

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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MANY of us are in danger of being jostled out of our spirituality.—Hallowell

The Lutherans are to be congratulated. The *Lutheran* says that in no one of their twenty-three theological schools in this country is there any disloyalty to the Bible or to their Confession of Faith. It was speaking especially of the attacks upon the plenary inspiration of the Scriptures.

A LADY in London asked one of the Sikhs, the finest of the Indian races, who was present at the coronation, how he liked England. He answered: "In this London people live in layers, like Kabul grapes packed for transport. The very thoughts of the people are—merchandise." He added, the very trees seemed to know it and were sad.

We are used to wild figures of things about which no accurate statistics could possibly be kept. But of all papers, the *Watchman* is most careful to be accurate in its figures, and therefore we accept its statement in regard to the output of beer last year. It says there was enough to allow two and three-fifths barrels to every man, woman and child throughout the earth. The cost to the consumers was nearly \$125,000 per hour, day and night, throughout the year.

These figures are appalling; and they give only the cost of beer and not of other liquors. Where is the sense of the human race, leaving conscience and God out of the question? Even if men had no souls, and no God to face after death, if the race had any sense whatever, it does seem the injury to human bodies and the great waste of money would influence them.

But the thing for us to do is not to wring our hands over the world, but to see to it that we and our children and those in our employ drink nothing. We are too much given to thinking of the world at large, and not of those for whom God holds us responsible.

The Protestant denunciations in the other parts of the country may be too indifferent to care, but the Baptists of New England are awake. In the September *Homiletic*, Dr. Jesse B. Thomas has a strong article on the subject, "Must Protestantism go?" He tells an incident reported in the newspapers we had not seen. At a recent Presidential reception in the White House, while the President was receiving in one room, a "Prince of the Church" was holding a reception in another. The President stood and democratically shook hands, but the priest seated himself and offered his hand to be kissed, kneeling, by all who would do so!

"That I May Apprehend."

BY REV. JUNIUS W. MILLARD.

Paul felt that there was a purpose in his life, outlined for him by the One who had made him. I dare to say that he was right, for the newest and truest philosophy of life is one that recognizes that there is nothing hap-hazard in God's world. How could there be? Every life has its plan, laid for it in the eternities. There are two passages of Scripture which give us glimpses of the sovereign purposes of God, as they touch human lives. One is found in the eighth chapter of Romans, "For whom he foreknew, he also foreordained to be conformed to the image of his Son." What a mighty sweep of purpose is here hinted at! How much detail of daily experiences in human life of the child of God is here implied, all contributing toward the forming within him of the image of the blessed Son. The other passage is found in the second chapter of Ephesians, "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Are we, as believers, the workmanship of God? So are the lives that we are to live his creation, too, for God hath "afore prepared" the "good works" for each child of his that he "should walk in them," and it behooves each one to strive to find out the plan of God for him, and then to strive to bring it to pass by holy living.

"Tis such a consideration as this that invests with incalculable sadness the many cases of sin all about us. "Wrecks" we call them, and wrecks they are, for they have made shipwreck of any plans that God may have had for them, and have lived their lives with the same carelessness that characterizes train hands engaged in throwing gravel upon a flat-car.

If we could make ourselves believe that there is planned for us a noble life, and that it rests with us, in great measure, to bring it to pass, how different our lives would be.

All this Paul implies in Philipians 3:12, as if he were to say, "I have been laid hold of by Christ Jesus for a purpose. Now my business in life is to try to appropriate this purpose for myself. Christ has laid the plan of my life. 'Tis mine to live it after the divine specifications." This is true of every child of God; a plan laid, and one to help us live it, but after all, we are the ones to do the living. The details each must work out for himself, and yet in broad outline God's plans for all lives are the same. Hence if we could see God's plan for the life of Paul, we could see much of his purpose for our own.

Upon this plan of God, as it applied to the life of Paul, much light is thrown in Scripture, for the Father left not this child of his ignorant as to his future. A vision of his life-work was vouchsafed him at the very beginning, and he confessed to King Agrippa, "I was not disobedient to the heavenly vision."

1. First, he was to be an ambassador of Jesus Christ, for we read that God said to remonstrating Ananias, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." He was to be a witness of the risen Lord. And what is every Christian for but for that? Are we not witnesses to the truth? Are we not a nation of priests unto God, ministering unto the people for him in things that pertain unto life everlasting? So understood the early disciples, for though scattered by persecutions, they went everywhere preaching the word, and con-

fessing, as they told the facts of the life of Jesus, "We are witnesses of these things." And to this day no words better state the function of God's redeemed ones in this world than these, "We are ambassadors, therefore, on behalf of Christ."

2. But God's plan for Paul, as he was to fulfill this ministry for Jesus, implied suffering, for before the scales had fallen from his eyes, God said, "I will show him how many things he must suffer for my name's sake." A wonderful commentary on this saying is to be found in a word of "Paul the aged," as in one of those remarkable autobiographical passages that abound in his later writings, he reviews his life thus: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." In view of this catalogue of miseries, was it not strange for God to foretell to Paul how much he was to suffer? Not if he were a true man, and truly in love with his blessed Lord, for no stronger invitation was ever addressed to the heart of man by Jesus of Nazareth than this, "Come and suffer."

So speaks the religion of Jesus Christ to us all. Peter, in speaking to suffering believers, said, "For even hereunto were ye called." Here we may take a bold stand and say that suffering among Christians is of divine appointment, for Jesus said, "In the world ye shall have tribulation." None but the religion of the true God could hold out such prospects, and yet gain converts.

3. But God's plan for Paul included also, as an endowment for the work he was to do, the infilling of the Holy Spirit, for we read that Ananias, coming to Paul, said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest... be filled with the Holy Spirit." Blessed endowment! Much had he learned from Gamaliel in former years; now he was to learn much more from the Great Teacher in lonely Arabia, and on his various journeyings, and in wrapt visions as he should be caught up, even to the third heaven.

Even this is in God's plan for all his saints, "for to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." For our witnessing we need His presence, and amid the sufferings that shall come to us we need His sustaining strength.

Such was the plan that God had for the great Apostle. He was to be an ambassador; he was to suffer; but he was to be "caught and sustained by the presence of the promised Paraclete. And because he was not disobedient to this heavenly vision, his life was no failure. He pressed on to its fulfillment. He never stopped in his abundant labors. In prison he still preached the gospel of Jesus, for his effort was to effect in his life what God had purposed for him. So his life became the joint product of the working together of Paul and Paul's Redeemer. Hence his injunction to I is beloved, that they should work out their salvation with fear and trembling, though it was God who worked within them, both to will and do, for his good pleasure.

God tries to lay hold of each of us. He arrests us by that deep yearning for eter-

nity that comes unbidden to each of us, and that strange hungering for righteousness. Our highest ambition in life should be to yield to this divine persuasion, and give ourselves to him, that he may accomplish in us his blessed will. As far as our possibilities go, he wants to fill them up. God knows us, for he made us. His plan for us is best. Then, how wise to yield ourselves to him, for if we plan the life we may make many mistakes, either attempting too much or too little. But the Holy Ghost is familiar with the secret counsels of God, and has been sent into each redeemed life in order to reproduce the plan of the Godhead. He is the divine Artificer, through whose inward working we, "beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

At the foot of the throne we will be amazed to see what creatures the grace of God hath made of us, working within us to fulfill the perfect plan of God.
Baltimore, Md.

The Presence of Jesus.

Has Jesus Christ his right place with us? Has he his right place in our hearts? Are you thinking about Jesus Christ now? Have we brought every one of our thoughts into captivity to his obedience? The Psalmist says of one, "God is not in all his thoughts." Possibly he means that God is not in any of his thoughts; possibly he means that God is not, as he should be, in every one of his thoughts. There is a little lad who is more than all the world to me, and now and then he looks up and he pleadingly says, "Father, won't you look at me, please?" It is just the child's desire to be sure of companionship and thought. We are always willing to make those we love the objects of our thought. Is that loved one out of your thought one moment of the day? Christ is. But for what else were memory and imagination given us but that Christ should never be absent from our thought, that we might keep the words that he spake, the deeds that he did, his loving ways with the little children, and the power, the gentleness of his look, the kindness of his heart, as an ever-living presence in ourselves.—Robert E. Speer.

Preach Christ Crucified.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said:

"You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?" "Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off seas, in every clump of farm-houses, you can find a road which, if you follow it, will take you to London. Just so every text you shall choose to preach from in the Bible, will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."—J. Cowper Gray.

As ships meet for a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—Henry Ward Beecher.

More About the Anabaptists.

BY H. H. CARRER, JR.

The Anabaptists were possibly too rigorous in church discipline which seems always to have been exercised on moral grounds. Our writer says, "You have never excluded anybody; we exclude one or more from every twenty or thirty." "If you excuse yourself with worldly government, I have said enough to you. You are called by your belly to preach." Such rigorous discipline and vigorous statements are perhaps characteristic of the world over of the semi-educated partisan contentions. But these two last statements alone show how these folk insisted on a pure church and on a divine call to preach. Our writer advises the Lutheran preacher in conclusion that he should take what is said for his good, reform himself, have the Spirit inwardly and love the sheep.

The habit of publicly criticizing anything considered objectionable in the sermon was also indulged in by the Quakers and Wesleyans in England, by the early Baptists in America and notoriously by the Campbellites in Kentucky at the time of the split. It is a habit that is very annoying and always calculated to breed a violent prejudice on the part of those criticised against those who indulge in it.

The element of truth in it is, that in the church business meeting every member should have the right of free speech, and, disgusting as it may prove in practice, it would be better for people to exercise it openly in the congregation than to be denied it entirely.

II. Testimony about the Anabaptists by a man who narrowly escaped being one.

Joannes Bader published in 1527, "A Brotherly Warning against the New Idolatrous Order of the Anabaptists." I only give a very brief summary of his position. He had become very much dissatisfied with infant baptism. He says that many persons were in that condition and that even yet he considers infant baptism an abomination. From reading Anabaptist books, he was nearly convinced and at one time would have, if approached by them, gone over hands and feet to them. There is a great appeal in the "Transfer Order," as it seems to offer the single means of reforming a corrupt Christianity. Some learned people were captured by it. Swingli's arguments against it had failed to convince him, but while in this wavering state of mind a (fanatical) Anabaptist expounded to him their position and this advocacy caused him to reject it and write against it. His objections are that the Anabaptists utterly refuse to take an oath to the civil government, that in some instances they even refuse to pay taxes; they hold that no man can be a magistrate and a Christian; he cannot even serve as a temporary substitute in the magistrate's chair to oblige a friend. They were opposed to the Guilds or Trades Unions. (These were at that time considered the foundations of society and municipal independence; they were the means by which the middle and lower classes were obtaining their rights and the free cities were holding their status. Any opposition to them was necessarily unpopular. Some analogy to the situation may be gained by remembering the attitude of Baptist churches in America toward the Free Masons. I have read in a number of the old minutes resolutions making fellowship with the Masons a ground of exclusion from the church.) They were heedless of the practical affairs of life because they expected the near approach of the Judgment; they were mystic to such an extent as to put their private revelations above the Bible. Without learning, they were able to explain off-hand the most difficult passages of Scripture, but most especially obnoxious was their attitude toward war. An Anabaptist was expressly forbidden by his creed to carry arms, act as sentinel at gate or tower, dig a ditch or raise a fortification, or afford any aid in any warlike measure. They were to go into exile or give up their lives before doing anything to defend their city from invasion. They said that God would care

for and defend the city and that to deny it or try to defend one's self was lack of faith.

This position Bader considered as practical treason and as utterly untenable, and so was moved to write against them.

A Berlin University Professor said, only the other day, that if the Mennonites were to increase here to great numbers, the government would be obliged to force them to bear arms.

These extreme positions and the danger that the R-formers were in from the Catholic powers, unless they could get civil protection, caused the Anabaptists not only to lose their contention against infant baptism, but to have the blade of persecution's sword turned against themselves.

Dr. McGlothlin holds that, had they held the position in regard to the civil government that Baptists do now, they might have captured the Reformation, as especially Swingli and all of the great reformers in South Germany were shaky on the question of infant baptism, and a same position might have turned the scale and saved the Reformation from being a religious failure. Politically it was a colossal success; religiously a stupendous failure.

Some curious incidental testimony concerning the mode of baptism in the Lutheran Church by an opponent of the Anabaptists:—"Concerning the Unborn Children and Children whom we cannot Baptize; Although we would like to do so, etc.," by Johannes Eugehagen, published at Wittenburg 1551.

Johannes Eugehagen was one of the minor stars of the Reformation; his close allegiance to Luther possibly prevented him from being even better known, as he did little independent thinking. He was the reformer of Poland and Denmark. His statue is one of the figures on Luther's celebrated Dawkmal (monument) here in Berlin. His testimony is interesting as one of the rare instances of the discussion of the mode of baptism. What he says about the mode, of course, refers to the custom in the Lutheran Church. He says:

"Baptism (taufen) means by us Germans dipping in water and bathing or washing, but pouring in the baptism commanded by Christ when one pours on the naked child from the head over the back three times in the name of the Father, etc. This one sees in all Germany to-day with us. This pouring, as it has been held from the beginning according to the command of Christ, ought to be like a dipping therein that one pours water abundantly over the naked child in order that the baptism may be like dipping according to the command of Christ. Christ did not say drip it on the head or mark it on the head with water, that cannot mean a water bath, but baptize abundantly with water." Eugehagen also states that trine baptism existed in Denmark up to his time. A Jew was still baptised that way. A large kettle hung with curtains was brought into the church. The Jew was stripped and knelt down in the water up to his neck and was then dipped three times. The rest of the treatise shows the validity of the mother's baptising her child when it was supposed to be dying. He even contends that if she fully intended to have it baptised, the child is saved; but the children of Turks and heathens are lost.

