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Faith, Hope and Love, These Three

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WHEN we are alone, we have our thoughts to watch; in our family, our tempers; and in society our tongues.—Hannah More.

ARTHUR HELPS was right in saying that one of the surest ways of making other people happy is to be happy yourself. What a pleasure the company of a happy, cheerful person is! They are lights in a home.

BISHOP HUNTINGTON of New York, has little use for ritualistic clergy who are constantly flitting new rags from Rome. In a recent letter to his preachers he said: "The church wants character more than it wants ceremony, and it wants humble loyalty more than it wants to be mended and decorated."

A RELIGIOUS census has been taken in Russia. Seventy per cent. of the people belonged to the Greek church, though there are varying sects in the church, 10% are Catholics, 4% Jews, and 8% Protestants. Nearly 10% are Mohammedans, these being the Mongols in Siberia and certain tribes in the Caspian district.

THE Russian Government has been aroused to the great and increasing evils from the drinking, especially among the peasantry. All kinds of measures are being tried to stop the tide of death. Among other things, the government is aiding the temperance men in supporting eating houses, coffee houses, etc., in different parts of the empire.

An exchange tells of a business man of large responsibilities who was seized with a fatal sickness in the prime of life. When the physician told him he was dying, he called his wife and children to his bed, and they joined him in singing, "My faith looks up to thee." That ended, he repeated the Twenty-third Psalm, dying as the last words left his lips.

THE Congregationalist tells that in an address at Northfield, Dr. G. F. Pentecost said he was so homesick in London "I used to lie awake at nights and cry for fear that I would die." A grown man who cries for fear he will die, does not commend either his manliness or his religion. One would think Dr. Pentecost would have been ashamed to tell such a thing on himself.

A CHICAGO merchant had given thirty years of his life to a great establishment built up chiefly by his efforts. There was a difference of opinion between himself and stockholders which compelled him to retire. His retirement was honorable, and he was worth \$1,000,000. But he killed himself because he had no interest in life. This sad death has many a moral.

Llanwenarth Church.

BY JOHN T. GRIFFITH, D. D.

An address delivered at the reunion of the descendants of Elder Wm. Thomas at Fann's Park, Bucks county, Pa., Aug. 23, 1902. For the materials of the above address see History of Welsh Baptists, by Rev. Joshua Thomas, D. Jones, J. Spitzer, James, M. A., Thomas Armitage, D. D., and The Sunday School Star.

During the latter half of the 17th century and the first half of the 18th century, several Welsh Baptist churches in Wales became noted as sources whence many came to America and became the founders of the Baptist churches in different states. Dolau, Radnorshire, furnished the most of the members that founded the old Pennepek church (now Lower Dublin, Philadelphia.) in 1688. The Estons and others—Raydwylyn church, Pembrokeshire, sent an organized church of sixteen members, with Rev. Thomas Griffith as pastor, in 1701, who became the founders of the old Welsh Tract, Del. Giffowry furnished the men and women who became the founders of the old Great Valley church, Pennsylvania, in 1711, and among others we find Llanwenarth occupying a prominent position in its relation to the Baptists of this part of Pennsylvania (Bucks and Montgomery counties), as the church from which Elder William Thomas came to America in 1712. Time would not permit me to give you a minute history of this dear old church, even if I were able to do so, but I wish to give you briefly a few facts respecting its origin, a few notable events, some of its prominent pastors, and its present condition.

I. ITS ORIGIN.

Llanwenarth church really originated from Abergavenny in 1652. Abergavenny is situated in the northeastern part of Monmouthshire, Wales, in the valley of the Uak, and the late Kilsby Jones remarked that "the word is not yet coined to describe the beauty of this valley," also, it is not far from the Black Mountains, among which dissentism was nourished. The church was gathered some time in 1652, little is known of its origin, it seems that the first communicants were twenty-five in all. At the time of the organization of the church they arranged their services as follows:

The Lord's Supper was to be administered on the first Sabbath of each month, and the following Wednesday was to be spent in fasting and prayer. The church was to meet at Abergavenny every Sabbath, and for the convenience of those who lived at a far distance, a preaching service was to be held at the home of some brother at Llanfhangal on the first day after communion, and a general meeting of all the members was to be held at Llanwenarth on the fifth day after communion; also, preaching service was to be held every Sabbath at Llanyby, and the preaching was to be done by the brethren recommended by the church, and the Lord's Supper was to be administered there every three months, and weekly meetings on the fourth day at the home of some brother. (See Thomas, p. 210). Thus we see that the Abergavenny church met at four different places, and one of these was Llanwenarth, which became one of the most prominent churches in the county. Llanwenarth is about two miles and a half from Abergavenny. In this arrangement we see the missionary spirit and the systematic method that characterized the Christian work of our fathers, and when they came to America we find the same spirit and methods in the early history of the Baptists of Pennsylvania and New Jersey.

The most of the churches of Wales were started and developed after the above method.

It is no wonder that Dr. W. W. Keen, in his History of the First Baptist Church of Philadelphia, says that the preponderance of the Welsh element in the early history of the Philadelphia Association, and especially our own church, is worthy of note. Of the first six joint pastors of Pennepek and Philadelphia, three, Samuel Jones and both the Morgans, were Welshmen, to whom are to be added their immediate successors, Jenkin Jones and Morgan Edwards. Their force of character counted far more than their numbers. To this fact is due the sturdy Calvinistic faith which was characteristic not only of our own, but of nearly all the churches of the Philadelphia Association. Even so late as February 14, 1881, separate services in the Welsh language were held in our own church. The Welsh names, at present so familiar on the line of the Pennsylvania railroad (yes, and the North Pennsylvania,) bear witness to the many Welshmen who settled in this vicinity (History First Baptist Church, Philadelphia, p. 54). The churches of this section, viz., Montgomery, Hilltown, New Britain &c., are included.

II. A FEW OF ITS NOTABLE EVENTS.

Though the Llanwenarth church has always been what we would call in this country "a country church," yet it stands prominent in Welsh Baptist history, and having had, in connection with its history, some of the most notable events in the history of our people. We will note a few of them:

(1) Its action in relation to state appropriations for the support of the Gospel. February 25th, 1649, during the days of the Commonwealth under Cromwell, an act was passed entitled "An act for the better propagation of the Gospel in Wales." This act authorized the appointment of a committee to examine preachers, and those whom they recommended received aid from the state. It is said that some Baptist ministers received aid under the act of 1649; but as soon as the Baptists saw that they had compromised their principles by their blunder, they retreated from their false position, and Vasaor Powell says, that he and many of his brethren "did not take any salary at all, nor any other maintenance whatever since the year 1658"; but the Llanwenarth church felt so deeply on this matter that they entered the following on their church book, "Whether gospel ministers may receive payment from the magistrate," Mr. William Pritchard (their minister) was advised to reject the offer of state money, and their record was agreed to on "the 11th day of the fifth month, 1655, and also that they (the church) do withdraw from all such ministers that do receive maintenance from the magistrates, and from all such as consent not to whole some doctrine or teach otherwise." (See Armitage's History of the Baptists, p. 302). Surely this was a complete separation of church and state. This is a distinctive principle among the Baptists of America also. A few years ago, when a bill was introduced to Congress at Washington to abolish state appropriations for religious purposes, its author said that the Baptist denomination was the only denomination that had positively declined to receive any aid. Have you any idea how much this country owes to the old Llanwenarth church for the stand she took on the question?

(2) Its possession of the first meeting house in modern times.

Of course, I am speaking of the Bap-

tists. Some say that the first meeting house was built at Hay, near Olchou, in 1649, but, according to Thomas, the first was at Llanwenarth in 1695 (A. B. H., p. 800). Prior to that, the dissenters, including Baptists and Congregationalists, had no public place of worship; they had to meet in the most secluded places among the mountains and in the valleys of Wales, and many a secluded spot in Wales is now historic as having been the refuge of God's chosen ones, and not far from Llanwenarth is what is known as "the Black Rock, a terribly steep and rough place, in which the Baptists took refuge, rich and poor, young and old, huddled together" to escape the wrath of the enemy. But at last the time came when they had liberty to meet in public, and Llanwenarth is said to have had the honor of erecting the first meeting house, which, we said, was done in 1695. At the time of the dedication of this church, Elder Wm. Thomas was 17 years of age, and it is more than likely that he was present on such an auspicious occasion. Since then the meeting house has been greatly improved, but in a letter which the present pastor, Rev. Thos. H. Williams, sent me, May 15th, 1902, he says that "the old shell" still remains.

(3) Its relation to the reorganization of the Welsh Baptist Association.

The first Welsh Baptist Association was organized at Ilston, near Swansea, in 1650, by the Rev. John Myles, the great ancestor of the present Lieut. Gen. N. A. Miles of the United States Army. Three churches formed the association—Olchou (1638), Ilston and Llanharran (now Hen god). The association was held annually, and grew constantly, but in proportion as they grew they were assailed by pen and tongue from all quarters, and in 1656 the elders and messengers of eight churches met at Brecon, and published "An antidote against the times" in self-defense. This was probably the first Welsh Baptist book. But after the restoration of Charles II., May 29th, 1660, no more meetings of the association were held for twenty-eight years. During all this period they were bitterly persecuted so that they could not walk the streets, and were abused in their own homes.

Different acts were passed to crush them, but at last relief came by the accession of William and Mary to the throne in 1689, when what is known as the "Act of Toleration" was enacted by the Parliament of Great Britain. A general conference of the Baptists of England and Wales met that year in London. "About a hundred churches are said to have been represented at that conference," seven ministers went up from Wales, and the assembly set forth a Confession of Faith. The Welsh Association, consisting of ten churches, reassembled at Llanwenarth, May 6th, 1700, and from that time on the Baptists have continued to grow (A. B. H. 604).

All these events show the prominence of the church in Welsh Baptist history, and doubtless Elder Wm. Thomas was present on the above occasion.

It is both a daring and a dangerous thing to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth, but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic.—E. P. Ingersoll.

Questions Answered.

BY SHERID.

"A woman is ordained by some Baptist (?) ministers to the ministry, and is called to the pastorate of a Baptist church. Some converts are immersed by her into the membership of said church. Those members move to another city where there is a regular Baptist church at work. Should they bring letters of recommendation from their former church and ask for membership with the regular church, should they be received on those letters?" No. Their connection with the other body calling itself a church, and yet defying the command of God, should be entirely ignored. They should be examined as a new convert would be, and baptized by the pastor. Whatever that church may claim to be, it is no more a church than is any lodge or other organization. The Holy Ghost has made his commands in Timothy as plain as human language can make them. And He has guarded women from the deceivers whom He knew would arise in the last days and try to persuade them to defy His authority by telling them His commands were only meant for that age. For He gives His reason for His command, that Eve was first in the transgression. This reason applies to all women who descend from Eve in every generation, and their circumstances, their culture, &c., &c., have nothing to do with it.

"In a city there are two Baptist churches. The first receives and recognizes as valid baptism the immersion performed by Pedoes, Campbellites or any other institution, provided the subject is satisfied with his baptism. They also elect their deacons by the year and refuse to ordain them, saying it is not good policy to ordain them permanently, because thus poor material may sometimes be put into the office and would be difficult to remove. The second church follows the Scriptural plan in these things. Now what relation should the second sustain to the first?"

The brother goes on to say that the alien immersion church refused to remain in the Association with the churches which refuse to receive such immersions, withdrew from it and succeeded in getting some other church or two to organize another Association on the same field. And he asks, "What ought those regular churches in the old Association to do?"

I take up first what is said in regard to the deacons. There has always been a difference in regard to deacons among Baptist churches. Some churches elect them every year and yet ordain them. Other churches appoint the deacons for life and do not ordain. But the better way is to choose them for life and to solemnly set them apart for their work, as the Apostles did the first seven deacons, after the church had chosen them. (See Acts 6:5, 6). But regular Baptist churches elect yearly, and I never heard of their sister churches finding any fault with them for so doing. As a general thing, these churches elect the same men year after year so that practically it amounts to life appointment.

The Scriptures do not state for how long a time a deacon should be elected, just as they do not make a similar statement in regard to calling a pastor. But I think the tenor of the Scriptures and what is said in regard to elders and deacons make it appear that life-calls to both offices are better.

If the churches will obey the Scriptures in their selection of deacons, there will be little danger of their getting the wrong men into the place. And it is no more than justice to the churches to say that they generally do have regard to the commands of the Bible in choosing deacons. Would they were as true to God in obeying His commands as regard to pastors! As I have said before, I have known more than one church to refuse to elect a brother as deacon who had other qualifications, but who failed in ruling their children and their own houses well.

But I never heard of a church which showed even so much respect to its God as to inquire in calling a preacher whether he ruled well his own household. One reason the churches obey the commands in regard to deacons better than those in regard to pastors is, I think, because deacons are stationary in the church as a usual thing. If a man is not chosen deacon a second time, he remains a member of the church. But a pastor goes on to some other church and is thus gotten rid of entirely.

The qualifications of a deacon are laid down in Acts 6:3 and in 1 Tim. 3:8-10. One of the commands is that the deacon must first have been proved and being found blameless, they can be chosen. The churches obey this command and choose men who have been members of the church long enough to be proved. If also the other commands are obeyed, the danger of getting a bad man into the diaconate is very slight.

Now suffer a digression. I have spent many an hour in these years in doing favors to the brethren in answering their questions to the best of my poor ability. Now I have a favor to ask. In the course of a long life, in which I have had much to do in many ways with churches and pastors, I never knew a church, a deacon, or a pulpit committee (and many have consulted me) to even so much as ask whether a man they were thinking of calling to the ministry "ruled well his own house, having his children in subjection with all gravity." If any church ever did such a thing, will some brother please write a note to the Recorder telling that the church did it? If any brother who reads this was ever a member of a pulpit committee and asked this question among the other inquiries made before calling a pastor, will he do me the favor to write a letter telling the fact to the Recorder? I hope the churches with which I have not come in contact have been more reverential to God's command than those which I have known. And it will be a great pleasure to hear from any such.

In regard to the alien immersion Association which has been formed, I think the best thing for the old Association is to do nothing. Primitive Baptist and Missionary Baptist Associations occupy the same ground in some of the states and live peaceably side by side. Let the other Association go on its way doing exactly what it would do if the other had no existence. If any member from the alien churches brings a letter to the regular churches, let them inquire into his baptism, and if he has only an alien immersion, either baptize him or refuse to receive him.

The alien Association will be short-lived, I think, if left alone. They will see that their position acknowledging the right of unbaptized ministers to administer the ordinance of baptism and refusing to acknowledge their right to administer the other ordinance is illogical, and they will join the Free Will Baptists. Or the churches will find that there are no great numbers of immersed in other bodies eager to be baptized, if only Baptists would be "liberal," and the Association will gradually die out.

"Whiter than Snow."

Once, when I was paying parochial calls, and dropped in on a washerwoman who had just got out a line of clothes, I congratulated my friend because they looked so white. So, very much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down. While we were taking the tea, the sky clouded and there was a snowstorm; and as I came out the white snow lay everywhere, and I said:

"Your washing does not look quite so clean as it did."

"Ah," she said, "the washing is right enough; but what can stand against God Almighty's white?"

So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say, "Forgive me my debts as I forgive my debtors."—F. E. Meyer.

Meditation and Gladness.

The very first requirement of success in any department of effort is mental application. The merchant must concentrate attention upon his wares, upon the condition and prospects of the markets, and upon the means of conciliating trade. The physician who succeeds devotes every energy of sympathy and thought to the maladies of his patients. The true lawyer makes his client's case his own. "How did you make your discoveries?" asked someone of Sir Isaac Newton. "By always thinking about them," was the reply.

In like manner it is impossible that there should be progress in the Christian life without conscious and earnestly directed thought upon spiritual things. Too many people live as chance may direct. They seem unaware that living is an art, and spiritual living the finest of the fine arts. But that such living may be cultivated—that we may thereby rise above the evil that is inseparable from life, make progress in those things wherein, of all else, progress is most to be desired, and that we may grow in the grace and the knowledge of God—what is the Christian to do? David helps us to an answer. "My meditation of him shall be sweet," he says.

Are we, then, to incite in ourselves emotional transports, and surrender our minds to mystical day-dreams? David did not do so. He was a man of action. His were the cares of state, the direction of an army, the oversight of a kingdom. And yet he found time to meditate upon God, and out of such meditation came the comfort and gladness that illumined his existence. In the meditation of which he speaks, he must have sought to blend the consciousness of God with all things and all experiences. And this exercise, so profitable to him, is also possible to us. God being in all things, everything may suggest him if we will have it so—things the least admirable and circumstances altogether untoward. Even in the things that excite our aversion there will be found, if we look for them, traces of the divine. How much more will God reveal himself in these summer days in the grandeur and beauty of the earth and sky, in the whispering of the waves and in the glittering hieroglyphs brodered in stars upon the robe of night.

But the least part of the time of most of us is, or can be, spent with nature. Men must live; to live they must work; and neither the sublimities of earth and sky nor the Mount of Transfiguration itself, can long detain us from the prosaic road we must travel and the commonplace task we must perform. Hence to blend the thought of God with our duties and employments—to cultivate the consciousness of the Divine Presence wherever we may be—this is the essential but difficult thing. To think of him in connection with the work of the mill, the store, the kitchen, the shop, the field—when all traces of suggestive sublimity are altogether shut out; to recognize that each thing we do, each difficulty we overcome, is done for him and in his strength—herein is true meditation upon God, the meditation that sweetens life, and a part of the secret of that hallowed peace which filled the heart of Christ.—Examiner.

The Lost Vision.

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

The Scriptures abound in teaching concerning the lost vision of man. They give also the explanation of this perilous condition. "The God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them." The vision of divine things has been lost through unbelief and disobedience, and the blind love to have it so.

Men have lost the vision of God. They do not see his all-loving power that reaches down to their greatest necessities and perils. They have lost the vision of his holy character, and "have changed the glory of the uncorruptible God into

an image made like of corruptible man." Blind unbelief represents God by a visible image, or if the idol is too coarse for cultured infidelity, the imagination paints the divine One to suit the depraved views of the darkened mind. The beauty and excellence of his glorious majesty are invisible to the minds that see only earthly things. Not having seen him by faith, there is no transformation into his likeness. The inspired representations of God are to them as idle tales. They have lost all power of vision, can see "no beauty in him that they should desire him." They have never seen the light of that countenance that has beamed life and brought unutterable joy to the souls that can say and sing, "One thing I know, that, whereas I was born blind, now I see."

Having lost the vision of God, man has lost the vision of truth. He "has changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." He has not only lost the vision of the truth concerning God, but the truth which God has revealed concerning man—his condition, character and destiny.

The tremendous motives for holy living and serving, which God has revealed in his truth, have not taken hold of those who prefer to walk in darkness. Neither smoking Sinai, nor darkened Calvary, the scene over which God hung the curtain of night at noonday, has fallen upon the lost vision of the sinner. Onward he moves to doom, while heaven and earth conspire to reveal his danger and halt his downward steps.

