

WESTERN RECORDER

Faith, Hope and Love, these three.

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I BELIEVE the first test of a truly great man is his humility—Ruskin.

The only way to get our waywardness out of us is often to chastise us. And the more we resent God's chastisement, the more we show how greatly we need it.

"The light of nature is sufficient to tell us that the soul is immortal, so that the infidel who doubts it is a worse fool than a heathen, for he, before revelation was given, had discovered it."—Spurgeon.

Is there truth in these words?—"I think it may be said that in our age we have substituted for the apprehension of truth the accumulation of facts." If this is true, it will account for a dearth of great men, and a lack of clear thinking.

The New York *Intelligencer* commends to some ministers the fact that "Paul never once preached Paul and him glorified, but always and everywhere it was 'Christ and him crucified.'" However true it may be of some to-day that they magnify themselves rather than their office, it cannot be alleged of the great Apostle to the Gentiles.

The *Watchman* rightly objects to much of the preaching of the present day, because "the idea that the Christian life is a call to self-sacrifice is not so prominent as it is in the New Testament. Men are told how easy it is to become Christians, not how difficult; how little they will have to give up, not how much; and the emphasis is transferred from the cross to the crown."

"The Methodist League and Covenant," is the name of a paper in England. It protests in a recent issue against musical festivals, concerts, entertainments, harvest festivals, humorists, ventriloquists, bazaars, choir suppers and dances, theatrical shows and all buffoonery in their churches, and urges a return to the simplicity of their fathers. If all these things are done in Methodist churches in England, it is time for reform.

PRESIDENT BRONCO, in speaking of his examination of the theologians entering Rochester Seminary, said: "Almost all of them are college graduates, yet I have been pained to find in many of these cases that their relation of experience makes no mention either of sin or of Christ. They lay all the emphasis upon their own efforts and decisions, and have no thought of the work of the spirit of God." God help the churches to which these men are to preach! God help the churches which have so little knowledge of regeneration that they licensed such men to preach!

Revivals—Working in Them and for Them.

BY REV. THEODORE L. CUYLER, D.D.

While the word "revival" is commonly used to describe the condition of a church in which Christians are unusually active and the conversions of sinners are unusually numerous, yet the word may often convey a false impression. It may indicate that a church had sunk into such a state of spiritual barrenness that it needed to be revived before it could yield any spiritual harvest. Unhappily there are churches that have become like Ezekiel's "valley of dry bones," and nothing short of a mighty breath from heaven can make the dry bones come to life. Since the word "revival" may not always be appropriate, there is one term that always is so, and that is "an outpouring of the Holy Spirit;" for when the careless are awakened and backsliders reclaimed and sinners are converted, it is because there is a descent of the power from on high. Fix that in your mind, brethren—with the Holy Spirit, all things; without the Holy Spirit, nothing!

Last year I published an account of a remarkable awakening in the first church which I ever served, in Burlington, N. J. I began my ministry in Lafayette Avenue Presbyterian church, Brooklyn, as its first pastor, in April, 1890. From the start I strook for souls; and when our new church edifice was dedicated we were under a most refreshing shower of the Divine Spirit. Every preacher ought to keep his eyes and ears open for the first tokens of the special manifestation of the Spirit's presence; and when such tokens are discerned, he and his official board ought to lay hold and co-operate with the Spirit immediately. Six years after my installation as pastor, God blessed us with an extraordinary downpour; the first drops were quickly followed by "an abundance of rain." The revival began where revivals often begin—in a prayer-meeting.

What a fearfully cold day was that eighth of January! Through that stinging arctic atmosphere came a godly number with hearts on fire with the love of Jesus. The prayers that night were well aimed; they were direct, pointed, importunate, and they brought the instantaneous answer. A man who afterward became a useful officer of the church was converted on the spot. On the Friday evening of that week our lecture-rooms were packed, and when the leader requested that any who desired special prayer for their own souls should rise, two very prominent men in this community were on their feet in an instant. The meeting was electrified; every one saw that God was with us. There was no external excitement; the feeling was too deep for that. We felt as the ancient Hebrew prophet felt when he heard the "still small voice" from heaven, and went out ready for action.

I felt sure at once that a powerful work of grace had commenced; I called our church officers together, and, in naval phrase, we "cleared the decks for action" immediately. As the good work had begun in our own church without any external assistance, we determined to carry on the work ourselves, and during the next five months I never had any public help, except two evenings, when two fervid and discreet neighboring pastors preached for me. Commonly every church should do its own spiritual harvesting, just as much as every pair of young lovers should do their own love-making and wise parents their own fam-

ily training. Looking outside is a temptation to shirk responsibility. If your preacher can preach Jesus Christ faithfully, and the Lord is with him, why rob him of the joy of harvest by sending off for any stranger?

My plan of action was this: Twice on each Sabbath and on Wednesday evening I preached as clearly and pungently as I could—sometimes to backsliders, sometimes to the yet impenitent, and sometimes to awakened souls who were seeking salvation. I stuck to the great central truths—personal guilt, the atoning work of Jesus, the offices of the Holy Spirit, regeneration, the claims of a loving Saviour, the nature and necessity of immediate repentance of sin, and the duty of immediate acceptance of Christ. During a revival sermons make themselves; they grow spontaneously. On the Monday evening of each week our young people had the field with their regular gatherings, and new converts were encouraged to tell their happy experiences. On the other evenings of the week the whole church had a service for prayer and exhortations; our laymen led these meetings, and the pastor put in his car when occasion demanded. The praying women met on one afternoon; the girls by themselves on another afternoon, and the boys on another. During each week about eleven or twelve different meetings were held, and in so large a congregation these subdivisions were necessary. After every public service I held an inquiry meeting; I invited people to come and converse with me in my study during the day, and I did as much personal visitation as possible.

"So built we the walls, for the people had a mind to work." For five months the blessed work went forward, and as the result a very large number were added to the church, of whom about one hundred were heads of families. Our sacramental Sabbaths were holy, joyous feasts, and the sheaves were brought in with singing. Some of the new converts banded themselves in a new organization, and to perpetuate the memory of that glorious spiritual outpouring they called it the "Memorial Presbyterian Church." It now stands on Seventh Avenue, and is one of the most flourishing churches in Brooklyn. The effects of that work of grace reach on into eternity. One of its effects on the writer of this article was to confirm me in the opinion that the Living Gospel, sent home by the Holy Spirit, is the one only way to save sinners; that a church must "back up" its minister by personal efforts; and that when preacher and people work together only for God's glory, He is as sure to answer prayer as to-morrow's sun is to rise in the heavens.

Such revivals as I have been describing are not as frequent as they once were. We all know that the statistics of the Presbyterian, Methodist, and some other evangelical denominations show, in the last half dozen years, a most lamentable falling off in the number of conversions. This fact ought to ring out like a huge alarm bell in the skies to shake every pulpit and to arouse every church in the land. Many reasons have been suggested to account for this fact. I trust that I may not be deemed presumptuous if I suggest that one reason is that there is not as much direct and faithful preaching to the unconverted as there once was. Various topics—ecological, philosophical, and ethical—are discussed. Professing Christians get the "lion's share" of all the sermons. Is this wise? Did not our Divine Lord begin his early ministry by crying out, "Repent, for the kingdom of heaven is at hand?" Did not Paul say that he ceased not to warn, night and day, with tears? Spurgeon,

the most successful preacher of the century just closed, brought an unceasing stream of converts into his vast church. Why? Because he believed in the core of his heart that Jesus Christ alone could save sinners, and that no sinner would go to Jesus till he felt his need of a Saviour.

Mere hortatory harangues accomplish little. Arguments made red-hot by love and reinforced by the Holy Spirit will do the work. My dear brother, if your ministry is winning no souls to Christ, something is wrong! Does a fisherman catch many fish who never sets his nets? You are set as a watchman to warn souls and to win them. Not every sermon is to be addressed to the impenitent; but when you do preach to them make your arguments and appeals direct, pointed, pungent and individualizing. Show every sinner himself, and then show him his Saviour. Don't be afraid of the word "hell" any more than of the word "heaven." The theology that belittles the sinfulness of sin is a sham; deep convictions of sin generally produce deep and lasting conversions. Press atoning love on your hearers! Press God's claims! Count that Sabbath almost lost that either in prayer or sermon you did not put Jesus Christ where your hearers could see him and feel him. And when you have preached salvation lovingly in your pulpit, follow it up by sympathetic, faithful, personal effort all through the week. The new style of what is called "preaching up to the age" is already a failure. Churches dwindle under it. Go back to Paul! Go back to Pentecost! Go back to Calvary! Steep your soul in the love of Jesus, and then you can cry out, "Come, O Holy Spirit, and baptize me and my flock!"
Brooklyn, N. Y.

Excuses for Sinning.

It must have been an Irishman who, having sinned as much as he dared, went to the parish priest to confess and obtain absolution. He was told to kneel at a chair. While on his knees the penitent allowed his eyes to wander about the room, finally resting on the priest's gold watch which lay on a near-by table. It was but a moment before the timepiece was ticking away quietly inside the penitent's blouse. The priest returning, commanded him to acknowledge the sins for which he desired absolution. "Father," said the rogue, "I have stolen, and what shall I do?" "Restore," said the priest, "the thing you have stolen to its rightful owner." "Do you take it?" "No, I shall not; you must give it to the owner." "But he has refused to take it." "If this be the case you may keep it."

It is stated that the man was given full absolution, that he reverently crossed himself and departed with a clear conscience. It would be interesting, if somewhat depressing, to know how many, while reverently confessing their sins, are almost unconsciously planning for another violation of God's laws and inventing an excuse for such violation. If half the energy and skill were given to the work of the Kingdom as are devoted to excuses for neglect and sin, the millennium would not be far distant.—*Northwestern Christian Advocate.*

What is the innocency of an amusement whose source springs from vice which ought to inspire you with compassion and grief? If Jesus Christ forbids us to investigate the languors of conversation by idle words, shall it be more permitted to you to calumniate it by divisions and censures?—John Baptist Massillon.

The Blessings of Affliction.

BY REV. T. R. MOHRY.

Be, and Atlantic's surging waves is a mountain over whose surface are scattered many little precious stones. When a sunburst dispels the mist of a violent storm, the people may be seen looking along the brow of this mountain for these bright crystals. The rainfall has washed away the loose earth and the sunbams light upon and are reflected from them, and thus they are brought to view and are gathered up.

In like manner, God brings forth his own—his "jewels." Afflictions lay them bare. As gold tried in the fire, they get freed of the world's dross by passing through "fiery trials." And, as with the gold, the hotter the crucible is, the purer and brighter the gold will be—so the fiercer the trials are, the more intrinsically the Christian's character will be. Just as the Aeolian harp hung out in the tempest trills sweeter music as the storm blows harder, so the spirit of God's child grows sweeter as the storms of life grow fiercer.

With good reason, then, may the Christian glory in tribulation. Paul said: "I am exceedingly joyful in all our tribulation." And he added: "Our light affliction, which is but for a moment, worketh for us a far more, exceeding and eternal weight of glory." What a marvelous sentence! "Far more, exceeding and eternal weight of glory!" Who can understand the great thought? Think of it. Afflictions making the Christian character brighter and the Christian's spirit sweeter on earth and working a "far more, exceeding and eternal weight of glory" in the bright world of bliss!

Cheer up then, suffering child of God, and rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ!

Princeton, Ky.

"F. F. V's."

A Thought for Thanksgiving Day—Loving Work for a Grateful Heart.

BY THE REV. M. D. BABCOCK.

"Go thou and do likewise" has a significance about it that most of us fail to appreciate. We are happy to carry our ideas of representative government into our Christian life, and work through others—boards, committees, ministers, charity organizations. Is that enough? Can every one give an account of himself, by and by, through agents and proxies?

Friendly family visiting in our cities offers a great and effectual door of opportunity to all of us; and if opportunity, then obligation. There is no need more crying than that of contact between health and sickness, wealth and poverty, wisdom and ignorance. This is a work that any one can undertake, for it does not demand much time or much money, only willingness and perseverance, sympathy and experience. The first two, if we are short of them, we can get from God; the other two, the work itself will give us. The Charity Organization, or Poor Association, or relief committee, or your pastors will give you some poor folks (not "cases") for your loving interest. They will probably not be lovable, but you will be loving. We are not naturally amiable, but "God is Love." Divine love is compassion, first; compassion, we hope, afterward; but that depends on us. We may not like these people, but we may love them into likeness—into a better likeness than ours.

It is unselfish work. There is no doubt of that. And so only love, loyalty to God, will do it. Men talk about society's being an organism. It is true. We are all in the same boat, and, if the ship goes down, cabin passengers start for the bottom along with the steerage. Pestilence in one place means peril every-

where. Margaret, the mother of criminals, whipped the society that let her be what she was.

But no sense of corporate danger will stir any man to personal work among the poor. We are not afraid. "After us, the deluge. Let us go to supper," said Madame. It was natural, but as credit to Hiesakiah when he said, it would not be in *his* time. Only the love of God for us and in us will prompt and sustain unselfish work for the submerged. "Follow me," is another way of saying, "Go thou, and do likewise."

The road forked where the robbed and bleeding man lay. The priest went his way, and the Levite his. It was none of their doings or affairs. But the Good Samaritan dismounted and put himself at the point of need, and did what he could—not for patriotism; he was a Samaritan; not for policy—there was nothing in it for him; not for pecuniary profit—quite the other way; but for the sake of the poor man, urged by the outpour of love, the love of man or the love of God. John says they are the same thing.

Every family you could befriend that needs you is at the fork of the road, and there is One who is watching you to see what you will do. "Lovest thou me?" is one of the Master's words; "Go thou and do likewise" is another. Indulgence and indifference, love of ease, dislike of un-congenial sights and situations, push us to the left; but the voice of Jesus calls to the right. "Why call ye me Lord, Lord, and do not the things that I say?" Can we answer the question?

I am not sure that we do not need the work fully as much as the work needs us. It is only as we go into some part of our little world with the Gospel, ready to give it in any way that seems best, that Jesus fulfills his promise, "Lo, I am with you." We realize his fellowship in the places whither he himself would go. Vague longings for the coming of the Kingdom bless no one. We must come to some point. Definiteness saves everywhere. Until we take some particular interest, we shall take no interest in the work.

"We weep for what we know. A red-haired child, Sick in a fever, if we but touch him once, Will set us weeping. A million sick— You could as soon weep for the sake of three."

Does the love of God constrain you to try to do this thing for him? Does your heart urge you to begin? Then begin! "Do likewise."

The hope of saving the submerged is here. There is no wholesale salvation. The quickest way to fill a pile of bottles is not to play a hose on the pile, but to fill one bottle at a time. They slew every one his man," is an Old Testament record of victory. Let every Christian family take one family of the needy, and see what love, and tact, and friendliness—neighborliness can do. To establish an artificial connection between the strong, the weak, the intelligent and the ignorant, the classes and the masses, is the only way to save the body politic, social, economic. We cannot say, "I am in bed with my children and do not wish to be disturbed. What is the bread question to me?" We cannot say, "Am I my brother's keeper?" "Go thou" is a command, on our response to which the issue of something else depends—classification—Judgment. "So then every one of us shall give an account of himself to God."

Will you not become a Friendly Family Visitor, the noblest embodiment of an F. F. V? Will you not put yourself at once in touch with some household that needs you?

"I do not know how." Very likely; but "the way to resume is to resume." We learn to swim in the water.

"But I shall make mistakes." Very likely; but the one who never makes mistakes, never makes anything.

"But I shall get discouraged." Very likely; but until we learn how to be faithful amid discouragements, we shall not bear that mark of the Lord Jesus.

Begin some work right away. There is a family waiting for you, and not far off. God asks of you faithfulness, not success. "She hath done what she could," is recognition worth working for, and if that can be said of you, be sure you will

have no starless crown. To obey the word, "Go thou," will mean some day to hear the word, "Come, ye blessed of My Father."—Independent.

Preparing for Blessings.

Every Christian church that deserves the name covets as the best gift from heaven an outpouring of the Holy Spirit. Strong churches are made all the stronger, and for a weak or worldly-minded church the only salvation is a genuine revival. God's people who desire a blessing must prepare for a blessing, and the best way to do this is suggested by a passage in the third chapter of the Second Book of the Kings. The land of Israel was suffering from a drought, and Elisha, by divine direction, issues the following remarkable order: "Thus saith the Lord, Make this valley full of ditches [or trenches, as the Revised Version more correctly renders it]. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." The trenches were dug, and while there was no commotion of the elements, the waters stole in silently but abundantly, until the trenches were brimming over, and the people joyfully quenched their thirst. Digging the trenches was the human side, filling them with water was the divine side, of this beautiful process. In like manner, every church that longs for an outpouring of the Spirit, and expects it, must make ready for the blessing.