To my mind this quirming admission as to what baptism is seems to point to somebody who was urging the primitive method. This tract was written in answer to sentiment roused by the Anabaptists. The Anabaptists of Poland were confessedly immersers. Immersion was still practiced by the Roman Church as it is in some places to this day. It was practiced by the State Church in England a hundred years later. Queen Elizabeth was immersed in the 16th century. It was practiced by the Lutherans, as this shows. And while it was not and had not been for hundreds of years the exclusive practice in any national church, yet, even yet, the transition period was not over. It will be impossible to trace Baptist beliefs back by counterences over immersion, for the further back you go, the fewer there are who denied it or practiced anything else; but they can be traced, as I believe, by the one doctrine

that has never been held by a state church, namely: that believers and believers only should be baptised. That doctrine is the shining thread by which the dark labyrinth of the Middle Ages will be traversed and the standing protest of the churches of God revealed.

Can we claim kin with the Anabaptists? The trouble about answering that question is that there were so many kinds of Anabaptists. Boulanger mentions a large number of parties or sects as included under this term. It is possible to readily find Anabaptists who denied the divinity of Jesus Christ, Anabaptists who practiced sprinkling for baptism, Anabaptists who were guilty of moral and civic outrages, such as those at Munster. Nearly all seem to have occupied an untenable position in regard to war and the civil government. Some of their most noted preachers were recruits from the Catholic church. With some things they said and did and were, we have no wish to claim kin; but, on the other hand, to my mind, when all the sifting and dividing possible has been done, it seems unquestionably true that some of them occupied rational attitudes toward the government. Habmier, for example, were sticklers for morality, insisted on a regenerate church membership, held the proper views of Christ and the Bible and practiced immersion for baptism. Where two out of thirty are excluded from a church, we shall naturally find all varieties of doctrinal opinion. Where we get our information from their enemies, we may naturally expect their faults to be exaggerated. Where people live under persecution, faith will sometimes founder into fanaticism, but it seems to me morally certain, if not mathematically demonstrated, that there were individuals and congregations whom we would admit to our churches or associations. In other words, that just as certainly as not all, just that certainly some of the Anabaptists were Baptists.

The Anabaptists had one thing which, whatever their variations of belief and practice they held, without exception, in common with each other and with the Baptists of to-day, namely: "believer's baptism." They were, most of them, Arminian in doctrine, a protest against the immorality of the times, but the majority of American Baptists were at one time Arminian in doctrine. My own conviction is from the historical evidence more deeply grounded than ever, that with many of those who bore the name of Anabaptist we can not only justly but proudly claim kin.

Gubner Street II., Berlin, Germany.

The Christian's Wealth.

BY REV. THEODORE L. CUTLER.

The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. "He that loses for My sake finds" is an assurance full of good cheer to many a tired and afflicted child of God. Grasping after earthly wealth or honor costs very often a sad loss of grace and godliness. It is not what we take up, but what we are ready to give up, that makes us spiritually rich. Giving up for the sake of our Master honors Him, and adds to our treasures in heaven.

It is impossible to compute what treasures every faithful Christian may be storing away for that celestial storehouse. There is a constant accumulation. There is a "laying up" day by day. A "book of remembrance" is kept, and God will give to everyone as his work shall be. The record on high will read very differently from the assessor's tax-books in this New York or London as millionaires. Up yonder a "certain poor widow" will outshine many of these colossal money-mongers because she put into the Lord's treasury the two mites that were all her living. That box of alabaster which Mary broke over the feet of her Master will not lose its fragrance in heaven. Every act of self-denial for Christ is an investment for heaven. Every word spoken for Him here will echo there. A precious discour-

agement is this for faithful parents, and Sunday-school teachers, and city missionaries, and the whole army of hard toilers in the service of the best of Masters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your efforts? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with Him" to give to every servant according as his work shall be.

It goes without saying that, as they who turn many to righteousness will shine as stars in that celestial firmament, there are some favored servants of Jesus who will come into magnificent inheritance in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life everlasting. Consecrated talents will then blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I employ my brains, my culture, or my money, to the best advantage? Even one talent, if not hidden or wasted, shall make some very humble Christian rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth; the word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will ever attain it. But every one of my readers may become "rich toward God." The secret of it is to get by giving. This is the true paradox in the economy of grace. He that refuses to give his whole heart to Christ is doomed to perish without Christ. He that saves for self, only loses; he that loses for Christ's sake is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse; for the offerings of silver and gold are only a part of what our Master has a right to.

If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You that have acquired wisdom and experience, give your counsels to those who need them. Give your personal labors for Christ and the salvation of souls; no wealthy Christian ought to compound with his Master by drawing a bank check in lieu of personal Christian work. Those who have not much money, or counsel, or Christian work to bestow, can afford the blessing of godly living and a holy example. And so a Christian life may be a constant expenditure; even as the noon-day sun overflows his golden urn of radiance, and is none the poorer in warmth and brightness.

Such a life is a constant accumulation of heavenly treasures. It is a laying-out here for Christ, and a laying-up yonder. Every good deed is recorded; every victory over sin has its crown; every service for our Lord is remembered; for He hath said, "the reward is with Me to give to everyone as his work shall be." Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven, and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.—Baptist Commonwealth.

Every habit is like the channel which dictates the course in which the river shall flow, and which grows deeper and deeper with each year. Right habit is like the thread on which we string precious pearls—the thread is perhaps of no great value, but if it be broken the pearls are lost.—Helpful Thoughts.

"Do thy duty; that is best; Leave with thy Lord the rest." —Longfellow.

SUNDAY-SCHOOL LESSON.

SUNDAY OCT. 5.

JOSHUA ENCOURAGED.

Joshua 1:1-11.

MOTTO TEXT—"Be strong and of a good courage."—Josh. 1:9.

The thirty days of mourning for Moses were ended. The children of Israel were rested from their fighting with Og and Sihon and from their marching. It is time now for them to go over Jordan to possess the land, for the cup of the iniquity of the Ammonites is full.

"Now after the death of Moses the servant of the Lord."—We think, as we read these words, of the great truth in the epitaph of John Wesley, "God lays aside his workman, but goes on with his work." There is danger of a man's thinking he is indispensable to the success of some great cause, and there is danger of the churches thinking the same thing. It is well for us that the great workmen are removed, and we taught the much-needed lesson of dependence upon God, and God alone. "The Lord spake unto Joshua, the son of Nun, Moses' minister."—Moses was the servant, the slave of God, because he belonged to him absolutely, soul and body. But Joshua was not thus the servant of Moses, but rather his minister. He was his adjutant in command of the military forces, and in the great battle in the wilderness had personally commanded the troops, while Moses watched and prayed on the mountain, with Aaron and Hur to hold up his hands. He was also Moses' personal attendant.

There are few grander characters than Joshua's. He had been brave and faithful in all circumstances, as faithfully true to his great leader and to his God. He is the soul of chivalry, and has been well styled the knight of the Old Testament. He had been Moses' assistant, his "right hand" as it is called, yet it is not for that reason that he is Moses' successor, but because God chose him to lead Israel into Canaan. His name is the Hebrew, equivalent for the Greek Jesus, and he is a type of our Lord, and one of the most striking.

"Moses my servant is dead; now therefore arise, go over this Jordan."—The Jordan was just before them. "Jordan" means the "flowing," or the "descender," probably with allusion to its abrupt fall and rapid course. Its length, measured in a straight line from the sea of Genesaret to the Dead Sea, is about 80 miles, but its windings make the actual length of the river 200 miles. God commanded Joshua to go over it, though it was a rapid and dangerous stream and then had overflowed its banks, and there were neither boats nor bridges. But that would not trouble in the least the faith of one who had seen the Red Sea divided. Lack of faith was never a trouble with this great soldier with his soldierly obedience. The two occasions in which he sinned, the sin was of presumption, and not of faint-heartedness.

"Unto the land which I do give to them, even to the children of Israel."—The earth belongs to God infinitely more absolutely

An Ancient Foe

To health and happiness is Scrofula—no ugly as ever since time immemorial.

It causes blemishes in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

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

Hood's Sarsaparilla and Pills

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

than any man's land belongs to him; and we worms on his foot stool have no more claim to it as against him, than the beetles in a man's garden have to the right to decide to whom he shall give that garden. If men would only consider the distance which separates the highest creature from the Creator, they would not be given to finding fault with the exercise of God's sovereignty. The land of Canaan was full of inhabitants, but they had no shadow of right as against God who doeth his will among all the inhabitants of earth. "God's government of the world embraces everything, the least as well as the greatest, so that all accident is excluded. As he determines for each particular man his place on earth by birth, education, external circumstances, so he determines for each people its habitation according to the design which he entertains concerning them."—Lange in loc.

Verse 8.—He had given the land to Abraham, had repeated the promise to Moses, and now reiterates it to Joshua. He gave them every inch of the soil of the promised land, but through their own cowardice, laziness and indifference, they never obtained possession of it at all. God's promise did not fail, but their acceptance of his great gift. And there is not a church nor an individual Christian who has not failed just as these Israelites did to enjoy all the blessedness God has prepared for us, even in this life.

"From the wilderness and this Lebanon"—Called this Lebanon because the mountain was in sight of Joshua, even though at a considerable distance off. "Unto the great sea towards the going down of the sun"—the Mediterranean. These are the same boundaries, a little differently arranged, as given in Deuteronomy 11:24.

Verse 5.—God had given Joshua a great work to do, now he gives him a great promise to sustain him in it. It is the greatest of all promises to one who loves God—that of his continual presence. It is the promise of our departing Lord. "And lo! I am with you always."—It matters nothing how great and dangerous the work if God goes with the worker.

"Be strong and of a good courage."—God never promises his people an easy battle, but an easy yoke, and a certain victory. It would be well to read in connection with this often repeated exhortation to Joshua, the epistle to the Ephesians, which is a ringing battle cry to Christian soldiers. There is nothing namby-pamby, morbid or sentimental in the Bible, thank God! There is much mush and gush in the world which calls itself "Christian," but it has no countenance in the Scriptures. God adds to his pre-

vious promise to be with Joshua the promise of victory, and shows Joshua that his own honor is involved in this victory, for he had sworn unto the fathers to give their children this land.

Verse 7.—But God's promise is always conditional. He will do this great thing for Joshua if only he is strong and very courageous, and will be obedient to the law. God will do nothing great for, nor with a weak and cowardly man, and cowards have their place appointed in the lake of fire. There is no one quality which so generally characterizes God's best loved servants as courage. Again and again seven times in all, in Deuteronomy and in this chapter, is Joshua bidden to be strong and brave.

"This book of the law shall not depart out of thy mouth"—which proves that Moses wrote the law with all those who consider God's testimony as more trustworthy than that of German infidels, and disposes at once of all the modern attacks on the Pentateuch. "Thou shalt meditate therein day and night."—We hope teachers will thoroughly impress these words upon the minds of their scholars. Too little meditation upon God's Word in these days. There is no excuse for not meditating thus. No busier man than Joshua ever lived, and what God commanded him to do, he will not excuse others for failing to do because they are so "busy." He was to meditate on the law and obey it, and then God would bless him.

"For then shall make thy way prosperous, and then thou shalt have good success."—And there is no other way, save obedience to the law of God, to win any success worth winning. "Have not I commanded thee?"—That is an all sufficient reason for everything. It is the one reason for action, the one security for success. Again is Joshua urged to be strong and of good courage. Two qualities God's soldiers need everywhere, and in all ages, and two qualities which the Holy Spirit alone can give, and which he delights to give to those who ask him.

Promptly Joshua made ready to move in obedience to his Lord. His officers were instructed, provisions were prepared. Jordan was at flood-tide and was impassable to such a host with the means at their command. But God had ordered, and they would cross the flood.

FIRE IN YOUR HEART.

One day there came down the river Mersey to Liverpool a cotton-laden ship, which for the last ten days of her trip had been on fire. By dint of skill and energy on the part of the captain and crew in battering down the hatches and excluding all external air, the danger had been kept down. At length, however, when she was brought to anchor, the hold was opened up, and then the flames leaped out, apparently all the more furiously from their long confinement, and she burned to the water's edge. So, my hearer, you may go through life covering up the hotways of your conscience and keeping down its flame, and you may succeed for the time; but God Himself will lay your beam bars, and then its hidden fire of remorse will burst forth "ferocious as ten furies, terrible as hell," yes, hell itself; and you shall be able to deliver you?—Dr. William Faylor.

The griefs that are incurable are those that have our own sins festering in them.—E. B. Browning.

MISSOURI LETTER.