God out of sight, truth undiscovered, he has lost the vision of heaven and glory. He is as blind to the mighty attractions that lie in the spiritual world beyond as a Hottentot is to the marvelous revelations of the telescope. Of that walking in the divine likeness he has never caught a glimpse. Of the glory which shall be revealed in us he has no perception. The sufferings of this present time only more darkly becloud his already blinded mind instead of being stepping-stones to the glory beyond.

Walking in sin, the natural man's vision is closed to the priceless gift of spiritual liberty in Jesus Christ. He regards the Christian life as a bondage. Were he a child of God, he fears he would have most repulsive duties laid upon him. Having no taste for spiritual service, no discovery of its liberty, he sees only through carnal eyes and judges with a carnal judgment. His darkened vision misrepresents God and his service. He chooses rather the slavery, the oppressive bondage of sin, and wears his chains, while the servants of the King walk at liberty. He can never know the liberty of the children of God until his lost vision is restored. There is One who came to open the eyes of the blind, to restore the lost vision. Having finished his work, he has sent the Holy Spirit to anoint the eyes of the blind, to take the precious things of Christ and show them to the soul that has never seen them. "He openeth the eyes of the blind." He restores the spiritual vision. He that was blind then sees for the first time the beauty of the Lord. Having his vision restored, his enraptured soul cries out: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Herald and Presbyter.

The Highest Joy.

He who is useful in leading others to life and safety receives the reward or wages of a heavenly joy, the highest and sweetest that ever comes into human hearts. There comes a gladness of soul, a sense of fellowship with Jesus Christ, a realization of having been a co-worker with God Himself in saving a human soul. There comes a growth in grace, a new power with God and men.—Selected.

The wish often falls warm on my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—Jean Paul Richter.

The Christian's Privileges.

BY THOMAS CONWAY.

What is it to be a Christian? It is to be a humble, devout, loving follower of the Lord Jesus Christ. It is to be made a child of God by the regeneration of his Spirit, to have our sins blotted out by the atoning blood of Christ, to be justified by his spotless righteousness, to be sanctified and finally glorified.

For a moment let us try to contemplate what it means to be a child of God. To do this, we must have something like a correct idea of God. With our limitations we can get an imperfect idea of him by his books of nature and of revelation; and also by his divine Spirit within us, and by his manifestation through his Son, our Saviour, for Jesus came to reveal the Father. When God is beheld through these mediums, how impressively grand and glorious he appears. The Christian alone has the bliss of knowing God. To know him is eternal life; to know him is to love, adore and serve him. The natural man does not know him, does not want to know him, or retain him in his thoughts. He who contemplates God as an enemy, and spurns his mercy, love and grace. How dreadful the thought. But the Christian adores him as a Father, Friend and Saviour.

When the Christian beholds the starry heavens, as they are, or those countless points of light as immense planets, or celestial suns, having planets revolving around on them, but too far away to be seen by a naked eye (it is estimated that Sirius, the Dog star, one of the brightest and nearest of the fixed stars, is 125,000,000 miles away, that if our sun were as much light as our sun, that if our sun were as such a distance he could not be seen by the unaided eye), when the Christian contemplates those worlds of light, their number and magnitude, their distance and the rapidity and regularity of their motions, he is utterly lost in wonder at the glory of God. Yes, he can truly say, "My Father made them all, and he sustains them, too."

David said: "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man, that thou art mindful of him, or the son of man, that thou visitest him. O wondrous love and mercy! He is indeed mindful of us. He visits us with his Word, a loving letter, a gracious will bequeathing to us untold riches and eternal life, on terms that those countless points of light in his dear Son; visits us in Spirit, it saying, "Behold, I stand at the door and knock, if any man will open unto me, I will come in and sup with him, and he with me." Wonderful grace and condescension! The answer says: "No, go thy way for this time." But the Christian the door is ajar, he is saying, "Come in, thou blessed heavenly Friend." Then a feast is enjoyed, richer than any earthly monarch ever spread. It is estimated a great honor and privilege to be the child of an earthly king. What, then, must it be to be a child of the King of kings, the almighty, all-wise, all-loving, omnipresent, omniscient, infinitely pure, holy, just and eternal God. With the everlasting arms beneath, and the sheltering wings above him, the Christian reposes with confident security and slings—

Under his wings, I am safely abiding,
Thou the night deepens and tempests are wild,
Still I can trust him, I know he will keep me,
He has redeemed me and I am his child.

Under his wings, under his wings,
Who from his love can sever;
Under his wings my soul shall abide,
Safely abide forever.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." What a precious promise, knowing that God is Truth and his word can never fail.

Our Father controls the vast universe, yet his all-seeing eye marks the tiny sparrow's fall, and even numbers the hairs of his loved one's heads. He has said, that "all things work together for good to them that love God;" that even "our light afflictions, that endure for a moment, work for us a far more exceeding and eternal weight of glory."

Who, on earth, can bring to us the bliss, would not wish to strike hands with Stephen, the first martyr, and indeed with all who have suffered for Jesus' sake? What a friend the Christian has in God the Father, and O what a friend he has in Jesus the Son!

"O my Redeemer, what a friend thou art to me!
O what a refuge I have found in thee!
When the way was dreary, and my heart was sore oppressed,
'Twas thy voice that lulled me to a calm, sweet rest.
Nearer, draw nearer, till my soul is lost in thee,
Nearer, draw nearer, blessed Lord, to me."

The Saviour is more than life to the Christian: He is eternal life; He is his atonement, his surety, his righteousness, his sanctification and his redemption. He is his Advocate, his great High Priest, pleading before the Father the spotless atonement he made on the cross. He is the bread of life to the Christian's soul, the captain of his salvation, and his great deliverer, and his life-giver and light. He is his purifier, redeemer, salvation

and shield. He is the tree of life, and the way to God and heaven. The Christian fondly anticipates the time when he shall be with his Lord and behold his glory, and be like him. David said I shall be as he is, when I awake with thy likeness." Paul longed to be released from the weaknesses and evil propensities of this vile body, and to be present with his Lord. In Rom. 8:38 he says: "Even we that groan within ourselves, waiting for the adoption, to wit, the redemption of our body." He had just spoken of the adoption of the soul, and of having received the spirit of adoption, whereby we cry (Abba) Father.

There are two adoptions, one of the spirit and one of the body. Flesh and blood cannot inherit the kingdom of heaven. There must be a change. These vile bodies must be spiritualized, or made like unto the glorious body of the Son of God. Paul speaks of the glory that shall be revealed in us, and John says, "Now are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." To be like him, that is enough, but the Christian should not be satisfied with less. And what a privilege to see him in his glory, and behold the wounds in his hands and side, and the scars that were made for our transgressions. They will shine with a luster brighter far than that of any earthly gem. No wonder that Fannie Crosby, the sweet singer, after considering what Christ had been to her, and what he will be, breaks out in these beautiful lines—

"When my life work is ended,
And I reach the resting side,
When the bright and glorious morning I shall see,
I shall know my Redeemer,
When I reach the other side,
And his smile will be the first to welcome me,
I shall know him when I stand before him,
As redeemed by his side I shall stand;
I shall know him, I shall know him,
By the print of the nails in his hands," &c.

What blessed and wonderful privileges the Christian receives through the Holy Spirit. How much we owe to him, no tongue can tell, no mind can conceive. He is called the Spirit of adoption, of counsel, of faith, of glory, of grace, of holiness, of life, of knowledge, of love, of might, of promise, of revelation, of truth, and of wisdom. All these graces and more he imparts to the Christian. He is also sealed by him unto the day of redemption, and the wicked one toucheth him not. He is the Spirit of adoption, and no one could remain saved without him, for he works within us, both to will and to do of God's good pleasure.

I must close with only a beginning. A word to the Christian: If you receive so many unparelleled advantages and blessings from God, does it not demand, on your part, the deepest gratitude, the supremest love, and the most faithful service. Nothing, not even life itself, should be too dear to render up to him. Our lives should be a song of praise and glory and thanksgiving to the great God who has blessed us.

Let me ask the unconverted, why are you not a Christian? Can you offer one excuse that will stand in the Judgment Day? Remember that Jesus will be your Judge. He died to redeem you and reconcile you to God. For this purpose he has sent forth his Word and his ministers. His Spirit even knocks at your heart for admittance, that might make you a child of God. It is an awful sin to spurn such love and mercy. When he comes with power and great glory to judge the world, what will be your feelings when you see the scars on his hands and feet, and the blood that he did to save you? O be reconciled to God! Marling, Indiana.

The Supremacy of Jesus.

The greatest problems in the field of history center in the person and life of Christ. Who he was and what he was, how and why he came to be it, are questions that have not lost and will not lose their interest for us and for ours. For the problems that center in Jesus have this peculiarity: they are not individual, but general—concern not a person, but the world. How we are to judge him is not simply a curious point for historical criticism, but a vital matter for religion. Jesus Christ is the most powerful spiritual force that ever operated for good in the history of human life to-day what he has been for centuries—the object of reverence and love to the good, the cause of remorse and change, penitence and hope, to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benighted a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living power that has created and raised, saved and guided youth, braced and ennobled manhood, mellowed and beautified age. In him the Christian ages have seen the manifested God, the Eternal Living in time, the Infinite within the limits of humanity.—Fairbairn, "Studies in the Life of Christ."

This time came at last when Mr. Oldboy did no longer make a pretense of covering the face with a combing of wisp of hair up over it from one side.

"This is a case," he said, looking at himself in the glass and sorrowfully surveying the wide expanse of bald crown, "in which the 'next' appears to be greater than the whole."—Chicago Tribune.

One Cause of Spiritual Dissatisfaction.

There are not a few persons in our churches whose fervor, once genuine because the spontaneous expression of a deep and satisfactory religious state, has grown cold or has totally ceased. Once the things of God which were disclosed to their spiritual vision were realized and gave exquisite delight to their souls. The house of God was the very gate of heaven to them; the preaching of the Word was like manna to their hungry souls; the means of grace were most attractive to them, and it brought joy to their hearts to meet the saints and gaze at the goodness of God. But that is all changed, and coldness has supplanted fervor; indifference has taken the place of spiritual delight, hostile criticism is more freely expressed than were words of approval in former days, and a spirit of depression and of religious pessimism has taken possession of the heart that was once radiant with the sunlight of God's constant presence, and happy in an abiding and satisfying faith. It is seldom that persons in this state seek the place of prayer, but as long as the Voice within them is unexpressed, the light for the old experiences and the old joys struggles for utterance, and they plaintively say:

"Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul-refreshing view,
Of Jesus and His word?"

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

The cause of this spiritual degeneration and consequent dissatisfaction is suggested in the last line of the hymn. The soul has turned aside from the pleasant fields and quiet waters for which, under the benign direction of God, it had come to have an affinity, and has strayed to a barren and unproductive and sterile plain of the world. It is not strange that the condition of spiritual atrophy results, and that the apples that were once so palatable have turned to ashes in the mouth. The children of Israel, taken captive and led away to Babel, lifted up their voices in bitter lament and said, "How shall we sing the Lord's song in a strange land?" and so there are only sorrow and sighing and disappointment among those who have been led captive from the Lord's land by conforming to the world.

Jesus was very specific in his declarations concerning the relations of his kingdom to the world, and his reproaches of those who brought criticism and disrepute upon him through their faithlessness were as severe as they were deserved. He made it clear that emancipation from the bondage of sin is procurable only through belief in him, and that the enjoyment of the spiritual privileges of such emancipation accrue only to those who remain faithful in their allegiance to him. "I am the vine, ye are the branches," he declared. "If a man abide in me, he shall bear much fruit, and is withered." The joy of life and of fruit-bearing inhered only in the branch that retained its vital relation to the vine.

In other words there is no sympathy between what is spoken of generally as "the world" and the spiritual possibilities and realities that are typified by the life of Jesus Christ. The two forces are alien to each other, and in incessant antagonism. The higher makes greater demands upon the individual, but it yields richer and more permanent results. The lower, on the other hand, is subtle, insidious and persistent in its efforts to draw the individual away from his fealty to the higher, and, alas! too often these efforts are successful. Blessed is the man who keeps his ears closed against the enticements of his own arch-enemy, and keeps his mind fixed on the life of Jesus Christ, the Holy Spirit, for only so can he grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, who was Himself the Way, the Truth, and the Life.—New York Advocate.

Dig Your Well Deeper.

A dry time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before. It is a very dry time just now in the religious world, and it is a good time for us all to dig deeper. Do not be satisfied no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual dryness and famine than now, and there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The drier it gets around you the deeper you need to dig.—Christian Witness.

DIVING is but going from where we get only the crumbs to that to full table. The doctor has spoken of the importance of keeping everything serene in the death-room where a Christian woman was about to take her departure. "I do not see anything here to make us un serene," she said. "Death is but entering into wider, fuller life." Shall we not try to get true views of Christian dying?—J. R. Miller.

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

BOOKS.

We have not a shred of admiration for Gov. Taft, because we consider him chiefly responsible for the entanglement of our government with the Catholics. And his conduct in Rome on his mission to the Pope was most distasteful to all Protestants as we

But because we do not enjoy the two articles from the Outlook which the Outlook Company has published in book form, is no reason that others may not enjoy them. The first is an eulogy upon Gov. Taft by President Roosevelt. In this eulogy the English language is exhausted in praise of Gov. Taft. The other article is a much longer one, in which Gov. Taft blows his own trumpet. The marvels he has accomplished, and the great things which he will yet do, are set forth. We would like to know (Gen. Miles' opinion of this laudation of Taft—but there is no possibility of getting that.

Without disparaging the other departments in the Outlook, we will say that we have enjoyed most a Spectator, and his account of things he has seen. We have no idea who he is, but he is unquestionably one of the best writers in the country, reminding one of Addison, Holmes and such famous men.

The readers of the Outlook will welcome the collection of some of his choice essays in a permanent form. For they are all worthy reading, and a place on the library shelf.

These chapters have been well chosen, and give a wide variety. Among others a day at Oxford, a trip to the Virginia Springs, a glimpse of New York's Chinatown, a trip through San Francisco Chinatown. Then who does not wish to read the Spectator's "Imbrella Tales" and to know what he "heard on the Trolley-Car"? "He not too tidy" will bring comfort to many a worried soul. The price of the book is \$1.00.

MAGAZINES.

With the issue of September 4, 1902, The Baptist Commonwealth, Philadelphia, is permanently enlarged and appears in greatly changed form. The issue is of 32 pages, fully illustrated and printed on heavy paper, in large, readable type. New departments, embracing novel ideas in religious journalism, have been added, and one of them, a symposium on "Does God Answer Prayer?" in which prominent ministers and laymen relate some wonderful experiences, is said to be already attracting wide attention. The very cream of Baptist writers contribute to The Commonwealth, and secular matters receive fitting and impartial treatment. The subscription price of the paper remains at \$1.00 per year.

The October Delimitator is likely to attract unusual attention on account of the fine presentation of the Autumn fashions in that number. In the literary section also the interest is splendidly sustained. The second installment of Mrs. Barr's life story takes the reader to the old town of Kirkwall, the home of Thyra Varick, and introduces the heroine and other characters. There are many other stories strikingly in contrast: one by Marvin Dana, with a child as the central figure; and the other an interesting picture of Western Life, by Eleanor Gates. Mrs. Cooke's charming description of The House that Jack and Jill Built is meeting the enthusiasm anticipated for it; in fact, there has scarcely been an article of the kind published of recent years in which the practical and the imaginative have been so entertainingly combined. A Collection of historic Pitchers, by Ada Marie Peck, appears in this issue.

Don't Fidget.

Don't fidget. That means power going to waste. The one who paces a room restlessly, or drums his fingers, or twists his hat, is using strength aimlessly. None of us have any surplus. If we are making our lives count as we should, we have ways of utilizing every ounce of energy, physical or mental.

Fidgety people never inspire confidence. Strength should be controlled. In an emergency we turn instinctively to one who is steady, composed, deliberate. The friend who is fidgety and fussy may have as good training as warm a heart as the other, but somehow it never occurs to us to lean on him in our need.

Don't fidget. Practice sitting quietly in your chair without either twirling your fingers or swinging your feet. Learn to wait without pacing the room like a caged animal in a cage. The harder it seems, the more necessary is the lesson.—Young People.

OUR TEXAS LETTER.

Having seen no notice of the annual meeting of the Missionary Association of Texas in your paper, presuming you want Baptist news, I send you a brief report. This is the new Baptist State Convention of Texas. Of course neither you nor your readers desire our Texas troubles brought into your paper. I will, therefore, give only the news. This is the second annual meeting of this association. There were nearly 275 churches represented in the meeting, the largest gathering of Baptist churches, representatively, ever known. The messengers and the visitors made several hundred present from abroad. The Dallas News reported more than 2,000 in attendance on the convention. The convention is made up mostly of poor people. Its work is State and Foreign Missions. It is strictly on the organized work plan. The following is from the secretary's report:

Number of missionaries, 48; days of labor, 4,122; miles traveled, 52,840; visits made, 18,282; sermons preached, 5,769; prayer-meetings conducted, 1,597; families visited, 788; other services, 100; public appeals to the unconverted, 550; personal appeals to the unconverted, 1,542; public collections, 450; number of professions, 697; number of baptisms, 639; number of baptisms in connection with other work, 29; additions by letter, 249; churches organized, 24; Sunday-schools organized, 40; prayer-meetings organized, 78; tracts distributed, 47,540; Testaments and Bibles sold, 737; Testaments and Bibles given away, 187; books sold, 128; ordinations, 8. There were over \$3,000 raised at the meeting for missions, and about \$1,000 for education. The year's work for the various missions shows about \$10,000 expended. Harmony and a deep feeling of devotion prevailed in the meeting. The convention meets next year in Dallas. Never has there been a Baptist Convention in Texas, or perhaps elsewhere, that has shown such a large membership when so young as this, or when so young such a great report of money raised and work done in one year.

The Convention is now larger, in every way, than that of each of several of the old states. Its growth in the future is only the most promising.

Jacksonville College, at Jacksonville, is situated in a most desirable part of the state, has a fine building, with but little debt, a large attendance, gives a fine education, and has before it great promise. As you know, great educators tell us that the small colleges give the best education.

Donblin, Weatherford, Cisco, Melissa, Anna, Atlanta, Hillsboro, Henrietta and other churches are without pastors. Bro. McDaniel leaves the Temple church for the Washington-ave. in Dallas; Bro. Bonwright takes MacDaniel's place; Bro. Merrill leaves Sulphur Springs for Longview; Bro. Boyet, of Kentucky, is called to take Merrill's place at Sulphur Springs. Don't write me about any of the vacancies. As a rule, Texas has fine crops. This year is, probably, the poorest, all things considered, in its history. Poor crops will make it hard on all our work as to the needed money. But poor crops will make us the hard times that will make it better for those who want to come and buy homes in Texas.

Permit me to thank Dr. Christian for his communication of his

General Debility

Day in and out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh. It is hard to do, hard to bear, what should be easy, - vitality is on the ebb, and the whole system suffers. For this condition take

Hood's Sarsaparilla

It vitalizes the blood, gives vigor and tone to all the organs and functions, and is perfectly unequalled for all run-down or debilitated conditions.

Hood's Pills cure constipation, etc.

discoveries in Baptist history to the Recorder. If ever the foolish notion of 1841 was not settled false, certainly Dr. Christian's late article to the Western Recorder has settled it.