1. In the first place, there must be a combined and cordial preparation in the spirit of brotherly love. When a church gets into a dry and barren condition, everybody is apt to blame everybody else but himself or herself. Sometimes the pastor is the target for sharp criticism, and some uncharitably hint that he is the "Achan" that keeps away the blessing. Others level their shots at the official boards or the managers of the Sunday-school, or at certain influential members. All along the eaves of a cold church hang the sharp icicles of criticism and censoriousness, and when this faultfinding temper is rife, about everybody suffers from it. Even good Brother A, displeased that things do not go better, falls to striking right and left in a most reckless spirit of criticism. It is as if a rifleman on the battlefield, seeing the fight go badly, should quit firing and begin to whack his fellow-soldiers with his weapon. Whereas his example in standing steady and cool in his own tracks, and taking sure aim at the common foe, would do more to restore the battle than all his disorderly thrusts at his own comrades.

Such a church must have a new atmosphere before any spiritual blessing descends—an atmosphere of mutual confidence and charity; what the Apostle Paul calls "forbearing one another in love." Pastor and people must stop scolding. Ungodly outsiders will never be converted until church-members have a reconversion of brotherly love, for the world cannot be expected to put confidence in Christians if they have so little confidence in each other. The first step, then, for any church that is cursed with the spirit of censoriousness and recrimination is to run a deep, broad trench of mutual forgiveness and confidence and brotherly love right through the whole congregation, and everyone must dig before his own door.

"God's Spirit, like a peaceful dove, Flies from the realms of noise and strife; Why should we vex and grieve His love, Who seals our souls to heavenly life?"

2. A second preparation for a spiritual quickening is fervent, united prayer. This, it is, and always has been, the channel "appointed to convey the blessings God designs to give." But what kind of prayer has prevalence with God? Certainly not the stereotyped repetitions of solemn words from the throat outward; much less the prayer that is born of selfishness and savors of dictation or demand. "Delight thyself in the Lord, and He shall give thee the desires of thy heart." One indispensable quality of all right asking is a right spirit toward our Heavenly Father. It is not to bring

glory to preacher or church that a revival should be sought, but to advance the kingdom and glory of the crucified Jesus. Prevailing prayer, too, is aimed at a mark, and tells God just what it wants. The model prayers mentioned in the Scriptures are all brief, pithy, and right to the point. Good old Rowland Hill used to say: "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it." Not only point, but pertinacity, makes prayer prevalent; we must hold God to His gracious promises with the blood-s earnestness of him who cried out: "I will not let Thee go except Thou bless me." And Christ's people must do their utmost to bring down the blessing by preaching and working for the conversion of souls. What a solemn farce to ask God to restore backsliders and convert sinners when not a finger is lifted or an effort made! The faith that works in the same direction that it prays commonly conquers, for such faith creates such a condition of things that our loving Father will rejoice to hear us and to help us. Out the trench of prayer deep, brethren! It will be a conduit for precious blessings to pour into a thirsty church.

3. "The sacrifices of God are a broken and contrite heart," the psalmist tells us; and these expressions imply soul-humbling and repentance for sin. It is a sad mistake to suppose that repentance is to be done up once for all by an anxious inquirer kneeling at the altar; no sins demand such deep contrition and penitence as those committed by Christians who have backslidden into worldliness, or neglected their duties or grieved the Holy Spirit. Subsoil draining is a good thing in agriculture, and subsoil repentance that cuts up secret sins by the root is equally good in spiritual husbandry. It is not other people's sins that are to be confessed and forsaken, but our own sins. If the plowshare cuts right through our garden beds and mown patches of self-indulgence, so much the better. We need to have our fallow ground broken up, and the very trench that drains away our besetting sins will be a channel for the sweet, life-giving waters of salvation.

4. This brings us on to one more needful preparation for spiritual blessings, and that is the trench of self-denial. The Lord has no blessings for stingy Christians. The more we give to God, the more we shall get from God. I wonder how large a proportion of Christians give so as to feel a sharp pinch of their selfishness? That poor widow's two mites were commended by our Lord because they were all she had, whereas it was no pinch for those rich folk to listen to the music of their coins (perhaps coppers) as they rattled into the treasury. When Christ's blood-redeemed followers contribute up to the point of personal sacrifice, there will be no lack of funds in the treasury of the Church for missions at home or abroad. When church-members cheerfully put aside business or social pleasures to attend their prayer-meeting, and when they are ready to face a stormy Sunday to get to their church, they will be very apt to find a blessing waiting for them.

There are other trenches that ought to be opened, that we have no time or space to mention. But no one will dare to deny that a church thoroughly united in brotherly love, whose members beseege the mercy seat in fervent prayer, and put the knife to sins of self-indulgence, and "bring their tithes" of money and of labor into God's storehouse, will have such abundant blessings "there shall not be room enough to receive them." Pastor and people will not need to send for anybody to come and do their work for them; they will send for the Holy Spirit! There may be no "wind" of violent excitement or storm of popular commotion, but steadily and strongly the tides of spiritual power will flow into the prepared trenches and fill the hearts of pastor and flock with glorious blessings. God has never broken his promises and never disowned a faithful church. "What shall we try this year?" Listen, brethren, to God's answer! "Thus saith the Lord, Make your valley full of trenches. . . . Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water."—N. Y. Advocate.

SUNDAY-SCHOOL LESSON.

SUNDAY, DEC. 1.

THE CALL OF MOSES.

Exodus 2:1-12.

MOTTO TEXT.—"Certainly I will be with thee."—Ex. 3:12.

"Now Moses kept the flock of Jethro his father-in-law."—That God moves in a mysterious way, that his ways are not men's ways, and that he is never in a hurry, these things are shown clearly in his dealings with Moses, the greatest man—unless Paul be the greater—our race has ever produced. A statesman, a scholar, learned in all the wisdom of the Egyptians, a great soldier if we can believe uninspired Egyptian history, a prince, the adopted son of Pharaoh's daughter, God sent him to keep sheep in the wilderness for forty years. God was not in a hurry to set Moses to work. Let those who are unwilling to take time to prepare themselves thoroughly consider this sojourn of Moses. The greatest man on earth kept sheep for forty years; a greater than he worked at the carpenter's bench for thirty years and preached only three. And in modern times the greatest soldier and ruler England has ever had was a farmer till he was over forty. "And he led the flock to the back side of the desert"—that is away from the sea.—"And came to the mountain of God, even to Horeb."—That is, to Sinai, which is called the mount of God because he spoke from it to the children of Israel when he gave the ten commandments.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."—A common thorn bush in fire was no unusual thing. But Moses had that close observation even of little things which characterize greatness. He watched the bush and saw that the fire did not consume it.

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burned."—The bush was a little and unimportant thing, yet Moses rightly calls the fact that it was not burned a "great thing."

"And when the Lord saw that he turned aside to see."—Would he have missed the revelation if he had not turned aside? One thing is sure, that a man who had not noticed the great thing that the bush was not consumed would not have been the man to lead Israel through the wilderness. "God called unto him out of the midst of the bush, and said, Moses, Moses."—As a general thing, in all the Bible when God or an angel appeared to men it is said they were afraid. But Moses shows not fear, as he answers, "Here am I." He was ready to hear what the Lord God would say.

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—In the East men showed reverence for superiors by removing the sandals, as in this day they do by removing the hat. That it was God himself speaking is shown, because no angel would have called any ground holy on account of his presence. Jehovah is a great

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." KOURIS FORAN, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

sovereign to be approached with humility and awe even by such a man as Moses, who was, in an especial sense, the friend of God to whom he spoke face to face.

"I am the God of thy father."

—Amram. He was also the God who had appeared unto Abraham, Isaac and Jacob. Moses who had not feared at the presence of the supernatural, vails his face now that he knows it is not an angel, but the great God in whose presence he stands. He was afraid to look upon the fire whence the voice came lest he should see the Lord God whom no man can see and live.

"I have surely seen the affliction of my people which are in Egypt."—That affliction had continued more than eighty years at least estimate, for it began before the birth of Moses, and he was now eighty years old. God had made no sign that he saw, but he was not indifferent to the sufferings of Israel. In his own good time, in his own wise way, he would rescue them. They were not ready for their wilderness march. He knew when they were ready. And meanwhile God had not been slack as men count slackness. He had been preparing Moses to lead them.

"For I know their sorrows."

What words of comfort for his afflicted people in all ages! He knows their sorrows. They need no other assurance. Since he knows their sorrows they know that there shall nothing befall them too great for them to bear, and nothing that shall not work for their good.

"I am come down to deliver them out of the hand of the Egyptians."

—That is, he manifested himself, and began the work of deliverance. "To bring them out of that land unto a good land and a large."—Much larger than the province of Goshen which had been assigned them by Pharaoh at Joseph's request. "A land flowing with milk and honey."

A proverbial expression, common also among the Greeks, to indicate fertility and abundance. The stores of honey put up by the wild bees are still noticed by travelers. Some of the tribes who were then inhabiting the land were powerful tribes. We are just learning from excavations in Palestine something of the greatness of the Hittites.

"Now, therefore, behold, the cry of the children of Israel is come unto me."—Not merely their cries of pain, though he had heard them. But their prayers to him for deliverance. "I have also seen the oppression wherewith the Egyptians oppress them."—It seemed to their oppressors that the Israelites had no help, and they could be oppressed with safety. They left God out of their reckoning. "I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel out of

Egypt."—No wonder that Moses was appalled and asked, "Who am I?" to do this great thing. He knew well the power of earth's great empire, he knew the king with whom he had to deal. He was a fugitive, sentenced to death for killing the Egyptian taskmaster. And he had not a soldier to make the Egyptians let go so useful slaves as were the Hebrews.

"Certainly I will be with thee"—God's power was more than all the power of Egypt. Moses needed no soldiers to overthrow Pharaoh's hosts. Moses should free Israel, and should bring them to the very place where he was then standing, and there they should worship God. There are no bounds to the power of Almighty God. What comfort and strength in that thought.

A WORD FOR THE EDITOR.

Pity the poor editor! He is blamed for not publishing everything that is sent in, as if the paper were a free horse, and the declination of an article treason. He is censured for not knowing all that happens in Zion, though those nearest the happening write not a pen scratch concerning it. He is ridiculed for writing staff neither weighty nor worthy, though the poor fellow is compelled to put something in the hopper. Thus on and on. But it is all right. He can bear it. He criticizes persons and things himself, sometimes; to whine at measure for measure would be unworthy a knight of the goose quill. No one can get through this world without being criticized. Then let every man do his whole duty the best he can, and abide results.—Midland Methodist.

COFFEE COMPLEXION.

Wm. Lathin Shows Poor Complexion from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself. I formerly had as fine a complexion as one could ask for.

When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. —, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of the body.

TEXAS BAPTIST CONVENTION.

(Continued from last week.)

On Saturday morning Col. W. B. Donlon presented to the convention the matter of raising a bronze statue on Baylor University campus to the memory of Dr. E. C. Burleson. It was not yet 9 o'clock, the people had been up till late the night before, and not more than 1,000 had gathered, but the loyal friends of Dr. Burleson who were present added \$2,000 to the \$1,000 that had been contributed already. It was an enthusiastic and hearty response, especially after such a drain on the night before.

Dr. W. M. Harris, the eloquent pastor of the First church, Galveston, presented the matter of church building in the storm-swept district, followed by Dr. F. C. McConnell, of Atlanta, for the Home Board, which has promised help. With a sensitive heart aflame with the overwhelming enthusiasm of the occasion, he melted the great crowd.

Dr. Gambrell announced that it had been the intention of the Board to take subscriptions for \$20,000 in the convention for this purpose, but on account of the pressure of other matters it was not pushed, but churches are requested to raise the amount during the next quarter. Three thousand people, more or less, stood to their feet promising to see that this is done, and sang "Praise God."

At 11:30 A. M. Rev. O. L. Hailley, of Texarkana, preached the convention sermon.

In the afternoon an invitation was read from the First Baptist church, Waco, to the convention to hold its next meeting in the new Baylor chapel.

A telegram from Bro. O. D. Daniel in Cuba, begged us to remember Cuba. Bro. T. J. Walne led in prayer.

At this point 275 orphans, who had been brought from Buckner's Orphans' Home by free transportation over the T. & P. railway, entered and occupied special seats which had been provided for them. The great convention rose as one man and sang "In the Sweet Bye-and-Bye." The children, with clear, ringing voices, sang "Trust and Obey," the congregation joining in the choruses after the first stanza. It was an inspiring scene, and many tears were shed. Irrepressibly Jim Gaddy proposed a hat collection to buy winter clothes for the children. People crowded over one another to reach the collector. Dr. Dargan remarked, "This is the greatest giving convention I ever saw." Song after song followed, the convention shook hands with the children by all holding up their hands, afterwards giving the Ohsantauqua salute. The children then formed in line and followed Dr. Buckner around the hall and out at the opposite door. The congregation wept as the little army of blue-clad darlings filed through the house singing "God be with you 'till we meet again." Many of them have bright, strong faces, and will take a high place in the world. The spontaneous contributions amounted to over \$500.

Rev. E. E. King read a resolution providing that all funds collected for ministerial education be in the hands of the Education Commission and prorated among the ministerial students of the University, the correlated schools and the Seminary in Louisville in proportion to their numbers in each institution respectively. It was carried.

On Saturday night the convention gave first place to Foreign and Home Missions and Bible

work. Addresses were delivered by Secretary Bomar, B. W. Spillman, of the Sunday-school Board, Bro. Dock Pegues and T. J. Walne. Dr. Seymour, of Philadelphia, was expected to speak, but had contracted a severe cold and was confined to his room.

Leading brethren filled the Protestant pulpits on Sunday, and a B. Y. P. U. rally was held Sunday afternoon in the City Hall. At the close of this inspiring service a collection amounting to over \$2,400 for ministerial education in Baylor University was taken.

This was not a session of the convention, and many of the messengers were, not there, yet the giving was hearty.

On Monday reports were read from the affiliated schools, showing that 2,448 students are in attendance. All are in a promising condition.

The Committee on Time and Place reported that the next meeting of the convention will be held in Waco, Rev. Jeff. D. Ray, of Corsicana, to preach.

Rev. J. M. Carroll, Statistical Secretary, read a report showing the names and location of 2,185 churches and 1,718 preachers. Texas has more than one-seventh of the white Baptist churches of the South, one-thirteenth of the Baptists of America, and one-fifteenth of the total white Baptists of the world, with some whole associations yet to hear from. Texas sustains more missionaries than any other state, gives more to State Missions, more to all other missions than any other Southern State, and twice as much to orphans, &c., as any other Southern State.

Rev. John Carney, with his Gospel wagon, held services several times a day on the streets, while the State Board's colportage wagon distributed wholesome literature.

Rev. G. B. Rogers was there with the chapel car "Goodwill" and had services daily.

Perhaps Fort Worth never experienced such an evangelistic campaign. The whole town was shaken.

A world of routine business was attended to on the last day. One remarkable feature was that every motion made during the entire convention was carried unanimously. The session closed at 10 P. M. Monday.

Late trains were crowded with happy messengers, who held continuous praise services for hundreds of miles into every section of the state as they sped along. It is hoped that the next session of the convention in Waco will be even greater than was this one. Waco brethren appealed for the convention, saying that it had been a long time since it had met there—nearly twelve months. R. N. BARRETT.

For Sleeplessness

Take Herosford's Acid Phosphate. Dr. PATRICK MOORE, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

If you cannot be great, be willing to serve God in things that are small.—S. F. Smith.

NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends who do so, my New Discovery will CURE them, and all you need to do is to send for my FREE REMEDY and try them. They have cured thousands where everything else failed. Send immediately free with complete directions, names, prices, etc. From Dr. J. C. Smith and full address.

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The work is easy and the reward is sure and large.

Getting subscribers, old and new, for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST is almost like selling gold dollars.

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BAPTIST GENERAL CONVENTION OF TEXAS NOTES.

Rev. Dr. R. N. Barrett has kindly reported the proceedings of the great meeting for our columns. This was, in some respects, the greatest meeting of the kind that I ever attended. It made a greater impression on me than the great Missionary Convention of New York last May a year ago. There were about 2,000 duly accredited messengers of the churches, and from 4,000 to 5,000 visitors. Such enthusiasm I never witnessed.

