed as the Flea; but he knew perfectly well how to conduct himself, and he wore the green uniform which belonged to him by right of birth.

It was thus that the Flea and the Grasshopper made the most of themselves, each thinking himself quite an equal match for the princess.

The Leap-frog said not a word; but people said that perhaps he thought the more.

And now the match began. The Flea jumped so high that no one could see what had become of him; and so they insisted that he had not jumped at all,—which was disgraceful, after all the fuss he had made.

The Grasshopper jumped only half as high; but he leaped into the King's face, who was disgusted by his rudeness.

The Leap-frog stood for a long time, as if lost in thought; people began to think he would not jump at all.

"I am afraid he is ill!" said the Dog, and he went to sniff at him again; when lo! he suddenly made a sideways jump into the lap of the Princess, who sat close by on a little golden stool.

"There is nothing higher than my daughter," said the King; "therefore to bound into her lap is the highest jump that can be made. Only one of good understanding would ever have thought of that. Thus the Frog has shown that he has sense. He has brains in his head, that he has." And so he won the reward.—Andersen's Fairy Tales.

PAUL KRUGER'S BOYHOOD EXPLAINED.

Paul Kruger, who has been President of the South African Republic almost from its foundation, evidently became a hero to his Dutch-Africans' early life. Like the Hebrew David, with his fadeless remembrance of victories over a bear, a lion and a giant when he was only a shepherd lad, the transvaal chief enjoys among the Boers a popularity always

enhanced by the memory of his fearless boyhood.

When seventeen years old, Paul—a bare-foot boy, whose father was too poor to buy him shoes—was driving home a borrowed yoke of oxen and cart, when the animals took fright at a large panther and ran away.

Paul's little sister, who had been allowed to go with him in the cart "for a ride," was thrown out upon the ground, and the panther, leaving its pursuit of the oxen, was about to seize her, when the boy rushed forward and caught the beast by the throat. In the struggle that followed, he was terribly torn by the panther's claws, but he kept his hold with fierce determination until he choked the monster to death—and saved his sister.

Wounded as he was, and weak from loss of blood, he carried the frightened child home; but it was long before he recovered the remarkable strength which had been so cruelly taxed. More like Samson than like David in his encounter with the wild brute, he won with "nothing in his hand."

President Kruger bears to-day not only the marks of the great cat's nails, but the character he first impressed upon his fellow countrymen in that unarmed fight for another's life. An English writer recently said of him, "Like Nelson, Paul Kruger never knew what fear meant."—Youth's Companion.

NOW THE TWINS SOLD PLUMS.

Eli and Eben, the twins, had a plum-tree. Grandpa and the man Joshua sprayed it in the spring, when they sprayed the other trees, and grandpa helped to thin the fruit. But the boys had to get up early two or three mornings a week all summer to jar the tree for curculio; they kept the grass and weeds away from it; they watered it, and put salt and ashes about it, and in the fall they had a fine crop of plums to sell.

Eli could climb better than Eben, so he gathered the plums, while Eben held the step-ladder under the tree.

Grandpa went through the shed while they were sorting plums and putting them in little baskets.

"Don't sell anything but plums, boys," he said, pleasantly. "I've known folks to sell more than they meant to. A man up Canton way took some pears down to the store one day to sell. They looked nice, and Mr. Brown bought them, but he had to throw away most all of these in the bottom of the basket, and that man can't sell anything more to Mr. Brown. He sold the truth along with his pears."

Grandpa went off to the barn, and the twins looked at each other.

"Let's look the plums over again," said Eli. "I don't know about that box over there."

"I'm afraid there's one in here that isn't nice, too," said Eben, soberly picking up another box.

Highest Quality Merchandise.

Colored Dress Goods.	Black Dress Goods.
69c 12 1/2-inch All-wool Soft Finish Franello Cloth, over the cloth, sold everywhere at 80c and 90c; fine range of colors. A great opportunity to buy a material that is renowned for children's dresses.	50c 36 and 44-inch Novelties; worth from 70c to 80c.
85c A yard for a 36-inch Vegetarian Cloth, all-wool, regular 90c cloth, all colors, both cut and plain; makes a good tailor suit or trimmed dress.	75c 36-inch Franello Cloth, neat design; worth 80c.
49c A yard three different weaves, the Granite, English Tulle and Double Cloth, amounting to 80c value, all colors, splendid value.	85c 44-inch Franello Cloth; 32 1/2 inch quality.
\$1.50 A yard New Orleans, 44 in., all colors, just arrived; one cloth exclusive for the city; a popular light-weight fabric.	90c 44-inch Hopsacking, very stylish.
Fall Wash Goods.	\$1.00 36-inch Zibellia, extra good value.
8 1/2c Yard, Fine-look Flannellette, in wrapper patterns.	\$1.25 36-inch Extra heavy Cheviot, for tailored skirts.
10c Yard, just received, new and stylish line of Flannellette in shirt waist and wrapper designs.	Low-Price Dress Goods.
15c Yard, new and select line of the Fancy Flannellette, in pretty French printings.	25c All colors in Wool Cashmere and Serge.
10c Yard new Fall Favorites, that colors.	35c Yard, Heavy Wool Plaids, for children's wear, yard wide, assorted plaids.
15c Yard, new Fancy Cotton Kidsgown Flannels.	45c Yard, Wool Homageu Weaving, in brown, gray and blue mixtures.
10c Yard, new Dark Flannel Clothing Cloths, in dress styles.	35c Yard, All-wool Challis, in plain colors and stripes.
CHILDREN'S Knit Underwear.	20c Yard, excellent price in All-Wool Felted and Wash Flannel in gray, tan, heliotrope, red, green, light blue, coral and navy; made to retail at 40c.
25c Children's Medium-weight Cotton Ribbed Skirts or Drawers.	LADIES' Knit Underwear.
25c Children's Medium-weight Cotton "Gossie" Union Suits.	25c Ladies' Medium-weight Cotton Skirts or Drawers.
35c Boys' Heavy Cotton Union Suits.	35c Ladies' Fine Cotton Medium-weight Skirts or Drawers, Reseamed Drawers, French band.
50c Misses' Medium-weight Ribbed Cotton Union Suits.	50c Ladies' Medium-weight Cotton Union Suits, Gossie style.
	50c Ladies' Medium-weight Cotton Long-sleeved, high neck and long sleeves.
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OUR TERMS—If you send \$1.00 with your order we ship any of the above, and on their arrival of business terms will furnish information as to our reliability. If goods are not exactly as represented when ordered, return them and we will refund your money. If you are not satisfied with the quality, send for Catalogue.

STOLIFFE & COMPANY, Louisville, Kentucky.

"We'll sell good ones or we won't sell any." Eli nodded. "That's so."

They did sell nice ones, for Mrs. Fitch, the minister's wife, told grandpa a week afterwards, that she hoped the twins would raise plums every year she lived in Demeter, for she never bought such plums before.