Permit me to second Dr. Willingham's recent call on Southern Baptists to meet the wider call for the foreign field. The time has come when Baptists ought to move out into such large liberality in all our missions as is worthy of a people professing and possessing the whole truth. As it is, we are hardly doing enough in missions to claim to be so much as playing missions.

W. A. JARREL, 148 Henning ave., Dallas, Tex.

MISSOURI LETTER.

Dr. Armstrong, in the Central Baptist, notes the fact that Walnut-street church, Louisville, Dr. T. T. Eaton pastor, will be dedicated October 12. Missouri Baptists are always glad to hear of prosperity of Kentucky Baptists.

Some of our prominent churches are pastorless—Columbia, Macon City, Carthage, Bales' Chapel (Kansas City), Rolla, Fulton and probably others. Columbia has been without a pastor nearly a year—Carthage quite a good while.

Salt River Association is now in session. Convened on the 31 inst. with Bowling Green church. The pastor, Eld. W. D. Bowlton, preached the sermon from Exo. 14:15. "Go forward." J. O. Mackey was re-elected moderator, and Lem Patterson clerk. Bren. Payne, M. J. Breaker, T. L. West and others from abroad were present.

Ray, R. E. McQuie, missionary of the Creek Association, has been greatly afflicted in the death of his son, who was twenty years of age, who was killed in a Wabash railroad wreck two weeks ago.

Pastor C. F. J. Tate, of Louisiana, writes that he is in a great meeting at Montgomery City, Mo.—nine additions the first week, with a deep and widespread interest. Nine Baptist ministers were in the meeting at one day's service.

Bro. H. A. Hunt is in an interesting meeting at Jonesburg. Bro. Hunt is one of the most successful revivalists in the state, and is a Baptist from center to circumference.

Eld. J. W. Long is having fine success with his Noix Creek church. He resides in Louisiana, and serves five churches. The meeting at Noix Creek has resulted in fifteen additions.

Eld. S. L. Palmer is in a good meeting at Hopewell, with 11 additions at last accounts. Rev. C. E. Hutchinson, of the Seminary, Louisville, is assisting the pastor.

Our Baptist colleges are opening in a way that lends encouragement to promoters, the faculties, patrons and friends generally. If prosperous years will fill all the boarding departments and create a demand for more room, this is one of the years, for Missouri is great.

The pastors generally have re-

turned from their vacations, and are again at work.

J. N. BARBER.

Louisiana, Mo.

DEAR RECORDER:

I hardly know how to say to my friends that I am getting ready to say good-bye to Old Kentucky; but such is really true. My old church at Sulphur Springs, Texas, where I was once pastor for nearly five years, has extended to me a unanimous call and I have accepted, to begin work there Oct. 1st. Friends at Wolfe City, Texas, have also offered me inducements to return to the state, which will enable me after awhile to retire comfortably and spend my latter days among those who loved me best during the first years of my ministry.

It is to me a real grief to leave Kentucky, where I have labored for the last twelve years and where I love the brethren dearly. And it is painful to part with friends in Maysville, but my wife's health broke down here last winter and she was compelled to go away for a season to recover her health, as she had done before, in Texas.

My visit to Texas in the summer revived the ties of other years and, without my seeking, the Lord seems to have provided for me to make my future home among those who have known me longest and best. I will rejoice to be among those whom I have known from boyhood and to join hands heartily with the organized forces of Texas, and help, as best I may in the great work being done there. But I will not forget the Western Recorder and the friends I leave behind; and you may expect me back occasionally during vacation seasons. I hope to give you some news also from Texas occasionally.

JOHN H. BOYER, Maysville, Ky., Sept. 5, 1902.

A DOCTOR'S EXPERIENCE.

Medicine not needed in this case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows; his wide experience has proven to him that to some systems coffee is an insidious poison that undermines the health.

Ask the doctor if coffee is the cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life. I am now 42 years old and when taken sick two years ago with nervous prostration, my doctor said that my nervous system was broken down and that I would have to give up coffee. I got so weak and shaky I could not work, and reading your advertisement of Postum Food Coffee, I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

"So I quit coffee and commenced to use Postum steadily and found in about two weeks' time, I could sleep soundly at night and get up in the morning feeling fresh and well. In about two months, I began to gain flesh. I only weighed about 140 pounds when I commenced on Postum and now I weigh 187 and feel better than I did at 10 years of age.

"I am working every day and sleep well at night. My two children were great coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before." Stewart M. Hall, Fairfield, W. Va.

SULPHUR FORK ASSOCIATION.

Continuing my work in visiting the churches of our association in the interest of missions, I spent one day at Lagrange church and gave one sermon and two lectures. This is one of the best churches in our state. It has a magnificent building and beautiful parsonage, and knows how to take good care of its pastor. Bro. Virgin, the former pastor, did a noble work while he was with them. The church is now without a pastor, and it is a delightful and grand field for some good man. They have one of the best children's mission bands I have ever found in my travels in the world. The church gave \$550 to Williamsburg College recently, and will give \$100 to missions this year.

Next I spent two days at New Providence church and delivered three lectures. It was a joy to be there. It is a little country church, but I had tremendous crowds at all my services. The church has been without a pastor for some time and the work has been neglected. They will give \$15 for missions this year.

Then I spent four days at Smithfield. Bro. Theobald is pastor of this noble people. A nobler band of God's children cannot be found. It has had a faithful record for one hundred years now. They will give over \$80 for missions this year.

I spent four days at Milton. Pastor Priest has lived a self-sacrificing and consecrated life among this people. Oh they have built such a beautiful little house of worship, and have such a nice parsonage. The work here has a bright future before it. I had a large attendance at all my services, and the church, though only having about sixty members, will give over \$80 for missions this year.

The next church I visited was Eminence—one of the best churches of our land, but now greatly in need of a good pastor. Pastor Nevins, who has gone to Washington City, was loved by his people. Eminence church has a great mission record. Truly it is a Missionary Baptist church. I have before me its record for thirteen years, and in that time it has given \$2,450 for missions! This year it will give about \$300. May God give them a noble pastor in my prayer. They deserve the best in the land.

Then I spent four days at Hillsboro. Old and honored Bro. Foree has now been pastor of this church for fifty years! His step is weak and trembling, but still he is a faithful and loved pastor, and every month makes his regular visit to this church. They have the second most beautiful building in our association—next to Lagrange. Had a large attendance at all my services. The church will give \$30 for missions this year.

I have now just spent three days at Harrod's Creek church. This church has a faithful record of over one hundred years' work. There are so many noble members here. I feel proud that the Baptists have so many grand churches and grand people. This church will give \$60 for missions this year.

To-night I shall spend at Middle Creek church, and this will finish my work in this association, having visited all the 28 churches. Wednesday, at our association at Smithfield, I will give in my report. The work has been a great joy to me, and all the churches so heartily held up my hands. We are a Missionary Baptist Association. Five of our churches are without pastors—

Lagrange, Eminence, New Providence, Middle Creek and Westport.

Sincerely your brother in Christ, EARLE D. SIMS, Association Missionary.

CENTRAL ASSOCIATION

Convened with Bradfordville Baptist church last week.

The introductory sermon was preached by Pastor Swope, of Springfield. It was a sermon of power, and all were delighted. The church at Springfield has greatly prospered under his able ministry, and it is a matter of profound regret that he has resigned in order to do more effective work in the Southern Baptist Theological Seminary.

Judge W. E. Solomon was unanimously re-elected moderator, J. E. Breeding unanimously re-elected clerk and J. A. Boulware was re-elected treasurer.

Rev. Wm. Stalling was in attendance. He was for many years pastor of our church at Bradfordville, and the brethren all love him. He is now pastor at Forks of Dix River for all his time.

Pastor Campbell, of Bradfordville church, was attentive to the messengers, and every arrangement was superintended by him for their comfort. Capt. Fidler, a leading member of the church, ably supported his pastor, and, in fact, all the members did their part, and the community generally, irrespective of denomination, made the occasion one long to be remembered by all who attended.

Bro. T. F. Baker, of Hanley, Ky., was present. He is one of our most intelligent and consecrated laymen.

Dr. A. C. Graves, pastor for over a quarter of a century of Lebanon church, was present and ably discussed many of the questions that came before the association.

Rev. L. B. Arvin, of Newmarket, a worthy son of Rev. J. B. Arvin, deceased, is pastor at Stewart's Creek church. He made a fine speech on missions, and his churches give liberally to denominational objects.

Rev. R. L. Pardom, of Texas, Bethlehem and Mackville churches, is one of the leading pastors of the state, and his people have shown their good sense and appreciation by having him as pastor for over a quarter of a century.

The association was well attended, and the proceedings were harmonious and interesting.

Your writer was entertained at the home of Hon. L. O. Rawlings, in company with Bro. J. A. Tucker, of New Hope church.

Bro. Austin stated that his father, who departed this life on the 22d of last June, had been a reader of the Western Recorder for fifty years. He was one of the denominational leaders in his section of the state.

J. B. Ferrell, missionary of the State Board of Missions now, but formerly pastor of Stewart's Creek church, was present, and his many friends welcomed him. He made several good speeches.

W. A. Barnes, of our Seminary, who has recently become pastor of New Hope church, was present, and proved a good listener. He is one of our best young men, and those who know him are devoted to him. He will make his mark as pastor.

The next session will be held with Mackville church of which Bro. Pardom is pastor. Central is only thirteen years old, but it bids fair to become one of the best associations in Kentucky.

W. P. H.

THE REV. W. D. NOWLIN AND THE ARGUMENT.

DEAR RECORDER:

I send you herewith an article declined by the Argus, a paper published in Louisville. I had never written a line for this paper, but some weeks ago the editor wrote me a letter, sending addressed and stamped envelope, asking me to give my views of his editorial on "The New Baptistism," saying he would be glad to publish what I might say on the subject. (I suppose, however, he forgot to add, "provided you endorse the editorial.") I thought I would be courteous and comply with the request. So I sent him this article, which, after some weeks, has been returned by the editor, giving as his reason for declining it, that the "communication questions two of my statements." I haven't a word to say about the editor's returning this article. Perhaps it is not worth publishing, especially as it "questions two of his statements." I feel, however, that other people have views, and that they have a right to express them. So I send this article to the old RECORDER, where both sides can always have a fair hearing:

"THE NEW BAPTISTICISM"

"Bro. Editor: In compliance with your request, I send you a few lines on "The New Baptistism." In the first place, I don't like the phrase. To my mind it is a paradox. Things that are new are not baptistic, and things that are baptistic are not new, and I frankly confess I don't think we need any new 'isms.' We need the Old Truth, only be sure it is old and not middle aged.

"Truth is not unfavorably affected by the fact that it is old. It loses no vitality by reason of old age. It is absolutely unaffected by the desire of some to brand it as old fashioned. If it be true it will be sure to stay in fashion, as the sun does, no matter what some may say or do. Falsehoods and errors must change, as false and mistaken theories about the sun have come and gone. He who would not finally be disappointed and put to disadvantage must possess himself of the truth, and then cling to it as long as life shall last, through evil and through good report, steadfastly refusing to be moved by any sly flippant sneers as to it being old-fashioned or unlovely.

"The Bible is old. It is the expression of the mind of God, which is from everlasting and which will be to everlasting. The righteous will of God is forever set against sin and for holiness, and he must do the will of God who, in happy and spiritual life, would live forever. There is no life worth speaking of in which there is not the peace of God, and this peace cannot exist where there is not loving obedience to his law and conformity to his holy will."

"I grant you that the truth should be preached in love, but that is no new 'ism,' it is as old as Paul or Christ. It is not new to the Baptists with whom I have been associated since I have been in the ministry. It may be a new thing in some parts and with some brethren, and if a 'new campaign' is necessary to get these brethren to preach the old truths in love, why, come on with your 'campaign,' and when you land you will find that many of the brethren have been there all the while. And as to the charge made by 'sprinkling Methodists and Presbyterians' as follows:

"Yes," they say in substance, "it looks like you are right in the matter of words, but we see nothing to be gained by becoming such as you. You fight all right, but you are not sweet in spirit. You fight for your pet hobby or two and then den, the authority you quote by fighting against the great mission commission. You fight, but you do not give. If you can set aside or ignore the Bible's command on the mission question, we can do it on the baptismal question."

"I deny the allegation and defy the allegorist, and I do it in the sweetest spirit, too. Let him who says Baptists are ugly, vicious, bitter spirited, prove it. I am not ready to admit it. Let those who say Baptists 'do not give' prove the charge or withdraw it. Baptists have done more for the world than 'sprinkling Methodists and Presbyterians' have ever done, and, while not doing their whole duty, Baptists are doing much for the evangelization of the world today. I am not willing to admit charges against any Baptists that are not true.

"I am heartily in favor of doing just what, I think, the editorial wants, but I object to calling it a new campaign. It is only a continuation of the old campaign begun some nineteen hundred years ago. Let us find the old paths and walk therein."

"W. D. NOWLIN."

A GIRL'S PROBLEM.

How to Feed Herself When Running Down.

"I am a stenographer!" That statement brings up a picture of long hours of tiresome indoor confinement, close mental concentration and subsequent exhaustion and brain fog. Then comes up the food question. "A young lady in Dayton, Ohio, writes: 'Some time ago I was a stenographer in a large city retail store and having the responsibility of the office work resting largely upon me, my health began gradually to decline, and I stood facing the difficult problem of finding relief of some kind or leaving my situation. Worry added to my trouble; I became dyspeptic and nervous and suffered with insomnia and restlessness at night."

"I was speaking of my illness one day to a trained nurse, who recommended that I begin a systematic diet of Grape-Nuts at once as she had seen its beneficial effect upon several of her patients who had suffered as I did.

"So I began to use the food conscientiously. It formed my entire breakfast with perhaps Postum Coffee or some other nourishing drink, and a second dish was taken at the evening meal. In about two weeks' time I began to feel stronger and more hopeful; my digestion and appetite were better; I was less nervous and could sleep. I continued the diet steadily and soon courage and vitality began to revive and once more I began to think success lay somewhere in this big world for me.

"My work grew smoother and easier and after seven months of this diet I could do almost twice the amount of work in a day and do it easily and without feeling exhausted.

"To-day I am filling a much more responsible position and do the work easily and satisfactorily. I attribute it all to Grape-Nuts which I still continue to use. For a palatable and healthful diet, there is nothing on the market to equal it, and the fact should become of common knowledge." Name given by Postum Co., Battle Creek, Mich.

FOR THE NEW CENTURY—WHAT?

BY REV. THEODORE L. COYLER.

The advent of the twentieth century brings only a change in the calendar. We simply begin the new date 1901. There will be no change in human nature or human necessities—no change in the divine plans or provinces. In setting out from a new milestone in the march of mankind, there is one thing that we certainly do not need, and that is a new theology. All the vital and essential theological truths that we require to live by or to die by are already furnished to us in the revealed Word of God. When the Holy Spirit ended that divine revelation with the gracious invitation, "The Spirit and the bride say, Come," He left no more need of an addition to vital spiritual truth than the Creator left any more need of daylight when he had planted the sun in the heavens. From the Koran of Mohammed on to Joseph Smith's Mormon Bible and Madam Eddy's "Science and Health," every pretended new revelation from heaven has been only an object for pitiful commiseration.

In setting out from the landmark of a new century, we ought to start afresh from the very same point that the apostles started nearly nineteen centuries ago, and that is from Calvary. Constantly we hear the cry, "Back to Christ!" It is often raised by those excellent philanthropists who emphasize only the humanitarian teachings and example of our Lord, by providing bread for the hungry, hospitals for the sick, and better homes for the poor and degraded. So far from having any controversy with all the beautiful and benign philanthropies inspired by Christianity, we rejoice in them. The foremost preacher of our day, Charles H. Spurgeon, surrounded his great London Tabernacle with orphanages and other benevolent adjuncts; but he never made them substitutes, but only helps, to his great sovereign purpose to lead souls to the crucified Saviour. He rightly judged that the best way to secure clean homes and clean lives was to make clean hearts; and his panacea was the atoning blood that cleanseth from all sin.

The mightiest of all the apostles (who did not neglect healing crippled limbs) declared: "I know nothing among you but Jesus Christ and him crucified." That is the gospel of this opening century. That reaches down to the depths of the human heart, and reaches out into eternity. The Cross on Calvary reveals human sin; and unless a man is convicted of sin and feels his guilt and weakness he is not likely to come to Jesus. Deep convictions produce deep conversions. The Cross means atoning blood; without that there is no salvation. The bell to be rung from every pulpit and Sunday-school teacher's desk is the silvery bell of redemption. All the mighty soul-winners, from Peter and Paul on to Wesley and Whitfield, and on to Spurgeon and Moody, have planted themselves on Calvary.

We enter upon this opening century with a lamentably low spiritual condition in a vast number of the churches. During the last decade there has been a painful decrease in conversions. One of the great evangelical denominations is calling for a grand "forward movement" on account of the falling off of their census of membership. The Year Book of another denomination exhibited last year the diminution of fifty-two hundred members! The colleges and universities show large increase of students; the decrease is almost universal in the theological seminaries. What then? Disheartenment and despair? No indeed. Just the opposite. When disaster distressed King David, it drove him to God. The Apostles started their gospel from Calvary; but they started their work from Pentecost. The most encouraging symptom I now observe is the widely awakened disposition for united, fervent prayer for the outpouring of the Holy Spirit. Instead of sending away for help, if every church and pastor will kindle their own fire by the Holy Spirit's flame, there will be genuine and powerful revivals. Personal responsibility felt, personal prayer offered, and personal effort made, will bring infinite blessings to our churches and communities, as we enter the portals of the new century.—Watchman.

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

Send free of charge to every sufferer this great Women Remedy, with full instructions, and the most satisfactory results.

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It costs nothing to try this remedy once, and if you do not feel better, you can stop at any time for only twelve cents a week. I have nothing to sell. My only object is to relieve suffering humanity.

I have had the most precious medicines from all approaches, but nothing has done me any good, excepting a certain medicine which I received from Mrs. M. Summers, No. 212, Notre Dame, Ind., for her free treatment of a fatal disease. I am now a healthy woman, and my friends have been cured by it. I send it in a plain wrapper.

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Mothers and daughters will find it a most precious medicine, and thoroughly cure the most stubborn and violent cases of Catarrh of the Uterus, and all the troubles of the female system. Wherever you live, send for it at once. It is the only medicine that will cure the disease, and make a healthy and strong woman. Write for it at once. It will be made again.

to our church and community. To God be all the praise now and forever. Yours fraternally, T. B. ROUSK.

Lone Oak, Ky. At the meeting of Bracken Association, it was decided to build an Associational Academy at Morehead, and a committee was appointed to secure the necessary funds for this purpose. We are glad that we can report progress. At the last meeting of the committee, Dr. L. P. V. Williams, pastor of Morehead church, was selected as financial agent for the school and is authorized to raise the money needed for this work.