I found the following in the *Globe-Democrat* of St. Louis, of September 7:

"Since his arrival in Manila Gov. Taft has been presented with a formal complaint made by Protestant Visayans to the effect that civil authorities in the islands of Panay and Negros are guilty of persecution in the name of law. The complaint alleges that, under the government's policy, power has fallen chiefly to men who are, nominally at least, Roman Catholics. Possibly, so the Baptist missionaries say, these local authorities act quite on their own responsibility. At any rate, and whether or with the knowledge of the local Catholic priests or not, several missionaries are held on what are declared to be trumped-up charges, and are wholly unable to obtain trial or release. One man so held is Rev. Agos Piemental, a Tagalog Protestant, who has already endured hanging and a broken skull, but, until captured recently and imprisoned, the leader of a large community of Protestants in the town of Barotoc, fifteen miles from Jaro.

"Reports which reach Baptist missionary officials in this country make them fear a stormy time in the near future. Baptists are almost the only American body as yet in Panay and Negros, although Congregationalists contemplate work there and in other islands south of Luzon."

The *Church Economist* quotes the *Sun* as maintaining that people are reading the Bible less than formerly, giving as a proof the less frequent quotations one may now hear or read in current literature, as not as common now as they once were. But there are other elements in the problem that should be considered. Certainly more Bibles are sold

SOUR BREAD.

Answered the Doctor.

If you get right down to the bottom of your stomach trouble it is wrong food, and the way to correct it is not by drugs but by using the right food.

A physician in Barron, Wis., writes an instructive letter on this point. He says: "I am a practicing physician, 45 years old, and about 6 feet in height. When I began using Grape-Nuts last Spring I weighed 140 lbs., was thin and poor, had a coating on my tongue and frequently belched wind or gas and small pieces of undigested bread or potatoes which were very sour, in short I had acid dyspepsia. "I consulted a brother physician who advised me to eat about four teaspoonsful of Grape-Nuts at the commencement of each meal and drink Postum Cereal Coffee. I had been in the habit of drinking coffee for breakfast and tea for dinner and supper. I followed the advice of my brother physician as to diet and experienced relief at once.

"Ever since that time I have eaten Grape-Nuts with sweet milk or cream each morning for breakfast and I now weigh 155 pounds, and am no more troubled with sour stomach. I am very fond of Postum Food Coffee and attribute my relief as much to that as I do to Grape Nuts.

"Often when I am called out in the night to see a patient and on my return home I feel tired and hungry, I eat the usual quantity of Grape-Nuts before going to bed and then sleep soundly all night." Name given by Postum Co., Battle Creek, Mich.

to-day than were ever before. Still it may be said, "Yes, the Bible is bought, but is it read?" Let us see about that.

One great cause of the increase in the sale of Bibles is the spread of the modern Sunday-school. In this phase of church work millions of teachers and scholars gather for the express purpose of Bible study. The various church societies make up another vast Bible-reading public.

The prevalence of Bible conferences and the large Bible institutes and classes bespeak a wide-spread study of the Bible. Many thousands frequent these conferences, and their programmes of Bible study are followed by a multitude who cannot attend. Last September over 2,000 churches observed "Bible Study Sunday" under the auspices of the institute of sacred literature, and in many instances these churches followed regular courses of Bible study.

As to "family prayer" and "closest devotion," we suspect there is a regulative decline in set hours and forms. The early suburban train is a great foe to family prayer.

We freely admit that systematic Bible reading at home needs encouragement.

Information from Columbia and other points is to the effect that owing to the almost unprecedented crops the university, as well as colleges of all denominations (and Baptists are especially mentioned) are being crowded, and, while it is early in the scholastic year, room is at par, and students are still pouring in, and the year bids fair to be unprecedented along this line. From all reports Stephens College at Columbia, Sam Frank Taylor, D D, President, is having a boom which that institution well deserves.

Dr. John P. Green, President of William Jewell College, is making a well-directed effort to raise an additionally large endowment for that institution, and the present prospects indicate that the Doctor's effort will succeed, (especially if a recent proposition made by Pastor H. K. Truax, of Mexico, be accepted—that 100 old students give \$100 each. It remains to be seen whether or not this will be accomplished.

Fraternally,
JOS. N. BARBER,
Louisiana, Mo.

DEAR RECORDER—As one of the "Old Guards," I thought it would not be out of place to write you a few lines. I have been a constant reader of the RECORDER for 55 years, and a regular subscriber for 49 years, then known as the *Baptist Banner*. I love it because it teaches Bible doctrine (and Bible doctrine is Baptist doctrine). Then I love the RECORDER because it is consistent in its teaching. Again, I love it because of its true and unflinching editors, always contending for the right and righteous principles. I love it because it is our denominational organ, and I think every Baptist family ought to take their denominational paper. It has ever been a welcome visitor to us. May God's choice blessings rest upon its editors.

J. S. CHILTON,
Turner's Station, Ky.

Bro. W. E. Foster aided Pastor B. J. Davis in a twelve days' meeting at Little Mount. There were six additions and the church was greatly revived. One meeting lasted five hours.

Subscribers for the Recorder.

THREE THINGS NECESSARY.

The American Republic, known by the name of "The United States of America," is the grandest republic that the world has ever seen. From small beginnings, this country has gradually, and in a short time, forged to the front, until now she ranks among the leading nations. In agricultural prosperity, in inventive genius and in commercial enterprises she is commended by no nation on the globe.

As Americans, we all feel proud of our great country, and heartily desire that she may continue to grow, and ultimately fulfill the great mission that Providence seems to have in store for her; that is, to take the lead as the greatest civilizing and Christianizing power of the earth. To reach this goal we honestly believe that it is best that our country remain a republic. For the perpetuity and prosperity of our great republic, three things are absolutely necessary:

1. Intelligence. We are carefully fostering a system of public education, and if we keep it free from the inroads of sectaries, fanatics, infidels, etc., it is destined to prove a mighty power in disseminating general intelligence among our people. This public school system is nobly seconded, or rather led, by denominational and private schools. All this is for our future safety. A republic sustained by an ignorant constituency is liable at any time to collapse. We have many of these so-called republics in South America, and some of them are republics only in name, being dominated by men little better than despots, or by Legislatures that represent their own interest of the people's interests. These republics seem to be in a chronic state of unrest, and, like the slumbering volcano among them, liable at any time to an explosion. This state of things is largely due to the fact that the mass of their citizens have been kept for centuries under the heel of Romanism, which is only another name for ignorance, where it has full sway. May the Lord help all evangelical missionaries who are now sowing seed that will germinate into better things, it is to be hoped, in the near future.

2. Patriotism. and that of a high order. Our country has heretofore furnished many illustrious examples of enlightened patriotism. In fact our people en masse are patriots, "So mote it be," and that forever! Whenever the masses of the people cease to love their country, when private greed or corporate covetousness prompt men to barter liberty for gold; when those in office can be bribed to defeat the ends of justice, or from promoting enterprises that tend to the prosperity of the country; when the masses of the people can, by gold, be so corrupted as to sell the noblest right of a freeman, and be driven to the polls like cattle to the slaughter—dumb, regardless and unthinking—then the republic will be in the greatest danger of collapsing, and ending in chaos, or else in a despotism.

Greece and Rome have furnished us splendid examples of patriotism. Their history is also fraught with impressive reminders of the fact that republics may cease to exist. Miltiades and his 10,000 at Marathon, Leonidas with his Spartans at Thermopylae, Rome in her grim struggle with Hannibal, have taught men how to die for their country. The splendid patriotism of these ancients may be well imitated

by us, and it will be a sad day for our future, when the masses of our people cease to love their country. Americanism is a big word, and stands for a great deal. May its shadow never grow less!

There is much to bind us to the great nation and people from whom a large part of our population have sprung; yet I can but admire the sturdy common sense of ex Gov. Hogg, of Texas (while not admiring his name), for refusing to wear knee-breeches in order to be presented to King Edward. Valets, butlers, ladies and men-in-waiting are exotics on American soil and smelt of royalty. One way to preserve our patriotism is to preserve our republican simplicity. I am glad our countrymen received Prince Henry, the representative of a grand nation, with courtesy, even enthusiasm; but I am equally glad that they received him with that democratic simplicity that sent him home, thinking well of a grander country and a mightier people than even those he represents.

3. Religion, and that of the right kind. This, more than anything else, must pervade the masses of our people if we expect our republic to be perpetuated. We want no system of false religion; a religion that is allied to the state; a religion that attempts to brutalize or destroy the body to save the soul; a religion dominated by Jesuitism, or that is cultivated like exotics within the walls of gloomy convents or monasteries; but a religion that purifies the heart, that sends sunlight into darkened souls, that preaches the natural depravity of man, and his need of regeneration; in short, true evangelical religion. Thank God evangelical faith now dominates this country, and on its existence and perpetuation, more than anything else, hangs the destiny of our country.

Congress is now legislating for the material welfare of Cuba, and would like to legislate for the welfare of the Philippine Islands, if the people had sense enough to appreciate their efforts. But Cuba's supreme need, and that of the Philippines, is the religion of Christ. What is true of these people is true of the world. If our country is to become a world power, and from us are to go influences that shall tell on the civilization of coming centuries, let us, above all, preserve the religion of Christ in its purity among us. Let us keep the fountain pure, then the waters that go forth will be sweet, such as shall refresh the world, and tell mightily on its destiny. As Baptists we are under special obligation to defend and perpetuate the religion of Christ; for are we not more than any others, the pioneers of civil and religious liberty? The Lord forbid that we should despise or neglect the heritage of our fathers.

O. A. WOODSON.

Brookneal, Va.

DEACON S. H. SHOUSE, of Woodford county, called at our office last week. His membership has been in Hillsboro church for 61 years. He is one of our Old Guard, having taken the Western Recorder for 60 years. He has frequently been a member of the Kentucky Legislature, and is a noble type of the Kentucky gentleman. As a citizen and Baptist, all who know him love to honor him.

If you wish to know whether you are a Christian, ask yourself these questions: Am I a comfortable person to live with? Am I pleasant to have about?—Gail Hamilton.

DEAN RECORDER:

Rev. P. E. Burroughs resigned his pastorage of the Baptist church here Saturday morning at the regular church meeting, to accept a call at Temple, Texas, a large and wealthy city of about 12,000 inhabitants. Many hearts ache to know that we have to part with our pastor and his excellent wife; never before has the writer witnessed such a way of emotion as swept over the congregation as the pastor offered his resignation.

Bro. Burroughs had entered upon the seventh year of his pastorate here, and at all times the church and pastor have been in perfect harmony; never at any time has there been a dissenting voice against him, and his members are linked to him by the strongest ties of affection and love. Under the leadership of this zealous and gifted pastor, the church has grown largely in numbers, the cause of missions largely increased, the church now holding the banner as the largest contributor to missions during the last associational year. Being kind and courteous to all, he is quite a favorite here, always ready to offer a word of sympathy, or lend a helping hand to those in distress during his six years of his pastorage.

Our Sunday-school has done splendid work, and the prayer-meeting has a gratifying attendance and the spirit of revival seems continually to pervade our services.

He has at all times taken an active part for the upbuilding and welfare of our town, and we shall miss his wise counsel, his tender words of encouragement and always urging us onward to do greater and higher work for our Master.

Rev. Prince E. Burroughs came here from Texas six years last March and was married to Mrs. Corrine Gayle Alexander, four years ago, who was reared in our midst, loved by us all, and is his cheerful, prayerful companion in every good word and work. Being of lovely, sunny temperament, she has won the love and admiration of all, the separation will be the keenest sorrow we have ever known. They are both representative types of the highest order of Christian activity, and we are loath to give them up, but bow ourselves low in the dust of humility to the all-wise Creator who doeth all things well.

THOS. REED.

West Liberty, Ky., Sept. 15, 1902.

A CAT'S INTELLIGENCE.

Don't Anticipate our Sweet Smager.

A cat will refuse to drink coffee, but will drink and thrive on Postum Food Coffee.

Mrs. Alice Gould, of Maywood, Ill., says: "Coffee drinking made me very much run down, thin and nervous and I thought I should have to give up my work."

"I was induced to try Postum by a friend who suffered four years from severe sick headaches lasting for several days at a time, who said that since using Postum Coffee she had been entirely free from an attack. I found that by making Postum according to directions it was equal to coffee in flavor."

"It is now six months since I began drinking Postum and I have gained 18 pounds in weight. It has built me up and I feel like a new person."

"We all drink it now, even to the cat, who is the pet of the family and it is funny to see him drink his bowl of Postum Food Coffee every morning. We often try to get him to drink coffee, but he has his good sense to refuse it."

Parents' Responsibility Great

It is the right of every child to be well born, and to the parents it must look for health and happiness. How inconceivably great is the parents' responsibility, and how important that no taint of disease is left in the blood to be transmitted to the helpless child, entailing the most pitiable suffering, and marking its little body with offensive sores and eruptions, catarrh of the nose and throat, weak eyes, glandular swellings, brittle bones, white swelling and deformity.



How can parents look upon such little sufferers and not reproach themselves for bringing so much misery into the world? If you have any disease lurking in your system, how can you expect well developed, healthy children? Cleanse your own blood and build up your health, and you have not only enlarged your capacity for the enjoyment of the pleasures of life, but have discharged a duty all parents owe to posterity, and made mankind healthier and happier.

There is no remedy that so surely reaches deep seated, stubborn blood troubles as S. S. S. It sweeps out even hereditary poisons, and removes every taint from the blood, and builds up the general health. If workings are growing up around you, might the wrong by putting them on a course of S. S. S. at once. It is a purely vegetable medicine, harmless in its effects, and can be taken by both old and young without fear of any bad results.