The first collection was for the Buckner Orphans' Home, conducted by Dr. J. M. Gaddy. It amounted to \$12,000. There were other collections, in fact, it seemed to be mainly what the meeting was for. The collection Friday night, in amount, exceeded all others. In less than three hours the magnificent sum of \$25,000 was secured, and \$19,000 were equivalent to spot cash. Total collections during the meeting amounted to \$48,506. Including what had been raised for educational institutions by that great prince in Israel and his faithful assistants, and for missions, the year foots up close to \$60,000.

Harmony prevailed in the convention. There was not a point of order raised or a negative vote cast during the entire session.

In company with my friend, Dr. O. L. Halley, pastor of the First church, Texarkana, Texas, I roomed at the Metropolitan Hotel. Dr. Halley preached the Convention sermon. With his commanding personality and elegant new suit, presented by members of his church as a token of their affection, he was at his best, and many were the complimentary expressions.

Returning home I spent a day in Texarkana and dined with Bro. Halley and preached for him on Tuesday night. The congregation was good. The new meeting house is a thing of beauty. It is a \$15,000 house, and a small balance remains to be paid. In fifteen months Pastor Halley has received 125 additions to the church.

In Fort Worth it was my great pleasure to partake of the hospitality of Mrs. J. Morgan Walls, the wife of Rev. J. Morgan Walls, of precious memory, under whose leadership the elegant temple of the First Baptist church was erected.

In company with Rev. Sid Williams, the noted evangelist, and one of the most popular and best loved men in Texas, who

has, in the last twelve months, been the honored instrument in the hands of God in the conversion of 900 souls. I enjoyed the hospitality of Mr. W. B. Harrison and family. He is President of the State National Bank and brother-in-law to United States Senator Culbertson.

On Sunday I preached for Pastor Hendricks at Cleburne. They have a beautiful new house of worship, and Bro. Hendricks is doing fine work. His people think they have the best of Texas preachers, and no one who knows him questions it. There I met Bro. Little, a native Kentuckian and former student of Olinton College. He is doing a noble work as pastor. It was my pleasure to meet socially Dr. Wilson and wife at Bro. Harrison's. Dr. Wilson is President of Baylor Female College at Belton, one of the finest equipped young ladies' schools in America. The property is valued at about \$200,000, and is out of debt. Young lady students and boarders number 840.

Texas Baptists know how to show appreciation of their preachers, at least some do. Bro. A. S. Bunting, pastor at Peeco, had his salary increased from \$1,200 to \$1,500. The church also gave him a comfortable house, and some of his cattle men gave him 100 head of cattle, with the promise to care for them without expense to him for three years. The many friends of Rev. A. W. Richardson, formerly of Rowlett, Ky., now of Era, Texas, will be pleased to hear that he is well and highly useful as a minister, and prosperous in temporal affairs. He owns one of the best farms 60 miles northwest of Fort Worth.

Mrs. Dudley Portwood, of Fort Worth, has been a subscriber to the Recorder for thirty-five years, and it has been in her father's home for fifty years. The Old Guard are scattered all over the United States, and we are fond of them. Volumes could be written in just praise of the noble brethren in Texas.

The Western Recorder rejoices in having hosts of friends among the Baptists of Texas. It had the widest circulation of any other religious paper among the early pioneers, and it claims that it had a share in moulding the Baptists of Texas, who are among the staunchest and most loyal Baptists on earth. For the advocates of the new theology add heterodoxy, religiously or historically, Texas would be a lone-some place. The Western Recorder points with pride to its record as a defender of the faith of the fathers. It has never stood for anything because it was

STRONG FOOD.

Having the Longest Stomach Powers.

It is a good thing to know how to select food that will so thoroughly feed and nourish the body that there is no indication of hunger or faintness from one meal to another.

Grape-Nuts Food will carry the user longer, probably, than any other food known. A young lady attending business college writes from Atlanta, Ga., saying, "Before I began using Grape-Nuts I got so hungry before the dinner hour that I was faint and almost sick, but since I have Grape-Nuts Food for breakfast I study harder, and wait longer for my dinner without experiencing any of the former trouble."

One great advantage is that it requires no cooking or preparation. I wish every one knew of the value of Grape-Nuts Food for children in school." I. Parkhurst.

old, or opposed anything because it was new. Its stand has been for truth, old or new, and against the false, old or new. We have opposed innovations, such as destructive criticisms, whether theological or historical. The Western Recorder was established to meet a deep-felt need of the denomination, to build up Baptist institutions, to propagate Baptist doctrines and to evangelize the world. It was not established to weaken Baptist faith in their Bible or their history, or to prompt and propagate the new and false isms of the times. Therefore, confidently the Recorder appeals to loyal Baptists everywhere for patronage, and with gratitude, I thank the Baptists of Texas for their generous patronage, not that they are not most loyal to their own religious papers. I have never seen people more so. Their own favorite state paper first, and next, judging from my experience, comes the Western Recorder. For the present adieu to Texas.

W. P. HARVEY.

BLESSED AND REVIVED.

The beautiful and enterprising little city of Williamstown, Ky., is the capital of Grant county, and is situated on the Q & C. between Cincinnati and Georgetown. Rev. J. A. Davis, of splendid gifts and wide popularity, is the efficient pastor of the Baptist flock. He is also the beloved pastor at Dry Ridge where a recent meeting resulted in 119 additions to the church. In the face of obstacles which would have vanquished a less resolute man, this dear brother has persevered in the work at Williamstown, winning all hearts by his genial and Christ-like spirit and sowing the seed which was to ripen in a revival of precious power and far-reaching influence. The special service began Sept. 28 and continued till Oct. 8th. The attendance was very large, often overflowing the commodious building. All business houses, even to saloons, closed for the evening service. The power of the Holy Spirit seemed visibly present at every gathering of the people. As a result of the meeting, some forty will be added to the Baptist church, while many will take membership in other denominations.

We were blessed with the attendance and sympathy of several earnest ministers, among whom might be mentioned Bren. Hill, Elliston and Frakes, who reside in the community, and Brethren King and Beagle, who were at the same time in a successful meeting at Oak Ridge, near by. P. E. BURBOUGHS.

DEAR RECORDER:

Our Brother B. F. Swindler is sorely afflicted by the death of his daughter, Miss Louise, who departed this life on the morning of Nov. 4th. The Madison-avenue church, of which Brother Swindler is pastor, is holding a series of meetings. I have been preaching for the past week. The meeting has not been suspended a time, as the stricken pastor feels that the Lord would not have us stop his work even for a day. I. N. FROSTMAN.

Covington, Ky., Nov. 10th.

The strength of the Christian is to remain in Christ; the stratagem of the devil is to get Him out.—G. H. C. Macgregor.

An argument may meet the contrary argument. But no argument can overcome a fact.—E. S. Storrs.

THE GLORY OF YOUNG MEN.

There are nine Hebrew words that are translated "glory" in our version of the Old Testament. The word here used (Proverbs 30:29) is applied to the golden vessels of the tabernacle. It seems to embrace the two ideas of splendor in appearance and of intrinsic value. We admire the strength of a young man, and see in it the possibilities of great usefulness. But this strength is not physical merely—that of the young athlete or prize-fighter—but is also intellectual and moral. Dr. Burns, commenting on Proverbs 20:29, says of young men:

They have a strong heart, a strong hand and a strong pulse of life and action. They may not trust, like the child, nor counsel like the hoary head, nor suffer and endure like patient woman; but they can do and dare and toil, as none else can, and that is their glory.

The word translated "strength" here is translated "ability" in Daniel 1:4. The four young Jews were "well favored, skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." They were model young men, with vigorous minds as well as muscles. They had strength of character, too. And what glory they secured by the faithful use of the ability with which God had endowed them! Millions have read with admiration the record of their heroism in the fiery furnace and the den of lions. If they had wasted their strength in sensual indulgence, as Belshazzar did, we would never have heard their names.

John, the beloved disciple, like Daniel, was an ideal young man. How promptly he forsook all and followed the Savior! How bravely he went with him when arrested, and stood by him in the High Priest's palace or at the cross! In his old age he says: "I have written unto you young men because ye are strong." His epistle was addressed to the Christian young men of his day, who had to endure persecution and incur the peril of martyrdom. He exhorts them to use their strength aright, to be brave, energetic, and faithful to their divine Lord. His words are, "Love not the world or the things of the world." He warns them against "the lust of the flesh, the lust of the eye and the pride of life." These are the special temptations of youth.

Paul in writing to Titus, gives various exhortations to aged men, to aged women and to young women. But when he comes to the young men he concentrates his idea of what they especially need into one word, "sober-minded" (Titus 2:8).

President Woolsey writes: The Christian duty of sobriety needs to be pressed with special earnestness on young men who are apt to fall just at this point. . . . Feeling is exuberant, temper quick, passion strong; the evil of indulgence is unknown or lies far off, and may not be guarded against; restraint has not become habitual. Let all go on in an unchecked progress; let there be no light from the skies to reveal higher duties and a nobler life, and what preservative is there against the mad sweep of sensual passion, if the temperament leads that way; or against the insane thirst for gold or office?

There are in this country today more than ten millions of young men. A large proportion of them are educated. They have given special attention to

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physical as well as mental culture. If they were strong morally also, what an army they would be! In the battle of the Lord! But many who have escaped the degradation of the drink habit and the cigarette habit are in haste to be rich or rush into politics to secure popularity and power under a leadership whose methods are Satanic. One of the greatest problems to-day for the patriot and the Christian is, how to save the young men from so minding earthly things that their glory shall be their shame. (Phil. 8:19)—C. E. B., in Herald and Presbyter.

DEAR RECORDER—Bro. H. C. Davis resigned the pastorate of Salem church and preached his last sermon the first Sunday of this month. He had been with us nearly fourteen years. Of course we loved him, and there were many tears shed that day. When he was first called we were having preaching once a month, but soon called him for twice, and have had preaching twice a month since.

Our church was burned and rebuilt during his stay with us, and we have a better church and better furnished than the old one. There were about 235 members when he came. He baptised 168 and received about 85 by letter. This is not counting nearly 40 that joined under his preaching the fall before he was called. We now have about 375 or 280 members. What a wonderful amount of changes in fourteen years. He baptised two after business meeting on Saturday, one of them his namesake, Davis Russell. May the Lord bless Bro. Davis in his new work and send us the "right" man.

E. G. B.

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful—the faithfulness is all.—George MacDonald.

Our only hope is to enter into the victory of the risen Christ.—F. B. Meyer.

HYMNS.

Christian, dost thou see them
On the holy ground.
How the hosts of darkness
Gleaned the meadow?

OUR PULPIT.

ON THE MOUNTAIN.

BY ALEXANDER MACLAREN, D. D.

Then the eleven disciples went
away into Galilee, into a mountain
where Jesus had appointed them.

To infer an historian's ignorance
from his silence is a short
and easy, but a rash, method.

If we had Matthew's words
only, we should suppose that
none but the eleven were present
on this occasion.

the King had been delivered, and
it was naturally chosen to be the
scene of a yet more exalted pro-
clamation.

I.—THERE IS A GREAT CLAIM.

"All power is given unto me
in heaven and on earth." No
words can more absolutely ex-
press unconditional, unlimited
authority and sovereignty.

Notice, too, that we have here
a definite point of time at which
this all-embracing authority was
given.

Ab, brethren, Christianity has
dark and low views of human
nature, and man say too low and
too dark. It is "Nature's stern-



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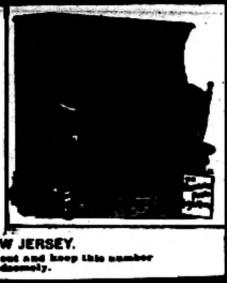
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tion between the death and the
Resurrection of Jesus Christ, and
his investiture with this sover-
eign power. Hearken to Paul,

"All power was given to him in
heaven and on earth." As it
seems to me impossible to ac-
count for the existence of the
church, and deny the Resurrec-
tion, so it seems to me impossi-
ble to account for the faith of the
earliest stratum of the Christian
church without the acceptance of
some such declaration as this, as
having come from the Lord him-
self.

But we have further to notice
that in this investiture, with all
power "in heaven and on earth,"
we have not merely the attesta-
tion of the perfection of his obedi-
ence, the completeness of his
work, and the power of his sacri-
fice, but that we have also the
elevation of manhood, to ec-
stasies with Divinity. For the
new thing that came to Jesus
after his resurrection was that
the humanity was taken into,
and became participant of "the
glory which I had with thee be-
fore the world was." Then our
nature, in its perfection and its
sinlessness, is so organic and kin-
dred with the Divine that hu-
manity is capable of being in-
vested with, and bearing that
"exceeding and eternal weight
of glory." In that elevation of
the Man Christ Jesus we may
read a prophecy that shall not be
unfulfilled of the destiny of all
those who conform to him through
faith, love and obedience, finally
to sit down with him on his
throne, even as he is set down
with the Father on his throne.

Ab, brethren, Christianity has
dark and low views of human
nature, and man say too low and
too dark. It is "Nature's stern-

est painter," and, therefore, "its
best." But if on its palette the
blacks are blacker than anywhere
else, its range of color is greater,
and its white is more lustrous.
No system thinks so condemna-
torily of human nature as it now
thinks so glowingly of human
nature as it may become. There
are baser notes far down beyond
the limits of the scale to which
ears dulled by the world, and sin,
and sorrow are sensitive; and
there are clear high tones thrill-
ing and thrilling far above the
reach of perception of such ears.
The man that is in the lowest
depths may rise with Jesus to the
highest, but it must be by the
same road by which the Master
went. "If we suffer with him,
we shall also reign with him;"
and only "if." There is no other
path to the throne but the cross.
-Via crucis, via lucis—the way of
the cross is the way of light. It
is to those who have accepted
their Gethsemanes and their Cal-
varies that he appoints a king-
dom, as his Father has appointed
unto him.

So much, then, for the first
point here in these words; turn
now to the second.

II.—THE GREAT COMMISSION.

One might have expected that
the immediate inference to be
drawn from "all power is given
unto me in heaven and on earth"
would have been some word of
encouragement and strengthen-
ing to those that were soon to be
left; and who were beginning
to be conscious of their feebleness.
But there is nothing more
striking in the whole of the inci-
dents of those forty days, than
the prominence which is given
in them to the work of the
church when the Master had left
it, and to the imperative obliga-
tions devolving upon it. And so
here, not encouragement but ob-
ligation is the inference that is
drawn from that tremendous
claim. "Because I have all
power, therefore you are charged
with the duty of winning the
world for its King." The all-
ruling Christ calls for the uni-
versal proclamation of his sov-
ereignty by his disciples. These
five hundred little understood
the sweep of the commandment,
and, as history shows, terribly
failed to apprehend the emanci-
pating power of it. But He says
to us to them, "I am not content
with the authority given to me
by God, unless I have the author-
ity that each man for himself
can give me, by willing surren-
der of his heart and will to me."
Jesus Christ craves no empty
rule, no mere elevation by vir-
tue of Divine supremacy, over
men. He regards that as need-
ing to be filled, as it were, by
the voluntary surrender of men
to become his disciples and
champions, else he does not
regard that his universal power
is established in a human heart.

Though that dominion be all-
embracing like the ocean, and
stretching into all corners of the
Universe, and dominating over
all ages, yet in that ocean
there may stand up black and
dry rocks, barren as they are
dry, and blasted as they are
black, because, with the awful
power of a human will, men
have said, "We will not have
this Man to reign over us." It
is willing subjects that Christ
seeks in order to make the Di-
vine grant of authority a real-
ity.

In that work he needs his
servants. The gift of God not-
withstanding, the power of his
Cross notwithstanding, the per-
fection and completeness of his
great reconciling and redeeming
work notwithstanding, all these
are vain unless we, his servants,
will take them in our hands as
our weapons, and go forth on
the warfare for which he has
summoned us. This is the com-
mand laid upon us all, "Make
disciples of all nations." Only
so will the reality correspond to
the initial and all-embracing
grant.