Efforts will be made to have the school ready for pupils Jan. 1, 1903. In this matter we ask the sympathy and co-operation of every Baptist throughout the state. This is one phase of mission work and is closely allied to the preaching of the Word. However, the citizens of Morehead are not making an appeal for the school on that basis, for they are willing to give liberally in order to secure the school. In fact, Dr. Williams' report of money already raised there encourages the committee to further and greater exertions in this line. Our canvass for additional funds will be mainly within our own association, but it is probable that some of the larger churches in sister associations will have the privilege of giving to this great work.

We beg the brethren to give Dr. Williams cordial and substantial support in his endeavors to raise the money required to establish the school. Pray for us, brethren.

WM. J. MAHONEY.

Rev. W. D. Stevens, formerly pastor of Walnut-street church, Owensboro, and now of Owensboro, has no connection with the Western Recorder, and he has no authority for acting as our agent. Subscribers will take notice not to pay him any money due Western Recorder.

W. P. HARVEY.

To be the disciple of a rabbi is something; to be the "faithful" dependent on the Saviour is to be his indeed.—Dr. Alexander MacLaren.

Just Out!

My treat of 32 pages on The Final Preservation of the Saints is now ready for all who will order. One copy 10 cts. Five down to one address 11 cts. Two down to one address 11 cts. For more write for terms. The scarcity of these on this subject should open your eyes to buy. W. J. PUCKETT, Teller, Kentucky.

BE WITH US STILL.

BY DAVID BANKS SICKLES.

God of our country, by Thy might We won our freedom and our fame; Uplift Thy arm, but not to smite; Upraise Thy voice, but not to blame; And if our will is not Thy will, Be with us still, be with us still. Despite the passion of the hour For wealth and all that wealth demands; Despite the tyranny of power And ruthless grasp of lustful hands, With all that's wrong, and all that's ill, Be with us still, be with us still. Despite the charms of garnished crime That lure the hearts that know not Thee; Despite the infamies of time, When men forget eternity, Have mercy, and Thy truth instill, Be with us still, be with us still. If love is not our sovereign law, And malice molds our mad designs, Hold back thy vengeful sword once more, Till justice reigns and wrong resigns; Thy promise, Lord, to us fulfill; Be with us still, be with us still. —The Evangelist.

OUR PULPIT.

PERFECT JUSTIFICATION AND PERFECT PARDON.

BY O. H. SPURGEON.

In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."—Jeremiah 50:20.

I do not profess to have attained sufficient proficiency in interpreting the prophetic parts of Holy Scripture to be able to enter, as some can, into the minutiae of the future, and to tell when any particular promise will have its actual, literal fulfillment; and, indeed, if I could do so, it would not serve my purpose at this time, for I wish to take my text—perhaps you may think by way of accommodation—as describing what shall be the case with all God's people when, having crossed the Jordan of death, they shall stand before the great white throne;—and, indeed, what is now the case with all those "who have fled for refuge to lay hold upon the hope set before us."

So let us meditate for a little while upon the great iniquities and sins mentioned in the text.

Those sins were of no common order. Israel was a nation, chosen out of the world, to be the peculiar people of the Lord. They were chosen, not because of anything specially good in them, for they were ever a stiff-necked and rebellious race, but because of God's sovereign grace. Because of this special privilege, even if they had been only ordinary sinners, their sin would have assumed a most serious aspect, for never does sin seem to be so black as when it is committed in spite of great love and special peace, high privileges, and other divine blessings.

The Israelites were not an ignorant people. They did not sin, as the Philistines did, in the dark; they were not left in the dim twilight of nature, but they had the fullest revelation of God's mind and will that was afforded to any people in those days. They were not taught the truth of God by a system that was too high for them to understand, for the types and symbols of the ancient sanctuary were

exactly adapted to the infant state of the Jewish commonwealth, and to the immature condition of the Israelites' spiritual life. Well might the Lord say concerning them, "What could have been done more to my vineyard, that I have not done in it?" He had brought the goodly vine out of Egypt, he had planted it in the richest soil in the whole earth, he had built a wall around it by making his chosen people to be separate from all the other nations in the world, and he had dug a winepress for the gathering in of the fruits of the vineyard; and he might well ask, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

Therefore, I repeat what I said just now—if the children of Israel had only sinned as other nations did, yet their sins would have been of the most heinous character, because of the greatness of their privileges, and the peculiar and special love that had been lavished upon them. But they were sinners of an unusual kind, they were positively unmatched in guilt by any nation under heaven. What other nation forsook the gods whom they worshipped, even though they were only idols? Did not the idolaters cleave to Baal, and hold fast to Ashtaroth? Did we find that, even when the heathen nations were smitten, they forsook the god they professed to worship? Did they not still blindly and foolishly cling to their worthless idol, and bow before it? Yet the children of Israel cast away their God; they who had worshipped Jehovah turned aside from him, and bowed down before Baal; and oftentimes, did they grieve the Lord, and provoke him to anger, because they went after other gods, and worshipped idols that were no gods. This was a new evil under heaven, a thing unexampled and unknown. The heathen would sooner have lost their nationality than they would have forsaken the idols that they adored; but Israel had played the harlot with many lovers. She, who ought to have been the chastest of spouses, was unfaithful to her Lord, and went gadding abroad among those whom he abhorred.

Now I turn in the second place, to look, for a little while, at the complete pardon spoken of in the text.

There is, first of all, an awakened conscience. One of the first things which an awakened conscience does, is to search for sin. It will never rest content in the house where there is sin; it will go through every chamber of the heart, and track sin to its most secret recesses. A blind, dead, sensual conscience may lie in the same bed with sin, and not be disturbed; but an awakened conscience can detect it afar off, and will have nought to do with it. The lie, or any other form of iniquity, cannot tarry within sight of a conscience, the eye of which has been spiritually opened.

But more than this, there is within us another eye, which is even quicker in seeing sin than is our conscience, and that is, the eye of our unbelief. It is amazing, my brethren, how soon our unbelief finds a ground for fear lest we should be lost. It seems to find such a reason, often, when there is none. It will catch at any little circumstance in our daily life to make us imagine that God has forgotten us. Unbelief is blind to good and to God, but it is very quick of sight to everything that is fearful and terrifying. I have known some Christians so full of unbelief that

it was very difficult to give them any comfort; they were most dexterous in finding out the worst parts of their character and history, and very crafty in, as it were, seeking to neutralize the force of God's promises by mentioning some evil thing in their own experience, which seemed as if it deprived them of their right to receive the promised gift. But God so fully pardons his people that even their doubts, their fears, or their searching unbelief shall not be able to find a flaw in it.

But, further, there are other eyes, besides our own, which are always searching for our sins; and amongst them there is the quick eye of the envious world. There are some of us who have good reason to be dead to the world, for the world has never spoken a good word concerning us, but has ever been ready to magnify our faults when it could find any, or to lie against us where there was no fault at all. I, of all men, have no reason to respect public rumour; I do not respect it, and I cannot; for, of all lying things, public rumour seems almost to exceed Satan himself in the lies which it will invent. Thus men, who are to stand pre-eminent as God's ministers, must make up their minds, when they commence their ministry, that they will probably be accused of every crime in the calendar. I should not be greatly surprised if you were told that I had committed the grossest iniquity that ever was perpetrated; and, my brethren, should you hear such a thing, it will not so much distress my spirit as it might have done in years gone by, now that I know that the world's tongue is ever ready to speak the worst word it can against the man who does it the most harm. If I am to fight the Lord's battles, I may leave him to fight mine. If I defend his character, he will defend mine; I shall not defend my own, that I know. It is always a bad thing for a man to be his own defender.

You must all of you have noticed, in your more private capacity, how quick the men of the world are to find fault with you. You just stumble, and they say that you have had a serious fall. There is one spot upon your cheek, and they declare that your face is covered with mire. You stooped to pick up a pin, and they affirm that you stole a ton of gold. That is the style in which they usually magnify our faults; and if they cannot find any, then they tell lies, and invent them. It is a grand testimony to a man's uprightness when worldlings cannot say anything against him without lying, for it shows that there is nothing of which they can truthfully accuse him. It is a noble thing for a man to be in such a position, and then he can say, "Now have I come where I desire to be; there is no love lost between the world and me. The world is dead to me, and I am dead to the world." If we say hard things of the world—as we are bound to do if we are faithful—of course it will say hard things of us. If we say that it is a flouting harlot, that its beauty is only painted, and its joys are a sham, we must not be surprised if it says the same concerning us. Have you never noticed how, if two men are driving in the street, and one of them is on the wrong side, he is generally the one to call out to the other, "Where are you driving?" So is it usually with the church and the world; the world, because it is on the wrong side, will be sure to cry

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out to the church, "What are you doing there?"

Well, Christian, there is a joyous thought for all who have been slandered and abused; the day is coming when "the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found;"—when, before the eyes of an assembled universe, God's despised servants shall be fully vindicated, and against them not a dog shall move his tongue, even as it was in the day when Israel came up out of Egypt. Oh! glorious shall be that resurrection of buried reputations, when there shall come up from the grave, not only God's people, but their characters also, and they who have served the Lord faithfully shall shine as the stars in the firmament of heaven for ever and ever. It is to me a joyous thought that sinners who hate the Word, and hate God's people, shall seek for their sins, but shall not be able to find them.

But there is One, whose eyes are quicker than those of the world, and whose sight is keener than that of Satan; it is he, the all-seeing One, our Father and our God. "All things are naked and opened unto the eyes of him with whom we have to do." If there were the faintest trail of sin upon us, he would discover it, for doth he not search the heart and try the reins of the children of men? Can we hide ourselves anywhere from his presence? Would the top of Carmel be too high for him, or the depths of the sea too deep? If we seek to mount above the clouds to escape him, or fly beyond the western sea to get beyond his ken, still is he there—everywhere, above, beneath, around—all eye, all ear, seeing all things, hearing all things, knowing—even before they are our own—the unformed thoughts that are within our inmost soul. But what a joy it is for us to know that even he will not be able to find a sin in any one of his blood-washed children! Up from the blessed bath we come, and even Omniscience itself can see no spot remaining upon us. In the full blaze of the awful glory of the day of judgment, when God's eyes shall read the most secret thoughts of the ungodly, and when his voice shall wake the echoes of every conscience, his eye shall see no sin in those for whom Christ died, and his voice shall arise in them no accusing thought, but only cause them joy unalloyed, because he perceives in them not even the shadow of a fault, for they are "accepted in the Beloved."

Now, in closing, I want you to take the sense of the words, which I understand to be that, when God pardons his people, he pardons all their sins at once—not half, but all. Their blasphemy, their lust, their theft, their pride, their lying, or what

ever their sin may have been, this is God's receipt in full for all their indebtedness to him, "The blood of Jesus Christ his Son cleanseth from all sin." If thou believest in Jesus now, my hearer, there is not one sin recorded against thee in God's Book of Remembrance, nor a tithe of a sin, nor a shadow of iniquity.

Not only does God pardon all the sins of his people, but he pardons in all senses of the term. You know that sometimes a man pardons his son for his wrongdoing, yet he cannot fully reinstate him in his confidence; he will not trust him with his money as he does his son who never wandered away from home. But God pardons completely; he harbors no ill thought of thee, but loves thee no less than he would have done if thou hadst never sinned. If thou hadst been as Adam was once—perfect and pure, without spot—God could not love thee more than he doth now, nor could he give thee greater privileges, or higher honors. He has given thee the promise of a crown, and a share in his Son's throne and glory; he hath made thee joint-heir with Christ of all that he hath; what more could he have done for thee hadst thou been an absolutely perfect being?

But, further, when God pardons a sinner he puts away all his sin forever: The cloud may return after the rain, but the cloud of my sin cometh back no more. When the winter is gone and the springtime and the summer have made their presence felt, yet we know that winter will come again, and the leaves will fall from the trees; but the winter of my spirit's sin will never return. The great sea, when it rolleth up in its might, must go out again at the ebbing of the tide; but that ocean of the love of God, which covereth up my sins, will never roll back again, but shall abide at the full forever and ever. The sun of God's mercy never sets when it has once risen. The stream of divine love never dries up when it has once begun to flow. It is no brook like Cherith, at the side of which a prophet might sit down for a little while, and then its waters failed; but it is an ever-flowing river, as perpetual as the eternal fountain in the heart of God himself.

I know not where my brethren, who think that pardoned sin may come back again, ever get any comfort. O beloved, this Bible would be to me like a casket emptied of its jewels, if you could ever take from me the firm belief that, once forgiven, sin is no more imputed; once washed away, the filthiness never returns. That was a magnificent argument of the apostle Paul: "If, when we were sinners, we were reconciled to God by the death of his Son, much more, be-

ing reconciled, we shall be saved by his life.' Do you see the pith of the argument? If, when we were enemies, we were reconciled—the harder work—how much more, being friends, we shall be saved; and if, when we were enemies, we were reconciled by his death, how much more, being friends, shall we be saved by his life!

If we are washed in Jesus' blood, verily we are clean, so clean that—

Not the shadow of a spot Shall on our soul be found.

Come death when it may, we shall meet it with joy, and not with sorrow, for—

With our Saviour's garments on—we shall be—

Holy as the Holy One.

Sinner, if thou hast never known what it is to be pardoned, let it not seem like a dream to thee. If thou askest, "May I be forgiven?" I answer—Yes, certainly! thou mayest. Listen to what God himself has said, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Sinner, if thou believest in Christ, be thy sins never so many, they shall be blotted out, for—

The moment a sinner believes, And trusts in his crucified God, His pardon at once he receives, Redemption in full through his blood.

So, without delay, just as thou art, come and trust in Christ; and thy sins, which are many, shall be forgiven thee, and thou shalt go on thy way rejoicing in hope of the glory of God, even as thou art rejoicing in the assurance of the love of God. Amen.

ANSWER FOR YOURSELF.

What kind of a church would our church be, if every member were just like me?

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer-meeting should we have? Every member "just like me." How about the Sunday-school? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in heaven?

Let us say it, and sing it again, and each answer for himself:

What kind of a church would our church be, if every member were just like me?

—E. A. Woods.

ALL men are our brothers; and when we injure them by lies, which out like a sharp razor, by moers, by innuendoes, by intrigues, by slander and calomny, by hatred, malice and all uncharitableness, by want of thought, or by want of heart, by the lust of gain, by neglect, by absorbing selfishness, we are inheritors of the spirit of the first murderer.—Dean Farrar.

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JAMES W. RUSSELL.

Death is always sad, but through our tear-dimmed eyes, it sometimes seems untimely. So indeed would appear the departure of our friend and brother, James W. Russell. He finished his day's work before the sunset, and passed from the landscape of life when his vision was broadest and the scenes of earth were fairest. In the full meridian of magnificent manhood, he passed to the grandeur and glory of the grave. But we must measure his life by labor and love, and not by a few fleeting years; for deeds, and not days, shall tell the story of his life.

A little child could know and love him, but to comprehend the scope of his character, and penetrate the splendid principles of his being, would magnify the mission of mind. He was in truth a manly man, and where'er he walked the earth felt the majestic tread of a man. He hated sham and pretence, and dared to ever be himself a matchless man. He would not have aped an angel, but tenderly loved the true and beautiful, in all the limits of life. He was incapable of a mean act, and littleness was a stranger to his life. He magnified the name of man.

He feared no master but his maker, and followed no man but the Man of Galilee. No friend could flatter, no foe affright, no danger deter from the path of duty. Neither depressed by adversity, or elated by success, he calmly purged the path of destiny, divinely sustained by that courage which comes alone from contact with Christ.

If liberality could be counted a fault, happily for him, he had no greater, for though faith and hope had large place in his life, greater with him than these were charity. The unfortunate turned instinctively to him, and from his door the needy were never, in want, turned away. There was nothing too high for his admiration, or too low for his love. He felt the great heart-throb of humanity, and a gentler soul or more generous hand never ministered to the wants of man. By the alchemy of love he moulded dollars into deathless deeds, that ever speak his praise, though his own tongue lies silent in his grave. Casket could contain, or oblivion hide, the countless kindnesses of his life, which will live on, long after the hand that helped has crumbled away to forgetful dust.

He was deservedly popular, and no man, perhaps, in his county has more generally shared the love and favor of its people. He was generously loved because he was generous and lovely, and man, woman and child were drawn to him by the mysterious magnetism of an unselfish life. In the harvest of life, he reaped the golden grain, but it was what he himself had sown. His gentle deeds, like bread cast on wandering waters, were borne back to the door of the donor at last.

"Born for success he seemed, With grace to win, with heart to hold, With shining gifts that took all eyes."

His Christian life was a credit to the cause of Christ, and strengthened the faith of his church and community in the power and goodness of God. His faith was child-like in its simplicity, but Christ-like in its magnitude. He made no compromise with sin, but rendered an unquestioning obedience to the commands of his Master. The cry of the centuries, "Come [down from the

Cross," was unheeded by him, but he bore with meekness and mastery the consecrated cross of his Christ.

His conversion, under God, was largely due to the prayers and personal entreaty of his sister, whom he so tenderly loved. The beautiful church building, in which his funeral was preached, was but a manifestation of the gratitude of his devoted sister for God's pardoning love to him. His life was a continual testimony to the coming of Christ's coming kingdom in his own heart. He loved his church as only a heart overflowing with a boundless love could cling to the cause of Christ. His welcoming words and scintillating hand-grasp, will long be missed in the meetings of his church. Words cannot express my admiration for him, as a man, or my love for him, as a brother.

J. W. PORTER.

Newport News, Va.

THE late Dr. Twining, recently the literary editor of *The Independent*, once, when he was pastor of the Congregational church in Hinsdale, Mass., told me of the paradoxical way in which the habit he had when a little boy of telling startling big stories to his mother was once for all and completely broken up. He had prevailed on his mother after much earnest entreaty, he said, to buy for him half a dozen Shanghai hens—Kinsley giving as a reason for the purchase that the Shanghai was a vastly better layer than the ordinary hen. After waiting a good while for some evidence of this great fecundity his mother said to him one day, "How about your big Shanghais, Kinsley; instead of laying better, they don't seem to have laid at all." "Yes, they are laying, I tell you, mother, there's a nest now under the cow's crib with twenty-three eggs in it." "Well, Bridget, go and get Kinsley to show you where they are, and bring them in." "Well," said the doctor, "I did not even know for certain that there was a nest there, much less that there were any eggs in it. However, as I was in for it, I went to the barn with Bridget, put my arm down into the hole in the corner of the cow's crib, felt and took out an egg and put it in the basket. Then I reached in and took out another, and then another, until I took out in all just twenty-three eggs. Outwardly," continued the doctor, "I was triumphant, but I was soon smitten with not only remorse, but terror—terror because I thought that Satan was encouraging me to cast in my lot with him by helping me out with my mendacity. That was the last of my wrong story telling!" A. B.

First caddie: "I saw ye carrying for the minister yesterday, Donald; what kin' o' a player is he?" Second caddie: "Man, he'll never mak' a gowffer! D'ye ken what he says when he misses the ball?" First caddie: "No; what does he say?" Second caddie, disgustedly: "Tut! Tut!"—Glasgow Evening Times.

WANTED—Position as "Resident Government" by an experienced teacher. Willing to leave the city. References. Address: Miss M. A. BIRTON, 122 Morton Ave., Louisville, Ky.