Write us about your case, and let our physicians advise and help you. This will cost you nothing, and we will send you a book on blood and skin diseases.

THE SWIFT SPECIFIC CO., Atlanta, Ga.

LEE-McCOSH.

BY O. P. KACHER.

The chief thing about a school is the teaching force. Strong men as teachers will make a strong school. A large man at the head of a school will, to a great extent, make compensation for lack of buildings and apparatus. It is the man behind the book that will make the book effective. At a time when parents are selecting schools for their children, a chief factor in determining this question should be, the character of the man at the head. If it be declared that chemistry and the multiplication are not religious questions, that acquaintance with them will not teach piety even if devout men teach them—this may be granted. But a good and great man back of the chemistry may be a power that makes for righteousness so efficiently that every scholar in the school will be morally uplifted. The two men named above were educators, men at the head of schools.

Robert E. Lee was a soldier whose name will long rank among the greatest. At the close of the war he took up the noble work of building up young men. He was until the time of his death President of the Military Institute at Lexington, Va. He was a man of genius, of large moral power who brought all his personality to bear on the spiritual welfare of the young men under his care. He said: "Oh, if I could only know that all the young men in the college were good Christians, I should have nothing more to desire." On another occasion he said: "I shall be disappointed if I shall fail in the leading object that brought me here unless the young men all become real Christians." Piety alone will not make effectiveness in a principal or school. The chief thing in a school is not the prayer-meeting. But capacity, intellectual ability, thorough mental training, fitting apparatus—if to these be added a large enthusiasm for moral culture, for spiritual uplifts—this school will be a training school for men. A Robert E. Lee spirit is, in reality, equivalent to a large endowment for a school.

James McCosh was President of Princeton—a man of keen, analytic mind, a philosopher in the realm of mind and morals. He wrote books like the "Divine Government, Physical and Moral" that will long abide. He lifted the college up to a commanding position. The noticeable thing about him as an edu-

cator was the bringing of his large manhood upon the students one by one. "Of his college work when he wrote: 'I have watched the career of the thousand young men who studied under me there, most of them wielding influence in their own country, I have not heard of one of them coming to join the ranks of the infidel.'" Concerning his work in this country he writes: "In this country four out of the twelve hundred students who have graduated in Princeton since I became connected with it, have left its walls believing in nothing. With the first, an able student, I talked and prayed when he went away, and the second was a good student, and I sent for him after graduation, talked with him and asked him to pray with me," all four were won to the faith in Christ. A college with such a President is richly endowed. The impressive personality of a large minded and large hearted man brought into personal contact with the individual student, whose morals are looked after, the mind is stimulated, the soul is sought out.

There is a call for the distinctively Christian school. Such a school will have a Christian atmosphere, the teachings will have a Christian aspect, faith will be safeguarded. The ideals of the Christian life will be presented. The curriculum will not have the term "conversion" in it—but this thought will be a strong and living motive in the heart of the principal. If the mantle of these Elijahs should fall upon their followers, the principals of our schools, the Presidents of our colleges what a stimulus would these Elijahs impart to the intellectual provinces under their charge. These Hughes said that he did not carry away from Rugby a large knowledge of Latin and Greek, but he had learned from Thomas Arnold the art of high living. And this, in truth, the largest element of a true education. In selecting a school choose that one at the head of which is a man, with a thorough manhood, a high conception of life, a power of moral and spiritual impressions, a concern for people only by one—Baptist Commonwealth.

Quaintly said a Southern mountain preacher, "You kaint keep a wicked thought from entering your mind, but you needn't set it a cheer." But even better than not setting an evil thought a chair is to bundle it out with its author, bag and baggage, and then shut the door with a slam.

BY PSALM.

All as God wills, who wisely heeds
 To give or to withhold,
 And knoweth more of all my needs
 Than all my prayers have told!
 Enough that blessings undesired
 Have marked my erring track;
 That where'er my feet have
 His chastening turned me back.
 That more and more a Providence
 Of love is understood,
 Making the springs of time and sense
 Sweet with eternal good.
 That death seems but a covered way,
 Which opens into light,
 Wherein no blinded child can stray
 Beyond the Father's sight.
 That care and trial seem at last,
 Through memory's sunset air,
 Like mountain ranges overpast,
 In purple distance fair.
 That all the jarring notes of life
 Seem blending in a psalm,
 And all the angles of its strife
 Slow rounding into calm.
 And so the shadows fall apart,
 And so the west winds play;
 And all the windows of my heart
 I open to the day. —Whittier.

OUR PULPIT.

THE VALLEY OF TROUBLING.

BY ALEXANDER MACLAREN, D. D.

"I will give her... the Valley of Achor for a door of hope."—Hosea 2:15.

"Achor" means "troubling," and the valley got its name from a great crime, a great disaster, and a great act of judicial punishment. The crime was that of Achan, who hid in his tent spoil that ought to have been consecrated to Jehovah. The disaster was the consequent defeat of the Israelites in their assault upon one of the hill cities of Canaan. The judicial act was that, by Divine command, the culprit who had troubled Israel, bringing on its defeat, was stoned to death, his body and his possessions burned, and a great cairn piled over the ashes. Hosea is prophesying of the captivity in Babylon under the figure of a repetition of the earlier history and the experience of the Exodus, and he takes some of the ancient incidents that would be familiar to his hearers' memories, in order to illustrate one thought—that this second bondage shall be different from the trials of the Exodus, in so far as much that was terrible then shall be changed into blessedness. For instance, "I will bring her into the wilderness... and I will give her vineyards from thence"—grapes and fertility in the barren sand! Similarly, "the valley of trouble" shall be turned "into a door of hope." The grim valley opens, the hills seem to part and fall away, and down the glen comes, as if emerging from a doorway, a radiant figure, with a smile on her face and promises on her lips. The valley of trouble is turned into a means by which hope draws nearer to the beaten and desponding host.

Now, that metaphor, of course, had its fulfilment in the historical events to which it originally referred, but the instinct of Christian experience in all generations has felt that it could not be contented with leaving such a precious word to be the possession of the Jew, and has claimed a share in it for all Christians. Let me, then, suggest two or three ways in which, in our daily

experience, this great promise may, in spirit and substance, be fulfilled.

It tells us how defeat may become victory. Go back to the old story. Achan hid the Babylonish garment and the wedge of gold in his tent, and did not say a word about it to anybody. God commanded Joshua to hurl his men against Ai, a little place that should have fallen, as one would have thought—as a house of cards might have fallen—at a whiff of breath from that host. The Hebrews went in obedience to God's commandment, and were beaten back. They went again, obedient, doing a plain duty that they had been set to do by God, and again they were repulsed. But after that, they stoned Achan, and then they were victorious. It is very often the case that Christian people cannot do what they evidently are intended to do. Very often we fail in power to carry out some plain duty. That is often because there is an Achan somewhere; kill him, and you will capture Ai. The American Indians say that every scalp that is taken and hung at the girdle of a "brave," puts more courage into his heart, and more strength into his arm. And every hidden sin of ours that we take hold of by the throat and drag from its lair into the light, and unsparringly slay and bury under a cairn of stones, contributes to our capacity to do our duty, and to victory over all adverse circumstances. The strength of a Christian man is in his sinlessness—

"His strength was as the strength of an ox,
 Because his heart was pure."

And so we may learn that if we have been beaten once, and again attack, and again are foiled, the shameful disaster is a Divine warning to us to look not only to our equipment, but our temper, and to see whether the reason for failure lies, not only in something wrong in the details or accompaniments of our effort, but in something lacking in the communion which we have with God himself.

But again, Hosea's imaginative use of the old story teaches us how hope may co-exist with trouble, sorrow, trial, affliction, or the like. Such co-existence is quite possible. "Oh!" you say, "a man's feelings cannot be cut up into two halves after that fashion." Well, it is not being cut up into two halves; but did you ever notice that often, up in the sky, there will be two layers of clouds going in directly opposite ways? The lower one is perhaps hurrying southwards, and the upper one passing to the north. Just so there may be these two layers of feeling in a man's soul, even when he is most harassed by outward difficulties. There may be a drift in the one direction, of the lower emotions and sensitiveness of his spirit, and a clear carry in the other direction of the uppermost element of his consciousness. If into any bitter draught there is poured, from the Divine hand, "the oil of joy," the oil will be uppermost, however bitter may be the mixture on which it floats. It is possible that we may feel on our aching shoulders and bent backs the heavy and galling weight of some sore burden either of troublesome duty or of crushing sorrow, and yet that side by side with that, there should be the clear hope which makes it a "light affliction which is but for a moment." That magician Hope turns lead into feathers, and, as in an air-pump when you take out the atmospheric air, all things become of

the same weight; that is, of no weight at all. Seemingly incongruous emotions may lie side by side in a profound Christian life, though they seem absolutely incompatible in the shallow life of the ordinary average Christian. "As sorrowful yet always rejoicing," was said by Paul, not in the exercise of Apostolic prerogative, but in the experience of a deep Christian life. And it is as possible, every bit, for us, in our poor small lives and slight troubles, to say that, and to feel it, as it was for the Apostle. But there is only one way to reach that height. "I will give the valley of Achor for a door of hope." "I will give," and nobody else can give. If we keep near Jesus Christ, communion with him will give an insight into his purposes, and a confidence in the love that moulds them, which will make it possible, even when most heavily "weighed upon with sore distress," to be light of heart, and like Paul and Silas in prison, to sing songs though our backs be bleeding from the rods, and our wrists be fettered with the chains. They tell us that the six months of the Arctic night are the occasion for the display in the heavens of such glories of the Aurora as we do not know anything about in lower latitudes. As the darkness and the deadly frost increase, it is possible that our skies may glow with these flaming lights, until there is a great brightness as in the mid-day, and far more of mystery and glory and beauty than mid-day knows, though the rocks may remain just as they were, as grim and black as before; the valley of Achor may be changed, if we see yonder, coming down to meet us, the fair form of Hope, led by the hand of Christ himself.

Farther, there is a last point that I would suggest, and that is how Hosea here teaches us, not only the possible co-existence of hope and trouble, but the sure issue of rightly-borne trouble in a brighter hope.

Assuredly if a man has accepted the providences there will follow on the darkest of them a brightening hope. There are a great many reasons why that is so. If I take, as they were meant, all the annoyances, the little irritations and the great ones, mosquito-bites and serpents' stings, the troubles and trials that make up my life, then they will all refine my character. God uses the emery-paper of very rough circumstances to polish his instruments. Do your troubles and mine refine our character? Am I a better man, a nobler man, because of every annoyance and difficulty, and loss and disappointment, and sorrow and solitude, that I have had to face? When they used alabaster in a window, or in a lantern, they made it translucent—that the light might shine through—by scraping it very thin. That is what God is doing with us by all our troubles, and when we are, if I might so say, scraped thin enough, the light of heaven—that is, hope—will shine through us. The "valley of Achor" will be "a door of hope."

Then there is another reason why the sure child of trouble patiently, Christianly borne, is a more joyful hope. And that reason is set out in full by a man that was an expert in trouble, viz., Paul, when he says "tribulation worketh patience." Does it, Paul? Sometimes it worketh impatience; sometimes it worketh desperation; sometimes it worketh almost the casting away

of faith altogether; but if it does the right thing, it works patience. And if that is wrought, then, as the proverb says, "It is only the first step that costs." If tribulation has worked patience, which it will not do without your effort, you may leave the patience to take care of itself, and be sure that it will work, as Paul puts it, "experience." By which he means just this—a sorrow patiently borne brings to the man that bears it the demonstration of the reality of his own faith. And so experience, or, as the Revised Version translates, "probation," works "hope." That is to say, if I, in my little troubles, or in my great ones, have found by experience that my faith avails to bring God's help to me, then I can face the future. The ship has come through the hurricane, and has not started a leak, or, as the sailors say, "turned turtle," and therefore we may trust the ship and its Captain in any future storms. Thus tribulation, which borne in faith works patience, and patience which brings evidence of a Divine Helper, teaches us to say, "Thou hast been my help; thou wilt be my help." And so hope is the last blessed result of tribulation. The valley opens out, and from the narrowest, darkest gorge, when passed through, comes white-robed Hope to keep us company, with the crown of immortality in her hands.

Immortality—that word suggests the highest application of this text. People call the world a "vale of tears." I do not say whether that is a good name for it or not, but if earth is the valley of trouble, then the supreme instance of the way in which it becomes a "door of hope," is that, when we get up to the very head of it, and the black cliffs seem to stand there and block all further advance, a door will open, and we shall pass into a short tunnel, and come out into light on the other side the hill, where we shall find broad plains, a bluer sky, a brighter sun, and the trouble will all have died down into perfect peace. "I will give her the valley of trouble for a door of hope."

BAPTIST ISLAND.

The authoress in "Speckled Bird" says: "Were it possible to probe the recesses of cerebration by some psychological process as searching as the Roentgen ray many strange beliefs would be dragged from secret chambers sedulously guarded, where mental fetiches are worshipped."

We have never studied the proposition carefully enough to form a correct judgment on it, but feel satisfied that for the experimentation the New England States furnish an inviting field. For if there be an especial section where every variety and character of beliefs are propagated and mental fetiches worshipped, it is in the home of the Pilgrim fathers.