"I'm glad they didn't sell truth and honor when they only meant to sell plums," said grandpa.—Young People's Weekly.

THE TEXAS CONVENTION.

THE PASTORS' CONFERENCE.

On Wednesday morning, Nov. 9th, about 700 pastors met for their annual conference. With in twenty-four hours this number was swelled to about 1,000. Such great questions were discussed as "The Pastor—His spiritual Culture—His Study—His Manhood"; "The B. Y. E. U."; "The Sunday-School." Every address was at high-water mark, some of them running over. At times the enthusiasm was so great that brethren shook hands, embraced and wept.

On Thursday night a mass meeting was held in the interest of Buckner's Orphans' Home. Herod Dr. Buckner reported that more than \$84,000 had been received and refunded, while about \$8,000 had been collected in general from the churches, to which Bro. G. W. Carroll had added \$10,000, and that on this week Bro. J. L. Carroll, father of G. W. Carroll, had voluntarily sent also a check for \$10,000. It will be remembered that these are the noble brethren who recently gave the magnificent buildings, costing \$75,000 and \$50,000 respectively for Baylor University. Inimitable J. M. Gaddy was called to take a collection for the running expenses, which collection amounted to over \$11,000, besides an additional amount for a piano and organ for the Home.

THE CONVENTION.

By Friday morning hotels had all rooms occupied to overflowing, coats having been placed as thickly as was practicable. By nine o'clock the hosts gathering about the great City Hall resembled the assembling of the hosts of Israel on Mt. Zion. The secretaries had been receiving credentials for two days during the Pastors' Conference, and at the opening reported over 1,100 names as having been received, though at least half of the messengers had arrived since and were not yet enrolled. A committee on credentials was at once appointed. Probably 8,000 were seated when President R. C. Buckner called the body to order. After soul-stirring devotional exercises, a beautiful vase of royal chrysanthemums was presented to the President by Pastor M. T. Andrews, of Marshall, accompanied by a note of aptly-worded praise, to which Dr. Buckner replied in appropriate words.

Mayor Powell delivered a most fitting and appreciative address of welcome in behalf of the citizens. Pastor Luther Little welcomed the convention on behalf of the churches, stating that 5,000 homes had been provided. Rev. G. W. McDaniel, of Temple, responded. The two addresses of welcome were models of brevity, taste and beauty. The response was most felicitous and stirring. Seats were offered and accepted by visiting brethren W. P. Harvey of the Western Association; Dr. O. E. Taylor, temperance lecturer from Boston; J. N. Freestridge of the Baptist Argus; Dr. E. O. Dargan of the Seminary; Robert G. Seymour of the American Baptist Publication Society, Philadelphia; S. H. Ford of St. Louis; A. J. Holt, Nashville; F. O. McConnell, Atlanta; E. Bomar, Richmond; B. W. Spillman, Nashville; J. M. Hodge, Kureka Springs; Rev. Washburn, Indian Territory. Dr. Seymour said that he had traveled over the world and attended many conventions, but the greatest in the Texas.

Dr. R. C. Buckner was re-elected President; W. B. Brown,

Judge Harris and Fred Freeman were elected as vice-presidents; Secretaries A. E. Eaton and L. J. Truett were re-elected.

Bro. George W. Truett, Recording Secretary of the State Board, read the annual report of the Board. There has been a succession of great revivals, coincident with the greatest collections ever taken. Some country churches gave \$1 per member, other stronger churches \$2 per member. In some associations, every church gives and in some churches every member gives. Probably the greatest development has been in East Texas. Texas stands first in contributions to Home Missions, third in Foreign Missions and second in Home and Foreign Missions combined, while she is many thousands ahead of any other state in State Missions. Notwithstanding a state-wide crop failure and extra exertion for education, the Board comes out free of debt and with a balance in the treasury; total receipts over \$52,000, and over \$58,000 for building mission churches.

Of the entire amount \$30,000 were raised during the last quarter, within which time missionaries baptised 1,500 converts. The Board recommended \$30,000 for church building in the storm-swept district of South Texas.

Dr. Dargan, of the Seminary, spoke in behalf of the students' fund, and took a collection amounting to \$1,100.

On Friday night Dr. B. H. Orrill read a financial statement as to the condition of the Educational Commission. He showed that the work was now in its most critical stage, since \$32,000 had been subscribed conditionally, and could not be collected unless a balance of \$17,000 could be raised. He then made what must have been the speech of his life, coming from a heart bursting with zeal for the work. His words thrilled every soul in the mighty, silent throng. He showed how this campaign had called forth the consecration of many thousands of poor givers, and had developed generosity among the rich, preventing them from suffering from the cause of selfishness. He said that the South must depend upon itself for education, since we have no Carnegie, Rockefeller or Rothschild. In the year Texas Baptists have given \$140,000 cash to the commission, making over \$400,000 in all. This is God's plan for calling forth the latent forces of his people. The commission really raised \$220,000 cash during the year, but a large part of this was specified by the donors for special purposes, as the Carroll buildings at Baylor. More had been paid on all the schools than was originally promised. The difficulty of the situation lay in the fact that \$83,000 must be returned to donors unless \$17,000 additional can be raised in cash within fifteen days, after which time it is not probable that the people would ever try to pay it again. This total of \$49,000 was due to pay a debt on Baylor College at Belton, but \$6,000 were still due on other colleges. This would be an easy matter if the other \$17,000 could be raised. He said that he felt God calling him to take a chair in Baylor University to teach young ministers the Word of God, but he could not leave this war thus. J. M. Carroll had accepted the pastorate at Waco, what was to be done? He then called on his brother to come forward before making his farewell to the general work after thirteen years of arduous toil, and see what could be done.

Bro. Pruett begged that no one leave. The Dallas messengers pledged \$1,000; a Bro. Murphy gave \$500, afterwards making it \$1,000; Baylor ministerial students gave as high as \$100. A poor minister, who had sold out to move, gave \$100, half his possessions. Many others gave with similar sacrifice. Many poor sent up \$5 bills. The \$17,000 was raised in cash, after which pledges were taken to be paid January 1, making a total of \$25,000. It took till 11:30 P. M., but the crowd heroically stayed till the last dollar was raised, then sang "Praise God from whom all blessings flow," attended to some other business and adjourned in perfect order. It was a marvelous struggle. The same people had given every year till they were hard pressed, but not a white feather was shown.

ROBT. N. BARRITT. (To be continued.)

SUNDAY-SCHOOL INSTITUTE.

The following is the programme of the Sunday-school Institute to be held with the London Baptist church, Nov. 15 and 16, 1901.

The two days will be devoted to earnest study on such topics as—

- Sunday-school Leakage; How to Prepare Next Sunday's Lesson; The Art of Teaching; The Sunday-school as an Evangelizing Force; Difficulties and How to Overcome Them; How to Grade a School; The Superintendent.