WANTED—By a young lady, a place as governess to small children, or as primary teacher in an academy, or a place as book-keeper. Best of references. Address O. HANLY, Gains, Mo.

WANTED—A male Baptist teacher without position in a good Baptist school, or in male and female, or in some good family who desires a private teacher for their children. Two years' experience. References. Address B., 200 W. Chestnut St., Louisville, Ky.

New Colored Dress Goods

- All-wool Trian 21 inches wide, in all the newest shades of rose, light green, navy blue, brown, red, gray, tan and reseda, for children's school dresses and ladies' waists. 25c
All-wool Hitting 26 inches wide, in all colorings of brown, gray, oyster, green, red and navy blue, for ladies' coat suits and children's dresses. 35c
All-wool basket cloth, 21 inches wide in all the newest shades of tan, hunter's green, new blue, light red, dark red, gray and navy blue. 50c
Just received a new line of Navy Blue Mohair, 46 inches wide, at 75c
A new line of sponged and brushed Cheviots, 50 inches wide, colors old rose, brown, light navy and dark navy blue. 75c
Milano, the newest fabric for ladies' coat suits, in navy blue, brown, light gray and oyster, 41 inches wide, at per yard 98c

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MISS MAY MARKELL,

A Society Belle of London, Canada.

MISS MAY MARKELL, of London, Ontario, Canada, is a beautiful girl, who knows what suffering is and Wine of Cardui has brought her back to health. She is one of the social favorites of her home and her recovery to health has permitted her to enjoy the company of her many friends instead of lying on a bed of sickness and suffering. For the health she now enjoys she gives credit to Wine of Cardui.



flow to a healthy and natural condition. Menstruation started right away, easy to keep regular. Through the years of mature womanhood from the change of life need not be feared. This Wine of Cardui is women's best friend from youth to old age. A million women have secured blessed relief from their sufferings by taking this treatment. It relieves men's troubles in an unusually short time. In a simple case of deranged menses Wine of Cardui never fails to relieve it and to prevent its return. Any physician will tell you that to remove the cause of a disease renders the cure easy, in fact seldom fails to complete the cure. If you would have the same relief which Miss Markell secured by Wine of Cardui, you can take it with out an examination and without any publicity whatever. You can take it in the privacy of your home and secure just as much benefit as if a doctor had prescribed it for you. Thousands of women are feeling the vigor of returning health by taking Wine of Cardui.

"I have found Wine of Cardui an excellent remedy for female trouble. I suffered for three years with terrible bearing-down pains at the menstrual period. I could hardly stand on my feet and was never real well. Wine of Cardui was the only medicine that I could depend on to do me any good, as I tried several with no success. Wine of Cardui cured me and I have now enjoyed perfect health for two years, and give you all the credit for I know you deserve it."

For a young girl Wine of Cardui is the best remedy to guide her through womanhood by starting the menstrual

flow to a healthy and natural condition. Menstruation started right away, easy to keep regular. Through the years of mature womanhood from the change of life need not be feared. This Wine of Cardui is women's best friend from youth to old age. A million women have secured blessed relief from their sufferings by taking this treatment. It relieves men's troubles in an unusually short time. In a simple case of deranged menses Wine of Cardui never fails to relieve it and to prevent its return. Any physician will tell you that to remove the cause of a disease renders the cure easy, in fact seldom fails to complete the cure. If you would have the same relief which Miss Markell secured by Wine of Cardui, you can take it with out an examination and without any publicity whatever. You can take it in the privacy of your home and secure just as much benefit as if a doctor had prescribed it for you. Thousands of women are feeling the vigor of returning health by taking Wine of Cardui.

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

BAPTIST PERIODICALS



in FIBER and FORM interpret TRUTH

Table with columns for MONTHLIES, LESSON LEAFLETS, and QUARTERLIES, listing various publications and their prices.

HOME DEPARTMENT SUPPLIES OF ALL KINDS

Table with columns for ILLUSTRATED PAPERS, listing various publications and their prices.

American Baptist Publication Society WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catharine Sts.)—Pastor Eaton preached on "A false hope," and on "Lot's choice." One received by letter.

Broadway—Pastor Jones reached home last week and preached Sunday. His topics were "The sanctification of Christ," and "The passing of a President." One joined by letter.

Chestnut-street—Pastor Weaver's theme was "Answering God's call," and "Baptism." One joined by letter.

East—Pastor Felix dismissed "Forgotten and looking for," and "The superiority of the Christian's joy." One received by letter. During Pastor Felix' brief pastorate there have been some 170 additions.

McFerran Memorial—Pastor Hamilton spoke on "When the devils rule the city," and Bro. B. H. Dement on "The golden union." One joined by letter.

Twenty-second and Walnut—Pastor Dement spoke on "Overcoming," and Bro. W. W. Hamilton on "What shall the harvest be?"

East Mead—Bro. T. E. Kennedy preached on "The believer's justification and answer," and Pastor Johnson preached on Rev. 22:17. One joined by letter.

Highlands—Pastor Dawes preached on "The wealth of God's mercy," and "Feeling and intellect."

Logan-st—Pastor Tralle spoke on "The invisible God," and on "Loving obedience." Two received for baptism and two baptized.

Parkland—Pastor Taylor preached on "Being at Zion," and Bro. W. L. Naff on "Suffering for Christ." Tent meeting develops considerable interest.

Portland-ave.—Bro. W. M. Bruce spoke on "God's merciful kindness," and on "The endurance of truth."

Third-ave.—Pastor Allen's subjects were "Discontent and hopefulness," and "The Christian's mission."

Twenty-sixth and Market.—Pastor Reid preached on "Intercession of Christ," and "The aspirations of youth."

Oakdale.—Pastor Hill preached "Genuine friendship," and "Sold for naught," were his themes.

Calhoun-avenue (New Albany, Ind.)—Bro. L. E. Masters spoke on "Promoting revivals," and "Christian rewards." One received for baptism.

Jeffersonville (Ind.)—Pastor McFarland preached. "The lion of hell," and "True friendship," were his topics.

Pewee Valley—Pastor Bennett's topics were "The conditions of church growth," and "The Lamb of God." One received by letter.

Lawrenceburg.—Bro. W. E. Nell preached on "Achan," and on "The great salvation." Four received by letter, three by relation, two for baptism and two baptized.

Highland Park.—Bro. T. E. Kennedy preached on "True riches."

Jacob's Addition—Pastor Althoff preached on "Paul before Felix."

Hawlewood.—Pastor Althoff spoke on "Who we are."

Jeffersontown.—Bro. E. L. Craig preached on "God's perfect work."

Hope Rescue Mission.—Preaching every night by various pastors, with good results. Meeting continues this week.

The good people of Bowling Green are very proud of Potter College, and they have reason to be. It has made a most enviable reputation for itself. The opening was proof of its popularity all over the country. For there were students from many states—Nebraska, Idaho, Colorado, Wisconsin and even Mexico sending young ladies. The number of students is very large, and new students are coming in every day.

The Combination Oil Cure for Cancer. Was originated and perfected by Dr. D. M. Bye. It is soothing and balmy and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and expense by addressing the Home Office—DR. D. M. BYE CO., P. O. Drawer 535, Indianapolis, Ind.

THE STATE.

Pastor J. Wendell Blackburn writes from Burkesville: "Our meeting is progressing nicely. Good congregations both night. Bro. H. Boyce Taylor is preaching fine sermons and very appropriate ones. I fully expect conversions and additions. Eight additions from July 1st to opening of this meeting, and the outlook is most promising for a special work and ingathering of souls."

Pastor Ira Pargson writes: "Just closed a two weeks' meeting with Harmony church, Garrard county, with 84 added to her membership, 30 by baptism and 4 by letter. To God be all the glory."

Bro. N. M. Carlisle, of Sharon Grove, writes that he has just closed a meeting with Antioch church; had 41 professions.

Pastor E. Lee Smith writes: "We closed our meeting with Lounsbury church on the night of Sept. 7. Bro. J. Y. Saxton, of Knoxville, Tenn., aided me in the meeting of 16 days' duration. He is a good man and a fine evangelist. Forty conversions, 21 additions."

Pastor W. H. Fitzgerald writes: "We have just closed a very spiritual meeting at Harborsburg, where Bro. E. Fendler Jones aided in preaching in his own excellent way. The entire church has been strengthened, and much permanent good accomplished."

Pastor T. B. Rouse writes from Lonsdale, Okla.: "On the second Sunday in July we held our second meeting at Sharon church, which continued for twelve days and nights. Bro. A. H. Humphrey did most of the preaching, and he did it well. Results, 16 professions, 15 baptized, 5 received by letter. We commenced a series of meetings at Mt. Zion church the fourth Sunday in July, the meeting continuing for eleven days and nights. Bro. W. M. Rudolph, of Burdfield, Mo., was with us, and greatly delighted and edified the audience with his sound Gospel preaching. Six or seven professions, six baptized, two by letter. I assisted Bro. W. F. Lowe in a ten days' meeting with his Oak Grove church, beginning the second Sunday in August. We had very large crowds and good interest in the meeting throughout. Six professed faith in Christ, 11 were baptized, 3 received by letter."

Pastor W. T. Ellis writes: "I recently held a second meeting at Swallowfield church, Franklin county. The attendance was excellent and the church greatly revived. The brethren think it the greatest revival in the church's history. Twenty are added to our number, 13 by baptism and 8 by letter. The brethren and sisters have had a great struggle, but now the prospect is for a bright future for this church. September 1st is set apart to dedicate our new house of worship and we are very fortunate in securing the services of Bro. W. P. Harvey to preach the dedicatory sermon. All are cordially invited to attend."

Pastor B. T. Vincent writes: "We have just closed a two-weeks' meeting with the church at London, with eight additions, seven by baptism and one by letter. The church and community are revived. Bro. W. G. Baughner did the preaching with love and great earnestness. He preaches the way that is the only way. He greatly endeared himself to people and pastor. Long live the Recorder."

Pastor J. E. Jones writes: "We have just closed a good meeting with Clem's Chapel church, near Parkersville, Boyle county. Bro. Edgar L. Morgan, lately of London, did the preaching for us. Twelve additions to the church, nine by baptism. The church and community were greatly revived. Bro. Morgan preached as some earnest, faithful Gospel sermons and won the hearts of all those who heard him."

Pastor W. C. McCall writes from Keene: "We are contemplating beginning a series of meetings at Mt. Pleasant October 1. The church seems to be in good condition for the meeting. We received three by baptism and one by letter Sunday, September 7, and there are still other professions. Our plan is to have a continual revival if possible, not to wait for the series of meetings. We buried Mrs. Harvey T. Herrin on Tuesday, September 8. She was the grand-daughter of Edmund Waller, in direct line from the Virginia Wallers, who suffered so much for the New Testament Baptist faith."

Pastor R. E. Tandy writes: "Our church at Selma has just closed a meeting, with more than we enjoyed the assistance of Bro. M. E. Adams, of Frankfort. The meeting was one of considerable interest and power. Large crowds attended the services from the beginning, and

listened attentively to the excellent preaching. The distinctive doctrines of the Bible were preached in a Christ-like spirit, and the people enjoyed a spiritual uplift. Fourteen were added to our number, 12 by profession of faith, 1 from the Presbyterians and 1 by letter."

OTHER STATES.

Brethren Hollis and Johnston, general missionaries in Louisiana, have been blessed in meetings this summer. One hundred and sixty persons have been received in meetings held by them since the Convention in July.

Pastor M. T. Andrews writes from Marlin, Texas: "Please send my paper to Marlin instead of Marshall. I have accepted care of First church here, and moved already."

Pastor L. B. Sanders writes: "Sunday, Sept. 7, was a busy day for us Baptists at Alton, Ind. Preached three times during the day, twice in the town and once (in the afternoon) at a school-house two miles from town, to a crowded house. Baptized several morning services, a young lady of nineteen summers, and preached for Little Bend church (Ky.) Thursday night of last week. May the Lord bless the Recorder."

Cabell W. Chadwick writes from Honey Grove, Texas: "The work here is making some progress, a young lady has averaged almost one each week for the five months of the pastorate. The school has usually had each Sunday an attendance better than a year ago, and is growing steadily. Much more increase will demand a new house to give room for efficient work. Three of the pupils have been baptized. A house for the pastor is being built. It will be modern, complete and commodious. Though in my native state, I am far from home, and am just getting acquainted with my brethren in the ministry, most of whom I met at our Association. Kentucky has a representative who is highly esteemed by our brethren, Bro. W. Splawn, of Boham. He is doing a good work there, as at Galveston previously, and also helping in the work at large. He is one of the leaders in the movement to put a cooperative work upon the field so as to apply destitution in the country. We have a curiosity near us—a full-fledged commercial school in the country, twelve miles from a railroad. One of our pastors is interested in it, and has organized the Central school of Carthage, Mo. Since then the membership has increased to 20. They are looking round for a lot, and want to build an one."

Pastor W. A. Jarrell writes: "The Josephine church, Texas, is one of our best churches. I am unanimously called again this year as its pastor. The past year we have had what perhaps might be called an occasional revival, with one protracted meeting on which the Lord poured out great refreshings, saving sinners and strengthening Chris-

CRUEL METHODS

Of Treating Piles and Rectal Diseases.

The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently causing death, are now being given to use than were a few years ago. Actually, curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a saline nor irritant but is in support of the normal form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has cured thousands of permanent cases.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case, it is guaranteed absolutely free from any injurious drug.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case, it is guaranteed absolutely free from any injurious drug.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION

J. M. FROST, Corresponding Sec'y.

EACH ORDER contributes to the Bible Fund and helps the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

Table with 2 columns: Item and Price. Items include The Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Kind Words (weekly), Youth's Glad Words (semi-monthly), Bible Lesson Picture, Lesson Cards, Infant Class Question Book, Rev. E. B. White, Little Lessons No. 1 & 2, Rev. B. Manly, D. D., The Child's Question Book, Part 1 & 2, Rev. B. Manly, D. D., The Sunday School Primer, For Little ones, 32 pages, Class Books, Class Collection Envelopes, Convention Sunday School Board, Convention Notes (cloth case), Reward Cards (Price 5, 10, 15, 20, 25, 30 and 35), and Reward Tickets.

B. Y. P. U. Quarterly for Young People's Prayer Meetings. Per quarter, 10c. single copy; ten or more to same address, 6c. each.

BAPTIST SUNDAY SCHOOL BOARD

107 N. Cherry Street, Nashville, Tenn.

Miss. Hardly a month without additions to this church, frequently several at the same service. Notwithstanding that both sides of our Texas Baptist troubles are represented in this church, it has had unusual peace and harmony. It, within the past year, made much larger contributions to our various missions represented by organized work than ever with the same length of time. I give much time to helping other churches and pastors. Have had some precious meetings from the Lord, in helping others this summer. I have had no ministerial help with the church of which am pastor. Truly the Lord has done great things for those whom I have helped and for me."

The meeting with the church at Turpike, Miss., closed with 32 conversions, one an infidel; 25 joined by letter.

The church at Hosa, Miss., a mission station, has enjoyed a gracious meeting. Fourteen additions to the church by baptism and a good Sunday-school organized.

The church at Providence, Miss., closed their meeting with 13 additions by experience and baptism and 4 by letter.

New Hope church, Miss., closed their meeting with 16 accessions to the church, 3 by letter, and 13 for baptism.

Sixteen brethren and sisters holding letters from other Baptist churches met and organized the Central church of Carthage, Mo. Since then the membership has increased to 20. They are looking round for a lot, and want to build an one."

In a letter from Evangelist T. T. Martin from Henderson, Ky. where he is assisting Pastor F. W. Taylor in a meeting, we are informed that up to the 10th inst. they had received 31 additions, and the meeting had ten days to run. He will aid Pastor Felt at Davis's Fork, beginning Friday inst., and Pastor Nowlin at Upper street, Lexington, beginning October 5th. From Lexington he goes to East Lake, Ala., to begin a meeting October 26th. He has an engagement to hold meeting in Washington, D. C., November 8th. God abundantly blessing the faithful labors of Bro. Martin. He preaches the gospel with the power and demonstration of the Spirit. H.

Pastor H. C. Risner, of Roanoke, Ala., called at our office on his return from six weeks' vacation, traveling to Chicago, Montreal, Quebec, through New Hampshire and Vermont; thence by Lake Champlain, Lake George and Hudson river to New York, from New York to Washington and the preaching morning and night for Dr. Green in Calvary Baptist church. Before he left New York, he received pressing invitation to preach in Calvary church, and, showing their appreciation, they had graciously rewarded him. We are always glad to see Bro. Risner. H.

ANNOUNCEMENT.

The Southern Baptist Theological Seminary will begin its next session at 10 A. M., Wednesday, Oct. 1st. The first meal will be served in New York Hall at supper, Tuesday, Sept. 30th.

Students should arrive, if possible, not later than Tuesday night. If not then, as early thereafter as possible. Each student should bring license or ordination paper, or a letter from the church of which he is a member, endorsing him as a student for the year. He should also send his name to the Secretary, B. P. Smith, Room 10, New York Hall, Louisville, Ky.

For information as to reduced railroad rates, address B. P. Smith, Room 10, New York Hall, Louisville, Ky.

E. Y. MULLINS, President.

LAGRANGE.

I preached Sunday, morning and evening, in our beautiful and elegant De Haven Memorial Baptist church. Regular services are kept up just the same, when they had a regular pastor. Deacon John T. Wilson is an intelligent and zealous leader. He is a banker, and does not take exercise with dumb bells, but with plover and rakes in his big well cultivated garden. His son J. T., Jr., only about sixteen years old, is industrious and wide awake. As agent of the Courier-Journal and Times, and other enterprises, he has made enough money to purchase a house that he rents out for a good income. He also owns some bank stock. At the same time he is not neglecting the advantages of an education.

Sister DeHaven was not well enough to attend church. She greatly feels the loss of one of her brothers, who passed from earth to heaven recently. An account of his death appears in this issue of the Recorder. I greatly enjoyed my visit to LAGRANGE, as I always do. W. P. H.

ANNOUNCEMENT.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palm-tol to Berry Wine could be obtained free by writing to Vernal Smedley Company, Buffalo, N. Y. Other publishers scoured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

Every reader of the WESTERN RECORDER may have a trial bottle of Vernal Saw Palm-tol Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and outburst of the stomach, cures constipation, so that in less than a week you have no more trouble, clear the liver and kidneys of congestion so those vital organs become healthy and active.

Vernal Saw Palm-tol Berry Wine takes all inflammation and outburst from the bladder and all pain and trouble from prostate gland.

I REGRET the note in the Argus, published two weeks ago, which makes me say I regard it as the best paper that comes to me among our Baptist papers. I wrote, I regard it as one of the best. I place the Recorder first on the list always. I have taken it continuously since 1872, and so suppose I have a right to a place among the Old Guard now. My work here in West Nashville opens up encouragingly."

While an editor ought to edit, he has no right to change a writer's meaning. When a writer says something is one of the best, the editor has no right to strike out one and make the writer say it is the best.

Leading Southern Schools.