And yet it should not be overlooked that out of this great variety of beliefs there are those who have not forgotten the true faith, and are holding steadfastly to the teachings of the Apostles and the doctrines of the Master. I noticed this, in a late visit to that section, to be especially true of the inhabitants of Black Island, situated in mid-ocean, only 75 miles down the Narragansett Bay from Providence, the home of refuge of the great apostle of religious liberty, Roger Williams. This island is seven miles long and three and a half wide, with a

population of 1,400 souls, and, what is interesting to our people, they are, singularly, all Baptists, with hardly an exception.

They have two churches in the Island, largely attended at every service, and where God has manifested Himself in great power in the conversion of the people. Only last winter, in a great revival, scores of the fishermen were brought to Christ, and are now zealous in Christian work and duty. Every Saturday night a special service is conducted by these fishermen, and it is truly refreshing to the Christian heart to hear these bold and fearless men stand up and testify for Jesus, and to tell what He has done for them.

As a summer resort, this place is an ideal one. The beach is fine, the bathing delightful and the salt air bracing, and, above all, a Christian spirit pervades so different to watering places in general.

S. M. SIMMONS.

USE WHAT YOU HAVE.

"What is in thine hand, Abel?" "Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me." And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is it that thou hast in thine hand?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only one called Jesus."

And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two miles, Lord. It is very little; but then it is all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorothea?"

"Only a needle, Lord."

"Take it, and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorothea societies" even now continue their benign mission to the poor throughout the earth.—Christian Budget.

He joineth himself as by an accident to men on the ways of life, and afterwards maketh as though he would go farther. When they constrain him to abide, it does not matter whether the soul be as a palace or a cottage; he will enter, and the tenant will become a saint.—Ex.

THANK GOD for the increase of human sympathy. Men are coming to understand each other better. The "half" is beginning to learn how the other half lives. Never was there so much real sympathy between man and man, between different classes; never so much sympathy for the unfortunate, as to-day.

LITERARY.

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

BOOKS.

INTERNATIONAL ATLAS. New Census Edition. \$5, payable 25c a week. August Gross, agent, 124.5 E. Breckinridge street, Louisville, Ky.

We have been waiting for just such a book as this, and we gladly welcome it. The maps are large and full, and given with great detail. The maps of the Philippines, Porto Rico and South Africa are of special interest. The index at the side of each page tells where on each map to look for each place, so you lose no time in finding what you wish. All the ship routes, with distances, are given. We have also all the postoffices in the country, with the figures of the 1900 census, not only for population, but for products, consumption, rainfall, heights of mountains, length of rivers, exports, imports, &c. &c. Then here are the Steps in the Growth of American Liberty, the Articles of Confederation, the Monroe Doctrine, the Constitution, a brief American History, &c., &c. Indeed everything that could be expected in such a book is in this handsome volume. It is well that so much information, brought down to date, should be thus put within easy reach of the people. It is a treasure for every family.

THE CROSS OF CHRIST IN BOLD LAND. John Marvin Dean. Chicago, New York and Toronto: Fleming H. Revell Company. \$1 net.

This book gives a better idea of life in the Philippines than any of the books we have seen. It is a bright, well written story of missionary labor and adventure in Bolo-Land, and it is well worth reading for that. It is also well worth reading for the information given about real life in our new possessions. That it has these two excellencies, ought to give the book a wide sale. Questions in regard to the Philippines are going to become more and more pressing, and it behooves our people to post themselves. Hence we commend this book.

JESUS, THE JEW; And Other Addresses. Harris Weinstein. New York: Funk & Wagnalls. \$1 net.

Many books have been written about the Jews, but none like this. Here is a Jew who loves his race and its traditions, and who tells what he thinks about Christ and Christians, and of their relations to the Jews. He denies the divinity of Christ, as one would expect, but regards him as a great prophet who has universalized Judaism.

The other essays are as follows: What Jew and Christian Owe to Each Other; Is the Messiah Yet to Come? Are the Jews God's Chosen People? Why Remain Jews? Shall Jew and Chris-

tian Intermarry? Moses, the Greatest Man of Antiquity; The Ethics of Moses; The Jewish Idea of God; The Jew in Commerce.

THE INTEGRITY OF SCRIPTURE; Plain Reasons for Rejecting the Critical Hypothesis. John Smith. M.A., D.D. Chicago and New York: Fleming H. Revell Co. \$1.25.

In the rapidly increasing literature in defense of the Scripture from the attacks of the higher critics, this book takes an honorable place. It is more particularly a reply to Dr. George Adam Smith, and through him a reply to the whole school he represents. We think John Smith is more than a match for George Adam. The topics are: I. The Searching Issues; II. The Unbroken and Growing Strength of the Traditional View; III. Is the Critical Hypothesis Valid? Christ and Criticism; Objections to the Disintegrating Process; The Critical Reconstruction of Scripture Inadequate and Improbable; The Rights of Revelation at the Hands of Criticism; The Trust Order and Progression of Hebrew History; Modern Criticism and the Preaching of the Old Testament.

The whole book is strong and scholarly, but Dr. Smith brings out with great force a point generally overlooked, viz.: The rights of revelation at the hands of criticism. This is a point to be pressed home on the critics. It is clearly shown that the methods of the critics are invalid, and their conclusions false.

THE GREEK TESTAMENT. A Re-sultant Text. Edited by Prof. Eberhard Nestle, Ph.D., D.D. Introduction by Prof. R. F. Weidner, D.D., LL.D. Chicago and New York: Fleming H. Revell Co.

This is a very handy edition of the Greek Testament, being a collation from the Tischendorf, Westcott-Hart and Weymouth editions. The notes at the foot of each page indicate the different readings. The appendix contains the chief tenets of the irregular verbs of the New Testament. We welcome this handy volume, and hope our preachers and educated laymen will secure copies.

WHY TOTAL ABSTINENCE IS BEST

1. Total abstinence from intoxicating liquors is best because indulgence in such beverages is a needless extravagance. Let us grant that there are cases when a moderate use may be indulged in without perceptible injury, yet even in these cases it is not necessary. The highest physical and mental development can be reached without the use of spirituous drinks. Why then should a man waste the money for which so many worthier uses might be found in what is, at the best, a useless indulgence? And why should a nation squander in such a useless indulgence more than is spent for education, religion and other noble ends?

2. Total abstinence is best because in most cases the use of intoxicants is injurious. Alcohol is a poison, and though, like other poisons, it has its use in medicine and in abnormal conditions of the body, one who is in health would do much better to keep it out of his system entirely. Then when in sickness alcohol has to be used he who has been a total abstainer responds most quickly to its beneficial effect.

3. Total abstinence is best because the opportunities of success are greater for those who

do not drink at all. All employers value the steady, hand and clear head, and drink tends to destroy these. Not long ago some one talking to Mr. Schwab, head of the great steel combine, asked him, "Is it true that in these big corporations, other things being equal, the man is promoted who neither drinks nor smokes?" Mr. Schwab answered that that is the invariable rule in dealing with the two or three hundred thousand employees under him. "When two men," he said, "are otherwise equal, the one that does not drink or smoke is the more valuable."

4. Total abstinence is best because he who uses alcohol at all is in danger of becoming its slave. It is all very well to talk about moderation; but who can feel certain that he is safe, when we have seen many of the wisest and strongest ruined by drink? Its victims have been claimed from every class and profession, and the brightest and most promising careers have been wrecked by it. Total abstinence is the only safe road.

5. Even if we could be quite sure that we ourselves would never become drunkards, we have to consider that others may be weaker than we, and the strong are responsible for their example and influence towards the weak. By our moderate indulgence a weak brother may be encouraged to attempt a moderation which he cannot maintain, and so for the sake of an unnecessary luxury we may cause him to stumble and perish.—Westminster.

BAY'S FORK ASSOCIATION.

Bay's Fork Association met on September 10-11, with Hanging Fork church at Finney, Barren county.

The introductory sermon was preached by Bro. J. E. Carter, who was also chosen moderator, and Bro. H. T. Tracy was re-elected clerk.

Several visiting brethren were present from neighboring associations, viz.: Bro. J. W. Loving, J. H. Grime, J. H. Burnett, Tinsley, J. H. Holland, Ribard and others.

A spirit of devotion and enthusiasm prevailed throughout the meeting. There was quite an awakening on the mission question by an able address from Bro. J. H. Burnett. A free-will offering was taken amounting to \$11 64, after which there were many talks both by laymen and preachers on this great question. Each messenger present, by the request of Bro. Eddings, voted that he would return home to do more for missions than he had ever done. Instead of only \$150 for missions from this association, numbering 2 600 members, we hope to see \$500 or more.

There is much good material in the bounds of Bay's Fork Association, which very likely will be changed to Allen County Association next year.

The Recorder representative met with good success, and enjoyed the kindness and hospitality of Bro. Grime, Ribard, Smith and Bro. J. H. Burnett, President of Liberty Female College, Glasgow, Ky. He had the pleasure of staying over night with Bro. Burnett, and finding out that his school is run for the business of training the mind to think on things more profitable than a so-called society school.

H. C. McGILL.

The elements of happiness in this present life no man can command, but over the blessedness of his own spirit circumstances need have no control.—J. Thom.

Fall Dress Goods

- 25c Yard—Knickbocker Suiting in heavy material, also stripe effects suitable for children's dresses, 32 inches wide.
- 50c Yard—Fancy mixed Suitings, suitable for coat suits, 38 inches wide.
- 66c Yard—French Henriettes, in solid colors, suitable for dressing saques or house dresses, all new shades, light old rose, dark old rose, cadet blue, navy blue, light red, dark red, brown, reseda, helio, 38 inches wide.
- 75c Yard—Just received that popular Blue Sciolian Mohair that is used for skirting or separate waists, 48 inches wide. Worth \$1
- 95c Yard—Hats Twilled Suitings in all the new fall shades, dark red, Napoleon blue, cadet blue, navy blue, castor, brown and gray, 44 inches wide.
- \$1.10 Yard—Elinore's Suiting or heavy close-woven Flamines, beautiful materials for dress suits, in castor or medium gray, 64 inches wide.

Black Dress Goods.

- 90c Yard—All-wool Powderette, 40 inches wide, the proper thing for dresses and waists.
- \$1.15 Yard—We are now showing the new Mohair Crispins, which is quite the thing; 44 inches wide, suitable for coat suits and skirts.
- \$1.15 Yard—Priestley's Mohair Roxana for coat suits and dresses, 44 inches wide.
- \$1.00 Yard—44-inch All-wool Prunella and Soleil. It is cloth is the one that turns the water the same as a rubber coat. It has a nice satin finish—the proper thing for coat suits and long coats.

Fall Flannelettes.

- 9c Per yard for a lot of Flannelettes, pretty colorings in figures and stripes, worth 12 1/2c.
- 10c Per yard for a 12 1/2c quality of Flannelette, all pretty, new styles in an extremely large variety.
- 15c Per yard for a 20c quality of Flannelette, pretty light and dark colorings, with the new Persian borders, 36 inches wide.
- 20c Per yard for a Novelty Waisting, pretty styles in all the new contrasting colors, worth 25c.

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EDITORIAL

HEATHENISM

Rev. Dr. R. S. McArthur, at the "evangel tent," New York, declared recently that the "dropping of water on an infant was heathenish, and that the idea that God would forever condemn an innocent but unbaptized babe makes him a tyrant, a monster and a demon. The utterance, coming from Dr. McArthur, had a wonderful effect on his hearers. They rose to their feet and applauded wildly. The scene was striking. This interesting news item is from the Louisville Courier-Journal and it can be found elsewhere, no doubt, and so we give it credit, although it does show that there is more heathenism in New York than we had thought possible. What a heathen the learned Doctor must be if he did not know that his version of the doctrine of infant baptism is as gross a libel as ever was perpetrated by any heathen! How much worse than a heathen he must be if he does know the real faith of the people he so grossly misrepresents! Why should any preacher, even though it may be popular and profitable in trying to persuade the people that the great mass of Christians—for almost the whole Christian world practices infant baptism—are only a superior kind of pagans? It is needless to say that there is no Christian sect that can be justly charged with holding the doctrine that Dr. McArthur represented as being general among Christians—Nashville Christian Advocate

"What a heathen the learned Doctor must be if he did not know that his version of the doctrine of infant baptism is as gross a libel as ever was perpetrated by any heathen." These lovely words the Nashville Christian Advocate applies to Dr. McArthur for saying what every well-informed person knows to be true; and what we now proceed to prove, viz.: that there are many advocates of infant baptism who do believe that infants dying unbaptized are lost.

THE ROMAN CATHOLICS

Take first the Roman Catholics, the most numerous body of Christians. The Council of Trent decreed:

"If any denies that new born children must be baptized, and says that they do not derive from Adam anything of original sin which makes the washing of regeneration necessary to cleanse them for an entrance into everlasting life, let him be accursed."

"If any one says that baptism is free—optional—that it is not necessary to salvation—let him be accursed."

That is plain enough, and there is no higher authority among Roman Catholics than the Council of Trent. We might stop here, but we have before us a book used as a text-book in Catholic schools—"Abridged Course of Religious Instruction," by Rev. Father F. X. Stoupe, translated from the French, 3rd edition, and issued by the Catholic Publication Society, New York. This book bears the imprimatur of Cardinal Manning, and so is authoritative. In this book, among other things, we find:

"Baptism bestows spiritual life."—p. 191.