Now I have not time to deal
at all adequately, or in anything
but the most superficial fashion,
with the remaining parts of this
great commission. "Make disci-
ples of all nations"—that is the
first thing. Then comes the
second step: "Baptizing them
into the name of the Father, and
of the Son, and of the Holy
Ghost." Who are to be bap-
tized? Now, notice, if I may
venture upon being slightly
technical for a moment, that the
word "nations" in the preceding
clause is a neuter one, and that
the word for "them" in this
clause is a masculine which
seems to me fairly to imply that
the command "baptizing them"
does not refer to "all nations,"
but to the disciples latent among
them, and to be drawn from
them. Surely, surely the great
claim of absolute and unbound-
ed power has for its consequence
something better than the lame
and impotent conclusion of ap-
pointing an indiscriminate rite,
as a means of making the disci-
ples. Surely that is not in ac-
cordance with the spirituality of
the Christian faith.

"Baptizing them into the
name"—the name is one—that
of the Father, and the Son, and
the Holy Spirit. Does that mean
the same of God, and a man, and
an influence, all jumbled up to-
gether in blasphemous and irra-
tional union? Surely, if Father,
Son, and Holy Spirit have one
name, the name of Divinity, then
it is but a step to say three per-
sons one God. But there is a
great deal more here than a bap-
tismal formula, for to be bap-
tized into the Name is but the
symbol of being plunged into
the communion of this one three-

fold God of our salvation. The ideal state of the Christian disciple is that he shall be as a vase dropped into the Atlantic, encompassed about with God, and filled with him. We all live, and move, and have our being in him, but some of us have so wrapped ourselves, if I may venture to use such a figure, in wat' erproof covering, that, though we are floating in an ocean of divinity, not a drop finds its way in. Cast it aside, and you will be saturated with God, and only in the measure in which you live and move and have your being in the Name are you disciples.

There is another step still. Making disciples and bringing into the communion with the Godhead is not all that is to flow from, and correspond to, and realize in the individual, the absolute authority of Jesus Christ. "Teaching them to observe all things whatsoever I have commanded you." We hear a great deal in these days about the worthlessness of mere dogmatic Christianity. Jesus Christ anticipated all that talk, and guarded it from exaggeration. For what he tells us here that we are to train ourselves and others in, is not creed but conduct: not things to be believed—*credo's*—but things to be done—*agendas*—"teaching them to observe all things whatsoever I have commanded you."

A creed that is not wrought out in actions is empty; conduct that is not informed, penetrated, regulated by creed, is unworthy of a man, not to say of a Christian. What we are to know we are to know in order that we may do, and so inherit the benediction, which is never bestowed upon them that know, but upon them that, knowing these things, are blessed in, as well as for, the doing of them.

That training is to be continuous and perpetual. New views of duty; new applications of old truths, new sensitiveness of conscience, unavailing to us, ever as we climb, new heights to which we may aspire. The Christian church has not yet learnt—thank God it is learning though by slow degrees—all the moral and practical implications and applications of "the truth as it is in Jesus." And so there are the three things by which the church recognizes and corresponds to the universal dominion of Christ, the making disciples universally; the bringing them into the communion of the Father, the Son, and the Holy Spirit; and the training of them to conduct ever approximating more and more to the Divine ideal of humanity in the glorified Christ.

And now I must gather just into a sentence or two what I meant to have said about the last point. There is—

III—THE GREAT PROMISE.

"I am with you always, even to the end of the world." Or, as it might be read, "with you all the days, even to the accomplishment of the age." Note that emphatic "I am," which does not only denote certainty, but is the speech of him who is lifted above the lower regions where Time rolls, and the succession of events occurs. That "I am" covers all the varieties of war, it will be. Besides the long vista of variously-tinted days which opens here. However many they be, however different their complexion, days of summer and days of winter, days of sunshine and days of storm, days of buoyant youth and days of stagnant strottyed old age, days of apparent failure and days of apparent prosperity. He is with us in them all. They

change; he is "the same yesterday, and to day, and forever." Notice the illimitable extent of the promise—"Even to the end." We are always tempted to think that long ago the earth was more full of God than it is to-day, and that away forward in the future it will be fuller again; but that this moment is comparatively empty. The heavens touch the earth on the horizon in front and behind, and they are furthest above us just where we stand. But no past day had more of Christ in it than to-day has, and that he has gone away in the condition of his coming. "He therefore departed for a season, that we might receive him for ever."

But, mark that the promise comes after a command, and is contingent for all its blessedness and power, upon our obedience to the prescribed duty, not merely—though that is a large part of it—not merely the duty to make disciples of all nations, for it is true that a non-missionary church never has much of Christ's presence in it—but also in regard of all his commandments. If you wish to keep Christ very near you, the way to do it is no mere cultivation of religious emotion, or saturating your mind with religious books and thoughts, though that has its place; but on the dusty road of life to do his will and keep his commandments. "If a man love me he will keep my words, and my Father will love him, and we will come to him and make our abode with him."—The Freeman.

PROGRAMME.

The following is the programme of the Woman's Conference of Mission Workers of Elkhorn Association, to be held at Paris, Ky., December 3-4, 1901:

- MORNING.
- 9:30 A. M.—Devotional exercises led by Mrs. Argabrite. Prayer by Mrs. Campbell. Welcome address by Mrs. Clarke. Response by Miss Mary Emma Stevenson.
 - Roll call. Recognition of messengers and social meeting.
 - 2:00 P. M.—History of Woman's Work in Kentucky, by Miss E. S. Broadus.
 - History of Woman's Work in Elkhorn Association, by Miss M. J. LeCompte.
 - Answering of questions from one to six in question box—Mrs. W. H. Matlack in charge.
 - 7:00 P. M.—Missionary address by Rev. B. D. Gray, D. D., Georgetown, Ky.

MORNING

- 9:30 A. M.—Devotional exercises. The use and benefit of missionary literature, by Mrs. B. D. Gray.
- Answering of questions from six to thirteen in question box. Reports from societies and forming new societies.
- 2:00 P. M.—Our plans and the outlook for the future, by Miss Broadus. Open Parliament.
- 3:00 P. M.—Bless be the tie that binds and farewells.

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.

Sm is essentially a departure from God.

PARALYSIS COMMUNICATED BY A LETTER FROM THE WESTERN RECORDER, PHILADELPHIA, PA.

Excellence, Economy and Enterprise

Are three of the foundation stones on which our great business rests. While always maintaining high quality, our prices are always the lowest.

Black Dress Goods.

- \$1.25 Per yard for Priestley's Sponged Venetian Cloth, 54 inches wide, worth \$1.50.
- \$1.85 Per yard for extra heavy Golding, sponged, in chevot finish, worth \$2.00 per yard.
- \$1.40 Per yard for extra heavy quality Velour, worth \$1.65 per yard.
- \$1.15 Per yard for Stellan Mohair, worth \$1.35 per yard.
- \$1.25 Per yard for Priestley's Silk and Wool Mourning weaves—Drap de Alma, Melrose and Crepe Cloth, 40 inches wide, formerly sold at \$1.50 per yard.

Colored Dress Goods.

- 45c Per yard for Granite Suiting, in all colorings, in red, garnet, castor, old rose, blue, reseau, brown, gray, 38 inches wide.
- 60c Per yard new line Wigwam Suiting, in red, garnet, navy blue, dark blue, reseau, dark green, 43 inches wide.
- 80c Per yard Mixed Prunella Covert Suiting, in castor, gray, Oxford, blue, 43 inches wide.
- \$1.25 Per yard heavy quality Navy Blue Clay Worsted Serge, 50 inches wide.
- \$1.20 Per yard for beautiful quality Cream Silk Barege, 44 inches wide.
- 90c Per yard—just received—Seal Brown Satin Lining, heavy quality, expressly for seal jackets and heavy coats, full 27 inches wide.

Stylish French Flannels.

- 65c Per yard for All-wool Printed French Flannel, newest stripes and figures, in the Persian effect, in all colors; worth 75c.
- 90c Per yard for best quality All-wool Printed French Flannel, the latest Persian stripe effect, in all shades; worth \$1.00.
- 98c Per yard for All-wool Silk Embroidered Dotted French Flannel, all the newest shades, plus with green, old rose and red with white and black dots, blue with white, black and self, pink and old rose with white, black and self; worth \$1.25.
- \$1.25 Per yard for Silk Embroidered Waist Flannels, solid ground with the new Persian border and all-over pattern; also solid ground with the new center embroidered and hemstitched effect; worth \$1.50.

Kid Gloves.

- \$1.00 For your choice of all the latest shades in Ladies' Kid Gloves, including the evening shades of basinet, white, gray, tans, beavers, ox-blood, brown or black.
- \$1.00 For Men's Fine Quality Kid Gloves, in tan or gray, with the stylish outside seams and gusseted fingers; regular \$1.25 Gloves.

Shoes.

- \$2.48 For Ladies' Vici Kid Boot, kid tip, wide toe, heavy sole, 1 1/2-inch concave heel, every size and width.
- \$2.98 For Ladies' Exoncel Lace Shoe, hand-sewed welt, extension edge, medium toe, military heel and box kid top; a very stylish shoe.
- \$3.48 For Ladies' Finest Vici Kid Cashionette, turn lace or button kid top; also a welt lace 1 1/2-inch heel; the felt cushion being a non-conductor, keeps cold and dampness from the feet; every size and width.
- \$1.48 For Boys' Satin Calf or Dongola Lace Shoes, half double soles, full round toe and outside back stay; sizes 1 to 5 1/2.
- \$1.98 For Boys' Velour Calf or Vici Kid Shoes, rope-stitched double sole; perforation airtlets in heels; made to stand the hard kicks of a boy; sizes 1 to 5 1/2.
- \$2.48 For Boys' Gilted Calf Shoe, solid and durable extension sole, latest styles; every pair well made and fully guaranteed to prove satisfactory.

Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

J. Bacon & Sons,

Market Street bet. Third and Fourth, LOUISVILLE, KENTUCKY

J. BACON & SONS.



Men's Furnishing Goods.

- A store all to itself near the entrance.
- 4c For Men's Steel Coll Springs.
 - 7c For Men's Seamless Cotton Box in fast black and brown.
 - 10c For Plain White All- linen Hem-stitched Handkerchiefs.
 - 18c For All-wool Cashmere Box, full seamless, double heel and toe.
 - 24c For Men's All silk Neckwear in Ties, Reversible Four-in-hand, Shield Hows, Band Bows and Striped Ties.
 - 29c For garment for Men's Fine-lined Underwear, reduced from 40c.
 - 45c For Men's Fine Jersey Ribbed Unders, in navy and garnet.
 - 50c For garment for Men's Wool Fine-lined Underwear, regular fit value.

Hosiery

- For Ladies and Children.
- 15c For Boys' Extra Heavy Fast Black Flannel-lined Hose, wide ribbed double knee and high-applique heels, size 8 to 9 1/2.
 - 19c For Children's Fine Egyptian Cotton Hose, fast black, full regular made, double knee and high-applique heels, size 8 to 9 1/2, worth 25c.
 - 25c For Children's Extra Fine Quality Worsted Hose, fast black, double-knee, full regular made, high-applique heels, size 8 to 9, worth 35c.
 - 19c For Ladies' Fine Mao Cotton Hose, fast black, full regular made, double sole, heels and toes, worth 25c.
 - 35c For Ladies' Extra Fine Quality Fast Black All-wool Cashmere Hose, double sole, heels and toes, worth 50c.

Draperies and Lace Curtains.

- 10c Per yard for all 15 1/2 and 160 Millinies.
- 24c Per yard—Art Thinkings in all shades, floral designs, 18 inches wide.
- 1 1/2c Per yard for 26-inch Mesh Net, beautiful designs to select from.
- 34c Per yard for 26-inch Bobinet, finished with lace edge and trimming.
- 75c Per yard for 26-inch Irish Point Mesh Net in elegant designs.
- \$1.98 Per pair for Huffed Muslin Curtains, plain and figured, 5 yards long; others as low as 80c per pair.

EDITORIAL.

Just the most humiliating thing that has happened in this country, is the recent election in New York City. The reform forces were marshalled for a supreme effort to overthrow the iniquitous rule of Tammany. The bosses were compelled to nominate a good man for mayor, or else there was no hope for them. So they nominated Mr. Shephard, a clean man, who had been a pronounced anti-Tammany reformer. Mr. Shephard was roundly denounced for allowing his name to be on the Tammany ticket, because he was there by countenancing Tammany iniquity. In vain he protested that he had made no pledges to the bosses, that they were taking him while he was not taking them, and that he would use his utmost endeavor, if elected, to give the metropolis good government. No! no!! no!!! Tammany was too mean for anything, and no good man could afford to let his name go on their ticket. However clean Mr. Shephard might be, and however fair his promises, he was the Tammany candidate, and that was enough. Reformers proclaimed and pulpits thundered that the only hope of reform was the overthrow of Tammany.

On the Sunday before the election leading preachers in New York, including several Baptists, urged from their pulpits that everybody vote for Seth Low and reform. And when this ticket was declared elected, there was great rejoicing among the Christian people of the city and among the lovers of good government everywhere. But alas! alas!! alas!!! Seth Low and the leaders of the "Reform" (?) pledged the saloon keepers that no effort would be made to enforce the law against Sunday saloons, and on this basis the "Reform" (?) ticket got a large share of the saloon vote of the city.

Now this is not the charge of an opponent, it is frankly avowed by the "reformers" (?) themselves, without the slightest hesitation. And they seek to justify themselves by saying that otherwise Tammany would not have been overthrown. A deadlier blow has not at any time to our knowledge been struck the American Sabbath than in this New York election. Bad as Tammany is, and hopefully is, it was a thousand times better that Tammany had triumphed than that the Christian forces of New York should be marshalled in favor of the open Sunday saloon. A more humiliating fact than this, we do not recall in all American history.

This is no question of partisan politics, for Seth Low was supported by men of all parties, and party lines were not drawn. It is a question of good citizenship and good morals. Here is the financial capital of our country, our largest city, our commercial metropolis, to which all the land is tributary—here in New York the "reformers" (?) boldly favor the open Sunday saloon!!! Fists!!! Think of it!!! For shame!!! For shame!!! FOR SHAME!!!

We have no sort of apology to offer for Tammany. Its rule has reeked with iniquity, just as Quay rule in Philadelphia has done and is doing. We are glad that although Quay was not overthrown in the recent election, which is a thousand pities,

to be sure, yet there was no alliance between the Philadelphia reformers and the saloons. Better a thousand years of Tammany in New York and Quay in Philadelphia, than that the Christian people should ally themselves with the saloons, and bind themselves to have open Sunday.

We freely recognize the right of brethren to put questions to us in regard to matters of faith and to matters of methods in denominational work. The Reasoner appeals to the Baptists for support; its representatives appear at Baptist associations and conventions seeking recognition; hence Baptists have a right to know just what the Reasoner stands for along all lines. A paper that refuses to answer questions as to its position, put by reputable brethren, forfeits all claim to recognition by the denomination. Within the limits of good Baptist journalism, we wish the brethren to feel free to put questions to us.

A brother asks: "How do you recognize God's foreknowledge and man's free agency?"

This is a large question that has been debated for millennia. The Greek philosophers debated it. The difficulty in believing in both God's foreknowledge and man's free agency is much less than of denying either. Man is a free agent because God made him so, but in this God did not put man beyond His power. God can use free agency without destroying it, just as He can use gravitation without destroying it. He uses the free agency of man to accomplish His purpose, just as He uses other things, but He uses it as free agency, and does not destroy it by constraint so as to make man a mere machine. A full discussion of this would run far beyond our limits, but this is a simple statement of what we believe. Dr. Noah K. Davis wrote a very clear and satisfactory article on free will in *Christian Thought*, a few years ago. I suggest that our questioner get and read that.

Another brother asks: "Did you not make a mistake when you stated that Cornelius fell down and worshipped Peter? In the pronoun *you* in the original? I am not a scholar; I am asking for information. Please answer through the Reasoner."

The pronoun *you* is not there, but the sense of the passage requires that in rendering it into English we put in "him." This the King James translators did, and the Canterbury revisers did the same thing. And in the new American Revision, just out, we find the same thing. In the common version "him" is put in italics, indicating that it is supplied by the translators; while in the revised version "him" is put without italics because the sense would be incomplete without it.

Paris newspapers are saying that the end of the Boer war is as far off now, apparently, as when the war began. Kruger's prophecy that it would cost England a price that would "stagger humanity" to subjugate the Boers, was not so wide of the mark as was supposed at the time.

It is curious how public sentiment in Britain has changed in regard to this war. But still the great majority of the people stand by the Government in pushing the war, and they are calling for more and more drastic measures. Some Boers have been executed by the British, and if the Boers retaliate, the war may degenerate into butchery.