Rev. B. W. Spillman, Traveling Secretary of the Baptist Sunday-School Board, Nashville, will conduct the Institute.

London will provide free entertainment for ministers, Sunday-school officers and teachers.

Every Sunday-school is requested to send at least one messenger.

W. B. McGARITY, Pastor.

FIFTH SATURDAY MEETING.

The following is the programme of the Fifth Saturday Meeting of Laurel River Association, to be held at Slate Hill church, Nov. 30-Dec. 1.

SATURDAY, 10 A. M.

- 10-10:30—Devotional exercises—Levi Brock. 10:30-11—God's Purpose in Organizing the Church—Edgar L. Morgan. 11-11:30—Church Discipline—W. T. Bryant. 11:30-12—Pastor's Duty to the Church—J. I. Weaver. 1-1:30—The Church's Duty to the Pastor—W. B. Estes. 1:30-2—Bible Reading on Giving—C. G. Brewer. 2-2:30—Ought Every Member to Give? Why?—Wm. B. McGarity. 2:30-3—The Need of Outportage Work.—E. D. Morgan. 7:00 P. M.—Educational Rally. Speakers: W. H. Sasser, David Hamcock, E. L. Morgan, Jesse F. Jones.

SUNDAY, 9:30 A. M.

- 9-9:30—Present Condition and Need of Sunday-school Work in Laurel County—J. F. Figg, Arthur Sasser. 9:30-10—How I Conduct My Sunday-school—Hally Walden, Martin Asher. 10-12—Missionary Sermons—W. F. Bray, W. B. Estes.

Opportunity will be given for general discussion of each topic. Lunch will be provided for visitors Saturday.

FROM MEXICO.

Our work moves forward with a steady pace. While there has been no outburst or remarkable manifestation of divine grace in any one place or community, there seems to be a steady and healthy growth in the spirit and membership of our churches throughout the country.

Rev. Pablo Rodriguez, one of our most efficient native preachers, spent the month of August holding revival meetings in three of the leading cities in Northern Mexico. The ingathering was not large, yet the churches were revived and strengthened, and much good was accomplished. Fifteen persons have been baptized recently in and near Torreon, seven at Guadaluajara, two at San Juan and many others at different places. The permanent organization and development of Sunday-schools and the work among our Christian young people moves forward slowly, but, we trust, solidly. A constant effort is made to develop among our native preachers and churches the spirit of self-support. As the work grows and spreads there is an increasing demand for more native preachers. To meet this demand, Bro. Watkins has recently opened a Theological Training School at Torreon, which promises to do a great work for the young men who are gathering there to study. Self-supporting primary schools have been opened recently at Doctor Arroyo and Guaymas. In Morelia our day school, supported by the ladies of Calvary church, Roanoke, Va., is doing a fine work. A preacher's home and school-house are being built at Villa Guerro, where we have a good church and a growing work.

As the summer rains have subsided, the missionaries are preparing for their horse-back trips through the ranches. Bro. Mahon, of Tijuca, hopes soon to start on a six-weeks' tour through Southern Mexico to acquaint himself better with the country and extend his work. Mr. Hatchell, of Morelia, is planning a similar trip over his field. Rev. R. W. Hooker is encouraged at Leon. He hopes soon to organize two other churches at important centers on his field, where there are several persons already baptized and a number of candidates have been received. Bro. Marrs, one of our new men, is at Durango, a hard field. He has had to contend with many grave difficulties, yet a goodly number of baptisms have been reported, and our brother seems much encouraged with his work.

Our force is so limited that the workers now on the field are greatly strained, and even over-taxed, in their efforts to cultivate the extensive territory under their charge, not to speak of the large sections of the country as yet untouched by any evangelical missionary. The news of Bible-burning by the priests is not uncommon, and our native Christians are called on to suffer all manner of persecution and boycotting, yet "the Lord God omnipotent reigneth," and certainly "the Judge of all the earth will do right." To him we look for guidance and blessing. We would humbly beg an interest in the prayers of all Christians in behalf of the work and the workers in Mexico.

J. G. CHASTAIN, Guadaluajara, Nov. 1901.

LABORS WANTED—To do any work of home, factory field or sea coast. With stamped self-addressed envelope to Mrs. B. D. Coleman, Brownsville, Orangeburg County, South Carolina.

PARALYSIS, LACONOPHTHALMIA, ST. MARK'S, 202 E. 10th St., PHILADELPHIA, PA.

Advertisement for Kennedy's Oysterettes. Includes an illustration of a man carrying a large oyster on his back. Text: "It's not hard to score up an appetite with Kennedy's Oysterettes. The new Oyster Cracker—a treat in themselves, and the making of the oyster in what our style it's served. Sold in 12-oz. Packages. Price 5 cents. NATIONAL BISCUIT COMPANY"

Advertisement for Cancer. Includes an illustration of a man carrying a large oyster on his back. Text: "CANCER Effectually Cured. Doctor Grayign & Bush. 11 and 12th Sts. Phila. Pa. Dr. Grayign & Bush. 11 and 12th Sts. Phila. Pa. Finest train in the world; goes one-tenth the distance around the world; near the grand canyon in the world; best railway meal service in the world. Daily, Chicago to San Francisco, Los Angeles and San Diego. Wide-ventilated, electric lighted and luxuriously equipped."

Advertisement for The California Limited Santa Fe. Text: "The California Limited Santa Fe. Drawing-room Pullmans. Buffet-smoking Car (with barber shop), Harvey Dining Car, Observation Car (with ladies' parlor). Best train for best travelers. Three days from Chicago. Four days from Atlanta Coast. Visit Grand Canyon of Arizona en route, now reached by rail. Illustrated book—'To California and Back.' Grand Canyon of Arizona." "See Santa Fe." George T. Gunnip, Gen'l Agt. 47 Walnut St., Cincinnati, O.

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 In this book, the author has collected a mass of material, and has arranged it in a way that will be of great value to the student of the law. It is a book that every lawyer should have on his shelves. It is a book that every student of the law should have on his shelves. It is a book that every lawyer should have on his shelves. It is a book that every student of the law should have on his shelves.

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THE FARM

KENTUCKY FARM SYSTEM.

J. M. Farkington, of Parkersville, has sold a three-year-old jack for \$500.

One hoghead of cigarette wrapper sold at Louisville for \$35 per hundred.

An insect said to be the Hessian Fly is reported to have made its appearance in several sections of the state.

Total sales of tobacco in this market last week were 1,928 hhd., against 1,140 hhd. for corresponding week of last year.

In Madison county last week 15 yearling and 3-year-old males sold at \$60 to \$100, six work mules at \$75 to \$120, and mule colts at \$38 to \$50.

There were about 550 cattle on the market at Lancaster court day. About 450 of which were sold at prices ranging from 24 to 24c. Male colts sold from \$25 to \$35; work mules from \$50 to \$100.