"Baptism brings forth children of God."—Id.

"Baptism is the first and most necessary of the sacraments, that which, by external ablution and invocation of the Blessed Trinity, effects the spiritual regeneration of man, and cleanses him from all his sins."

baptism, even if deprived of it without any fault of his own."—p. 184.

"This necessity is so absolute, that children dying without baptism, though innocent of all actual sin, are excluded forever from heaven, on account of the original stain which they bear upon their souls."—p. 188

Cardinal Gibbons says—"Faith of Our Fathers" (pp. 264-5)—"The church teaches that baptism is necessary for all, for infants as well as adults," &c.

The Greek church, though practicing immersion, believe in infant baptism, and believe that baptism is necessary to salvation, so that infants dying without baptism are lost (Present State of Greek Church, Pinkerton.—p. 141).

THE PROTESTANTS

Coming to the Protestant denominations, we find the Augsburg Confession (Lutheran) saying, that "Baptism is necessary to salvation," and this Confession condemns all "who affirm that children are saved without baptism."

The Church of England and the Episcopalians of this country have the same doctrine in their Prayer Book, though we are glad to recognize that many of them do not believe it. Still those who do not believe it are not strong enough to eliminate it from the Prayer Book. The baptismal service opens with—

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ, hath, we can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he cannot have, that he may be baptized with water and the Holy Ghost and received into Christ's holy church, and be made a lively member of the same." Then after the alleged baptism the minister says: "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church," &c. Then the Catechism in the Prayer Book opens with—"What is your name? Ans.—N or M. Ques.—Who gave you this name? Ans.—My sponsors [some editions have godfathers and godmothers] in baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." There is baptismal regeneration point-blank.

While many Episcopalians do not believe baptismal regeneration, a great many of them do believe it, and many of their widely-circulated treatises—e. g., Blount's Household Theology—advocate it.

The Presbyterians have not been free from this belief, but they have rested their belief in the damnation of infants more on the lost infants' being unbaptized. To-day very few of them believe in infant damnation, as their recent controversy over "lost infants" shows. Yet even now some Presbyterians, especially mothers, "feel safer" about their infants if they are "baptized" before death. We have known of such cases.

EVEN THE METHODISTS

Coming to the Methodists, we quote from John Wesley's Treatise on Baptism (A. D. 1763). He says: "If infants are guilty of original sin, then they are proper subjects for baptism, seeing in the ordinary way they

cannot be saved unless this be washed away by baptism. It has already been proved that this original sin cleaves to every child of man, and that they thereby are children of wrath and liable to eternal damnation."

In the Articles of Faith in the Methodist Book of Discipline, we find 'Art. XVII. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.' Then the opening of the baptismal service is the same as that quoted from the Episcopalian Prayer Book.

While we rejoice in the fact that, as a rule, Methodists do not believe in baptismal regeneration, yet Methodism is by no means free from traces of that doctrine. And we have known cases where Methodist parents were nervous lest their sick children should die before being "baptized."

Dr. McArthur did not specify; he simply denounced baptismal regeneration in connection with the practice of infant baptism, as if the two were, to some extent, held by the same people. The Nashville Christian Advocate calls this "as gross a libel as was ever perpetrated by a heathen," and speaks of Dr. McArthur as "worse than a heathen," "if he does not know the real faith of the people he so grossly misrepresents."

Dr. McArthur is exactly right. The ignorance, we will not say the "heathenism," is on the side of the Christian Advocate, which "does not know the real faith of the people it so grossly misrepresents," and does not know that the overwhelming majority of the believers in infant baptism believe in baptismal regeneration.

Both historically and logically infant baptism rests on the doctrine of baptismal regeneration. As belief in baptismal regeneration passes away, infant baptism is neglected. The Advocate owes an apology to Dr. McArthur as well as to its readers. Such language as it applies to that distinguished divine is not becoming in a CHRISTIAN Advocate.

The death of the venerable Dr. Joseph Angus removes one of the chief Baptist landmarks, and one of the greatest men of the century. He was born in 1816 in Bolain, Northumberland, and he studied divinity under Dr. Thomas Chalmers.

He was pastor of the new Park-street church, which, under Charles H. Spurgeon, became the Tabernacle. Dr. Angus was kin to Robert Hall, John Forster and other famous men. He was baptized by the Rev. H. Fongilly, and this prevented his getting a Cambridge scholarship which otherwise he would have received. He could not sign the Thirty-Nine Articles. He went to the University of Edinburgh, and took the prizes in Mathematics, Greek, Logic, Rhetoric and Moral Philosophy. At his graduation he took the students' prize of £210 for the best essay on the "Influence of Bacon's Philosophy."

He was called from his pastorate to become Secretary of the Baptist Missionary Society, in which position he did a great and a glorious work during his ten years' service. Then he became President of Stepney—now R. Kings' Park—College, which institution he soon got on a solid

foundation, and started it upon its noble career.

Dr. Angus made a great reputation as a scholar, and was universally recognized as one of the greatest scholars of the age. He was chosen on the British Revision Committee, who made the Canterbury Revision of the Bible. He has written a number of books that will be read through the years. Christ Our Life, The Voluntary System, Bible Hand-book, Christian Churches, Future Punishment, Hand-book of English Literature, The Bible in Many Tongues, and R. generation, are his chief works.

He passed away in his 87 h year, "like a shock of corn fully ripe," and his funeral was appropriately celebrated at the College, and many of the leading Baptists took part.

Our readers will remember our publishing some articles from Dr. Angus, in which he showed the antiquity of the Baptists of England, as against the claim of their comparatively recent origin.

The stopping of the prize fight, advertised for this city Monday night, was a distinct triumph for righteousness. Moved by the demand of good citizens in Louisville and in various parts of the state—several of our district associations having been heard—the Governor directed the Attorney General to institute proceedings to stop the fight. He applied for an injunction to Judge Field of this city, and the application was granted. An appeal was at once taken, which was argued before the Court of Appeals in Frankfort, and the injunction was sustained. So the fight is enjoined.

This shows what the moral forces can do when once they are roused to action. There is always a contest between the better and worse elements of society. Gradually the worse elements encroach more and more, and become more and more defiant, till the better elements are aroused to action. Sometimes it is hard to rouse them. Good citizens are too prone to let things drift, and to forget their responsibility.

"Eternal vigilance is the price of liberty"—and it is the price of good government. The lower elements of society are at it all the time, and the better elements need to be ceaselessly on the alert.

The movement to stop the prize fight started with the preachers in Louisville, and it is well for preachers to feel their responsibility on questions of public morality. While a preacher should not be a political partisan, he should be a good citizen, and aggressively so. He should be a leader in movements for public morality.

The stopping of this prize fight will do good in many ways. Among other things, it serves notice to all the land that Kentucky is not to be the dumping ground for things that will not be tolerated in other states.

We congratulate Georgetown, Bethel and our other institutions on their most auspicious openings. The increased attendance at Georgetown College is particularly notable—25 per cent increase of young men and 50 per cent increase of young ladies. We are glad to have all our schools prosper. The Theological Seminary opens next week and the prospect is for an increased attendance.

Dr. J. M. CARROLL resigns as pastor of the First church, Waco, Texas. This is one of the best churches in America.

Editorial Varieties

Cherck J. Henry Burnett has gotten out the minutes of Long Non Association with commendable promptness, in a very neat pamphlet.

Paul Kruger, the famous Boer President of the Transvaal, is writing an autobiography, which promises to contain some "mighty interesting reading."

When President Roosevelt was on his Southern tour, he spent Sunday in Chattanooga and worshipped at the First Baptist Church where he heard a fine sermon from Dr. Houser.

In Denmark young women take out insurance policies against being old maids. If they marry, what they have paid goes toward the support of the unmarried women who are over forty years of age.

We are in the midst of the State Fair in this city. The exhibits are fine and the attendance is good. Mayor Grainger made the opening address, to which Gov. Beckham responded in behalf of the people of the state.

Commenting on the recent outbreak of the volcano, Prof. Hubbard, of Paris, has gone to explaining how easy it would be for the world to burn up. It is necessary only that a part of the bottom of the ocean should give way, and the end would come.

We were glad to have a visit from Evangelist T. T. Martin Monday morning. He was on his way to Louisville to help Dr. Felt in a meeting. He has just closed his work, aiding Dr. Hails in Owensboro, where there were 76 auditors. From David's Fork he goes to Lexington and thence to East Lake, A. S.

That was a frightful calamity in Birmingham, Ala. last week. The Colored Baptist National Convention was in session and the house was packed when a false alarm of fire was given, creating a panic resulting in the death of over one hundred persons who were present. It cost a gloom over the Convention, over the city and over the entire country.

The Ketoson Association (K. & A.) declared against alien immigration and recommended that the baptism performed by a Mr. Hutchinson was not valid. This resulted in Mr. Hutchinson and his converts being baptized by a properly qualified administrator.—B. M. B. This disposes of the claim that rejecting alien immigration is a part of the Baptist faith. The Landmarkism began with Drs. Fendleton and Graves. Dr. Spencer H. Cone, of New York, was not a Landmarkist and yet he rejected alien immigration. And there are many others.

The recent International Congress of Journalists at Bern, Switzerland, was a meeting of great importance. England sent no representative because of the anti-British tone of the Continental press during the Boer war. There were only nine representatives from the United States. The purpose of the Congress is to elevate the press of the world, and it is a worthy purpose. One good result has already appeared in the establishment by the Swiss government of a chair of Journalism in the University at Bern. Much effort should be in all universities. If a man becomes a good editor, he does it "by his strength and awkwardness," and not by means of any special training.

Great interest is being taken by brethren in various parts of the country in the dedication of the magnificent new house of worship of Walnut street Baptist church, and many express the purpose to be present. The date named is Oct. 11, which is a special anniversary with the church, and while the contractors promise to be ready then, still as the time approaches and a great deal of work remains to be done, some uncertainty is felt lest a postponement may be necessary. Should there be any postponement, due notice will be given. Hundreds of people every week visit the structure to see and admire. Some Chicago gentlemen said there is nothing equal to it in Chicago. Why should not the best doctrines have the best place?

A man in Philadelphia has married a woman at last whom he had courted for twenty one years. That is seven years longer than Jacob's courtship, and for this last neither Jacob nor Rachel was responsible, but his grasping father-in-law. We wonder if there was a father-in-law in this third case—of course—of course it was a mother-in-law. What could a woman do with a man who had courted her twenty-one years, but to marry him to get rid of him?

A missionary in India wanted to translate the hymn:

"Bok of Ages, class for me, Let me hide myself in thee" into a native dialect. He committed the work to a Hindu student, whose work translated into English was:

"Very old stone, split for my benefit, Let me show myself under one of your fragments."

This is a very good illustration of the difficulty of translation. A Frenchman translated Shakespeare's "Hail horrors hail" into French, which re-translated into English was: "How do you carry your feet, Hoars Horrors, how do you carry yourselves."

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine Sts.)—Pastor Eaton's sermons were "Christ's prayer for Christians" and "I am with you all the days." Protracted meeting begins November 2.

Broadway—Pastor Jones preached on "The glory of the Christian," and "The visitation of public taste."

Chestnut-street—Pastor Weaver's topics were "God's law of blessing," and "The supreme good." Six joined by letter.

East—Pastor Felix spoke on "Entanglements," and on "Jesus came not to condemn."

McFerran Memorial—Pastor Hamilton preached. His subjects were, "The glory of the church of Christ," and "Slippery places."

Twenty-second and Walnut.—Pastor Dement discussed "Experimental religion," and "The soul's search." Bro. M. P. Hunt will aid in a meeting beginning October 27.

Clifton—Pastor Foster spoke on "One thing needful," and "O' lack of lack." One received by letter and one baptised.

East Mead.—Bro. T. E. Cannedy preached on "Following Christ." Bro. W. D. Bell preached at night.

Franklin-4.—Bro. W. M. Bruce preached about "A servant of God," and "Being zealous of good works."

German—Pastor Jansen preached on "Assurance of spiritual life," and on "Election to salvation."

Highlands—Pastor Dawes' topics were "The volunteer," and "The battle of youth." Bro. J. N. Prentiss addressed the Sunday-school.

Logan-st.—Pastor Traill spoke on "The unchangeable God," and Bro. S. M. Howell preached at night.

Parkland—Pastor Taylor spoke on "Spiritual worship," "The choice of Moses," and on "Being weighed and found wanting." Meeting in tents continues with growing interest.

Southgate-st.—Bro. J. P. Borgus discoursed on "Isaiah's prophecy of Christ," and "The healing of the man born blind."

Third-ave.—Pastor Allen's themes were "Separation from the world," and "Forsaking God."

Twenty-sixth and Market.—Pastor Reif spoke on "Nearness to Christ," and on "Godliness necessary to true life." Two received by letter.

Thirty-sixth and Grand—Pastor Ross spoke on "Handling the heart." One quest for prayer.

Van Buren-street—Pastor Ray discoursed on "The ideal Christian," and on "Our record." He is just back from his vacation.

Hope Mission—A good week. Good attendance. Fifteen professions.

Highland Park.—Bro. T. E. Cannedy preached about a happy people.

Pewee Valley—Pastor Bennett spoke on "Hindrances that help," and on "Children of God."