The RECORDER has been running recently the advertisements of the Massey Business College, which are located at Louisville, Ky., Richmond, Va., Norfolk, Va., Birmingham, Ala., Montgomery, Ala., Jacksonville, Fla., Houston, Texas, and Columbus, Ga., making eight large schools under one general management.

These schools give a thorough and practical business course, covering the entire Southern States in their patronage. Our business relations with these institutions have been entirely satisfactory to us, and we would recommend them to any young man or young woman desiring to acquire a business education and prepare themselves for business life. Write for their large illustrated catalogue and special rates of tuition.

SUBSCRIBERS FOR THE RECORDER.

FAMILY CIRCLE.

IN THE SILENCE.

BY MAY HILBY SMITH.

They are out of the chaos of living. The wreck and debris of the years; They have passed from the struggle and striving.

They have finished their goblet of tears; They have ceased, one by one, from their labors. No we clothed them in garments of rest, And they entered the Chamber of Silence— God do for them now what is best!

Then back to our separate places. A little more lonely we creep. With a little more care in our faces. The wrinkles a little more deep. And we stagger. Ah, God! how we stagger— As we lift the old load to our back. A little more lonely to carry For want of the comrades we lack.

O Spirits of Infinite Kindness, And gentleness, passing all speech! Forgive when we miss in our blindness The comforting hand That dost reach. Thou tender the Spring on Thine east coast. To soften the grief of the mountain. For us is the calm of the mountain. For us is the rose leaf unopened.

Thou art tender, too, than a mother. In the wonderful Book it is said. O Pillow of Comfort! what other So softly could cradle my head? And Thou hast darkened the portal That leads us our destined one be. We tread our way in Thy shadow. And leave them to Silence and Thee. —The Congregationalist.

A STORY OF THE SIXTEENTH CENTURY.

BY OORA K. WHEELER.

CHAPTER III.

I have been in Spain six years to-day. When I, a girl of fifteen, saw the shores of France fade from my sight, I little thought that my greatest desire would be never to see them again; yet, if I ever see them (except in disguise), I will be disgraced, heretic, for such I should be in the eyes of the Queen mother if I should tell my faith; and if I should return, she is who would be the arbiter of my faith. So I am thankful that Isabelle still clings to me, and that Phillip requests my remaining as an personal favor shown to him by Queen Catherine and my uncle, the Duke of Guise. There is another reason why the court of Spain has been pleasant to me in spite of all the cruelty and persecution that abound in this land.

There is one gentleman who has carried messages between Phillip and the Duke of Orange many times in these last years, whose coming to court lights for me the whole summer palace life. He is the Duke of Bruns- wick, my little father, my Jewish maid, and who has many times brought me messages assuring me of her safety and happiness. He is who strengthens my faith by telling me of the plans of the Duke, who causes Phillip now more uneasiness than any other noble in the Netherlands, and who, the Counts of Brunswick firmly believe, will yet strike a blow that will create one land where man's conscience shall be free. They call the Count himself a heretic here, Don John has told me. He has told me also within the last few days to warn the Count that the Holy fathers have their eyes on him, but the Count considers himself safe as almost a royal messenger, and I do not believe they would dare detain him. Don John has stood my firm friend all these years. He has won a great military reputation for himself these last few years in his Moorish rebellion. I am afraid in war he has done some deeds himself, but never save in what he believes is the right of conquest. He hates these terrible "auto-da-fé" spectacles, as much as I do, and I consider that they are the most terrible, the most unpar- donable of all Phillip's acts of tyranny; even if (as Roy Gomez says) Phillip does them conscientiously.

Sometimes in the years, that have past I have felt Don John had more for me than ordinary friendship. He succeeded sometimes to think how he might injure the Count of Bruns- wick, if he knew he held my promise to some day give up his and country for his dear sake. These Spaniards are so terrible sometimes, in their jealousy. Thus, as I thought more and more of the honesty and candor

of Don John's real nature, I determined to tell him as a true friend, and one day I took him into my confidence and told him how much I needed a friend's advice and help. I shall never forget his look as he took my hand, nor his words, "There lives a certain woman, who would trust a friend as you have me, whatever I have felt towards you shall only make me doubly your slave from this time on; I will repay your confidence with the fidelity of a brother to you and him."

And how nobly he has done so. Does one ever know what a Spaniard will not dare to do? Hardly a week after Don John had warned me that the Inquisition had its eyes on Count Albert of Brunswick, he suddenly disappeared. The whole Count was alive with whispers. Phillip's face wore its heaviest frown and its most forbidding aspect, and no one was bold enough to question him. I was told that now they had dared to imprison a Flemish noble, and he was subject to the laws of Spain, a messenger, too, of the Duke of Orange.

She looked at me very sadly and answered: "You seem to forget that the Prince of Orange is really a subject himself. Surely, Helen, you are not still in sympathy with those rebellious people?" "In sympathy enough to wish the whole world free to worship as each one sees fit," I answered boldly. I was then declaring the truth to be then and there, only that it would have made the Count's prospects all the darker. I have never dared confide my secret to Isabelle, for she is Phillip's wife, and years ago became his mistress, and she has and she can spare her all unhappiness of knowing. She commended now to repeat to me all her confessor's maxims and rules, and I suppose believed from my silence that they impressed me as she thought they do. It felt more than ever I left her, that this act of repression and submission was not meant for me, that I must declare my heresy, yet what good would it do? It would only shut off from some poor lives the little I can do to bring them relief or comfort. There is not but one man at Court who is always free to do as he likes. Even more than Roy Gomez—he holds to-day the chief place in Phillip's regard. The very contrast between their natures draws me nearer to the latter. He is who told me that even Count Albert was in the power indeed of the Inquisition, but that as yet Phillip had not given his consent for him to be questioned, and that he was confined in the cloister wing of the palace.

The relief was great. I had imagined horrors until I feared I would lose my reason. "Leave all to me and trust me as of old," Don John whispered as he held my hand a moment in the shadow. And I trusted him as I had trusted him before he had waved his cap in adieu and rode away for a week's hunt at his country lodge, but the hours seemed to drag and it took all my strength to stand on Isabelle as usual and list- lessly to her comfort. There is no Father's judgment was the best for us all." She has changed since the days when we wept over Lucy Pen- roy's death together. She would weep now at any wrong or suffering, but she has no indignation at her weeping. Phillip has made her devotion to the church second only to his.

The second day after Don John's departure there was a great stir and bustle all through the palace. There was mounting of guards and riding forth of officers. The members of the Holy Office in their black robes of office were all over the palace. Many faces looked pale and frightened. Phillip's face was like a thunder- cloud, and I felt and I heard that he heart that I dreamed to see any one and groaned when Isabelle sent for me. "I thought I would tell you, dear," she said, kissing my pale cheeks. "The Count has escaped, some or by whose name I cannot imag- ine. We women are strange crea- tures, Helen. I knew last night as I lay awake thinking of your looks and words, that this escape means more to you than an ordinary one. My more than sister might almost have guessed on my sympathy." With that we both fell to weeping and in the long talk that followed, I found that at least my Isabelle's heart could never be hard or indif- ferent whilst my feelings were con- sidered. I felt that it was my sister who will keep even from Phillip for the sake of our life-long friendship. She made me promise not to leave her until times were more peaceful. She agreed with me that any hope for Catherine's acquiescence seemed

vain at present, but hoped it might in time be gotten as a boon for my long Spanish service.

Don John reappeared at Court two days later. In his own way that nothing can count he found a chance for the few private words I longed to hear. "Is it true, as he says, that you have ever scaled these walls as I did when under construction?" he said lightly. "It only meant to me a midnight stroll, a rope ladder and a disguise. My horses are swift, my servants faithful, and long before this he is asleep." I could find no words fit to thank him and express the joy and gratitude in my heart, I told him. He said my look was thanks in itself. He gave me the note on Count Albert's case, and he said: "He is a brave fellow, and I have given him my word that since I can never be true friend to you I will bear you to him as a brother would, if you ever call for me, for he has taken my last farewell of Isabelle, my girlhood friend. A wife only eight years, barely twenty-three in this world, and her little girls are motherless and Phillip for the third time a widower. I wish I had more sympathy for Phillip. He has certainly been a good husband to Isabelle, and made her life a happy one in Spain, but even in his grief he seems cold and formal. He said to-day as he recognized her virtues and her sweet disposition. "Was I to choose again, I could wish nothing better than to find such another," which to me was a Bluebeard sort of mourning that failed to call the tears to my eyes as it did to mine of those past years. The only tie that has held me to Spain is broken. I have Phillip's permission to depart, Roy Gomez is to be my escort, but Don John my faithful friend has made all my plans for me. His courier is already on the way to summon one of the gentlemen who is with the Prince of Orange in Germany (gathering an army to dispute Phillip's rights in the Netherlands), so meet at Berg in the Swiss home of my old friends, rather, the one who for some time will give up land and name. The ship on which Roy Gomez places me will not reach France that trip. It belongs to Don John's squadron, and will carry me to that free land where I should give my hand where my heart has belonged all these years. I have been in Spain. My husband and I will be one in faith and religion. We shall owe our allegiance to no earthly vicar of Christ, and in this belief confident I shall be as true to him as much as any man can, those who strike for God's truth and freedom.—Interior.

THE OLD WAY

Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One.

We say the old way, but really it is the common and usual one at the present time. And many dyspeptics and phylisians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food taken at each meal.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion. The almost certain failure of the starvation cure of the stomach has been proven many times and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unnecessary to recom- mend dieting of starvation. A person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

What is needed is abundant nutri- tion, not less, and that means plenty of good, wholesome, well-cooked food and some natural digestive to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and used in the way they are. They are the worst cases of stomach trouble.

The patient eats plenty of whole- some food, and Stuart's Dyspepsia Tablets digest it for him. And this is in accordance with nature, and does not mean any starva- tion in this way the whole system is nourished and the overworked stomach rested, because the tablets will di- gest the food, whether the stomach works or not. One of Stuart's Dyspepsia Tablets will digest 1000 grains of meat, eggs and similar food. Any drugget will tell you that Stuart's Dyspepsia Tablets is a remedy of extraordinary value and prob- ably is the purest and safest remedy for stomach and bowels trouble. No person suffering from poor di- gestion and lack of appetite can fail to be immediately and permanently benefited if they would make it a practice to take one or two of Stuart's Dyspepsia Tablets after each meal.

skill was fractured) they would not blame Phillip for the imprisonment and I have Roy Gomez's word as an eye witness that the death was a natural one caused by the attempt to commit suicide.

Isabelle began from that time to fall fast. She clung to me in those last months more than ever. She has kept my confidence, and just two days before her death she told me that her mother had granted what she made her dying request, and sent me my freedom to marry with- out her consent if my lover were of noble blood. It is a boon granted to but few French girls, and shows that my long devotion to her daughter has touched that queenly heart and so few things do touch. Count Albert is of noble blood, and though the Queen did not guess my secret, and doubtless thinks my heart be- longs in Spain, the consent will enable me to join my lover openly.

Isabelle was so glad that she had taken my last farewell of Isabelle, my girlhood friend. A wife only eight years, barely twenty-three in this world, and her little girls are motherless and Phillip for the third time a widower. I wish I had more sympathy for Phillip. He has certainly been a good husband to Isabelle, and made her life a happy one in Spain, but even in his grief he seems cold and formal. He said to-day as he recognized her virtues and her sweet disposition. "Was I to choose again, I could wish nothing better than to find such another," which to me was a Bluebeard sort of mourning that failed to call the tears to my eyes as it did to mine of those past years.

The only tie that has held me to Spain is broken. I have Phillip's permission to depart, Roy Gomez is to be my escort, but Don John my faithful friend has made all my plans for me. His courier is already on the way to summon one of the gentlemen who is with the Prince of Orange in Germany (gathering an army to dispute Phillip's rights in the Netherlands), so meet at Berg in the Swiss home of my old friends, rather, the one who for some time will give up land and name. The ship on which Roy Gomez places me will not reach France that trip. It belongs to Don John's squadron, and will carry me to that free land where I should give my hand where my heart has belonged all these years. I have been in Spain. My husband and I will be one in faith and religion. We shall owe our allegiance to no earthly vicar of Christ, and in this belief confident I shall be as true to him as much as any man can, those who strike for God's truth and freedom.—Interior.

MYSTERIOUS DEALINGS.

"Really, John, our minister looks just a trifle shabby these days. That silk hat of his is altogether too dingy, and the umbrella he had with him to-day had I don't know how many hands in it."

"What may I say, dear, if we had seven children, and two at college, on a salary like his, I think, perhaps, you'd mend mine for me sometimes." Dr. and Mrs. Winthrop were dressing for a fashionable wedding that afternoon.

"Such a pity it's raining so," said Mrs. Winthrop. "I hope Miss Farham is not superstitious."

The rain continued to pour on the Winthrop roof, and on the home of the guests in the afternoon. The guests were still at the table when a phone call came for Dr. Winthrop. It was funny to see what a stealthy air the good, genial old doctor took on as soon as he was alone in the dressing-room.

He shut the door softly, glanced nervously around, then chuckled with the delight of a school-boy. "Const all clear!" and he began eyeing over a collection of hats.

"Sure enough! Margaret's right. The rain is taking a shabby structure to cover our pastor's cranium." Dr. Winthrop examined it a moment, thrust it on his own head, then twisted his mustache before the mirror. "Perfect fit. We'll say. I'll get another new one as Kay to-night, and Rev. Hugh Gisham will be none the wiser." So saying, he riddled the same out of his own new and shining hat, and thrust the hat on the peg where the pastor's had been. Then he slipped out of the house with the air of a thief, but a very happy thief, withal.

A Sudden Twinge

Of pain is generally the first warning of an attack of rheumatism. It feels as if the disease were in the bones or muscles, but the real cause of rheumatism is found in impure blood. In order to cure rheumatism the blood must be cleansed of the poisonous impurities which are the cause of the disease.

Dr. Pierce's Golden Medical Discovery has been very successful in the cure of rheumatism, because it entirely cleanses the blood from the poisonous substances which are the cause of the disease. It not only purifies the blood but by increasing the activity of the blood-making glands, it increases the supply of pure, rich blood, which adds to the vigor of every physical organ.

Mr. R. A. McKnight, of Cedar Rapids, Iowa, writes: "I had been troubled with rheumatism for twelve years, so bad at times I could not leave my bed. I was badly crippled. Tried many doctors and two of them gave me up to die. None of them did me much good. The pains in my back, hips and leg- and at times in my head, would nearly kill me. My appetite was very bad. Everybody who saw me said I was dying from the effects of the Golden Medical Discovery, and four vials of 'Pellets' and to-day my health is good after suffering twelve years with rheumatism."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose. Therefore accept no substitute for "Golden Medical Discovery." Dr. Pierce's Pleasant Pellets cleanse the bowels and stimulate the sluggish liver.

A GREAT Industrial Revival

is going on in California and there are good openings for Capital and for the Homemaker. In the Cities are Business Advantages that will never occur again; and In the Country are Valuable Lands at prices and on terms that will not be repeated. Fruit Growing, Dairying, Stock Raising, General Farming in the Great Valleys offers the most attractive country life in the world in the most fascinating climate.

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Blank Letters

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the victim of such a nefarious ex- change. He's inquiring everywhere for the loser of a fine new silk hat. His wife says it must have been a guest from out of town, but the most diligent inquiry throws no light on the subject. Dr. Winthrop avoided his pastor for some days after the event, and when finally recalled showed his own fine new silk hat as an efficient answer in the negative.—Guardian.

SICK MADE WELL WEAK MADE STRONG.

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

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

The Remedy is Free to All Who Send Name and Address.

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medicine, Dr. James W. Kidd, 8 Baites Building, Fort Worth, Texas, makes the startling announcement that he



DR. JAMES WILLIAM KIDD.

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

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

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Children's Corner.

KEEPING BACK A PART.

"Say, Ted, let's earn some money." "How?" "Don't you see that coal on the sidewalk?" and Jim pointed down the street to a place where a ton of coal had just been deposited.

"That's in front of Mrs. Lange's house, and we can go and offer to put it in for a quarter." "But likely the man himself is going to put it in."

"Oh, no, he isn't! Can't you see that he's getting ready to go away? Come, let's hurry," and Jim rushed down the street, followed quickly by his companion.

They paused to take breath in front of Mrs. Lange's door, and then Jim ventured inside of the house with his offer. "Why, yes," said the lady, pleasantly. "I'll be glad to have you put it in. I thought the man himself would do it, but I see he's gone off."

So, armed with shovels and pail, the boys set to work to get in the ton of coal. It was hard work for such little fellows; they had to carry the coal around to the back of the house where the coal-shed was, but they went at it bravely, and before long the pile on the sidewalk had grown considerably smaller.

Once Ted looked up and said: "Say, Jim, that quarter won't divide even." "No more it won't," was the reply.

"Twelve for you, and twelve for me," Ted went on; "but what about the other cent?" "I don't know," Jim said thoughtfully; "we can't divide a cent."

"There's your baby," suggested Ted. "Yes, but there's your, too, and they both can't have it, and giving it to one more than to the other wouldn't be even."

"I say, Jim!" Ted suddenly exclaimed, as if a new and bright idea had occurred to him, "there's the old blind man, corner of Manhattan avenue."

"That's so," assented Jim, "and he's both of ours. He don't belong to me any more than to you, nor to you any more than to me. We both kinder own him—don't we?"

"Yes, we both helped him to pick up his money the day he slipped, didn't we?" "Of course; so he'll have the extra cent."

Having arranged that important matter, the two little fellows went to work again with such a will that inside of an hour the coal had entirely disappeared from the sidewalk.

half a pail of coal, and Jim asked himself this question as he happened to glance at it.

Ted came along, and saw, too. Looking at Jim, he read his thoughts and said, "Oh, pshaw! let's not bother about that little bit; we're both too tired."

"There's the dust on the sidewalk, too," remarked Jim, slowly, "the putter-in always cleans that off."

"But we're not regular putter-ins," argued Ted, as he straightened up to rest his aching back. But Jim stared at the gutter, and did not reply.

"What's the matter? What are you thinking of?" asked Ted. "Why, I was thinking about the story that we heard down at the mission school—that one about the man and woman who was struck dead for lying."

"Nias and Saphia?" asked Ted. "Ananias and Sapphira," corrected Jim, who was two years older than his companion, and could more easily remember hard names. "Yes, that's them."

"Well, what have we to do with them? We ain't lying, nor we ain't keeping anybody's money—are we?" "No, but—" and Jim looked as if he scarcely knew how to express what he meant.

"But what?" said Ted, with wondering eyes.

"You see, it's just like this," Jim went on, thoughtfully, "that man down to the mission school said it was the same if you kept back anything, even some of the work that you ought to do, and we're going to be paid for this, Ted, and it ain't done."

"Well, then, let's take up the coal," and Ted started for the shovel.

"All right, and I'll get the broom to sweep the sidewalk. It's better that way—ain't it, Ted?"

And Ted gave a very little nod by way of reply.—Central Presbyterian.

KEEP YOUR PROMISES.

Nellie had a habit of saying "Promise me." One day she had asked mamma if she might have a birthday party. When mamma said yes, Nellie said, "Please promise me, mamma."

"Why, Nellie," said mamma, "yes" is a promise. "I know it," said Nellie; "but when you say, 'I promise,' it makes me feel so sure."