At the last session of the Philadelphia Association some new churches sought admission, with such names as "St. Paul's," "Holy Trinity," &c. The Association appointed a committee to persuade these churches to adopt names "more in harmony with Baptist usage." The *Journal and Messenger* well says: "It certainly does seem that there is a drift toward things from which Baptists are supposed to have come out, with the purpose to stay out." This drift has been going on for some time, and responsive readings, Sunday concerts (by choirs), Easter celebration, &c., &c., have been showing themselves here and there in Baptist churches. These things are excused under the plea of "enriching (?) the services," which also were "blessings."

That people can think formalism can "enrich" religious worship, is passing strange. It shows the conception they have of worship as a sort of art or dramatic exhibition. This was the drift that began soon after the death of the Apostles, and the drift continued more and more till the gorgeous rituals and ceremonies of the Greeks and of the Roman Catholics were developed, but the drift was steadily away from spirituality of worship and purity of doctrine. It is a significant fact that the state of piety is lowest where this "enriching" business has been carried farthest. Why will not all Baptists be warned?

Quoting our question: "On what principles should the number, location and personnel of our theological seminaries be determined?"—The *Baptist Outlook* makes divers and sundry comments. The comments seem intended chiefly to rebuke us for putting such a question. The *Outlook* closes with the sage statement: "Whether we, as a denomination need and ought to endow a school, is a question which should be held above local feeling or personal interests." Indeed? Who said anything about "local feeling or personal interests?" What we asked for was and is principles. Will not our esteemed contemporary direct its massive mind to the point involved, and make a deliverance for our enlightenment? And, while about it, will not the same mighty mind answer our other question—"On what principles should the number, location and personnel of our Baptist papers be determined?" After learning the principles involved, we can take time at our leisure to consider "local feeling and personal interests."

A story is told of the old Dr. Beecher, father of the famous family, which contains a moral for many of us. One morning as he was on his way to the post-office, a member of his church met him. He said, "What pleasant has happened to you, Dr. Beecher? I never saw you look so cheerful as you do this morning."

The old pastor replied: "I had a dream last night which has aided me greatly. An angel came and said to me, 'You have been making yourself a lot of unnecessary trouble. You want to manage the universe. Why not leave something to God.' I had lost sight of the fact that God was looking after things, and I am a good deal happier now that I have been reminded of it."

There are very many of us who would be much happier if we were only content to let God rule, and rule in things over

which we have no control. Things which we can right we ought to. And if we kept busy at these things we would have no time to worry over God's affairs which are beyond our power.

The chimps for the new edifice of the Walnut-street Baptist church have been ordered. Bro. D. G. Parr called on the leading bell factories to make bids for what they regarded as the best chime of bells that could be made, regardless of cost. The leading factories recommended chimps of ten bells, and named the details, terms, &c., according to which they would furnish these bells. He turned these propositions over to a committee appointed by the church, who selected the chimps offered by the Medhans foundry in Baltimore. By direction of the church the trustees signed the contract for this chime. Bro. Parr giving his obligation to pay the price. As before stated, this chime is a memorial to the late Mrs. D. G. Parr, one of the noblest of women, and one of the most devoted members of Walnut-street church. This chime will be a great attraction to our city, and great interest is being taken in the matter by the community.

It is manifest to all who have studied the Mormon problem that we need an anti-polygamy amendment to the Constitution of the United States. Anti-polygamy state laws cannot be enforced by polygamist state courts, as in Utah. We need an amendment to the United States Constitution to reach the case. We hope this session of Congress will submit such an amendment to the states for adoption, and that the needed three-fourths of the states will promptly adopt it. Then polygamy can be effectually stamped out of our land. Blanks for petitions on this subject can be had by addressing The Willett Press, 142 Fifth Ave., New York.

It is stated that when the Pope heard of the death of President McKinley, he spent an hour praying for the soul of the dead President. We think this must be a mistake. According to the decisions of infallible (?) councils and infallible (?) Popes, those who die outside the pale of Romanism are eternally lost. How, then, could the infallible (?) Pope pray for such a case? We think the statement is a mistake.

At the funeral of Dr. Gray, the late editor of the *Interior*, Dr. Hillis said: "We do not know how great a debt we owe to the editors of our religious papers." It is likely some of the editors know of persons who show no sign of being aware of this debt. It may be there are subscribers to some religious papers who "do not know how great a debt" they owe to the business management, in the way of unpaid subscriptions.

We congratulate Dr. B. H. Carroll and the Texas Educational Commission on completing the \$350,000 for our schools in Texas.—Dr. Carroll went to the recent Convention at Fort Worth, lacking \$17,000 of having the required amount. This was raised with neatness and dispatch and enthusiasm.

Nerves fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

Editorial Varieties

It is definitely settled now that Dr. Hanson will go to Brooklyn. This is good for Brooklyn and bad for Chicago.

It used to be the law in Wales that a husband might strike his wife three blows, only the stick must be "no longer than an arm."

The religious (?) orders in France are refusing to submit to the new Associations Law, and the monks are moving to Belgium, chiefly for Belgium!

The address of Dr. Mullins on The Task of the Theologian has been covered as a neat pamphlet. It is a timely document, which we commend to the perusal of the "advanced" brethren.

The New York Evening Post has just celebrated its 100th anniversary. This paper became famous by having William O'Brien beyond an editor as long. Alexander Hamilton was one of its founders.

Dr. Dixon says the difference between New York and Boston is that New York is a location and Boston is a state of mind. In New York the supreme thing is money, while in Boston it is an idea or a fact.

The death of Mr. Stephen Greene removes one of the most prominent figures among American Baptist laymen. For several years he had been President of the American Baptist Historical Society, and he was greatly beloved. He died at Newton Centre, Mass., and he was only 59 years of age.

President Roosevelt is in trouble for saying he would appoint to office every man. Secretary McKinley decided to name John C. Spink to the state of office, and he was bringing witnesses to prove the late President promised to appoint him.

The writer acknowledges receipt of an invitation to the wedding of Miss Elizabeth Leabar, daughter of Dr. and Mrs. George W. Leabar, at Madisonville, Ohio, to Mr. George Richard Austin, Nov. 26, 1901. The happy pair will be "at home" at Fairviewville, after Dec. 10th. We extend our congratulations.

The dearest joy on record recently secured over London, and it remained several days. Business was largely suspended, even dinner parties—which are said to be "serious things" in England—had to be given up because the guests could not find the places. Postmen got lost and cab drivers could not find the streets. It is described as a "dear dark fog" instead of the weather "pea-soup gray," to which Londoners are accustomed.

Lord Salisbury, as Prime Minister of Great Britain, has just nominated for royal appointment as Bishop of Worcester, Canon Gore, a very high churchman, and the evangelist element in the Church of England are complaining. He is in a state of church, the Prime Minister is to say to his promoter, "go, and he goeth, and to another, come, and he cometh." Those who do not like that, do not like a state church, and the remedy is to separate state and church.

The *Summary Magazine* (12 a year) for November is on our table, and it is a good number to read of the article by the writer on the "History of the Bible." Dr. Fairbank, Messrs. Robertson and Hagar, and the Revs.odge, Forbes, Warren, Willingham, Allen, Williams and Richard are at their best. Dr. Moseley's article on "Christian Science" is far more favorable to that sect than the *Notes* warrant. Mr. Forbes' article on "The First Footstep" is a fine piece of historic history.

We are glad to learn that the charge of covetousness against Admiral Selkirk has been withdrawn. There was no evidence on which to base such a charge, and when the testimony was taken by the Court of Inquiry, the charge fell to the ground. The only charge that remains, as the Independent well says, is that possibly some other officer in his place might have done better. Selkirk lost one man and got his ship hit a number of times. Possibly another officer might have lost no man and got lower hits. But—

The sermon Dr. A. C. Dixon has been preaching at Walnut-street church, in this city, are memorable. He rings forth clearly on the old Gospel of grace and glory. Christ crucified in our shed is our only hope, and our life-giver. We would like to have him a quiet month in a meeting here.

On the 15th inst. Dr. A. C. Dixon, died in Philadelphia. He was a leading man in the denomination. The writer's acquaintance with him began when Dr. W. W. was editor of the *Baptist Standard* in Nashville. He was well known in Kentucky, where he spent a good part of his life, his best years were here being with the First Church, Lexington. He was a man of wonderful gifts—in fact, he was a genius. For years past his health has been failing, and he has made his home with kind relatives in Philadelphia. And now he is gone. We hope to publish an adequate account of his life and work ere long.

A Prominent Minister.

How He Was Rescued Twenty Years Ago From The Horrors of Cataract.

Rev. J. Cal. Littrell, of Warrenburg, Mo., writes as follows: "I was a sufferer from nasal cataract for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Cataract Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Cataract Cure to all sufferers as one that cannot be excelled."

Scruples Mailed Free. If you are a sufferer from Cataract, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 115 Broad Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. A. O. Dixon preached on "Salvation," and on "The Crucifixion." He has preached twice daily since Tuesday. Five received for baptism, two by letter and one by relation. Dixon preached twice daily till Friday, when he leaves for Boston. Great crowds gather to hear him.

Broadway—Pastor Jones preached on "The claims of an orphan," and on "Keeping the citadel." Three received by letter and one baptized. Collection of over \$1,000 taken for Orphans' Home.

Chestnut-street.—Pastor Weaver preached on "The choice of wisdom," and on "Neglecting salvation." Three joined by letter. Mrs. Clark and Bro. James Brown, two of the oldest members, died last week.

East—Pastor Felix preached on "Knowing how to abound," and on "Greatest prayer." Two baptized. McFerran Memorial—Pastor Hamilton preached on "God's fellow-workers," and on "The Christian's standing with God." Pastor Hamilton goes next week to Birmingham, Ala., to aid Pastor Davidson in a meeting.

Twenty-second and Walnut—Pastor Dement preached on "Rescuing individuals." "The crown of young womanhood"—a special sermon to young ladies. Fine audiences. One received by letter. Kindergarten department organized in the Sunday-school. Pastor Dement delivered two courses at the Bible Board Institute at Somerset last Friday. Bro. W. T. Bueckel gave an admirable temperance lecture to our people last Wednesday evening.

Clifton—Evangelist F. A. McConnel preached on "The mission of the church," and on "The law's demand." The new building was opened. Meeting continues.

East Mead—The pastor preached on "The Word and its anointed," and on "Confirming Christ's testimony." German—Pastor Jansen preached on "God the master builder," and on "God's universal love."

Highlands—Pastor Dawes preached on "Sin and suffering," and on "Hindrances to baptism." Four received by letter, two for baptism and seven baptized. During the meeting he preached entirely from Romans.

Loran-st.—Pastor Trullie preached on "Not under the law," and on "A fool and his heart." Eleven received for baptism, one by letter, one under watchcare and eight baptized.

Parland—Pastor Taylor preached on "Fruiter," and on "Soul winning." Two joined by letter. Pastor Taylor is back in a week in a meeting by Mrs. J. B. Burdick, of Antioch, Ala.

Portland avenue—Pastor Henderson preached on "Christian Joy," and on "The Sonship of Jesus." Sunday-school increasing.

Southgate street—Pastor Clarke preached on "Filling God's home." Bro. U. B. Thompson preached on "What shall it profit."

Thornton preached on "Cleansing for service," and "The heaven that is prepared." It was a meeting time at night. Pastor Thompson resigned to accept the call to Newport. An effort is being made to hold him here.

Van Buren-street.—Pastor Ray preached on "Christ's gift of peace," and "Nothing hid from God." One received under watchcare.

Waldale—Pastor Hill preached on "Personal work," and "The cost of not being a Christian." Four joined by letter.

German Mission—Pastor Von Miller preached on "What will you do with Jesus?" and on "Being without Christ." Five professions.

Hopewell—Brother W. D. Bell preached, and has accepted the call to the church.

Hope Mission—Pastor Bruce reports a good week.

Lebanon Junction—Pastor Cates preached on "Jud," and on "II. and III. Johr." Two professions.

Bro. Dixon gave an interesting account of religious affairs in Boston, and he started the Conference by what he told about Christian (?) Science (?) at its headquarters.

Bro. Weaver presented an interesting paper on the best use of a minister's time. One-third should be given to reading and study, one-third to pastoral visiting, one-third leads to pastoral changes. One-third of his time should be devoted to preaching. The paper was discussed by Bro. Jones, Eaton, Hamilton, Felix, Dixon and Trullie.

SEMINARY NOTES.

J. J. Hurt made a flying trip to Virginia.

Dr. Eager attended the Arkansas State Convention.

E. E. George, of Alabama, and J. A. Kirsley, of Kentucky, were sick a few days.

Dr. Mullins was away last week, and the "Syster Mats" had a rest.

H. H. Maaburn, pastor at Owensboro, is back with us again to complete his Th.M. course.

In performing some gymnastic feats, as "skinning the cat," James skinned the wrong cat, and, as a result, is wearing a plaster on his nose.

O. C. Green, graduate last year, was with us a few days last week, also—Pembell in the interest of the Y. M. C. A., and Dr. C. H. Nash, of Hopkinsville, visited us recently.

No missionary meeting or prayer-meeting on account of Dr. Dixon's death.

Dr. Dixon delivered two addresses to the students last week. They were full of power and highly appreciated by all. His subjects were "The relation of inspiration to information," and "The living Christ." Many of us have heard his sermons at Walnut-street with great interest and profit.

Supplies last Sunday: W. W. Horner, of Tennessee, at Sharpsburg; W. E. Starns, of Kentucky, Crittenden; R. E. Bell, of Texas, Southville; J. E. Sammons, of Georgia, Highland Park; W. E. Wiant, of Missouri, Lakeland; J. O. Robillard, of Illinois, Anchorage; O. T. Williamson, of Virginia, Shelbyville; A. F. O'Keefe, of Georgia, Beech Valley; J. S. Straton, of Georgia, Sanders; J. T. Bowden, of Virginia, Sand Hill.

Hayar O. McGILL.



Suffered 20 Years. Cured of Piles.

A. L. Huang, Alma, W. Va., writes: "I suffered frightfully for 20 years from itching, blind and bleeding piles. I tried many remedies, but failed. The first relief was obtained by using Little's Backache Cure. I used a box and was completely cured. For sale by all druggists. Little's Backache Cure and Cure" mailed free. Pyramid Drug Co., Marshall, W. Va.

THE STATE.

Pastor W. J. Pickett writes: "On the 4th Inst. we closed a two-weeks' meeting with my Middle Creek church. Results: 31 approved for baptism, 19 baptized, 2 restored, 3 under watchcare and a genuine revival in the church. The assistance of Bro. W. H. Brumby, of Elizabethtown, who was a great help to me and church in every way. His sermons were characteristic of his sweet spirit and were very edifying. His work will be remembered by us all for many years. The church is in better working order than it has been since I began my pastorate three years ago."

Pastor F. E. Barroughs writes: "The church at Harrisburg has just closed a meeting of precious power. Owing to the feeling so common among our churches that there was 'no available material,' the brethren suggested that we hold evening services without special help for the revival of the church. The revival came, and, as is always the case, God will do a meeting with my church at Harrison, where I have been pastor nearly eight years. Pray for us."

Bro. T. J. Ham writes from Scottsville: "Leading in this place on the 7th with my wife and my house preacher, will make the same my pastor at a meeting with my church at Harrison, where I have been pastor nearly eight years. Pray for us."

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Pastor J. S. Sproles writes: "A grand revival just closed with Hillsbury church. The pastor did all the preaching. Results, 5 received for baptism and 1 restored. This old church seems to be renewing her youth. Several hundred dollars have been expended in repairs during the year. New pews have been added, the house repaired and the old ancient rock baptistery under the hill rebuilt. Bro. J. A. Kirsley, our honored predecessor and Abraham of the church, meets regularly with us. It is indeed a great honor and privilege to be associated with such a father in Israel. More anon."

Pastor W. S. Hyland writes: "I beg leave to record in your columns the goodness of God to the saints at Spring Valley, Logan county. On Saturday, Nov. 9th, I had the pleasure of baptizing 5 candidates as part of the fruit of a fourteen days' meeting. The subjects were: Bro. J. B. Benton, of Adairville; Brother J. B. Benton, preached for us, and from the beginning took a strong hold on his hearers. He is clear, forcible, fearless, faithful and tender. Pastor and people were greatly cheered and strengthened by his labors in the Gospel."