The Harrodsburg Democrat notes the sales of 75 stock hogs at 5c; 15 fat hogs, 210-pounds, at 6c; a load of 1,600-pound cattle at 5c; 81 fat cattle, delivered November 10, at 8c; 480 tons of hay at \$12 per ton.

Ryley & Collins bought last week 3,500 bushels of wheat from Hugh Mahin, 2,500 from Wm. Simpson, 1,000 from R. K. Randolph, 2,000 from Thos. Parks and son, and 1,000 from Mrs. H. C. Sandusky, all at 75c a bushel. —Woodford Star.

Joseph Downing, of the Chilburg neighborhood, is delivering 900 barrels of old corn here at \$4 per barrel. Mr. Haggan is reported to have sold the fodder from his 800 acre corn crop at 25c per shock, in round numbers 10,000 shocks. —Lexington Gazette.

Joe Bales shipped 233 export cattle last week to S. & S., New York, which he bought of T. D. Chesnut & Sons at 5 to 5 1/2c. Sam Deatherage drove 25 5c yearlings through town last week, which he had bought for N. B. Deatherage, at 5c.—Richmond Register.

At Versailles court day the crowd was one of the largest of the year. More stock was on the market than usual, but on account of the scarcity and high price of feed, buyers were not anxious to take hold and the bidding was very slow. Cattle generally were low. Five dollars per hundred was the best offering for hogs, which was \$1.25 below September court.

The prices of apples by the barrel are notably high for the season, due to a shortness of the crop. In its report of October 19 the New England Homestead, which has become an authority on the subject, states that the crop of commercial apples for 1901 is only 22,000,000 barrels, against 23,000,000 barrels in 1900, and nearly 70,000,000 in the great crop year of 1895.

A good crowd attended Isaiah White's sale last week. Twenty-five 250-pound steers brought 2 1/2c, 3 yearling steers \$35, 3 2-year-old steers, 2c, cows \$15 to \$25, calves \$10 to \$11, horses \$25 to \$50, mules \$120 a pair, sheep \$1.50. Luter & Co. bought of Powell & Harper, of the West End, a car-load of 1,070-pound cattle at 2 1/2c. They also bought of various parties a car-load of hogs at 4 1/2c.—Interior Journal.

WINTER CARE OF THE FLOCK.

No matter what business we engage in, much of our success depends on common sense; care and judgment are valuable partners in any and all undertakings. Slipshod ways allow the hinges to break on the gate and barn doors. Under such management we find the cows standing out all night in the snow storm, and the hen-house so badly constructed as to allow the wind, rain and snow to enter and thereby destroy the working powers of the hens. Almost all failures can be traced to mismanagement, lack of information or inability to carry out our intentions.

The proper care of our fowls simply demands that we exercise good common sense, and give best attention to their natural needs, at the proper time and with great regularity. The very simplicity required in their treatment should be a safeguard to their welfare, and yet it is not always permitted to be. Cleanliness, the first principle of success, is frequently neglected; promptness and regularity in feeding are not strictly followed, and it would seem that any time was thought good enough for the hens; for water to drink, they must see snow and ice on cold days when the slop-holes have frozen over.

Laying hens should be fed during winter with great regularity. Their first meal should be given as soon as it is light enough for them to see. This should be of small grain, for obtaining which they should be made to dig and hunt in the straw. Hard work, digging for their food, is the best of exercise; it has a tendency to invigorate the system and warm the blood in the body; it also sends the blood merrily coursing through the veins, giving a glow of health to the whole system. When in this condition, after an hour's work, of a late morning, they are ready for their water supply, which should be given them with the icy chill removed, that they may not be caused to shiver. Warm water is as bad as the very cold water, for both produce an unnatural condition, in recovering from which more or less strength, which is so valuable for this work, is wasted.

The question of a balanced ration has been so thoroughly threshed out that one hesitates to mention it. Still, proper feeding is of the greatest importance, and, for the continued egg supply of winter, must be considered. Where one can have all kinds of grain, a mixture of wheat, oats and barley, millet and buckwheat, about equal parts, is very good for the grain food; some corn to be given at night. In addition to this, they should have some animal food—about one ounce of ground green bone per day for each laying hen, or a little less, will be the very best; for this provides animal food, and the bone gives the phosphate of lime for the shell. In addition to these foods, plenty of grit must be supplied for the grinding of the foods into proper form for their assimilation.

The benefit to be derived from soft or ground foods mixed, is a quick assimilation of the foods. The increased discharge of excrement that comes from continued use of soft food proves that there is the greatest waste in that form of food. I have no hesitation in saying that ground mixed food is the most expensive and wasteful; at the same time, in a limited quantity, it is a benefit. But I question very much its ability to influence a greater egg yield than can be gained from a proper

GRAIN DIET AND ANIMAL FOOD.

All kinds of vegetables are of benefit, as food, for the fowls, and their use can be most economically made when well cooked and mashed up, as a portion of the mixed food or mash. Potatoes are valuable when fed in this way, as are also turnips, carrots and beets. Dried pea or bean when well-cooked make a splendid food. Pea or bean meal is good to use in a mixture or mash food. They are also good if fed whole; prefer also cooked, as part of the mash to be fed. All green stuff, such as turnip tops, or the tops of beets or radishes, the trimming of celery, are all good to be cut up fine and fed green, or to be cooked in with the vegetables. The reason for cutting all the green stuff into small pieces is to prevent its being swallowed in long pieces; for when so eaten, there is danger of clogging the passage-way from the crop to the gizzard, causing death.

Nothing is better than clover hay for hens in winter. If cut fine in a clover cutter it can be given to them dry to pick among; or it can be scalded and fed in troughs; or the clover meal can be mixed in their mash food. It is most valuable when fed in any or all of these ways. But on the farm, where it is plentiful and cheap, it can be cut fine in the hay cutter and scattered in basketfuls in the houses for the hens, that they may dig among it for seeds and hulls, and it will be astonishing how much of it they will consume. If you will rake up and save the short grass that is cut upon the lawn, or cut with the machine a lot of fine, short grass and pack it away dry, like hay, it forms splendid green food for the fowls in winter. If cut fine in the cutter, it can be fed the same as the clover, either dry or scalded till green and fed cold in the feed troughs.

Stock peas, when grown and harvested, can be put away under shelter, for the straw or stalks of same, with the leaves, make splendid litter for the hen-houses, as well as green food for the hens. Corn fodder that has been run through the shredder can be used for litter when no other is at hand, but should only be used when nothing else is to be had, for the reason that it is too rough and heavy for them to dig among.—T. F. McGraw, in Country Gentleman.

FRUIT NOTES.

Handle fruit as if you were handling eggs. It is the duty of every farmer to plant fruit trees.

Cut out from the pear tree all limbs which show blight.

Most fruit growers say that clay soil is the best for the pear.

Blackberries are a profitable berry to raise for the market.

The best soil for the raspberry is a rich, well-drained, deep soil. The number of known species of plums runs up into the hundreds.