When Jesus made a special promise to his disciples, he began by saying, "Verily."

Do any of our little folks know a promise of Jesus which begins "Verily"? Ask some one what that means, and see how many promises you can find which begin in this way.

Never forget that a promise is a very solemn thing, and when you make one, be sure that you keep it.—Ex.

Texas is only one way to be happy and that is to make somebody else so; and you can't be happy cross-lots; you have got to

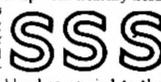
AN OLD SORE

Will sour the sweetest disposition and transform the most even tempered, lovable nature into a cross grained and irritable individual.

If impatience or fault-finding are ever excusable it is when the body is tortured by an eating and painful sore. It is truly discouraging to find after

months of diligent and faithful use of external remedies that the place remains as defiant, angry and offensive as ever. Every chronic sore no matter on what part of the body it comes, is an evidence of some previous constitutional or organic trouble, and that the drugs of these diseases remain in the system, or, it may be that some long hidden poison—perhaps

Cancer—has come to the surface and begun its destructive work. The blood must be purified before the sore will fill up with healthy flesh and the skin regain its natural color. It is through the circulation that the acid, corroding fluids are carried to the sore or ulcer and kept it irritated and inflamed. S S S will purify and invigorate the stagnant blood when all sediment or other hurtful materials are washed out, fresh rich blood is carried to the diseased parts, new tissues form, and the decaying flesh begins to have a healthy and natural look; the discharge ceases and the sore heals.



Several years ago, my wife had a severe sore leg and was treated by the best physicians but received no benefit. Our druggist advised her to try S. S. S., which she did. Fourteen bottles cured her and she has been well ever since.

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It is a treasure of good things.—Arkansas Baptist. I think it one of the best treatises on the subject that I have seen, and am sure that its circulation will do good.—J. M. Frost. What discount will you give on 50 copies of "The Lord's Supper"? I am much pleased with it and must have a batch of them.—E. T. Smith. I have just read your tract on the "Lord's Supper." You have put in clear and convenient form "the things commonly believed among us" on this subject.—E. C. Dorgan. I have examined your booklet, "The Lord's Supper." The argument is concise, clear and conclusive. No intelligently informed Christian will seriously controvert your position and evidences.—W. Pope Yeaman. Your presentation of the communion question in "The Lord's Supper" is logical and forceful, and is conclusive as against Pedobaptist objections to current Baptist practice.—A. H. Newman. I have found your booklet, "The Lord's Supper," both sound and strong. It sets forth in a marvelous way the fundamental principles of our denomination, reaching by successive steps to a practical demonstration of our motives for unassuming apart, thus giving the evidences of our loyalty to Christ. May God bless you for [J. V. Cox]. DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at a sitting. You present the matter very clearly and conclusively. The condemnation of Baptists for their communion practice comes either from ignorance or a perverse determination to damage our standing before the world.—J. H. Kilpatrick. Be what thou prayest to be made; Let the great Master's steps be thine.—Bonar. PLEASE mention this paper when answering ad vertisers.

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BAPTIST BOOK CONCERN

Successors for the Record.

A LETTER FROM ARKANSAS.

The WESTERN RECORDER is a welcome visitor to a great many Arkansas homes. That, in part, may account for the tendency of some Arkansas pastors to look toward Bluegrass Kentucky. The recent report is, that the First church, Covington, called so strongly that our own O. W. Daniel has resigned the Pine Bluff pastorate to go there. This was a matter of surprise to all those who knew of the strong grip he had upon the Pine Bluff church. He has led them in the building of perhaps the handsomest and best equipped Baptist house of worship in Arkansas. The spiritual building has grown rapidly also.

A good Kentucky church called Bro. F. F. Gibson, then pastor at Malvern, but about the same time the church at Fort Smith, on the northwest border of our state, called and secured him. Like Daniel, he had done marvelously in the work of leading his people to better things. After he declined the Kentucky church, the Malvern church thought they had him secure, but he thought he saw a larger field at Fort Smith. His friends are sanguine of his success. Bro. R. L. Cole has left Fordyce and gone to the Olive-street church in Texarkana. He and Fordyce seemed to fit well, but Cole believed he followed divine guidance in entering the more difficult but broader field.

Bro. J. N. Lawless, a recent graduate of Onachita College, has been supplying the First church at Hot Springs since June. It is understood that he will go to a Theological Seminary this fall.

It is reported that an Arkansas church has called Bro. W. T. Amis, also an Onachita as well as a Seminary graduate. It is hoped, if he has been called, that he will see his way clear to accept the pastorate. During the summer of last year he supplied the church there most acceptably, and baptized several persons. It would seem only fair that Kentucky should give up Amis for those she has taken from us.

Dr. J. B. Moody is greatly missed in Arkansas. His lectures to the ministerial students in Onachita College last session were marked by deep spirituality and broad and profound study. We hope that he may regain his health and come back and live among the people who love him so well.

Onachita and Central Colleges, and the five academies associated with them, have fine prospects for a large attendance of pupils. The facilities of these institutions are strong. The point is made to secure not only Baptist teachers of high reputation, but men and women who have within them the spirit of Jesus Christ. It is understood that each of these schools is to make a speciality of trying to lead the students to accept Jesus Christ as their personal Saviour.

Onachita College, at Arkadelphia, has recently purchased a splendid home for the accommodation of young ministers primarily, but, if not filled by these, for any who may wish to board there. It is located in the heart of the town, on two of the best streets. The prospect now is that when these words are read in the RECORDER that the home will be filled with young men. The cost of board will be the actual expense of keeping up the home and maintaining the boarding department. It will be under the supervision of Business Manager Daniel, Mrs. L. D. Wilson

and her son, Prof. E. R. Wilson. It is also expected that Prof. Warren I. Moore, the new and brilliant professor of Greek, will be in the building. President Conger thinks the prospects never so bright as now for a large attendance of students.

The Baptist Advance is now under the editorial and business management of Rev. A. J. Barton, D. D. He is one of the brainiest and best men in our Baptist ranks, and he deserves heartiest support of the Baptists of Arkansas. He wrought mightily and wisely as Secretary of Missions, and he will now put into the Advance the energy and consecration of his mature manhood. Rev. E. J. A. McKinney will be associated with him in the conduct of the paper. He is one of the noblest of our young men, and has the confidence of lovers of righteousness everywhere he is known.

Arkansas has recently contributed to West Virginia her editor in the person of Rev. J. M. Riddy, former pastor at Ekarka Springs. We were sorry to part with this versatile brother, West Virginia has certainly shown her aptness to discover the best gifts.

Those who knew Mr. Frank Harvey are deeply grieved at the information of his early death, for he was one of the most attractive and affable of young men. A recent letter from his father to me, while full of sadness, is expressive of the loyal trust of a tried and true Christian father.

May the richest blessings rest upon the RECORDER and all who are connected with its editorial and business management.

J. K. PAOR, Arkadelphia, Ark.

DEAR RECORDER—In three short weeks our Seminary will be open and a new session begun. May it not be possible that there is some young man among the readers of the RECORDER hesitating about coming to the Seminary this session—just waiting for some word of encouragement or advice to decide the question? O that I could write something to catch his eye and help him to a right decision! He believes God has called him to preach, but is in doubt, perhaps, about the educational equipment requisite. Perchance he thinks he has education enough to "get along on," and, in his feverish haste to get to work, is inclined to depreciate educational and exalt spiritual equipment as all-sufficient.

Now, surely we need to day, if ever, a spirit-filled ministry. But do we not also need an educated ministry? Are we shut up to one of these alternatives? Brother, why not make up your mind to seek the double equipment? Is there not increasing demand to-day that the minister of Christ be both richly endowed with the Spirit and amply equipped educationally? The Spirit alone can give spiritual insight, capacity for the highest knowledge, clarity of vision, and ability to judge wisely and act resolutely in matters of duty; but does that super-bede education?

Think of Paul among the apostles and preachers of the first century. Recall what Augustine said when pondering the labors of Augustine and Jerome: "Ah! that I had twelve clerics as perfectly instructed as these two men!" Think of John A. Broadus and his struggles for an education—so vividly brought out in the thrilling story of his life which Dr. Robertson has lately given us. Then think that

EDUCATIONAL.

Thorough BIBLE INSTRUCTION at Home

Under the instruction of Teachers in the Highest Institutions of the Country. Courses of reading and study embracing all grades from the Elementary to the Professional. Ten Thousand Students at Work. Address for new and complete calendar of announcements.

THE AMERICAN INSTITUTE OF SACRED LITERATURE, Hyde Park, Chicago, Illinois.

Alabama Central College

FOR YOUNG LADIES TUSCALOOSA, ALA.

"HIGHEST CHRISTIAN CULTURE OUR CONSTANT AIM."

Very best Literary, Music, Art and Business Departments. Full corps of competent teachers. Practical but comprehensive curriculum. Thorough work. Preparation for First Grade Certificates. Discipline kind but positive. Religious influence cheerful, persuasive and constant. Social life instructive, entertaining and refining. Health record unsurpassed. Hot and cold baths. Electric lights. Rates reasonable but not cheap. Write for catalogue.

B. F. GILES, President, Tuscaloosa, Ala.

Send your Daughter to Liberty.

Next Session begins September 4, 1902.

If you are in doubt about the College, just send her to Liberty. If you want thorough work by competent teachers, we can furnish it. Complete classical course; also votes, piano, art and elocution. Location is delightful. If you are interested, kindly send for catalogue which gives details.

LIBERTY COLLEGE, Glasgow, Ky. J. B. BURNETT, President. GEO. J. BURNETT, Vice-P.

BETHEL FEMALE COLLEGE,

HOPKINSVILLE, KY.

SELECT HOME SCHOOL FOR THOROUGH EDUCATION OF GIRLS.

Eleven accomplished teachers, graduates of leading institutions and tested by experience. Course of study elective, adapted to needs and preparation of pupil. All modern conveniences, healthful, refined, accessible. Session opens Sept. 1st, 1902. Illustrated Catalogue and copy of "College Chimes" on request.

REV. EDWARD BARRINGER, A. B., President. W. H. BARRINGER, B. A., Vice-Pres.

Georgetown College,

GEORGETOWN, KY.

Owned and controlled by the Kentucky Baptist Education Society.

A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN.

Chartered in 1829. 30 instructors. 12 departments, including Music, Elocution and a Normal Department for Teachers. Attendance last session 340.

Situated in the heart of the Blue Grass Region, the most beautiful and healthful country in the world. Accessible by three lines of railroad. Buildings new, with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition.

Next session opens Tuesday, September 9, 1902. For Catalogue or further particulars, apply to S. D. GRAY, D. D., PRESIDENT.

You noticed this!

—And there are others that did likewise. —Perhaps 500 others did the same thing. —What if this same issue contained your school ad? —Answer for yourself. The prosperous school advertise.

Is yours one of the prosperous?



of the pastorate has brought a sense of the need of a completer preparation for the work than he has. Our Seminary offers a special course to him, and will be found to adapt itself most helpfully to his needs. "Come thou and go with us and we will try to do thee good." If help from the Students' Fund is desired write to B. Presley Smith, New York Hall, Louisville, Ky. Geo. B. EAGER, Louisville, Ky.

EARTH for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment.—Thomas Guthrie.

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Awards Tourist, Prospector or Home Seeker best service.

FASTEST SCHEDULE TO ALL PORTS IN
Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arizona, Texas, Louisiana, Old and New Mexico, Arizona.

Fullman Sleepers, Free Reclining Chair Cars on all trains. Low Rates. For free descriptive literature, consult Ticket Agents or address:

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TRAINS SOUTH.

Leave Louisville. 7:00 a.m.; 9:00 a.m.; 1:00 p.m.; 3:00 p.m. Arrive Louisville.

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THE FARM

KENTUCKY TRADE NEWS.

Distribution of flower and vegetable seeds by the Government was started Sept. 1, three months earlier than usual.

Mr. H. W. Nutter, of Scott, sold a few days ago to Sanders Bros., of Harrodsburg, 85 fat cattle, which averaged 1,417 pounds, at \$6 50 and a dollar a head premium.

B. F. Sanders bought of Jim Mulholland, of Georgetown, fifty 1,400-lb. cattle at 5 1/2 c. He also purchased of James McNulty, of Scott county, thirty-five 1,450-lb. cattle at 6 1/2 c.

Judge Jas. W. Hughes sold to Washen Bros., of Lebanon, 23 head of two-year-old sugar mules for \$125 each. Also 8 cotton mules for \$120 each, and 4 for \$115 each.—Harrodsburg Herald.

About 800 sheep and 550 cattle on the market. Sheep sold from \$2 55 to \$2 75 per head. There were 25 yearlings sold at \$25 per head. Trade very dull. Drake Thompson sold 75 ewes for \$2.75 per head.—Paris News.

J. Henry Kirk, of Marion county, sold to Hudson Bros. a few days ago one bunch of mules at \$175 per head. Sam Thomas sold to R. N. Washen two loads of mules for the Southern trade at \$150 per head.

In Bourbon county, Robert Collins sold to Hibler Bros. 75 fancy ewes, 150 pounds, at \$2 1/2 c; Redmon Talbot to same, 85 at \$2 50 per head. Hibler Bros. sold to Dave Scott, of Avon, 50 ewes at \$2.75 per head; to Wm. Bedford 50 at \$2.75.

Wheat is being out in all parts of Pendleton county, having ripened somewhat earlier than usual. The crop on the whole in the county is a superior one, a great number of crops being especially good, while, as is always the case, some are very poor.

Anderson, Hambrick & Co. sold to Jan. Osborn 51 cattle, 1,000 pounds weight, at 50 per pound. Bury Anderson and Man Watson sold to Jan. Osborn 51 head of cattle, weight 220 lbs., at \$4 85 per cwt.—Georgetown Times.

In Woodford county, Mr. Joe A. Cohen bought 23 head of 250-pound hogs from Mr. Ernest Danlap and the same number of 300-pound hogs from Mr. Joe Fecht at 5 1/2 c. He bought 10 fat sheep from Mr. Jas. T. Wilhoit at \$3 a head and sold to Mr. L. D. Carpenter 40 stock ewes at \$3.

Corn is selling in the Kingston neighborhood at \$3 per barrel in the field. This is considered a very good price for the season, and possibly better than was expected, as it was reported some time ago that the price would fall much lower. This year's crop is one of the largest ever made in the country.—Richmond Register.

C. M. Fleming has sold 25 head of export cattle for October delivery, price not given. J. H. DeBell and son sold 23 head at 6c. J. S. Carpenter sold and delivered 20 cattle at 5c. J. L. Foxworthy sold about 23 head at 5 1/2 c, for November delivery. Smith Bros. sold 45 at 5 1/2 c, for December. George and John Kelly sold 28 for immediate delivery at 5c.—Fleming Gazette.

A few weeks ago Clarence Lebas, of Cynthiana, sold a hoghead of fancy burley leaf (cigarette wrappers) in the Cincinnati market at the record-breaking price of \$46 25 per 100 pounds, a figure that had been equaled but once since the time of high prices during the Civil War. The record was again smashed last week by Frank Congleton, of Carlisle, in the sale of a hoghead which brought \$49 per 100 pounds.

RAISING MULE COLTS IN KENTUCKY.

This county is on the southern border of the bluegrass region; to the south lie the foothills of the Cumberland; to the north, the blue grass. The stock-feeders of the latter section draw on the farmers of the foothills for their supply of young stock, often through the medium of traders. But in the case of the mule colt, the farmer—who rarely raises more than two colts, oftener one—saddles the old mare and, with the colt following, comes to the capital of some bluegrass county on a county court day to find a market for his colt crop, which in many instances amounts to more than all his grain crops combined. Out of these mares of ordinary type, they get colts worth from \$25 to \$75, while some premium colts bring the nice sum of \$100.

Some mule colts are raised in the bluegrass region, but nothing like the number we used to see. On large estates only a few brood mares are now seen, and they are mostly used for horse-colt raising, while before the great drop in prices of horse flesh a few years ago, there were from six to thirty, the greater percentage of which had mule colts. I cannot account for this, unless it is because of the scarcity of mares, for the level-headed men of the farm can readily see that mule colt raising pays a much larger percentage of profit than any other kind of live stock. When trotting stock and mules ceased to be a paying investment, these large farmers disposed of their mares and hauled cattle instead, with the result that we are now short on mules, and somewhat so on horses.

In breaking mules, one must observe the following rules: Get the mule gentle by rubbing it when you feed it. Ourry and work with it until it has confidence in you. Kindness and forbearance will accomplish far more than the rough and cuff treatment. Ship a bridle or halter on or lead it around. In doing this, it may be necessary to have some one to drive for you. Attach a long, stout rope to the bridle by passing one end through the outer ring of the bit and tying to inner one. Pat on the harness gently and lead the mule around, to get it used to the rattle of the chains. After a little of this, put on the lines and drive it.

When ready for work, get everything ready to start before hitching the green mule's traces, which should be done as quickly and quietly as possible. If to be worked in a team, I prefer to hook up the green mule beside a brick, gentle mule or horse, using a stout bearing stick and twolines on the old animal. One end of the long rope attached to the young mule's bridle should be kept in one hand for emergency cases—to draw the mule in place when it runs around in front of the other animal at the corners and elsewhere.

Put a short rope on the green mule's bridle as you did the long one, only in opposite direction, i. e., pass through inner ring and attach to outer one. This rope is then fastened to the old animal's chain four or five links back of hook. The object of this rope is to tie the mule back to keep it from running in front of the other horse, thereby stopping operations—this often happens at the corners.

Use stout harness, especially lines and hame-strings. Fit the collar and hames well to the animal's neck, for the young don-

day's shoulders are tender. Bathing the shoulders two or three times a day helps to harden them.

By all means, do not allow any teasing of the young mule; it will make a vicious animal. To catch and quiet an unruly mule, grasp one ear, twist it hard, and Jack will give up.

Do not put the young mule through too hard—that is, do not work it until you have to whip it to get it to go. Baster let it rest for a while, and put in the other green mule, if you have two to break.

When the young mule gets sulken and lies down, do not beat it. This will do no good. Just shut off its wind by closing the mouth and nostrils, by grasping firmly with both hands. After a few moments it will begin to scuff: to get its breath, and up it comes.

Go to the mule with the determination to break it, not to let it break you. Do not give up; have patience, and you will win. Keep close watch on your mule, so as to be ready for any breaks or bolts that he may make. Do not let it run off, if you do not want it to run off every time it gets a chance afterwards. Such a case would be very annoying.—E. W. J., in Country Gentleman.

BENEFITS OF CO-OPERATION.

Business men in other lines find it advantageous to co-operate. Why should not farmers? Fertilizers, mill feeds, coal, machinery and, in fact, all implements can be purchased in carlots sometimes 40 per cent. below retail prices. Conversely, when farmers by co-operation can market their produce in carlots, they can again eliminate middlemen's profits. When a committee of farmers can go on the exchange and deal in goods in lots of several carloads they more readily obtain advantageous quotations than can the individual farmer from the village retailer.