Bro. Theodore Compton writes: "Our meeting of thirteen days at Morganfield has just closed. Twenty-nine accessions, 31 for baptism; several will likely join soon. Pastor Stanley has a strong hold on the people of Morganfield, and though he has been absent only a few weeks, he is acknowledged by all to be a fine preacher. He is studious, wise, consecrated and conservative. Our work at Morganfield and Uniontown, where he is pastor, is in good hands. I believe the prospect for these fields was never brighter."

Pastor O. W. Bowles writes: "On Friday before the fourth Sunday in October I closed a glorious meeting with my Leona Grove church, Hardin county. Bro. W. T. Parrish did the preaching to the satisfaction of all. The church was greatly revived and many backsliders had the joy of salvation restored; some had been excluded from old Bethel church 25 years. Whole families were made gloriously happy that in days of the past had been shadowed with sorrow and sin. Restored, by experience and baptism, I by letter. I had the washhouse of the church; there are others who will join the church as a result of the meeting. Our meeting was a success in many respects. This is a glorious field and a church that looks after their pastor's interests. The winter did the baptizing in the beautiful waters of Roundstone Creek in the presence of 500 people."

Bro. W. R. Davidson writes: "Recently I closed a good meeting with Salt River church, in Boyle county, resulting in 15 additions by baptism and 8 by letter. The meeting was held at Salt River, Tenn., and the preaching with power and to the satisfaction of all. Our church has taken on new life, and have repaired their church by making its walls, renovating it, painting in a fine way, and having it in a new coat of paint. We were very glad to find to do they do it with all their might, and the more they find to do the happier they are. This is the third meeting Bro. Baker has as-

sted me in this fall with my share, so-wit, Ellisburg, resulting in 10 conversions and baptisms; 23 additions by baptism, 9 by letter and 5 from the Campbellites and the church greatly revived. The brethren here are preparing to build a parsonage and have preaching twice a month. This is my fifth year with the church. Just a few years ago this church was nearly supported by the State Board; now they have a good church property and a membership of 154 and self-supporting. I am now in a meeting at Eden church with Pastor J. L. Owens. I desire a noble-hearted Christian people here who love their pastor who has put them on a sound basis by preaching to them the pure, unadulterated Gospel of Jesus Christ and Baptist principles. Perhaps he has been greatly helped in indoctrinating this church, and in converting them from the anti-mission spirit to a spirit of missions by the help of the WESTERN RECORDER. I do not think I have found so many of one church who take the RECORDER. I go next to hold a meeting with my church at Bronston, where I have been pastor nearly eight years. Pray for us."

Bro. T. J. Ham writes from Scottsville: "Leading in this place on the 7th with my wife and my house preacher, will make the same my pastor at a meeting with my church at Harrison, where I have been pastor nearly eight years. Pray for us."

Pastor J. W. T. Givens writes: "We have just closed an excellent meeting at Salem, in which Bro. F. W. Taylor, of Henderson, did the preaching. He greatly endeared himself to our people by his strong and clear Gospel. His most edifying sermons on our labor of 70 whom came by profession of faith and baptism. Great and permanent good was done the membership also."

Pastor L. Johnson writes: "Bro. J. A. Lee, of Covington, and the writer closed a two weeks' meeting at Poplar Grove church, Owen county, on Nov. 9th, with 15 additions to the church. This, in some respects was the best meeting this church has enjoyed for years. More than two-thirds of those received were males. One man was baptized, and the other 14 of age. Bro. Lee has resigned his charge at Third Baptist church, Covington, and has accepted a call to St. Charles Avenue church, New Orleans, La. We are very sorry to lose him from Kentucky. In addition to his work in Covington, he has been the most successful evangelist we have had among our country churches. More than 300 have professed faith in the meetings he has held this fall. May God's blessing attend him in his Southern field."

Bro. R. J. Sublett writes from Horse Cave: "I see a reference to our pastor's resignation in the Liberty Breeze of this city, but I would like to state the fact that the resignation was rejected by an overwhelming majority. Bro. Voyles has kept the church in good condition. The congregation has been the best in the history of the church for years. Our meeting here last Sunday night was one long to be remembered. We had a house full, and at the close of one of the greatest sermons ever preached in this city, a great number of the unawakened came and gave Bro. Voyles their hands, asking for the prayer of the church. Such is the influence of our pastor here."

The Simpsonville church greatly regretted giving up Pastor J. J. Farmer, and he must have felt strongly impressed with the duty of accepting the call to another field, or he could not have left so noble and warm-hearted a band that it sat in Simpsonville. In the resolutions of the church they speak graceful words of their pastor as a consecrated Christian and a gentleman whose teaching and whose example had been greatly blessed to them.

AVOID UNKNOWN BRANDS. BORDEN'S EAGLE BRAND CONDENSED MILK. BEAR BABIES. Borden's Condensed Milk Co. NY.

Pastor Arpabrie is being aided in a meeting in Paris by Bro. E. B. Bailey, of Winchester. A gracious work is in progress.

Pastor McDonald at Shelbyville has had a glorious meeting. He was aided by Evangelist Wright. There were over 80 additions.

Pastor Nash at Hopkinsville has been helped by Bro. L. G. Broughton in a series of meetings, resulting in a great revival. The whole community was profoundly stirred.

Pastor T. J. Davall writes under date of Nov. 18: "Closed yesterday a 12 days' meeting with Garnettsville church. There were 11 additions. This church was made peculiarly by the death of the loved J. C. Willett. I go Monday to help Bro. Hagan near Hodgen in a meeting."

Pastor Wm. D. Nowlin writes: "We had a good day at Upper-street Sunday, Baptist 8 Sunday night. Bro. Martin is doing some fine work at our church, but with his kind, affectionate spirit and gentle manners, soon won our highest esteem for himself. His preaching was plain and easily understood; but pointing with great earnestness he proved himself to be a gospel preacher. First harvest; 15 professed faith in Christ and were baptized Sunday, the 10th, one awaiting baptism from the Reform church and one came under our watchcare. Bro. E. F. Masick, of Georgetown, did the preaching. Bro. M. was a stranger to us at our church, but with his kind, affectionate spirit and gentle manners, soon won our highest esteem for himself. His preaching was plain and easily understood; but pointing with great earnestness he proved himself to be a gospel preacher. 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FAMILY CIRCLE.

MOTHER KNOWS BEST.

BY LOUISE CONNOLLY.

Boozy in the backyard has a little calf: When it tries to stagger round, all the other...

Intelligence should be going about in that way? He must know more about...

For some time they stood there almost silently. The battle was raging...

need to me, came back to my mind. Now I am myself again, and I tell you...



"You Are So Slow." If the woman at work should make answer to the other woman, she might, perhaps, say: "You never told me to be clean when your back ached so that it seemed that every movement would break it in two."

What Shall We Eat

To Keep Healthy and Strong? A healthy appetite and common sense are excellent guides to diet in matters of diet, and a mixed diet of grains, fruits and meats is un-



oubtedly the best, in spite of the claims made by vegetarians and food cranks generally. As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

fighting the Kentucky, she pulled her pug-like nose around and pointed it threateningly at the unoffending battleship. "Swing'er over her port there!" yelled the pilot down to the engineer below deck.

Best & Most Economical Use only 1/3 usual quantity 33c a lb. Other Good Coffees - 12 to 15c a lb. Excellent Teas - 30, 35, 50c a lb. Finest Fancy Elgin Creamery Butter at Cost

Children's Books All styles and prices. One shows one of our beautiful illustrations and photographs. Write for our free catalogue.

ROYAL INSURANCE COMPANY LIVERPOOL. Agents in all the towns of the South.

found breath to inquire how her little guest came to ask such strange questions. "Well," was the innocent reply, "another told me to be here like a lady and when ladies call at our house they always ask mother those questions."

FOR ALL Church Services, Services, Prayer and Young People's Meetings, Church Hymns and Gospel Songs BY HANKEY, MCGRAW AND STEWART 367 Hymns with Music on same page. 228,000 Copies already sold. \$1.50 per 100 Copies, postage free, 20 cents THE BIBLE & BIBLE CO., New York and Chicago For Sale by Baptist Book Concern, Louisville.

AT THE BACK OF THE HOUSE

There's where the woman must spend the greater part of her life. We must lighten up this part of the house and make your work easier. Buy all the things you need for the kitchen. Buy all the things you need for the kitchen. Buy all the things you need for the kitchen.

This Challenge

Made of the best vegetable wool, with white vulcanized rubber rolls in the back, for extra support. Made of the best vegetable wool, with white vulcanized rubber rolls in the back, for extra support. Made of the best vegetable wool, with white vulcanized rubber rolls in the back, for extra support.

Special Price

Other clean without heating clothes, adjustable. You can wash one shirt as well as a dozen. Washes like a regular washboard, perfectly without heating. Wash in hot water. Washes like a regular washboard, perfectly without heating. Wash in hot water.

Wood Cook Stove

Best value Wood Cook Stove in the world. Distinctive features. Best value Wood Cook Stove in the world. Distinctive features. Best value Wood Cook Stove in the world. Distinctive features.

Robes and Bathing

Best styles. Take no more room than ordinary robes. Best styles. Take no more room than ordinary robes. Best styles. Take no more room than ordinary robes.

OUR TERMS

are strictly cash, whereby our "credit" customers can save by paying in advance. Our terms are strictly cash, whereby our "credit" customers can save by paying in advance. Our terms are strictly cash, whereby our "credit" customers can save by paying in advance.

OUR RESPONSIBILITY

is guaranteed by the fact that we have a full line of goods. Our responsibility is guaranteed by the fact that we have a full line of goods. Our responsibility is guaranteed by the fact that we have a full line of goods.

SUTCLIFFE & CO., Louisville, Ky.

WHAT MAY BE SEEN

from our windows adds much to the pleasure of a trip to California over the Santa Fe. There are quaint Pueblo Indian villages several centuries old; The ruins of prehistoric races;

Going to California on the Santa Fe

Towering mountains—Flaming Peak, Spanish Peaks and San Francisco Mountains; Acres of perfumed forests; And greatest wonder of all, Grand Canyon of Arizona, now reached by rail.

The California Limited, daily, Chicago to San Francisco, Los Angeles and San Diego. Best train for best travelers. Illustrated books, 10 cents. George T. Gandy, Gen'l Agt., 47 Walnut St., Cincinnati, O.

Children's Corner.

THE LAST OF THE PHOTOGRAPHS.

BY GRACE HARTMANS.

When Papa Elephant's photograph came home you may be sure it created a tremendous sensation throughout the menagerie. The animals all crowded round to look at it, and the noise as they gazed, squeaked, squealed and bellowed their different opinions was simply deafening.

"It's his very tail," shrieked the parrot. "And his trunk is life-like; I could not have drawn it better myself," brayed the donkey, who, as you know, is very good at drawing things—though I think, perhaps, he is better at drawing carts than elephants.

"And his dear little eyes," sighed the sentimental love-bird. "How sweet!" "Fiddlesticks," said the goshawk, "it's no more like him than like me." And he stalked off muttering to himself, "Sweet little eyes, indeed! I wonder the silly thing didn't say, 'Dear little feet,' while she was about it. It's sickening the way she flatters that great booby, and I wonder what Mrs. Elephant is about to allow it."

But Papa Elephant was beaming; he took no notice whatever of the goshawk's remark. "I think it's pretty fair," he said modestly; "and to-morrow you shall take baby to be photographed, too, my dear," he added, turning to his wife, who looked quite a size larger than usual with pride and importance.

So the next morning they went. "She will make a lovely picture, ma'am, a real beauty; there's no doubt about that," said the monkey, putting his head on one side, and surveying little Miss Elephant with an admiring smile.

Now, as Baby Elephant was very short and very fat, with very large ears and very little eyes, and a nasty sulky temper, she was not by any means a beauty; but, of course, her fond mamma thought her lovely, and quite agreed with all the flattering remarks of the cunning monkey.

"Turn your toes out, my dear, and let your ears flop a little more," she said, smiling with gratified maternal vanity at the stumpy little object. "Do as the gentleman tells you, ducky, and look pleasant."

"Shan't," replied the amiable child, nearly shutting her little eyes and turning up her trunk, as she had no nose. The monkey discreetly had a loud fit of coughing at once; while Mrs. Elephant tried to coax her refractory offspring into good behavior, and after several attempts she was induced to get into proper position. "Oh, charming," murmured the monkey; "but just wait one moment, my dear." And he ran

and fetched a small table with a vase of flowers on it and put it beside her. "There, now that's perfect."

But the little elephant immediately ate the flowers, poured the water out of the vase over the cat and threw the table out of the window.

"Playful little pet," said the monkey, smiling as affably as he could.

"Oh, yes, it's all her playful disposition," assented Mrs. Elephant eagerly, "she is such a giddy little thing—like a kitten, you know."

"Oh, very like a kitten, very much so indeed," agreed the monkey politely out loud. "Nasty, ill-tempered little brat," he muttered to himself.

But at last he managed to get Miss Elephant in a corner, and hastily took the photograph and ran off with it into a dark cupboard at the end of the room, which smelt like a particularly nasty chemist's shop.

While he was gone Miss Elephant would amuse herself by trying to look through the camera, although her mamma repeatedly told her to leave it alone and come and sit down like a good child; and at last she got her head under the piece of black cloth, as she had seen the monkey do, and could not get out again.

In her struggles she knocked the whole thing over, and fell on it, which broke it into little pieces. And just then the monkey ran back in a state of great excitement to say he must take another photograph, as he found he had forgotten to take the cap off the camera, and therefore there was no portrait. But, alas, the apparatus was smashed, no more pictures could ever be taken; and Mrs. Elephant, who had put her best bonnet on intending to have her own photograph taken as well, as a surprise for papa, fairly cried with disappointment.

But I am glad to say she gave little Miss Elephant a good whipping when she got home, and sent her to bed without any supper, which served her right—Little Folks.

A WELL-KNOWN woman of a large city received the following note the other day: "Dear Madam: I take pleasure in shipping to your address a rug valued at \$50, for which I shall be glad to receive your check. If you do not desire the rug, please return it." "The idea!" she exclaimed. "I never knew such impertinence." Then she sat down and wrote the following:

"Dear Sir: I have ordered no rug from your establishment, and I see no reason why I should go to the expense of returning that which I do not want, and which was sent to me unsolicited." To this she received the following answer in due time:

"Dear Madam: I will send for the unsolicited rug, and I trust you will do me the favor to send for the unsolicited charity entertainment tickets, which now lie, with about 25 others, on my desk." "The discourteous booby!" she exclaimed.—N. Y. Tribune.

All the Latest Fashions From the Markets of the World.

Black Goods. The reason that so many ladies visit this department is that we are showing the right goods at the right prices. The most complete line of Cheviots, Zibellins, Grenadines, Fracas and Malines Cloths—in fact everything that goes to make up a first-class black goods department.

45c 48-inch All-wool Poplin, worth \$1.00.
45c 48-inch All-wool Cheviot.
65c 48-inch All-wool Wide Waist Cheviot, worth \$1.00.
75c 48-inch Flannel Cloths; regular \$1.00 quality.
85c 48-inch Pebble Cheviot, worth \$1.00.
\$1.00 48-inch Zibelline, very stylish.

45c 48-inch Cheviot for unlined skirts.
\$1.25 48-inch Cheviot for unlined skirts.

Colored Woolen Dress Goods. \$1.25 PER YARD

600 yards of high-grade Novelty Patterns in Orepons, Grenadines, Cheviots, Zibellins, previously sold in suit lengths only. Colors suitable for street wear and styles guaranteed excellent. If you want "The Unusual" for your winter dress, this is your best chance to get it. They are not all heavy, but mostly light in weight. Remember those that are early have first choice.

Woolen Dress Goods. \$1.25 PER YARD

Is the popular price for a Walking Skirt material, and we have it in all colors, a firm cloth, all wool, and best of all has stood the test and will hold its shape; 36 inches wide. Ask to see our Pebble Skirting, and the most reliable fabric of its kind for the money will be shown to you.

Hosiery. Ladies' extra good quality Medium-weight Cotton Hosiery.
Ladies' fine quality Winter-weight Foot Black, High Spliced Heel and Double Sole.
Odds and ends regular the quality Ladies' Fancy Hosiery.
Ladies' Medium-weight "American-made" Knit sole Hosiery, high spliced heel and double sole, regular the quality; 2 pairs for \$1.00.

Ladies' Heavy-weight Cotton Fancy Vertical Stripes, in the new blue, maroon, and black and white.
Boys' Heavy Cotton Oxfords and 1st Ribbed Hosiery, fast black, double, heel, sole and toe.
Ladies' Medium-weight Fine Ribbed Hosiery, fast black, double heel, sole and toe.