Land that will produce grain and vegetables will grow blackberries.

Plums should be thinned to about six inches apart after the June drop.

Plant different kinds of fruit trees, so as to be sure of a crop of some kind.

For Sick Headache

Take Herford's Acid Phosphate. Dr. H. J. Wells, Washville, Tenn., says: "It sets me a shiver in all cases of sick headache and nervous debility." Gives good sleep.

"Let the GOLD DUST twin do your work."



GOLD DUST will clean anything half the cost of soap and with half the labor. "Housework is hard work without Gold Dust." THE N.E. FAIRBANK COMPANY, Chicago.

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 BIG TRADE—See prospectus. We are looking for energetic and ambitious men to sell our "GOLD DOME" brand of...
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Through Pullman Vested-Seat service to New York, leaving at 10:00 a.m. and 10:00 p.m. from Washington, with Dining Car and Observation Car. Hair train kept with locality.

Leave Louisville	10:00 a.m.
Arrive Washington	10:00 a.m.
Arrive Baltimore	10:00 a.m.
Arrive Philadelphia	10:00 a.m.
Arrive New York	10:00 a.m.
Arrive Providence	10:00 a.m.
Arrive Boston	10:00 a.m.
Arrive New Haven	10:00 a.m.
Arrive Old Point Comfort	10:00 a.m.
Arrive Norfolk	10:00 a.m.
Returning arrives in Louisville	10:00 a.m.

WASHINGTON EXPRESS DAILY.

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Leave Louisville	10:00 a.m.
Arrive Washington	10:00 a.m.
Arrive Baltimore	10:00 a.m.
Arrive Philadelphia	10:00 a.m.
Arrive New York	10:00 a.m.
Arrive Boston	10:00 a.m.
Arrive Old Point Comfort	10:00 a.m.
Arrive Norfolk	10:00 a.m.
Returning arrives in Louisville	10:00 a.m.

LEXINGTON SHORT LINE.

Gold Vestibule trains daily.

Leave Louisville	10:00 a.m.
Arrive Lexington	10:00 a.m.
Arrive Frankfort	10:00 a.m.
Arrive Lexington	10:00 a.m.
Arrive Frankfort	10:00 a.m.
Arrive Lexington	10:00 a.m.
Arrive Frankfort	10:00 a.m.
Arrive Lexington	10:00 a.m.
Arrive Frankfort	10:00 a.m.

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SOUTHERN RAILWAY - Union Depot, Louisville and River-Times-arrive May 11, 1901.

LOUISVILLE DIVISION, No. 1, daily, 7:45 a. m., Shelbyville, Lawrenceburg, Bowling Green, Paducah, Hopkinsville, Lexington, Burgin and all points south via G. and O. River to Ash Grove, Hartsville and Knoxville. Returning at 10:30 p. m.

NO. 2, daily, 1:45 p. m., Shelbyville, Lawrenceburg, Versailles, Georgetown, Lexington and Burgin. Returning arrives 10:30 a. m.

NO. 3, daily, 7:30 p. m., Shelbyville, Lawrenceburg, Versailles, Lexington and all points south. Stops at Birmingham via Chattanooga. Returning arrives 10:30 a. m.

NO. 4, daily, 1:30 p. m., Evansville, Lawrenceburg, Nashville, Knoxville, Memphis and St. Louis. Returning arrives at 10:30 a. m.

NO. 5, daily, 7:30 p. m., Evansville and St. Louis. Returning arrives at 10:30 a. m.

Items of Interest.

NEWS THE WORLD OVER.

Dr. Samuel M. Hopkins died at Auburn, N. Y., at the ripe old age of 81. This grand old teacher was in harness up to almost the last, as it is but seven years since he closed 41 years' service as professor in Auburn Theological Seminary and became professor emeritus.

Major John Page, father of Thomas Nelson Page, the novelist, died at Oakland, the family home in Hancock county, Va., 83 years of age. This brave old soldier saw fought through the civil war, and from a private rose to be major of artillery. After the war he became a successful lawyer, and was Commonwealth's Attorney for his county for several years.

Mr. Sidney Dean, one of the few surviving members of Congress of the Know-Nothing period, is dead. Mr. Dean had been for 30 years in private life when the end came.

The law requiring the Catholic orders to submit to government inspection or leave France, went into effect on October 1. The majority of the orders, among them the Jesuits, refused, and are leaving. The remarkable thing is that the Catholic countries in Europe, and we think Germany also, gave them to understand that they were not wanted. They are going to England and the United States, the majority to England. Among the orders to be expelled are the Order of the Holy Sepulchre, for six hundred years, have been established in the great monastery, La Grand Chartreuse, near Grenoble.

The two latest torpedo destroyers, both of which came to grief, which were in the British Navy, were the Cobra and the Viper. They were fitted with the latest engines, and it was thought the engines were to blame. The court which investigated the loss of the Cobra found that she struck no rock, that she was well managed, but in the rough sea she simply broke in two in the middle. The court blamed the government officials who received the boat from the shipbuilder.

Since the Cobra broke down it has been shown that the engine was not to blame. The motor crew, a crew of 20 men, per hour, started out from Portsmouth with a fleet, but was compelled to return. Examination showed that the deck beams had bent midships, and she was on the point of breaking in two as the Cobra did. The destroyer Brannon also had to return to port on account of a breakdown. That shows a weakness of the whole class of destroyer ships in which weight and strength are sacrificed to speed.

S. F. Mitchell, President of the Negro Industrial Association, came more for his race than he does for free advertising of himself. He is angry with the President and his negro guest, saying that their action forbids a general renewal of racial hatred. He declares that the negroes do not want social equality, and the best of them are thoroughly disgusted with Roosevelt's negro-phobia. All they want is an opportunity to make an honest living, and dwell together in harmony with their white neighbors, and if let alone from the outside they will do this.

According to Rear Admiral Melville's report, the trouble with the new line of war boats is not with the British Navy. He says of the torpedo boats: "The abandonment of the torpedo boats has been of too frequent occurrence that the majority of the boats has been under repair a great part of the time. Many of these mishaps are serious in character." The government is expected to have been too great a hurry to spend money on new war boats, and to have been too hasty to discontinue before the value was thoroughly tested.

We presume that some imaginative and magnifying newspaper correspondent who telegraphed that no quarter would be given to the people of Samar have all been ordered to cease in future the United States have some self-report, and they could have seen if they had listened to the newspaper's account of the business after having denounced it officially in the strongest terms, and gone to war with Spain on account of it.

A fight with the Philippines near Foz, in the island of Panay, resulted in the killing of 15 of them and the capture of three, and a quantity of arms and ammunition. The American loss was one. In a fight at the bang the Philippines were successful, capturing four rifles and guns and some ammunition. The Americans lost one killed and two captured.