Glanview—Pastor George preached on "The harvest is past and the summer ended."

Eight-Mile—Pastor George spoke on "Faith and works." Meeting daily, Bro. Hart preaching.

Jeffersonville (Ind.)—Pastor McFarland discussed "A man thrown overboard," and "A woman's crying for water." Three baptised.

Sligo.—Bro. E. L. Wells spoke on "The supremacy of love," and "One being near the kingdom." One received by letter.

E's abethtown—Pastor Brungle preached about "The whole truth in love," and "Can what the best people do be wrong?" Two joined by letter.

Has Wood and Jacob's Addition.—Bro. Albright preached.

Bro. J. A. Bennett presented an interesting paper on Hebrews 4:1-4. The paper was discussed by Bran, Eaton, Dawes, Weaver, Taylor and Jones.

The Combination Oil Cure for Cancer
Was originated and perfected by Dr. D. M. Bye. It is soothing and balmly and gives relief from uncessing 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 55, Indianapolis, Ind.

THE STATE.

The Oak Grove church has passed resolutions of commendation of Sister Eva Wilks, a member who is desirous of going as a missionary to China, saying she is a pious and devoted woman, and that she would do good on the foreign field.

Bro. R. Addison Lansell writes from Mt. Washington: "I am now engaged in a revival meeting at this place. Interest good, prospects bright."

Pastor J. W. Beagle writes: "Please notify the brethren through your columns that the Union Association meets this year with Bethland church, Harrison county, Oct. 8 and 9. Those desiring to attend from a distance will come to Falmouth, Ky., and we will provide a way from there, as it is slight miles out. We hope that you and many of the brethren will attend."

Bro. James E. Wolford writes from Lancaster: "Bro. J. M. Bruce and I have just closed a meeting of two weeks with his church at Crab Orchard. We had many precious experiences of God's grace and although there were some divisions and differences among the members, the outlook is encouraging for a restoration of the spirit of unity and brotherly love. The Lord gave us three happy converts. We were delightfully entertained by the brethren, and especially enjoyed the hospitality of Mr. and Mrs. Jas. A. Fieldman, where my wife and infant son stayed with us one week. The Record has evidence, and how happy we feel when we are entertained in a home where we can read the Record. We somehow feel that those people have religion. God bless the Recorders, who stand on the ground of the prophets, apostles, and apostles, Jesus Christ himself being the chief corner stone."

Bro. Earle D. Sims writes: "I have just closed my engagement with Sulphur Fork Association as its missionary, having completed my work. I was employed by the Board to visit the churches to preach and lecture on missions. The following is a summary of my work: Days labored, 28; churches visited, 23; lectures delivered, 84; sermons preached, 49; total number of lectures and sermons, 133; total raised (mostly in baggins) \$61; cash collected and promised, \$37.66. Everybody was happy at the Association, as the Lord had blessed our labors. The money contributed for missions by the churches was increased \$529.64 to \$1,358.24. The contributions to missions last year were \$756.51. So this year, because of the special interest and work done by the pastors, people and missionary, our mission contributions were increased \$599.64. The people at Cropper are working out of their building. I think the building will be completed in a month. All the outside work is completed now. Our people say they will take the clothing off their backs and sell it before they will let the building remain incomplete. Bro. F. O. Lamoreux, of Columbus, Ind., will assist us in a meeting which probably will be held in our new building commencing the third Sunday in October. The Lord is blessing our work at Sulphur. We have now between three and four hundred dollars in bank for house repairing. The work has been delayed on account of a great deal of rain. Bro. J. E. Brooks, of Columbus, Ind., will also assist me in a meeting here commencing the fourth Sunday in September. Pray for us that many souls may turn to praise the Saviour who shed his blood for us, and who is worthy that the whole world should praise Him."

Bro. T. E. Richey writes: "First Sunday in this month I accepted invitation to occupy Pastor C. L. Roberts' pulpit at Pleasant Hill, Lyon county, and had an enjoyable time. Good congregations and good attendance. I am royally well satisfied. I preached to the pastor. Bro. Roberts has accepted calls to the pastorate of Bethlehem church, Lyon county, and Shady Grove, Trigg county. He recently did the principal speaking in a protracted meeting in the Benningtown precinct, Christian county. The vote resulted in a victory for prohibition by nearly two to one. Sunday, the 14th I preached for Pastor J. B. Henry's people at Grand Rivers, my own charge of former years, and I am royally well and simply rewarded financially. The Grand Rivers people are among the best of earth. If they had not received me most cordially, just as they did when I was their pastor, I might have had a struggle to subdue jealousy towards Bro. Henry, so fully does he live in their hearts. He has done a good work at Grand Rivers. The church is in better condition than for a considerable time heretofore."

Elder R. H. Langley writes from Madisonville, Hopkins county: "It has been some time since I saw you, and I thought I would write and let you know what I am doing. I just came home from Butler county, where I attended the Gasper River Association. But I stopped on my way home and held no meetings. The first one was at Pleasant Hill church. Had 38 conversions, 10 additions to the church, 5 left at the altar, 25 gave their hand for prayer at the close of the meeting. The crowd was immense all the time. The church was greatly revived and the cause built up. I did all the preaching except four sermons. Bro. T. W. Pritchett was to help, but he was taken sick, and his sickness was unto death. It was just two weeks from the time he preached his last sermon until he died. His last text was in Rev. 8:1. He made a wonderful effort. God blessed his discourse and convicted sinners. This meeting lasted one week. At the close of this meeting I went to Silver City, and held a ten days' meeting which resulted in 23 conversions and 16 additions to the church; left 5 at the altar. The church was greatly revived. Numbers of old people professed religion in this meeting. I did all the preaching except one sermon, Elder J. F. Gardner preaching that one. Would not have closed this meeting when I did, but my health would not admit of raising longer."

Pastor W. A. Burns writes: "Have held a splendid meeting at New Hope church. Thirteen joined by letter, 16 baptised at close of meeting, 2 baptised since, and 1 stands approved for baptism. The interest of the meeting continues. The Holy Spirit is at the close of this meeting to guide us into all truth, and to convict the world of sin, righteousness and judgment. To Jesus Christ, our glorious Saviour, be all the praise and glory."

Bro. Joseph Shropshire writes: "The saints at Cropper are rejoicing and want the faithful everywhere to rejoice with them. We have enjoyed, for the last eight days, the preaching of Dr. W. O. McCall, pastor of the Mt. Pleasant Baptist church. I am now a old man, and have traveled and lived in almost every State in the Union; have listened to the best preachers in the land, but I never have heard better preaching. It was strong yet tender, and so simple that the children could understand it. He has courage to express them. He knows the Gospel, and preaches it with power and effect. As a result of the week's work the church is revived and 19 added to the membership. He had with him his talented son, M. N. McCall, who led the music for us and preached two very able sermons. I have been reading the Record for 50 years; always good, it grows better. I enjoy the 'Not in' article. Let us stand by the landmarks and contend earnestly for the faith once for all delivered to the saints. Dr. Eaton, continue to speak bereavement wherever you find it, and don't mind the cries of those who are with it. Let them call you a heresy-hunter—it won't hurt you, and may do them good."

Pastor C. W. Bowles writes: "We closed one of the most successful revivals at Millerstown last Sunday ever held at that place. There were 45 additions to the church membership. In the number were some of the most prominent citizens of the town and community. The entire community was shaken by the power of God. We will now be able to complete our new house of worship at once. Brother J. F. Brooks, so widely known as an able expounder of Gospel truth, did the preaching through the entire meeting. Brother Brooks is a clear-headed thinker, a fearless defender of the truth as he sees it, and never fails to do so for the people. We began our meeting at Clarkston, Sept. 22nd, in a tent, our house being destroyed by fire a few weeks ago. The prospects are flattering for a glorious meeting. After the close of this meeting I go to the Seminary."

Pastor D. F. Shacklett writes: "We have just closed a 15-day's meeting with Spring Creek church, at Payneville, in which we had the help of Bro. J. B. Hunt, of Sonora, for ten days, during which time he held many very fine services, preaching the pure Gospel in simplicity and power; and, as a result of the united efforts of the church and such strong claims for Gospel truth which was accompanied by the Holy Spirit's power, there were added to the church 23 by experience and 27 by restoration, making 50 in all. The church is much revived and strengthened, and is making advances on all lines of work, and seems to be on a higher plane of usefulness. While we rejoice in these blessings, we give God all the glory."

While we rejoice in these blessings, we give God all the glory."

Pastor S. H. Pope writes: "Bro. M. F. Eaton's first meeting was at Mt. Middleport. It was after first Sunday in August, and continued some ten days. Forty or fifty additions, 57 baptised. Next at Mt. Vernon, Simpson county. Continued some 10 days; 40 additions; 31 baptised. Next at Harmony, Allen county. Continued 9 days; some 60 additions, 38 baptised. He is now with us at Shady Grove. There has been 20 additions up to date. Bro. Ham is a young man, but he preaches the old-time Gospel. He does not tell the sinner that all he has to do is to stand up and say, 'I am going to lead a new life for salvation,' but he teaches repentance and faith as the only way of salvation. He has an altar prayer, and does not receive any into the church without they give evidence of conversion by telling their experience. May God bless Bro. Ham. Cedar Grove church, Bro. V. K. Witt, pastor, has also had a meeting. Bro. T. J. Ham helped. A good meeting at Antioch, Bro. J. R. Hunt and the writer holding it. Seven additions by baptism. The pastor, N. B. Tow, was sick. Success to the Recorders."

Bro. H. E. Traile is aiding Pastor Howell at Beechland, with good prospects.

Pastor Booth, at Taylorville, is being aided by Bro. B. H. Dement.

OTHER STATES.

Pastor Chas. A. G. Thomas has accepted the care of the Edenton, N. C. church, and will begin work in October.

Pastor W. C. Tyree, of Durham, N. C., accepts the call of the First Baptist church, Raleigh, N. C.

Wake Forest College opens with the best attendance in its history.

Pastor Arthur N. Couch writes from Homer, La.: "Please have my paper changed from Forrest City, Ark., to the above address, as I begin my work as pastor with the second Sunday in September. The outlook is fine. Will begin a meeting soon, Brother F. C. Fryley assisting me."

Pastor John Mare writes from Lufkin, Tex.: "We have just closed a meeting in which the Spirit of God was constantly present and manifested in the reception of 30 for baptism, 2 restored, several added by letter, church and pastor greatly blessed. Bro. W. T. Tardy, late of Naacodoches, but just returned evangelist work, conducted the meeting. He has been longing for this work for some years, but felt that no man should become an evangelist until he had large experience as pastor."

The church at Grove Creek, Hill county, Texas, closed their meeting with 19 additions, 13 by experience and baptism. As a result of the meeting, a Sunday-school was organized with 70 scholars.

As the result of a meeting at Salaty, Texas, the church was greatly revived and 22 were added to her membership, 22 by experience and baptism.

The church at Sardin, Texas, closed their meeting with 27 additions, 18 by baptism.

A meeting with the Highland Home church, Texas, resulted in 24 additions, 14 by baptism.

The meeting with the church at Perry, Texas, resulted in 15 additions by baptism. A saloon-keeper was converted, immediately got rid of his saloon, fixtures and all, and with much joy was baptised into the fellowship of the church.

The Spring Hill church, Texas, closed their meeting with 16 additions, 13 received by baptism.

The meeting at Singletown, Texas, resulted in 23 additions. The converts were men from 18 years to 74.

The church at Etowa, Texas, has been most wonderfully blessed. During their meeting 71 were added to the church, 50 by experience and baptism.

Bro. Jim Billington held a meeting with the church at Goodria, Texas, which resulted in 63 additions, 45 by baptism.

God has wonderfully blessed the church at Yarellott, Texas. Their meeting closed with 61 additions, 41 by experience and baptism. The church is hopeful and united.

In a meeting held under the Dallas County tent at Lancaster, Texas, the church at that place was greatly blessed. Thirty additions to the church, 22 by baptism.

The church at Garner, Texas, closed a meeting resulting in 37 additions by experience and baptism, 6 by letter and 3 by restoration.

Pastor Jesse Ford, Pleasant Grove, Ark., has closed a season of nine days, resulting in 11 accessions to the church.

Prairie View, Arkansas, has been blessed and revived in a meeting resulting in 14 by baptism.

A meeting of great spiritual power has closed at Black Rock, Ark. The last week of the meeting four services were held each day. Forty-two accessions to the church, 39 by baptism.

An eleven days' meeting has been held at Kenest, Ark., with blessed results. Eighteen baptised and four added by letter.

In the meeting at Bethesda, Ga., 7 were added to the church by letter and 24 by experience and baptism.

Piney Grove church, Ga., closed the meeting with 2 restored and 8 baptised.

The new meeting-house of West Park Chapel, Mo., has been set apart to the worship of God. Bro. J. P. Greene preached the dedicatory sermon.

The meeting at Orton, Ark., resulted in 16 additions to the church.

DEDICATION AT MT. PISGAH.

Last Sunday will long be remembered in the history of Mt. Pisgah Baptist church. It was constituted fifty years ago, having been a mission established by Mayfield, when Dr. S. L. Helm was pastor. The new meeting house was set apart free of debt last Sunday. It has been a great struggle on the part of the church, and many have made great sacrifices. It is one of the most artistic and convenient country churches in the state, and much credit is due to the labors of the zealous pastor, T. J. Markberry, who has in a short time built about 30 Baptist meeting houses. The value of the building is not less than \$3,500. There was a debt of \$700. In a short time the sum of \$750 was raised, and all felt happy. The pastor and some of the brethren hugged and kissed each other.