Genuine Automatic Sewing Machine ONLY \$35.00

Please mention this paper when writing.

Mail Orders promptly attended to.

STEWART DRY GOODS CO.

NEW YORK STORE NEW YORK STORE
CHINA, GLASSWARE STATIONERY.

Kid Gloves. 98c Evening Gloves, 14 button length, colors and white.
\$1.00 1-Clasr Glove, new embroidery. These gloves are the best value in the price of any gloves in the market.
\$1.25 This Glove is one of our best sellers. Fit perfectly, wear splendidly, latest style.
\$1.50 We can give you any color, style, finishing, embroidery, lace or ruffles at this price. English Walking Gloves, Ladies' Fanny's Pique, Fine French Kid for evening wear; also line of Men's Street Gloves, Ferris.

Men's Furnishings. 35c Men's Fancy Socks in new stripes and shades; regular 50c quality.
50c Men's Fine Flannelized Night Shirts, 45 inches long.
75c Men's Natural Wool or Camel's-hair Shirts or Drawers; regular \$1.00 quality.
\$1.00 Men's Heavy Cotton Ribbed Union Suits.
\$1.00 Men's New Fall Patterns in Fancy Dress Shirts, in neat effects.

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A STATEMENT FROM THE SUNDAY-SCHOOL BOARD.

In view of the circulation of certain charges against the officials and administration of the affairs of the Sunday-school Board of the Southern Baptist Convention, the Board wishes to make the following statement to the denomination:

The first knowledge concerning the existence of such charges was afforded by a communication, dated August 27, 1901, from Rev. J. J. Porter, D.D., of Mexico, Mo., to whom they had been given, amongst by him. This communication was in the form of questions, embodying all of the charges, and he desired to be informed if they were facts.

Subsequently, information was given the Board that a circular, bearing neither name nor date, containing substantially the same charges, in a different form, was appearing in certain sections. In addition to this, the Board was directly informed that, as early as the month of February, 1901, this purported information was offered for public use to certain competitors in the business of publication of Sunday-school literature.

So soon as attention was drawn to these charges, in the communication of Dr. Porter, the Board immediately began a close investigation of them, first through its business committee, and then in full and special session; and then, on September 10, informed Dr. Porter of its conviction that no evidence existed to establish the accusations, and insisted that he should meet the Board, and, in their presence, be satisfied of the fact.

On November 5, 1901, Dr. Porter kindly presented himself before the Board for this purpose; and, by prior arrangement, the following brethren were also present: Hon. W. J. Northern, President of the Southern Baptist Convention; Rev. M. F. Hunt and Rev. E. J. Forrester, Vice-Presidents of the Sunday-school Board for Missouri and South Carolina, respectively; Rev. J. S. Felix, of Kentucky; Rev. J. O. Armstrong, of Missouri; and Rev. W. B. Crumpton, of Alabama. All the members of the Board, save one, who was absent from the city, gave the entire day to the investigation of these charges, in the presence of Dr. Porter and the above-named brethren, entering into every specification with thoroughness, and affording, from the books and papers of the Board, every facility possible for a complete understanding of the matters involved.

The author of the charges, who was unknown to the Board prior to this meeting, had been invited through Dr. Porter to appear and present the evidence for his assertions. Instead of so coming, he sent by Dr. Porter a paper, which he deemed would be such evidence, even giving book and page in the Board's records, and presenting also a paper which had been taken, without permission, from the files of the Board. It was then announced that the author of these charges was a former bookkeeper of the Board, employed in the business office, but having no part or responsibility in the conduct of its affairs or the direction of its policy, beyond the performance of his detail duties.

At the termination of the investigation, the brethren who had been requested to be present, separately and collectively, and being led by Dr. Porter, expressed themselves as entirely and completely satisfied with the result of this investigation of the con-

duct of the affairs of the Board and the administration of its business officials, giving out the following statement, with their signatures attached in their own hand, to-wit:

At the request of the Sunday-school Board we have this day attended upon a very thorough and exhaustive investigation of the charges made against the methods and general management of the Board at the instance of Mr. Elijah Ford, the former bookkeeper of the Board. We desire to say that the investigation has been without reserve on the part of any one concerned, and the results have completely exonerated the Board and its officials from any and every charge which was submitted.

We desire to express our renewed confidence in the brethren composing the Sunday-school Board, and its officers, and to commend them and their work most heartily to the denomination.

Signed,
J. J. PORTER,
J. O. ARMSTRONG,
W. J. NORTHERN,
W. B. CRUMPTON,
M. F. HUNT,
E. J. FORRESTER,
J. S. FELIX.

The Board bears testimony to the manly and Christian spirit in which Dr. Porter conducted and even pressed the investigation, being faithful in the use of the information which had been placed in his hands, and equally just and honorable in his recognition of its untrust-worthiness as the true facts were brought to light.

Through the ten years of its history, the Board has endeavored to administer its affairs with economy and without personal aggrandizement to any one. There has been nothing which it has wished to conceal. Its officials have been found diligent and faithful each in his respective sphere of work, each seeking the interest of the denomination as intrusted to the Board. The Board commits itself to the brethren, hereafter as heretofore, seeking their confidence and support in the furtherance of these great interests.

Adopted, this 8th day of November, 1901

THE SUNDAY-SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION,
LANING BURROWS,
President pro tem.
A. B. HILL,
Recording Secretary.
Nashville, Tenn.

DEAR RECORDER—On the first Sunday of September, 1901, Rev. Ray Palmer came to us from Portland, Ore., a city of 94,000 people, where he had been pastor of the Second Baptist church for five years.

We had been without a pastor for ten months, and had been waiting patiently and hopefully for the coming of our new pastor. From the first sermon the church was crowded and running over, and by the third Sunday we were compelled to rent the largest opera house in the city for all Sunday night meetings. Bro. Palmer is now preaching to a thousand people every Sunday evening, and hundreds are being turned away for want of room. Bro. Palmer is an eloquent and powerful preacher, and all classes are crowding to hear him.

Hundreds of men are seen in the audience—lawyers, physicians, merchants, bankers, traveling men as well as those in the more humble walks of life.

Our pastor preaches the old Gospel of Jesus Christ devoid of all sensationalism. Thirty-five

have been converted, and a great many are inquiring the way. Our prayer-meetings have increased five fold, and last month our Sunday-school reported over fifty new scholars. Every department of the church is taking on new life.

JOSEPH W. BORN,
Chillicothe, Mo.

ALABAMA BAPTIST CONVENTION.

The eightieth session of the Alabama Baptist Convention was held in Brewton, Ala., November 12-15. About 300 messengers and visitors were in attendance.

Brewton entertained the convention royally. Pastor Kramer made a fine host for the convention. He has a beautiful new house of worship in which the sessions of the convention were held.

Dr. W. J. E. Cox preached the convention sermon from 1 Peter 3:5, which was a profound discussion of "A Living Hope," and made a fine impression.

The reports on missions were encouraging, showing a marked increase.

For Home Missions Alabama contributed during the past year \$9,528.70; for Foreign Missions \$12,662.02, making a total of \$22,190.72.

Our State Board of Missions has 53 missionaries. There have been three churches constituted by them, 115 baptisms and 28 Sunday-schools organized.

Hon. H. S. D. Mallory, of Selma, is the honored and efficient President of the Convention.

Dr. E. Y. Mullins was with us, and gave us one of his strong, masterful addresses. The convention gave him in subscriptions for the students' fund \$314. The convention also subscribed \$1,070 for the purpose of buying a home for the family of Dr. A. W. McGaha, who lies critically ill at Huntsville, Ala.

The orphans from the Home at Evergreen came down in a body, 79 in number, and were welcomed by the convention. A collection was taken for them amounting to \$108.

Dr. I. F. Tichenor, of Atlanta, was present and delighted the convention with one of his eloquent speeches on our Home Mission work. Alabamians gave a cordial welcome to this noble man of God, who has been one of our leaders for years. May he be spared many years to come.

Dr. M. B. Wharton preached a strong sermon during the convention, and Dr. A. O. Davidson preached the closing sermon from John 11:3, which melted the convention to tears. The sweet message was a happy close to a delightful session.

Next year the convention meets with the church at New Decatur June 24. Dr. L. O. Dawson will preach the introductory sermon, with Dr. J. F. Purser as alternate. Yours cordially,
T. M. OALLOWAY.

I AM indebted for special kindness to Bro. J. F. Little, who was born near Mayfield, Ky.; was a student for four years at Clinton; leaving Kentucky in 1890; he spent three years in Missouri; went to Cleburne, Texas, in 1893, and was ordained in 1895 and became pastor at Marytown and Greenbrier.

Blessed of God in his labors, he baptized eighty last year. His home is in Cleburne, but his church— are in the country. We were rejoiced to learn that this talented Kv's' s' s' is winning laurels in the Lone Star State.
W. P. HARVEY.

There is no better investment for your entire family than \$1.75 for

The Youth's Companion

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The foremost men and women in the English-speaking world as well as an unprecedented number of new and promising writers have been enlisted as contributors to next year's volume.

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Beauty is Health.

Wanted: Ladies, Art., June 4, 1901.

I thank you for the benefit I received from your advice and the Wine of Cardui I took in my terrible condition. My life was no pleasure to me at all and I was fast going to my death. After receiving your advice and medicine I commenced taking it and began immediately to improve. The pains left me and the complexion, which came at the correct time, continued three days. I have gained strength and my weight has increased. My husband says the medicine has made me better looking than ever before.
Mrs. LINDA HANFORD.

Women's health means bright eyes, rosy cheeks, clear complexion and elasticity of form. This is the youth unobscured by years—the beauty of perfect womanhood. Beautiful women are happier and get more out of life than their sisters whose faces indicate suffering. Wine of Cardui cures the "redness" "bad complexion" and "sallow" complexion because it cures the cause of these terrible pains. But also is no exception.

WINE OF CARDUI

is giving thousands of women health, beauty and freedom from the suffering which makes their lives so miserable. Worn faces, haggard eyes and unattractive forms are the result of suffering. What suffering can compare with the torture women bear? Suffering from quickly before the ravages of pain. The sharp pains deepen the crow's feet in the face. They rob the eyes of life and the complexion of its transparency. They drain the body of its strength, but Wine of Cardui restores the natural beauty, brightens the eyes, clears the complexion, rounds out the figure and brings back the vigor of health. Every druggist in this city handles \$1.00 bottles of Wine of Cardui.

For names of druggists, address, prices, etc., "The Ladies' Address Department," The Chattanooga Building, Chattanooga, Tenn.

Missouri Baptist Sanitarium, 222 Taylor Street, St. Louis, Mo.

A Well-Equipped, Quiet, Health Institution and Hospital. Every appliance for the most treatment is found here. Large Grounds, Large Buildings, Every Comfort, Trained Nurses. Physicians of your own choosing. Rates as low as can be for accommodations furnished. For full information write to
DR. E. H. CALDWALLADER, Superintendent.

THE LEITCHFIELD INSTITUTE.

It is due the State Board Institute, and in particular Dr. Warder, for our people to give some expression of gratitude for the splendid services the Institute has rendered us in its recent sessions here.

Dr. Warder's deep interest in the work of the Institute was manifest from "start to finish." He had been painstaking in the selection of topics and speakers, and that he had been wise in the selection of both was freely attested by results.

Those on the programme who favored us with their presence and help were: Dr. Warder, Easton, Robertson, Eager and Hamilton. We regretted Dr. Prestridge was not able, for some cause, to be with us, but Dr. Warder was happy in his selection of a substitute for him—Bro. O. M. Thompson. He did us good service. We had fine weather, fair attendance and a growing, deepening interest as the services progressed.

God's Spirit was present, informing, inspiring, and the services were evidently gathering spiritual power and becoming more and more efficacious as they advanced. If one could be here and mix with our people, and hear the expressions of praise, delight and gratitude that they so freely give on account of the Institute, I am quite sure he could not doubt that it has been a great help, a spiritual blessing to our church and to the people of Leitchfield. A knowledge of this fact will not be the smallest compensation, we are sure, to our helpers for their splendid services so freely and unselfishly given.

Dr. Warder's love, his love for God and his love for his fellowmen, his ripe Christian experience, his mature, lofty thought and purposes, his holy aspirations, his humility, transparent to all, were potent factors in making the Institute here a success; especially were these gifts and graces of this aged servant potent, and need of God, when he held up before us all, as he constantly and fervently did, the cross, the only source of hope and life. Long may Dr. Warder live to be the inspiration of the Institute, and may his last years be his happiest and most useful in the prayer of his Baptist brethren of Leitchfield. Let us give all the glory to God for Dr. Warder, for the Institute, and for what it has done for us and others. HENRY B. STORHAM, Leitchfield, Ky.

ally those who had crept into the church and did so much harm.

Last night we closed a glorious meeting with 25 additions, 8 restored to fellowship, 1 by relation, who had left our denomination and joined the Danards, 19 by baptism and 9 stand approved for the ordinance. There were two, that promised to join at Roberts and Niagara, and still others claimed conversion, but I did not count any that failed to join the church.

I made it a specialty to announce that we did not want members that would dance, get drunk, aware, lie or do anything that was hurtful to the church. Let God be praised for all.

I will begin a meeting at my church at Hebbardsville tomorrow, D. V., with Rev. E. K. Shultz to assist me.

W. H. BELL.

Henderson, Ky., Nov. 15, 1901.

On the first Saturday in November, Elder J. W. Ingles, pastor, began a meeting at Cedar Point church near here, and up to the present writing, there have been 16 additions, 18 by experience.

This is said to be the best meeting ever held with this church, and they have had several good ones. Last year we thought our meeting could not be excelled, but this one is far better.

The preaching has been done by Bro. Ingles and Bro. F. Rainwater, except two sermons by Bro. Allen, all belonging to the church.

The preaching was sound and the prayers fervent. The youngest convert was about ten years old and the oldest about sixty, all coming from the Sunday-school. We have one of the best Sabbath-schools I have ever seen, the average attendance now being more than fifty, and the teachers are all good ones.

We are now preparing for a move on a broke-down church, going to take singers and praying men and women with us and are hoping for a great revival there, and have no doubt, as we depend on the Lord for success. SIBBARD.

DEAR RECORDER:

Last Spring when I took the care of the Baptist church at Beaver Dam, I organized a Sunday-school at Taylor Mines and also began preaching in their school-house on two Sunday afternoons in each month. On Oct. 16th, I began a series of meetings there which closed on Nov. 10th. We had about 35 conversions and renewals and 27 additions to the Beaver Dam church. I baptized 17 and 6 others stand approved for baptism and 4 under watchcare waiting for letters.

It was a very remarkable meeting indeed. There was perfect order and attention all through the meeting. I have preached in Louisville, Lexington and various other places, but never have I seen more profound attention given to the preached Word. The religious outlook is indeed bright. We need a place of worship very much, and I think we will soon take steps toward a building.

I am very much attached to the people and delight to work with them. They are kind, hospitable and industrious and I feel will make good Christian workers. Pray for us. E. W. COAKLEY, November 11, 1901.

The stroke that blinks life's hope, blinks also its smiles.

ENVY.

Among the sins that very frequently allure into perilous paths prominently stands envy. Out of selfish, unholly pride grows resentment which too often bears this poisonous fruit. Yet, it seems to change from fruit into a cruel fiend. How it soured the life and marred the character of Voltaire, who displayed it so offensively in his continued effort to detract from the sublimity of Corneille and the charm of Racine. The strength and agility of envy were manifest in severing the beautiful friendship once existing between those two fathers of Anglo-Saxon poetry, Chaucer and Gower. Controlled by this demon, it is said Dryden could never speak of Otway, his rival, with kindness; and even the giant minded Leibnitz on all occasions would refer blighting to Locke's Essay, and fiercely strove to overthrow Newton's system. What wonder, then, that lesser minds should be assailed by it? Even Christians indulge in it without realizing what it is and how base it may make them. Let us be large enough and sufficiently Christ-like to rejoice with those more highly favored than ourselves. There was not a particle of envy in our Lord. We would walk with Christ who must give it no place within.—Selected.

THE MARKETS.

Table with columns for LIVESTOCK, CATTLE, HOGS, SHEEP AND LAMBS, and LEAF TOBACCO. Includes sub-sections like 'Report for week ending Nov. 16' and 'SALES WITH COMPARISONS'.

Report of the Central Committee Woman's Missionary Union of Kentucky for the Second Quarter.