Gen. Miles, in his annual report as General commanding the army, takes strong ground against the campaign. We hope all Christians will keep awake on the subject of the campaign, for the larger interests are involved. It is not only the loss of the army, but the loss of the army's honor and the loss of the army's honor. Three regiments of infantry and two battalions of cavalry have been ordered to reinforce the troops in the Philippines. This increase of the army is deemed necessary in view of the fighting in Samar and Luzon.

DEATHS.

For annual subscribers we insert an obituary notice of 100 words free. We charge no cent a word for all over 25 words, invariably in advance. Copy the notice and send it to the office with the change will be. Unless the money accompany the notice, it will be brought down to 100 words.

PORTER. Thomas H. Porter was born in Henry county, Ky., May 11, 1830, and came with his father to Hickman county, Ky., in 1838. In 1841 he was born again and united with a Baptist church. At the time of his death he was a member of Spring Hill Baptist church. He was married to Miss Mattie Wood, November 11, 1857. Seven children blessed this union, one of which the oldest, died in infancy. He leaves a wife and six children to mourn his departure. Two of his sons, William and Aas, are Baptist preachers. Truly a good man has fallen, leaving his family, his church, with a host of relatives and a large circle of friends, in mourning. He died October 11, 1901, and his remains were laid to rest in Spring Hill Cemetery in the presence of a large congregation of friends and loved ones. The funeral was conducted by the writer. May God bless and sustain the bereaved. G. L. ELLIS.

OHIO VALLEY ASSOCIATION.

Ohio Valley Association convened with Bethel church, near Hebbardsville, Henderson county, October 23-24, inclusive. The introductory sermon was preached by Rev. C. H. Gregston, of Morganfield. Rev. J. H. Spruill, of Starburg, and Hon. A. T. Clinebarger, of Morganfield, were again chosen moderator and clerk respectively, which places they have filled so faithfully and admirably for several years. The address of welcome by Pastor Maddox was interesting and to the point.

The reports on the various subjects were good, and lively discussions followed. Among which was the report on Ohio Valley College, at Starburg. There is on foot now a plan which is hoped to succeed in paying the debt on the handsome property and to save it to the Baptist cause.

Bro. M. E. Staley, pastor at Morganfield, who has recently taken unto himself a better half, was chosen messenger to the Southern Baptist Convention at Asheville, N. C. (Good chance for a bridal tour.)

During the association there was one conversion under the influence of Bro. E. B. Farrar's sermon on Tuesday night. Bro. Farrar has done a great work in association with holding meetings in his tent at desirable points. His work will be continued in our association for several weeks.

The ladies showed themselves to be equal to the occasion by spreading for three days, good things to eat in abundance.

The Association adjourned to meet with Woodland church, Union Co., in October, 1902. They hope to meet with Graves' Creek church in 1903 to help them celebrate their centennial. HENRY O. MCGILL.

CONSUMPTION CURED.

An old physician, retired from practice, had a patient who was afflicted with consumption. He used the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh of the Lungs, Asthma and all Throat and Lung Affections; also a positive and radical cure for Graves' disease and all Nervous Complaints. Having tested his wonderful curative powers in thousands of cases, he is satisfied to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, for this paper, W. A. Hayes, 47 Powers Block, Rochester, N. Y.

PURINTON FINANCIAL SYSTEM

Dr. J. B. Moody writes from BROTHERS, A. B., October 18, 1901.

C. O. FURSTON: DEAR BROTHERS: We gave for missions last year more than all the rest of the associations. We are much indebted to your financial system for our financial success, and we are sure that it will be a wise choice for your success, which means the success of churches and the cause. I am Yours truly, J. B. MOODY. Dr. Moody also reports a large increase of offerings for the support of his field. Samples sent on application. C. O. Furston, publisher, Boone, Iowa.

MAGAZINES.

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

Some Seasonable Suggestions

CHRISTMAS GIFTS. DAINY GIFT BOOKS - In white and gold - Splendid selections and of standard authors. Prices: 25c, 50c, 75c, \$1, \$1.25. WATERMAN'S IDEAL FOUNTAIN PEN - Fine, Medium, Coarse, and Stub Pointe. Prices: \$2.50, \$3.50, \$4.50. SUNDAY SCHOOL TEXT CARDS - Prices: 10c for two; 15c for ten; 75c per 100; \$1 per 100. STATIONERY - Box of Fine Paper and Envelopes. Prices: 50c, 75c and \$1. WALL ROLL AND SILENT COMFORTER - Price: 75c. ST-ELMO - By Augusta J. Evans. Price: \$1.50. LOVERS ALWAYS - White binding, price 75c.

CALENDARS for 1902. Artistic Selections and choicest designs. First orders get the pick. Prices: 10c, 15c, 25c, 30c, 50c, 75c, \$1 and \$1.50. SMALL TESTAMENTS - Prices: 10c, 15c, 20c, 25c, 30c, 40c, 50c, 75c. With the Psalms - 30c, 40c, 50c, 60c, 75c, 90c. These are leather and are suitable for the vest pocket. GIFT BOOKS FOR SUNDAY SCHOOL SCHOLARS - 15c, 20c, 25c, 40c, 50c. We have a large line of these books and all are bound in cloth. CHRISTMAS CARDS - in beautiful designs. - Assorted - Price per 100 \$1.50. Also some at \$2.50 per 100. And some at 5c, 10c and 15c each. Send orders early.

RECENT POPULAR BOOKS. Santa Claus' Partner \$1.50. A Mountain Europa 1.25. The Master's Blesseds 1.00. Back to Bethel - Meyer75. Old Gospel for New Age69. Black Rock25. Sky Pilot25. Eben Holden 1.50. To Have and to Hold The Crisis 1.50. Friendship - Hugh Black 1.25. Richard Carvel 1.40. Tarry Thou Till I Come 1.50. David Harum 1.50. Quincy Adams Sawyer 1.50. Alice of Old Vincennes 1.50. Old Gentleman of Black Stock 1.50. Stringtown on the Pike 1.50. Working for God - Murray82. Be Perfect - Murray80. Last Words of Distinguished Men and Women 1.50.

SUNDAY SCHOOL LESSONS FOR 1902. Peloubet's Notes 1.00. Harbut's Notes 1.00. Arnold's Commentary50. Torrey's Gist of the Lesson 25. Torrey's Gist Interleaved 50. Fell's Notes (monthly) 1 yr. 60. The Teacher (monthly) 1 yr 60. Baptist Teacher 1 yr. 40. BIBLES. Beautiful Text Bibles, 25c, 30c, 40c, 50c, 60c and 75c. Handy Teachers' Bibles (the pocket size) \$1, \$1.50 and \$2. Old Folks' Testament and Psalms, 50c, 60c, 75c, 90c and \$1.50. Devotional Bible (large print) \$2, \$2.75 and \$3.75. ENGRAVED CARDS and Plate \$1.25.