While co-operative stores have many good features, it is oftentimes better to obtain discounts from existing stores. Thus: Send proposals to the several boot and shoe dealers, grocers, clothing and dry goods merchants, etc., to bid for the trade of your organization. For instance, say to them: "We control 100 families; our trade in your line will probably amount to from \$5,000 to \$10,000 annually. Want discount from regular prices will you allow our members if we divert our trade to your store?" Competition usually prompts them to bid low for a block of trade like this.

No organization should omit the advertising board, which should be hung in the meeting room. When any farmer wishes to buy or sell horses, seeds or any of the various supplies that farmers obtain from each other, he can jot it down, and thus form a miniature "board of trade," which will prove a source of mutual benefit. A small assessment would supply all the best agricultural and scientific papers and magazines. It would also permit the chartering of a train or steamboat, and provide occasionally a day's outing at seashore or mountain.—ARTHUR B. SMITH, in Farm and Home.

CLEANING WITH GASOLINE.

A correspondent of Good Housekeeping writes: "A tailor gave me a few ideas on cleaning with gasoline so as not to leave that unsightly ring about a spot. Ever since I have been able to clean the worst soil

from the most delicate of satins or silks. He said: 'Use as a sponger some of the same material as that to be cleaned, and rub with the weave, lengthwise always. Rub till dry!' On a spot of ink in the front of my gray wool gown he told me to use a dampened match head and apply only to the inky spot to prevent spreading. What success I had is proven by the unblemished front of that gown today."



Texas, Oklahoma and Indian Territory are best reached by the Cotton Belt Route, which line runs two trains a day from Memphis to Texas, without change. These trains either reach direct, or make close connections for all parts of Texas, Oklahoma and Indian Territory.

Advertisement for Cotton Belt Route, featuring a circular logo with 'COTTON BELT ROUTE' and text describing service to Texas, Oklahoma, and Indian Territory.

Illinois Central.



BEST AND QUICKEST LINE BETWEEN Louisville, Memphis and New Orleans

Two Fast Trains Daily Vexilled Throughout and Lighted by Gas.

Cafe Diners Buffet Library Cars Fullman Sleepers Free Reclining Chair Cars

Close connections to and from Arkansas, Texas and the South West.

NEW HOT SPRINGS LINE VIA MEMPHIS

Through Sleeper connections from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs

EXCLUSIVE SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.

Particulars furnished by any Mobile Central Agent

A. B. HANSON, Gen. Agent - Louisville, S. P. A. CHICAGO S. P. A. LOUISVILLE

Texas and Pacific Railway

Fastest Passenger Service in the South

Great Day to—Texas, New Mexico, Arizona and California.

Write for Book on Texas—Free.

L. S. FLEMING, Vice Pres. and Gen. Manager S. P. FLEMING, Gen. Pass. and Ticket Agent DALLAS, TEXAS

Advertisement for Piso's Cure for Consumption, featuring a bottle illustration and text: 'PISO'S CURE FOR CONSUMPTION'.

LOUISVILLE, HENDERSON & ST. LOUIS RY



DOUBLE DAILY TRAINS BETWEEN

Louisville and St. Louis

refer Cars on Day Trains. Pullman Buffet Sleepers on Night Trains. For maps and further information, address L. J. INWINE, S. P. A. LOUISVILLE, KY.

I put my name on my lamp-chimneys. I'm not ashamed of them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

ROYAL INSURANCE COMPANY OF LIVERPOOL Southern Department, MILTON DARGAN, Manager BARBEE & CASTLEMAN.

OIL-SMELTER-ANNEALERS... DOUGLAS, LACEY & CO., Bankers & Brokers, Fiscal Agents.

GERMAN BANK, Fifth and Market St., LOUISVILLE, KY. CAPITAL, \$1,000,000.

HOTEL ALBERT, Corner of 11th Street and Kentucky Place, NEW YORK CITY.

FOR ANEMIA, CHLOROSIS USE THE GENUINE DR. BLAUD'S PILLS.

PARKER'S HAIR BALM, Cleanses and beautifies the hair, prevents itching, dandruff, etc.

I Can Sell Your Farm, All matters of domestic character...

WYNNER CHURCH, 212 1/2 West Third Street, Louisville, Ky.

BELLS, Bell & Bell Co., Louisville, Ky.

Items of Interest.

The Filipinos, armed with rifles and bolos, ambushed a party of ten at a point near Magdalen...

Poland was divided and annexed by Russia, Germany and Austria 106 years ago and the Polish question "forever settled."

The statements which are copied over from English sources about the dissensions among the Boers in Holland deserve no credence.

The volcano at Masaya in Nicaragua is again active. Loud detonations were felt by eruptions of high columns of cinders and stones.

The German Imperial Treasury has made its annual report and this shows a deficit of \$11,340,000.

It seems that the old architect who had charge of the famous Campanile in Venice for thirty years had given repeated warnings of its state to the city authorities.

A rapacious and voracious insect has appeared among the treasury files and is eating up books, stacks of documents and the miscellaneous papers piled away in the basement for safe keeping.

Life in a modern city is so quick and so monotonous. We whose lot is cast there may feel as secure as if living in a powder magazine.

When King Edward arrived at Portsmouth to view the naval parade a salute was fired from the Victory, the old flagship of Nelson in the battle of Trafalgar.

Jerry Logan, the negro janitor of the State Supreme Court at Knoxville, Tenn., has sold himself to Mr. Gerald Stuart for \$100,000.

Mr. Stuart is to care for him in sickness and old age.

DEATHS.

For names of subscribers we insert an obituary notice of 100 words free. We charge one cent for every word in excess of that number.

CROCKER. Mrs. Lucinda Crocker died at her home in Orlinda, Robertson county, Tenn., July 29, 1892, of cancer.

In the death of Sister Crocker the community lost a noble woman, her children a true and affectionate mother, her husband a loving wife and a noble Orlinda Baptist church a consistent member.

The German Imperial Treasury has made its annual report and this shows a deficit of \$11,340,000. A bad showing this in times of peace, but a strenuous Emperor had carried his point and the war and naval expenditures had increased.

Her funeral sermon was preached by her pastor to the presence of a large audience of relatives, friends and neighbors. Her body was laid to rest in the Orlinda Cemetery to await the Master's coming.

HARPER. Jesse T. Harper departed this life August 4, aged 11 years. He was for 8 years a beloved member of the Rocky Ridge church.

with LOCAL APPLICATIONS, so they cannot reach the seat of the disease. Ocular is a blood or constitutional disease, and in order to cure it you must make internal remedies.

CATARH CANNOT BE CURED with LOCAL APPLICATIONS, so they cannot reach the seat of the disease. Ocular is a blood or constitutional disease, and in order to cure it you must make internal remedies.

A BOOK OF NEW SONGS—JUST OUT! Young People's Songs of Praise For Sunday-Schools, Prayer and Evangelistic Meetings.

A Great Harvest For Agents! Paper edition, 35 cents. Cloth edition, \$1.00. Postpaid.

"God's Financial Plan" is a new book. The second edition of ten thousand copies is now ready. The first edition of twenty thousand copies was published two years ago.

"Dying Testimonies of Saved and Unsaved" is also a comparatively new book, and already has gone through three editions of 25,000.

"Touching Incidents and Remarkable Answers to Prayer" widely advertised and has made such a multitude of readers that the reading public already knows its worth.

Fairly Presented these books will sell themselves. Write us at once if you care to act as our Agent. Liberal discount to right party.

Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky. Agents and Colporteurs will save money by buying from us, for we can give inducements that will prove of benefit to them, guaranteeing them satisfaction.

Items of Interest.

Phillip James Bailey has died in Nottingham, England, aged 80. In 1858 he published "Festus," a poem which won immense popularity. There were thirty editions published in the United States. He killed his poem himself by making long additions to it. Dr. Senator William M. Beach, of North Dakota, died from cancer, aged 42. Sir Frederick Abiel has died in London, aged 78. He was a distinguished chemist and physicist, had been president of the scientific bodies and had written many books.

Capt. K. H. Southall of the United States Army, who has had charge of a cholera hospital in Manila, has reached San Francisco. He says "the Americans seem unable to recognize the cholera plague. Despite the reports which he has to suppress the disease seems to spread and increase. When I left Manila, the death rate was 21 a day. Of course there were a number of patients in the interior from which we never hear, and in those the death rate was said to be enormous."

Stromboli is a small island, with an area of eight square miles, off the north coast of Sicily. It is a volcano of the same name which is constantly active in a mild way. But not to be outdone by the other volcanoes, it is taking its turn and is throwing up great volumes of fire and torrents of steam. Flaming ash is being blown in every direction. The Sicilians who live on the island of St. Vincent had another great eruption, sending out a stream of sulphur-colored matter which ran down the mountains and out to the sea a distance of fifteen miles.

General Botha, De La Rey and De Wet, as representatives, left the north coast of the Cape Colony. General Botha expressed surprise that, after Lord Kitchener's promise, amnesty was not granted to the Cape Colony Dutch who fought in the Boer ranks, at the time of the coronation. It is surprising that Botha was surprised. When did England ever keep her promises to the Boer?

The health officers at Buffalo are very much displeased at an inscription recently placed upon a tombstone in the cemetery there. It is on the tombstone of a young girl and says she died poisoned by the vaccination which she had at school against her will and that of her parents. But as this inscription only states the truth, the officials can do nothing about it.

The recent attack made upon a Jewish funeral procession in New York City, at the burial of the Chief Rabbi, has turned attention to the number in that city. The Jews say every foreign man or woman, a Hebrew, and the census bears out the statement. As a consequence of attention being called to this fact, it is said that both parties are going to try to catch the Jew vote by placing Jews on their tickets as candidates for legislative offices.

The Springfield Republican states that a man in New Orleans has invented a fact which is not to work by the motion of the carriage or wagon to which it is attached, and keeps the occupants of the vehicle cool while they are riding. If it kept them cool while they were not moving, it would be a greater help. For the motion creates a breeze greater or less.

A London policeman, after chasing a man several blocks, pursued him into a canal. The man clinging to a log and when the officer reached him, dived. The policeman could dive also, and actually caught him man under water. A dog was tied to the log in the water before the man would surrender. It is the only case of an arrest under water in the annals of the London police department.

Rev. D. Drew writes to the London Daily News an account of the treatment the Boers have received and are even now receiving from the British in South Africa. He says "It is a wicked outrage" to say that we have uniformly provided for the women and children after having destroyed their homes, their food and their belongings." He tells of the treatment Mrs. Gen. Olivier received from the British. He says the story makes one's blood boil and makes one wonder if England's cup of iniquity is not full.

It begins to appear that a large part of Australia will have to be abandoned by man, at least until the world is more thickly settled than at present. For the drought continues year after year. It is still unbroken in New South Wales and Queensland. The sheep have died in such great numbers that owners of sheep ranches who were very wealthy are now seeking for employment. The sheep king, McCaughey, has lost a million sheep.

Queen Victoria will to King Edward, Osborne Palace on the Isle of Wight, which was her private property. As a coronation gift to his people, the king has given it to the nation, asking that it be used as a home for invalid officers of the army and navy. It will be an ideal place for a convalescent home. The king said his duties would not leave him much time to spend at Osborne.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

SEPTEMBER.

- Boon's Creek—Mt. Olivet church, Sept. 16.
Nelson—Mt. Moriah church, September 17.
Russell's Creek—Friendship church, Sept. 17.
Warren—Piano church, near Bowling Green, Sept. 17.
Irvin—New Hope church, Owsley county, Sept. 19.
Lynn Camp—Indian Camp church, Sept. 19.
Second North Concord—Union Chapel church, Russell Co., Sept. 19.
East Lynn—Union Band church, Nelson county, Sept. 24.
Edmonson—Hopewell church, September 24.
Freedom—Salem church, Cumberland county, Sept. 25.
Landmark—Providence church, September 24.
Salem—Hill Grove church, Sept. 24.
Goose Creek—Friendship church, Knox county, Sept. 25.
South Union—Little Wolfe church, Sept. 25.
East Union—Pleasant View church, Sept. 30.

OCTOBER.

- Goshen—Leitchfield, Oct. 1.
Beverly Valley—Franklin Cross Roads, Oct. 1.
Ten Mile—Stewartsville, Grant Co., Oct. 1.
Laurel River—Union church, near Livingston, Oct. 2.
South Concord—New Hope church, Wayne county, Oct. 2.
White's Run—Cane Run church, Port Royal, Oct. 7.
Little Bethel—Olive Branch church, Hopkins county, Oct. 8.
North Bend—Covington First Ch., Oct. 8.
Owen—Cedar church, Owen county, Oct. 8.
Union—Richland, Harrison county, Oct. 8.
West Kentucky—Clinton, Oct. 8.
Enterprise—Licking River church, Magoffin county, Oct. 10.
Mt. Zion—Pleasant Grove church, Oct. 10.
North Concord—Cumberland River church (Barbourville, Knox Co.), Oct. 10.
Upper Cumberland—Four Mile Ch., Oct. 10.
Concord—Gratts church, Oct. 15.
Crittenden—Gum Lick, Oct. 15.
West Union—Lovalessville, Oct. 15.
Ohio Valley—Woodland church, Union county, Oct. 21.
Blood River—Olive church, Oct. 22.
Little River—New Bethel church, Lyon county, Oct. 22.
Graves County—Ona church, Oct. 22.
If changes or corrections are desired, please write to the papers.
J. K. NUNNELLY, Secretary.
Georgetown, Ky.

The Old Comber has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, (usually 150 words). We will be glad to know at once what the charge will be. No. 2 will be brought down to 25 words.

BEARD.

Willie Beate, daughter of Dr. and Mrs. E. F. Beard, of Fayette, Ky., died August 29, 1902. She was just seventeen years of age when taken ill with typhoid fever. Her death is a great loss not only to her immediate family, but to the community and to the Mt. Vernon Baptist church, of which she was a member. She was young, beautiful and talented, and above all, possessed a lovely Christian character. She was loved by every one. A brief funeral service was conducted by her pastor in the presence of a large number of friends and relatives. On the following morning her remains were taken to Florence, Ky., for interment, this being the former home of the family. Dr. W. H. Whelan, a former pastor, conducted the exercises in a very appropriate manner. May the God of all comfort speak peace to the sorrowing ones left behind.
O. O. G.

MY DEAR DR. KATON:

I have lately met a learned Presbyterian minister who denied that there ever was a disunion in the Presbyterian Assembly, convened by order of Parliament in 1643, when the Westminster Confession of Faith was framed, that was carried by only one vote, to have dipping excluded from their confession of faith. He says that it never happened at all, and he believes that Christ was sprinkled; and this good man reads the New Testament in Greek. He is a good friend of mine, and I would be glad if you would say something about this in the RECORD.

I read from my history of the Baptists, by Dr. R. B. Cook, a quotation from Dr. Lightfoot, himself a Presbyterian and a member of the Westminster Assembly, in which he says: "So many were unwilling to have dipping excluded that the vote came to an equality within one—twenty-four for the reserving of dipping and twenty-five against it. In the final vote a few more names were added to the majority."

It seems very strange that any well-read man or woman should not know of this; or is it that they allow prejudice to so blind them that they cannot admit facts of history. I will be very glad if you will say something on this subject, and I will see that the Presbyterian brother gets a copy of the paper and thus have his mind enlightened from a source that he cannot discredit as he would any thing that I could say on the subject.

Yours very cordially,
Mas C. T. DURMAN.
Aronia, La.

[That Presbyterian minister is badly posted in the history of his own people. That the Westminster Assembly voted immersion down by only one majority, 25 to 24, and that one the casting vote of Dr. Lightfoot, who was in the chair, we say this is one of the best authenticated facts in history. No man can deny it and claim to be at all well posted. We are surprised that a Presbyterian preacher could be found with the hardihood to make such a denial.

Dr. Lightfoot himself (Works, London, 1824, vol. XIII, 300 and 301) tells about in the journal he kept of the proceedings of the Assembly. Among other things, he tells of the debate and the vote, and says that "it was voted so indifferently that we were glad to count the names twice; for so many were unwilling to have dipping excluded that the vote came to an equality, within one, for the one side was twenty-four, the other twenty-five, the twenty-four for the reserving of dipping, and the twenty-five against it."—Ed]

REV. H. E. GARRY, pastor at Newport, Ark., accepts the call to become pastor of Walnut-St., church, Owensboro, Ky. Bro. Garry is a native of Mason Co., Ky., and so is his wife. We extend a cordial welcome to them on their return home, and predict a happy and successful pastorate in Owensboro. H.

Depressed and Nervous from Excessive Smoking and Drinking (Harbor's Aetia Phosphata, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, salt headache, depression and languor, and induces restful sleep.)
I HAVE always observed the thread of life to be like other threads, or chains of silk, full of snarls and snarl-branches.—George Herbert.

ERRORS

In Minutes of Bracken Association.

Errors may be expected everywhere, but some are inexcusable. Last year the preachers reminded me that Maysville was blank in the mission columns of the Bracken Minutes, and I chided the church for it; but they claimed to have given to missions. This year Maysville is blank again. The blanks were filled out in the letter to the association, though poorly read, and we believed the church had done better than for years. But here are the minutes again with every mission column blank; and, of course, it will be paraded as usual. This thing is a gross injustice to a church that, while perhaps not doing its full duty, has done more than many others and made their report properly. The church feels it keenly, and the injustice should be known whether it is corrected and apologized for or not.
JOHN H. BOYNT

THE MARKETS.

LIVE STOCK.

Report for week ending Sept. 13
CATTLE.
Sixteen good export steers, 1,200 lbs and up . . . \$ 74 7/8 00
Light shipping, 1,000 to 1,200 lbs. . . 6 00 00 00
Best butchers . . . 6 00 00 00
Fair to good butchers . . . 5 00 00 00
Common to medium butchers . . . 5 00 00 00
Thin, rough steers, poor cows and calves . . . 4 00 00 00
Good to extra cow . . . 5 00 00 00
Common to medium cow . . . 4 00 00 00
Pooders . . . 3 75 00 00
Steubers . . . 3 75 00 00
Hills . . . 3 00 00 00
Vest calves . . . 3 00 00 00
Hatch cows—Choice . . . 5 00 00 00
Fair to good . . . 4 00 00 00

SHEEP AND LAMBS.

Good to extra shipping sheep . . . 5 00 00 00
Fair to good . . . 4 00 00 00
Common to medium . . . 3 00 00 00
Hedge and wethers, per head . . . 1 00 00 00
Best butcher lambs . . . 6 00 00 00
Fair to good butcher lambs . . . 5 00 00 00
Trot ends . . . 3 00 00 00

WHEAT.

Report for week ending Sept. 13.
WHEAT WITH CORN PARISHES.
Following were the sales for the week and year to September 13, with comparisons:
Week. Year.
Year 1902 . . . 1,000 137,700

BALE WIT CORN PARISHES.

Following were the sales for the week and year to September 13, with comparisons:
Week. Year.
Year 1902 . . . 1,000 137,700

WHEAT.

Report for week ending Sept. 13.
WHEAT WITH CORN PARISHES.
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Week. Year.
Year 1902 . . . 1,000 137,700

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We conduct a CARPET and UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country. Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles. The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers. We respectfully solicit a continuation of your patronage.