Large financial report table with columns for SOCIETIES, MEMBERS, STATE MISSIONS, and TOTAL. Lists various churches and their contributions.

Table titled 'SUNDREAMS' listing various items and their costs, including 'Ashtland', 'Beechland', 'Bloomfield', etc.

Advertisement for 'Spencerian Business College' featuring the name in a large script font and text: 'Educates Young People For Business, Good Employment and Success of CALL OR WRITE FOR FULL INFORMATION.'



What you get with PEARLINS:

1. Very fast rubbing—soak, don't scrub.
2. Less hand-work—rub, don't scrub.
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4. Better health—stand up, don't bend double; live, don't merely exist.
5. Saving of precious soap, don't waste it.
6. Absolute safety—be sure you're right, then go ahead.

All Pearlins Gain

University School.

This is a secondary of a high order. Even but experienced, university teachers are given a place in the faculty. Boys are prepared to enter any college or university or to enter upon the study of a profession. The number is limited and the quality is individual. A few boys may obtain board with the headmaster. For catalogue, address W. H. TRACY, A. B., Headmaster, 26 Second Street, Louisville, Kentucky.

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Teas: Coffees

AT ALMOST **1/2** PRICE.

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Coffees, from 9¢ to 7¢ a lb.

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CAPITAL \$1,000,000
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Corner of 11th Street and Broadway Place
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Reservations made for you.

Special attention to Ladies traveling alone.

L. S. FISHER, Mgr.

CHURCH BELLS

Children and People, the Church Bells of the world are made in the foundry of the Church Bells Foundry, Louisville, Ky.

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BELLS

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Items of Interest.

Mr. Amos W. Butler, Secretary of the Indiana State Board of Charities, as the result of inquiries made by him among the reformatories in the Indiana institutions, found in a group of 181 families in which there were two or more generations of feeble-minded persons who were blood relatives. The number of first cousins was known to be first cousins was 736. In the light of these facts Mr. Butler is of the opinion that the state should retain control of these groups as children during life.

Manila is placed at the head of Oriental cities in healthfulness, according to the report of their Board of Health. The death rate is the lowest in the world, as is the case for the Philippines, in the Chinese and 25 for the American and foreigner.

The Canadian Pacific steamer, Hasting, went ashore in a dense fog at Tucker Bay, Jarvis Island. The fog was so dense that it was impossible to see ten feet in any direction. No lives were lost, but the Hasting returned to port, where it was repaired.

The new reservoir at East Liverpool, O., owned by the city, was filled for the first time, bursted. It was leaked to its utmost capacity—2,200,000 gallons of water. The leak is located 800 feet above the pumping station, on the highest hill in the city, and the water shot down the incline with a mighty roar. Dozens of large trees were seen up, railroad tracks covered with tons of debris and street-cars suffered. The pumping station, being in the street pathway of the flood, was filled with wreckage which so damaged the engines that they were abandoned. Houses were moved from their foundations, and the employment of cars and a number of freight cars overturned and, strange to say, no lives lost.

It seems that the season of collegiate barbarity has begun. Some college students, on the pretense of initiating him into a fraternity, lured the victim into the woods, stripped him, tied him to a tree, thrashed him with switches and left him to wander home without his clothes. We hope the women will not be one of more than ordinary barbarity.

The Royal Commission on arsenic should include in their inquiry the question of the danger arising not only from arsenical food products, but from arsenical clothing also. There is a curious list of mineral substances found in dress materials and in stockings. It would seem that the employment of arsenic and its compounds, and of other poisonous substances, should be placed under special regulations, for apparently the presence of arsenic is unavoidable in a very great number of materials.

A Hungarian laborer carelessly opened his safety lamp while at work in his chamber, in the Buchanan mine of the Parrish Coal Company near Wilkesbarre, Pa., and a terrific explosion followed, resulting in the death of five men and the injury of nine others.

A gasolene explosion in the basement of an eight-story business structure in Philadelphia caused the most disastrous fire for many years in that city. Five men were killed and half a million dollars worth of property destroyed. Most of those killed were at work on the 14th floor, where women were engaged sewing. Goods were stored against the windows which prevented the women from reaching the fire escapes. Men who knew a man in that city. Five men were killed and half a million dollars worth of property destroyed. Most of those killed were at work on the 14th floor, where women were engaged sewing. Goods were stored against the windows which prevented the women from reaching the fire escapes. Men who knew a man in that city.

Without warning, a mass of rock weighing 100 tons fell in directly over where the men were working in the rapid transit tunnel on Broadway, New York City. The tunnel was almost closed. Five men were killed and two injured and a paleo created among the 200 or 300 men at work in another section.

Having grown so accustomed to thinking in terms of dollars, Mr. Long's naval estimate (\$1,000,000) for the next fiscal year will make little impression on the American mind. Our naval rank, according to naval budgets, is already higher than France, Russia and Germany. Mr. Long's estimate of \$1,000,000 places us far ahead of them, and up with the \$1,000,000 of Great Britain, which leads the list. The United States Navy itself is not so large as either France or Russia, yet our government this year spends more money on the naval establishment than France, and for next year our estimate long up to \$2,000,000 in excess of what France spends this year. Mr. Long's estimate does not include the construction of a single warship.

In the Peruvian district, near Ydruy, Arequipa, red and insected oranges are plentiful as blackberries in the United States country here during the autumn time. In fact, what apple culture is in England, that of the orange crop is in New South Wales. The orange is not only a picturesque adjunct to the garden, but also more than repays the trouble and care of cultivation.

DEATHS.

For actual subscribers we insert a column, notice of 100 words free. We charge one cent a word for all over 100 words. Favorably in advance. Check the words and you know at once what the charge will be. Unless the number of the notice is given, it will be brought down to 100 words.

MADDOX.
Azariah P. Maddox was born December 27, 1834, and died November 1, 1936. In early life he gave himself to God, and lived and died his faithful servant. He was a conscientious Baptist deacon, who could give a reason for the hope that was in him. He reared a large family of children after the order of their father. Among them two preachers—E. J. Maddox, who went "over home" in 1882, and Otis Maddox, now of Tennessee. He was also brother-in-law to our venerable Dr. J. S. Coleman, who spoke so feelingly and tenderly at the funeral of Bro Maddox as a father, husband, citizen and church member. Truly he was a great well ripened for the garner above. He was a close student of the Bible, and made it the fountain of his hope. On June 15, 1936, the writer was called to preach the funeral of his wife, and now so soon the same old duty for the devoted husband. Truly the hand of God seems heavily to rest on the faithful children, but they have learned to say and feel "Thy will be done."

WALTON.
The Cropper Baptist church asked us to send to you a copy of the following resolutions and request that you publish the same:
Whereas, God in his wisdom has taken our loved brother, Harry Walton, October 20, 1936.
Resolved, The Cropper Baptist church has lost one of its best loved and most devoted members; one who was ever ready to do all in his power to promote the cause of Christianity.
Resolved, That in our sorrow for the loss of our loved brother we know it is well with him.
Resolved, That by his death his wife has lost a good husband, the children a loving father, and while we deeply sympathize with them in their loss, we would point with the finger of hope to that beautiful city, the home of the redeemed, that everlasting city within whose pearly gate the pure spirit of him to whom he gave his tender love has swiftly ascended.

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Mrs. BETTIE BRYANT.
Mrs. BETTIE BRYANT, nee RAYBURN, wife of J. M. Bryant, died at her home in Carlisle, November 1, 1936. At her home in Carlisle, November 1, Mrs. Rebecca Bryant, in her 80th year. Her disinterestedness of speech, her charitable heart, her tender sympathies and her forbearing spirit, protected her from the enmities which irritate many, and won for her the love and respect of all who knew her. For many years she had been an earnest and consistent member of the Baptist church, and while she loved and preferred that as the church of her fathers and as her ideal of the divine pattern, yet there was no lineage of bigotry in her mind, her heart was not the ground on which the present structure is being erected. After a funeral service, conducted by Rev. Dr. Snodder, she was buried in Carlisle Cemetery.

KIRTLY.
The subject of this notice departed this life October 16, 1936. Sister Katie Kirtley was a relative of the Kirtley family of Boone county, all of whom are known to the denomination as faithful and firm supporters of the Baptist church. She was joined in wedlock to a Baptist minister, and lived a faithful and consistent life for the cause during all the long years of her service. She was highly respected and appreciated by all who knew her.

See REWARD, See.
The readers of this paper will be pleased to learn that there is at least one drowned citizen that science has been able to save in all its stages, and that is Carruth. Hall's Omega Cure is the only positive cure now known to the medical world. Carruth, who was a constitutional disease, received a cure on the blood and weaker portions of the system, and the result was the cure of the disease, and giving the patient strength by building up the constitution and restoring nature has been able to save the life of Carruth. Carruth, who was a constitutional disease, received a cure on the blood and weaker portions of the system, and the result was the cure of the disease, and giving the patient strength by building up the constitution and restoring nature has been able to save the life of Carruth. Carruth, who was a constitutional disease, received a cure on the blood and weaker portions of the system, and the result was the cure of the disease, and giving the patient strength by building up the constitution and restoring nature has been able to save the life of Carruth.

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Some Seasonable Suggestions

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—In white and gold—
Splendid selections and of standard authors.
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Fine, Medium, Coarse, and Stub Points.
Prices: \$2.50, \$3.50 \$4.45.

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Prices: 10c for ten; 15c for ten; 75c per 100; \$1 per 100

STATIONERY
Box of Fine Paper and Envelopes
Prices: 50c, 75c and \$1.

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Price: 75c

ST-ELMO
By Augusta J. Evans
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White binding, price 75c

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for 1937. Artistic Selections and choicest designs. First orders get the pick.
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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
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The Master's Blessings	1.00
Back to Bethel—Meyer	1.00
Old Gospel for New Age	1.75
Black Rock	.25
Sky Pilot	.25
Eben Holden	1.50
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Items of Interest.

GETS THE WORLD OVER.

A new automatic gun was being tested at Fort Leavenworth, when it exploded, injuring more or less seriously six men, belonging to the Twenty-eighth battery. When the magazine had been half emptied, the gun became overcharged and the remaining cartridge exploded. An accident to a ten-foot gun in the Sandy Hook testing grounds wrecked the fifty-ton concrete foundation on which six mortars were resting, but injured no one.

The Congressional Committee of the Philippines, who are generating their own Congress cannot meet, has appointed Gen. Mervin the successor of Aguinaldo. He has issued a proclamation saying that his appointment is only temporary till the General Assembly can meet. He congratulates the soldiers on their heroism, but says they are doing it in the field, and also those who are working for the cause of freedom in the cities. As the cities are all in the hands of the United States troops, the work they are doing cannot be much.

The drought has done great damage in the Florida Islands. In Havana and Key-holes the corn which has been cut and ground in flour to save it. This cuts the sugar crop very short. The cattle here has been unable to raise anything to eat or sell. Even the bananas were all eaten by the birds before they were ripe. Water to drink and to cook with has had to be hauled from six to twenty miles. Cattle have died by the hundreds for want of water. As a result of this, typhoid fever is raging.

The Indianapolis Sentinel says that President Roosevelt saw enough of the reconstruction on women and children when he was in Cuba to lead him to avoid it in the Philippines. "We judge from that some under officer in Samar was too good to suggest imitating Weyler's policy, but the President forbade it. After what President McKinley in his message and our Congress in its resolutions said of such things in Cuba, it is not conceivable that the American would allow an officer to imitate Weyler.

It is said to see religious (!) papers urging new and unheard-of laws against "immoral" in the Philippines. Treason is carefully defined in the Constitution. And the fighting Philippines may be swayed, harassed, but they are not to be treated as the Philippines. During one year, such the same threatening against "immoral" appeared in some Northern religious papers. But the letters, even including the "archbishop," the Catholic President, were neither being nor heeded.

General Buller's telegram to Gen. White, which made such a stir, has been published in full, and is fully vindicated. He did not order White to murder Lem-son in the Boer, this being the objective. "I have failed. Unable to try again without safe operations taking a month. Can you hold out so long? If not, I suggest your firing upon me as soon as possible and finally making the best terms.

If you have any other alternative to suggest, I can remain where I am as long as you like."

Edgar Opalata, an American employed in the Congo Free State, has returned. He confirms the worst stories of the treatment which the natives receive from the Belgians. He says the so-called punitive expeditions are really rubber searching raids, and the condition of the natives is far worse than before the white man came. They are murdered by the wholesale by the Belgian soldiers, forced to work rubber for two cents a pound. The bodies of those who have died of starvation are frequently seen. When will Belgium's cup of iniquity be full?

The feeling in England in regard to Gen. Buller's treatment is intense and seems to be widespread. Recently Lord Roberts, an Commander-in-Chief, even to Nottingham to distribute war medals. On the route the people repeatedly booed him and cheered for Buller. Even those to whom he gave the medals at a dinner given them, cheered for Buller. When Parliament meets, things will be lively. The speech in which the Commander of Cambridge—the "Big Man" in the cabinet whom every one liked throughout his life—in which he said there would have to be no new taxes and loans has depressed British spirits.

Richmond Mayo-Smith, for 16 years professor of political economy and social science at the University of Chicago, was killed by a fall from a fourth-story window at his home in New York City, believed to be an accident due to an attack of vertigo. Prof. Mayo-Smith did much towards building up the department of which he was professor. He was an honorary fellow of the Royal Society of Great Britain, and a member of the National Academy of Sciences; he was also a writer of merit on economic subjects.

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CHURCH NEWS.

(Continued from 5th page.)

the men in this town were more interested than for many years, and we surprised some of the old men and women in making their life. There were 25 additions to the church and members much revived. Brother East makes the old truths plain and new, which draws large crowds. He won the hearts of all. Bro. T. J. Davall began a meeting at Nolynn with me Nov. 19."

Pastor E. Pendleton Jones, in Oranboro, has been aided in a meeting by his brother, Pastor C. H. Jones. At last accounts there were between 30 and 40 professions.

Pastor J. B. Norris writes: "We have just closed a meeting at Dry Run church. Twenty-two were added to the membership. Bro. J. E. Waldorf, of Lancaster, was with us."

OTHER STATES.

Pastor W. M. Rudolph writes: "We are in the midst of a meeting here at Bloomfield, Mo. Prof. T. A. Scott, of Kentucky, is with us conducting the music. Good congregations and good attention. Prospects good for a fine meeting. My work at Oran is flourishing. Four additions recently, 2 by baptism. Over 100 in Sunday-school last Sunday week; 55 in our mission school. My salary is paid every two weeks. Pray for us at Bloomfield."

Bro. Chas. K. Allen writes: "Eld. R. W. Merrill, of this town, closed a very interesting meeting of a week's duration, held with Valencia-street Baptist church, N. O., Monday night, Nov. 11. The church desired to place itself on record as a devotional body, about to assume the duty of calling an undershepherd, so that all differences would be healed in a perfectly Christian spirit by working harmoniously in supporting the action of the majority. Bro. Merrill is an able messenger, and God has blessed his efforts in the accomplishment of the object of his visit."

Bro. H. M. Crain writes from Takoo, Wash.: "I have just received and responded to a call from the First Baptist church of Wilbur, Wash. Wilbur is a large and growing town in the heart of what is known as the 'Inland Empire' of Washington—that section situated between the Rockies on the east and the Cascades on the west. The church there are enthusiastic in their work, and the prospects are for a grand work."

Bro. Earle D. Sims writes from Garrett, Ind.: "I am now in a gracious revival at this place, assisting Pastor W. A. Pavy. Have been preaching now just one week and 15 have already been added to the church, 15 by baptism and 3 by relation. One old man, eighty-eight years old was received for baptism, together with his eight-year-old grandchild. The Baptist church has over 300 members, and has a beautiful building. It is a pleasure to work with Bro. Pavy and his people."

In a meeting of 5 days held with the church at Struthill, Washington Parish, La., two were restored to membership and 7 received by baptism.

The Jerusalem church, St. Tammany parish La., set apart Bro. Otto Bamber to the full work of the Gospel ministry. In the afternoon of the same day Bro. Bamber preached and 7 young ladies were received into the church.

Bro. C. J. D. Parker, Durham, N. C., pastor of the Second church, closed a fine revival recently in which he baptised four out of Primitive Baptist families, one from the Presbyterians and one from the Episcopalians.

Rev. H. SALL, of Washington county, Ky., has been reading the RECORDER for half a century. He says: "My 'old lady' thinks the RECORDER and Spurgeon's sermons all the reading matter she needs outside of the Bible, and she can't do without the RECORDER."

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