GAMES. Bible Game (cards) 85. Game of Proverbs (new) 85. Crokinole Board \$1.25. Combination Board on which 40 games may be played \$3.50. Acme Combination Board on which 100 games may be played \$5.00. (Express additional on boards.) DIARIES. Vest Pocket Diaries for 1902, leather bound, only 35c. INK STANDS. A sure-enough novelty in ink stand. Send 50c - you'll not be disappointed.

NEW BOOKS. A Lily of France \$1.25. The Man From Glengarry 1.50. King Midas 1.20. The Eternal City 1.50. Deborah 1.50. D'El and I 1.50. Warlock of the Knobs 1.50. Peloubet on Acts 1.25. Peloubet on John 1.25. The Feast of Christ - By Simpson 1.25. Sunny Side of Christianity - By Parkhurst 1.50. My Host and the Enemy 60. How to Work for Christ - By Torrey 2.00.

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Items of Interest.

NEWS FROM THE WORLD OVER.

It has come out in the course of the naval inquiry that Opheia Sampson was suffering from aphasia when he was put over the board of all the commodore and rear admiral's of whom, including Sibley, entrusted him. And this was done by Greenwald, head of the Naval Bureau, who is a bitter enemy of Sibley. Public opinion has forced Greenwald's retirement from the position he occupied.

When London has turned out in gala attire to meet the Duke of Cornwall on his return from his trip to the British colonies, the soldiers were crying, "Terrible disaster in South Africa." Both attacked and defeated Col. Buller's column, killing and wounding 30 and capturing their guns. Among the dead is Col. Buller who was severely wounded and died the next day. The large number of officers killed proved that the Boers have not lost their skill as workmen. However Kitchener can justify himself with the fact that the 1,900 Boer babies who died in his prison camps in one month largely outnumbered the number of men whom Buller killed in battle.

The Primitive Methodists in England have passed strong resolutions against the concentration camps in South Africa. And we are glad to see that even an Episcopal Bishop has been roused by the slaughter of the innocents to enter a protest. The Bishop of Hereford has written a strong letter to the London Times in which he says the untimely death of these unhappy children is most bitter and humiliating.

The Filipinos have resumed offensive operations in the island of Leyte. As in previous a detachment of American soldiers were fired on while they were repairing the telegraph line which had been cut. The town of Mainit was attacked the same day in both cases the Filipinos were driven off. In a fight near Ombajenas, Samar Island, 40 Filipinos were killed. At Baybay the Filipinos killed four—the only loss in the fight.

The London *Times* says there is no truth in the reports of the operations on King Edward's throat for cancer. This ought to be conclusive, but it does not quiet all the fears of the English people. Fortunately the Duke of Cornwall is a grown man and is generally esteemed as a good man. The King's death would create no sensation in England, only grief that he could not have lived longer.

The German expedition that, for nearly two years, has been digging on the site of ancient Babylon, has unearthed the famous throne room of Nebuchadnezzar. Now filled with incense the incense burner has turned up which, according to Dr. Weisbach, the Assyriologist of the expedition, contain letters, Punic, contracts, word lists, etc., that may be directly or indirectly used as material for the interpretation of the Old Testament, both in quantity and in quality. The report that this same expedition had discovered the banquet hall of Nebuchadnezzar, with over the words, "Mene, Mene, Tekel," in large letters, is the promise of a vivid imagination.

In the election the states went as usual. All the Southern states gave heavy Democratic majorities. The Democratic party seems to have disappeared entirely in Iowa, and in Ohio the Republicans increased their small party majority. In New Jersey, the Democrats make a great gain, and smaller gains in some of the other states. Pennsylvania, as usual, showed her independence in Senator Quay.

The famous Chinese statesman, Li Hsing Chang is dead. He died at Peking upon completion of the stomach. Li Hsing Chang was born Feb. 12, 1852, at Ho Fui Shien in the province of Anhui, which is noted for

the fierce character of its people. He was the best known Chinese statesman in Western lands that ever lived. He studied bookmen, but always put them to the test by the sword. He had no Chinese statesman was so well able to meet foreign powers in the game of diplomacy. His loss will be severely felt by his country, which was never in a more perilous position than to-day. Li Hsing Chang's successor will probably be Yuan Shi Kai.

In a fight in the province of Tachin, name of the town not given, Liang, Crockett, of the Twenty-first Infantry, was killed and two privates of the same. The beautiful bronze statue of Thomas Jefferson, presented to our city by the Brethren Brothers is placed directly in front of the Jefferson-street entrance to the court house. The figure of Jefferson, standing in height, stands on a bronze pedestal on a base of the finest polished granite. On the sides of this pedestal are figures of Liberty, Equality, Justice and the Brother-hood of man. Sir Moses Haskel, one of the most famous sculptors living, was the designer of this statue. He was given a room at the Louisville Hotel by the Commercial Club of this city.

We are deeply pained to learn of the death of the seven-year-old daughter of Dr. H. F. Swanson, of Covington. She underwent a surgical operation Friday and died Monday morning. She was a young woman of rare promise. We tender our condolences to the bereaved family.

PROGRAMME.

The following is the programme of the Ministers' Meeting, to be held at Three Creek church, beginning Tuesday night, Nov. 19, 1901:

Introductory services, Tuesday, 7 o'clock, "The Gospel Missionary Society"—L. Y. Brown.

WEDNESDAY MORNING.

The Importance of Contributing to the Mission Work—A. H. Murphy, Rev. Garnett.

An Evergreen Sunday-school in Every Baptist Church—Henry Ballance and J. G. Mullins.

The Qualifications and Duties of a Deacon—J. J. Kesterson and J. P. Adams.

What Do the Scriptures Teach us on the Divorce Question—E. C. Roberts and J. H. Wilson.

Who Ought to Baptize and Who Ought to be Baptized—W. F. Lewis and Bob Barton.

The Security of the Believer—J. J. Ball and E. B. Ivy.

Worldly Conformity—J. J. Strop and E. N. Cremonland.

The Question Box will be an interesting feature in the meeting. All are cordially invited.

See **REWARD**, etc.

The reasons of this paper will be pleased to receive notices has been able to copy in the past. In the case of the late of the Church of the only positive copy now known to the medical community. Our hope is to have a complete copy of the original, thereby securing the preservation of the same, and giving the patient the benefit of the same. The patient is a young man, and is in the hands of the best medical men in the city. The patient is a young man, and is in the hands of the best medical men in the city. The patient is a young man, and is in the hands of the best medical men in the city.

Nov. 24, 1901, in Princeton, Ky., Dr. R. Woods Ogilvie and Miss Virginia Lester, by Ed. E. W. McRobison.

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CHURCH NEWS.

(Continued from 6th page.)

church. The contributions for missions have doubled each year, and the church expenses have also doubled. In the two years of our prayer-meeting and Sunday-school have increased in attendance, and since our revival last year there have been additions most every Sunday that we have had services. Last Sunday (Nov. 3) there were a valuable addition. The Lord has been with us in power, and has graciously blessed us. It was and is to me to leave old Gilson and Lyman College, that I had learned to love, but these separations sometimes force themselves upon pastor and people. It is an important field and a noble people, and I pray God that the right man may be found for the place.

Bro. J. I. Wills writes from Harrodsburg: "I closed a meeting of 18 days at Mt. Lebanon on the 4th day of October. There were 8 additions, 6 baptisms, and 10 converts. Bro. J. E. Wolford, of Lancaster, was with me the first week, but had to leave on account of sickness. Bro. Wolford is a good preacher and an excellent man. We all enjoyed having him very much. I went from Harrodsburg to Ford, and engaged in a meeting of 10 days at the Presbyterian church. If we had an organization there doubtless we would have had several additions, as there was a deep interest manifested among all who attended. The people here are very poor, and are being helped by the Baptists. There is a population of a thousand, or perhaps fifteen hundred, and it is a town of real industry. There are six plants, namely four large saw mills, a box factory and one of the largest planing mills in the state. There are not less than 40 white Baptists in the town, and fully as many in sight on either side of the river. The nearest Baptist church is about four miles, and almost impossible to get to on account of the river hills. They need and want a church organized in the town. I have promised to visit them in the spring and take some steps in that direction. I went from Ford to Wallington, in Madison county, and continued nine days, which resulted in 11 additions, 9 baptized and 8 under watchcare. I go to Fairview, in Harrison county, the 9th of this month to engage in a meeting at that point. Success to the RECORDER."

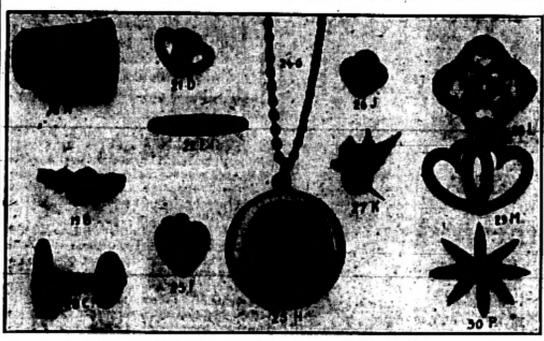
Bro. J. A. Lee preaches his farewell sermon at the Third church, Covington, Nov. 24th, and his first sermon at St. Charles-Avon church, New Orleans, Dec. 1st. He has been pastor in Covington nine years and has welcomed 200 members to the fellowship of the church there. He says: "I shall leave Kentucky, and I shall never leave me. This shall always be my home, and I shall claim one spot as long as I live and where this frame must have a resting place." We hope his labors in the Crescent City will be greatly blessed.

Bro. H. C. Davis has entered upon his work as pastor at Bloomfield and Todd's Point under most favorable auspices. There was a weeping time when he preached his farewell sermon at Baton.

Bro. J. J. Farmer has accepted the call to the pastorate, Okla. We are sorry to lose him from here. Bro. H. C. Davis has entered upon his work as pastor at Bloomfield and Todd's Point under most favorable auspices. There was a weeping time when he preached his farewell sermon at Baton.

Bro. J. T. Lewis writes: "On Saturday before the third Sunday in October, Rev. E. E. Smith, of Beckett, and myself, combined what proved to be one of the greatest revivals Old Clover Creek church ever saw. We continued 14 days, with the following results: Forty professions, 3 returned, 5 under watchcare. On the last day of the meeting I preached with Christ in the meeting all happy converts. Bro. English is a young preacher, with only one year's experience, but a consecrated man of God. The church greatly enjoyed his preaching, and was well decidedly revived. Led us with us in the power. Bro. English and I feel that we are his, that the work was his, and that the glory is and shall be his. The Lord has greatly blessed the pastor by placing him at the shepherd of such a flock."

Bro. J. D. Sims writes: On November 1st I closed a great revival with my church at Crossport. The meeting continued for nineteen days. The results of the meeting were: Added to the church by baptism 70, by letter 16, by restoration 1. Bro. F. O. Lancaster, of Columbus, Ind., spent three days with me, and endeavored himself greatly to our peo-



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ple by his fine preaching and sweet singing. I gave out to the people of the community several hundred of Dr. J. G. Bow's little booklets, "What Baptists Believe, and Why They Believe It." There was a great help to our meeting. The crowds attending the meetings were tremendous. Every member of the church was at most all the services. Every night great numbers testified for Christ and led in public prayer. One morning at a service I raised in one collection \$20 for a poor widow and two little sick children. The Lord has greatly blessed our work here. Five months ago I accepted charge of the church. At that time it had a membership of only 75. In this time there has been 108 additions, so the church now has a membership of 178. We have no church building. This is the only church of Shelby Association without a building. At one service we raised about \$500 to start a building. Our people are all are land renters—and we need help in our building, and will, no doubt, receive it."

OTHER STATES.

The death of Mrs. Sarah Thomas, of Brownsville, Tenn., removes one of our noblest women. The death of Hon. Porter King, of Atlanta, removes one of our noblest laymen. He was prominent and active in Christian work, a leading member of the Home Board and a warm supporter of all good causes.

Bro. B. H. Campbell has settled as pastor at Monticello, Ark., and his health is greatly improved. We are sorry to lose him from Kentucky. Elder J. A. Haynes has welcomed 25 new members since his pastorate began in Alexandria, La., on the 1st of last February. Alexandria is a flourishing town of over 7,000 inhabitants and it has fourteen churches of all denominations. That is one church for every 500 people.

Pastor B. L. Hoke writes: "Please change my address from Newton, N. C., to McAdenville, N. C., as I now have charge of our church here. The RECORDER is the best paper that comes to my study."

Pastor T. H. Campbell writes from Rockville, Md.: "We are just closed a meeting of over a week at our church here. Bro. Robert R. West, of Washington, D. C., did the preaching. Forcefulness, soundness and simplicity characterized all of his sermons. The services were well attended, and the attention given to the preached Word was well high perfect. The visible results were not what we had hoped for, as there were only two converts, but we pray that the good seed sown will spring up into a glorious harvest ere long. The spiritual lives of the members have been greatly quickened and strengthened by the faithful presentation of the Word. One of the converts is a husband and father. Neither his wife nor any of his children are Christians. We pray and hope that he may be used of God in bringing his whole family to Christ."

At one of the services, during a meeting held with the Monteville church, Ala., a lamp exploded, causing a great panic. In the excitement women and children jumped through the open windows fifteen feet to the ground. Several were badly injured. The physicians of the town were all in thrush and cared for the wounded.

The meeting at Cardiff, Ala., Bro. Frank Bernard doing the preaching, more than doubled the membership of the church. Cardiff is a little mining town, nestled among the foot hills of the Blue Ridge.

Bro. Henry Fancher has been set apart to the full work of the Gospel ministry by the church at Monteville, Ala. Eld. W. B. Crampton presided the ordination sermon.

Bro. F. C. Barkley has been set apart to the full work of the Gospel ministry by the church at East Lake, Ala.

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