Among the most liberal contributors may be mentioned W. W. Dyer, M. D., F. Bruce, Mrs. Henry Stout, Henry Swartz, Alex. Caywood, Dan Stockdale, W. D. Harvin, William Thomas, T. A. Caywood, L. B. Harvin, W. W. West, and many others equally deserving of honorable mention, but space prevents.

The writer, when a boy twelve years old, attended Bracon Association at Mt. Pisgah church, and for the first time heard a better sermon preached by Dr. B. H. Ford. I also lived about two years in the community, and have ever cherished the kindness received in early boyhood.

It was a great pleasure to meet old schoolmates and friends, and to be chosen to preach the dedicatory sermon and to be honored by the hearty response of old friends in raising not only the debt promptly, but fifty dollars more. May God continue to bless the Mount Pisgah saints and community in my prayer.

W. P. HARVEY.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid in any order of this publication who sends it and writes for an answer. One day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood; a healthy tissue and well-ventilated skin; write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose of Vernal Saw Palmetto Berry Wine.

Any reader of the WESTERN RECORDER who needs it may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, flatulence, constipation of the bowels and congestion and singular condition of liver and kidneys. For inflammation of bladder, and enlargement of prostate gland it is a reliable specific.

THE REV. E. P. LIPSCOMB, of Lebanon, Ohio, paid us a pleasant call. He was on his way to Leetsfield to lecture Tuesday night.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE OLD-FASHIONED BOY.

Oh, for a glimpse of a natural boy— A boy with freckled face, With forehead white, nose tangled hair, And limbs devoid of grace; Whose feet are in, while his elbows flare; Whose knees are patched all ways; Who turns as red as a lobster when You give him a word of praise; A boy who's born with an appetite, Who seeks the pantry shelf To eat his "steak" with ruminating smack; Who isn't gone on himself. A "Robinson Crusoe" reading boy, Whose pocket bulges with trash; Who knows the use of rod and gun And where the brook trout splash. It's true he'll sit in the easiest chair With his hat on his teated head; That his hands and feet are everywhere; For youth must have room to spread; But he doesn't dub his father "old man," Nor deny his mother's call, Nor ridicule what his elders say, Or think that he knows it all. A rough and wholesome natural boy Of a good, old-fashioned sort— God bless him, it's still on earth, For he'll make a man one day! —Detroit Free Press.

ELIZABETH DEAN AND CO.

Tom Wilson wrote the words in great starting letters on the black-board before school began: "ELIZABETH DEAN AND CO." It was Miss Dean's first day in school, and when she came in Tom watched her to see how she would take this piece of mischief. He did not like to go to school, and he did not mean to like Miss Dean. As she came in she looked at the board; but instead of frowning, as Tom thought she would, she smiled a very pleasant smile. He wondered what she thought about the boy who had written her name upon the board; though, of course, she did not know who it was. After prayers Miss Dean stood by her desk, and, pointing to the board, said: "I am much obliged to the boy who wrote this for me. These words shall be the motto of the school. I am in business here, and you shall be my partners, if you will. My name is Elizabeth Dean, and you are the company. Please try to think what that means, and I will tell you more about it to-morrow. Tom Wilson walked home from school that afternoon with Nettie Gray.

"I wonder what Miss Dean meant by calling us her partners," said Tom, as he whipped off the heads of the purple nasturtium. "I'm not her partner. I hate school and teachers."

"I think she means that we must help her all we can," said Nettie. "She ought to help me," answered Tom. "She's paid for that; but I don't mean to help her. Why should I?"

"Why should you? Do you want to grow up like Dick Turner?" Tom winced at this. Dick Turner was the laughing stock of all the boys in Webster. Tom often called him "Good-for-nothing Dick." "I don't believe Dick Turner could learn if he tried."

"My father says that he was one of the smartest boys in the village," answered Nettie. "But he hated books, and would not go to school." "I don't care," said Tom. "I am not going into partnership with Miss Dean, unless she gets into better business than grammar—ugh! how I hate it!—or arithmetic."

When Tom reached home he found the new magazine. He had the cover off in a fly, and was in the easy-chair looking at the pictures. Just then his mother called him.

business without knowing it. Can't any one live in the world without being in business? There was Robinson Crusoe, to be sure, he had no partners. It would be fun if he could be Tom Crusoe, and live all alone on a desert island. But even Robinson Crusoe was lonely so lonely that he took a parrot into partnership, and then the man Friday. Really, Tom had a great deal to think of, and Robinson Crusoe did not help him.

He took his magazine when he returned and began to read about the life of Henry Wilson, Vice-President of the United States. He wished to know about him, because he had his father's name. He read that for eleven years he had only one month's schooling in a year. Only eleven months to learn all he knew! Why, Tom Wilson had been to school ever so many months for five years, and they would never make him Vice-President unless he knew a great deal more. Henry Wilson's son could not never have spent his time in school in fun and mischief! What wouldn't he have done if he had had Tom Wilson's chance! He would have gone into partnership with Miss Dean, and he would have liked Miss Dean. It's a great business.

"It's queer to be partners without knowing it," Tom could not get this thought out of his mind.

When he went to bed his mother saw the sober look upon his merry face, and asked him to trouble him.

"Who owns this ship, mother?" "We all do," she replied; "father, mother, Rob, Susie, John and Tom. We all own it together."

"Then I'm a partner?" "Certainly you are."

"That's like what Miss Dean said. School was to be 'Dean and Co.,' and I was to be part of the company."

"You have a great many partnerships, Tom, if you only knew it."

"What are they, mother?" "You know about home and school. Some day you may be the head partner of another home. Then the whole country is a great business partnership. The President is the head, and all the rest of the citizens are the company."

"What else?" "Do you remember what was read at prayers this morning?" "No; I had forgotten."

"Here it is, in 1 Cor. 3:9.—'For we are workers together with God; his business in the world, and he wills us to be his partners. We have some of the work to do, and a great share of the profit.'"

"I never thought about that. May

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after a meal, and is the best aid against odors and other odorous vegetables. Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood. The beauty of it, that no possible harm can result from its continued use, but on the contrary, great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all persons suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the lozenge is greatly benefited by the daily use of them; they cost but a penny, and are in a box at drug stores, and although in some cases a salt preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

any one who chooses be God's partner?" "Yes. 'Whoever will may come.' Any one who is willing to invest all that he has with God may be his partner."

"If I am God's partner what will he ask me to do?" "I do not know what he will give you to do when you are a man."

"What will it be to-morrow?" "Simply to do business for him; to think of him always, and to ask his advice about everything."

"Just as father's clerks come to him for orders about their work?" "Yes; but about play, as well as business."

"Not to play ball, or shoot any more?" "Oh, yes; as much play and shooting as you like, but only as God's partner."

Who knows what passes in the mind of a boy? I only know that Tom Wilson next morning. He began to think of himself as an owner and a partner in the world. He began to work and study, to laugh and play, to give and take, not as Tom Wilson, who was bound to have a good time, and to look out for number one, but as God's partner, who had a great work to do for God.—Congregationalist.

"THAT YOUNG MISBEHAVE."

BY R. H. WOODBINE.

Mina Welding was a bright girl, though perhaps not as bright as she thought herself. But that may be said of a great many people.

One evening she came bounding into the house and said to her mother, who was sewing in the sitting-room:

"Mother, I hear that Mr Sandover, the editor of the Compass, wants a clerk. That's just the kind of a position I'd like."

"Has he advertised for a clerk?" asked Mrs. Welding.

"No, he's afraid he'll have a crush on applicants. But that's not the thing around and trying to find the clerk he wants in a quiet way. Somebody mentioned me to him, and he said he wished I'd come up to his office. I'm going the first thing in the morning."

"I hope you'll succeed," said her mother. "You could earn your own pin money, and may be help a little to keep the pot boiling these hard times."

If you think Mina delayed her going to Mr Sandover's office the next day, you do not know what an energetic little body she was. Bright and early she entered the office. She staid her errand in her brisk way, and told Mr. Sandover about her accomplishments.

"I am pleased with what you say," Mr. Sandover stated at the end of the interview. "Come up day after to-morrow, and I may give you a trial with some work."

The young girl hurried home in a very happy frame of mind, and told her mother that Mr. Sandover and his office were "just delightful." It would be splendid to work in such a place.

In this sanguine mood she spent the day and in the evening she said to her "shum," Lizzie Osgood, who was a servant in one of the churches—the one the girls usually attended. It was a small church in the suburbs, near Mina's home.

"Now, you had scarcely believe it if Mina had truth compels me to say that she was not as well behaved in church services and at other gatherings as she should have been."

That evening she and Lizzie did a great deal of "cuddling up," as they called it. They had a vast amount of sport themselves, and kept the circle of girls around them in a titter, disturbing many people who wanted to listen to the sermon, so that the minister had to reprimand them.

That made Mina angry. But when she do you suppose she saw when the service was over, as she turned to look back over the church?

"Oh, Lizzie," she whispered, "there's my editor, Mr. Sandover, the man I'm going to work for—any way, I'm almost sure of the position. Isn't he a fine-looking man? He's smart, too, I tell you. He's looking this way now. My! hasn't he got keen eyes!"

At the appointed time, the second day after, she made her way to the office of the Compass to decide on the final arrangements about the position. Mr. Sandover turned in his revolving chair as she entered, and looked her over carefully.

"I saw a couple of girls behaving themselves very badly during the service," the editor went on. "One of them I called in my mind 'that young misbehave.' She was the leader in the mischief!"

He paused, and Mina wished the floor would open and let her sink through.

"Now, my young friend, I recognized the girl who conducted herself so badly, and I have found that any girl who has such mistaken ideas of smartness isn't smart enough to work in my office. She took advantage of the minister and misbehaved when he was not looking. How do I know but she might be dishonest in working for me? I can make no use of your services in my office."

The editor resumed his writing, while Mina crept home as a humbler and a wiser girl.—Conservator.

SHINING AWAY THE PAIN.

A party of tourists were driving along the country road leading to Killarney that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, they reached them the sound of strivings.

The voices were all of sweetness, rich and strong, and then rising into such lofty strains it seemed like an angel's song, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What was the music in those voices? Some one, surely, born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could only hope to sing like that!" exclaimed the young man who was driving himself a student in music; and, stepping his horse, he said, "Let us find who he is; perhaps I might be of help;" but here he passed as a young girl came out of the garden gate toward them. She had a basket on her arm as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell me who is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face to him. "It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless then the young man asked, "Is he young?" "He's got over the trouble?" Tell these ladies about it, please."

"O, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but" and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to making you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loveliest songs."

"Amen," said the young man, reverently; and with a "Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no more pain, and all tears shall be wiped away," said Aunt Myra, softly.—Christian Life.

GOOSE FOR A QUARD.

In a village in Germany a blind old woman was led to church every Sunday by a gander, who used to take hold of her gown with his bill. When he had safely conducted the poor woman to her seat, he would go back to the church yard and graze; where his service was over. When he saw the people coming out of church he went back to his blind mistress and led her safely home. One day a gentleman called at the woman's house, and when he found that she was not at home he said her daughter that he was very much surprised at her mother having gone out. "Oh, sir," said the girl, "we are not afraid of trusting her out, for the gander is with her."

MARY, aged five, was taking her dinner at her grandmother's, and had asked for some pie.

"Have patience," said her grandmother.

"Which would you rather have?" asked her grandfather, "patience or pie?"

"Pie!" replied Mary, decidedly.

"But there might not be any left for me," said her grandfather.

"But," said Mary, "there would be the patience, grandpa."

Two things need—the highest grace and are possible only to the greatest saint: the one is to possess and use a great fortune; the other is to fight for Christ without letting go our hold of Him.—Rev. J. E. Cunningham.



"I do not look as though I ever was sick."

When a woman is sick she falls off in looks. This is particularly the case when she suffers from diseases peculiar to her sex. Not only is her strength undermined, but she loses beauty of face and grace of form.

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"I wish to thank you for the good your medicine have done me," writes Mrs. Mac Brown, of Canton, Fulton Co., Ills. "I was troubled with female weakness and doctored with several different doctors. They did not seem to help me. Indeed I got worse all the time. I had alleviation and displacement of the uterus. I had suffered no tongue can tell. I had heavy bearing-down pains and thought my back would kill me. I also had a very bad drain, but after taking five bottles of 'Favorite Prescription' and three of 'Golden Discovery,' I am feeling as well as ever. It has been almost two years and I have had no return of the trouble. My friends all say I don't look as though I ever was sick."

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LOW RATES EVERY DAY

Every day during the months of September and October, 1902, the UNION PACIFIC will call one-way settlers tickets at the following rates:

Table with 2 columns: Destination and Rate. Includes Missouri River to Ogden and Salt Lake (\$30.00), Ogden and Helena (\$30.00), Spokane (\$25.00), Portland and Ashland (\$25.00), Tacoma and Seattle (\$25.00), San Francisco (\$25.00), Los Angeles and San Diego (\$25.00).

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Children's Corner.

COUSIN RACHEL'S WAY.

BY SYDNEY DAYNE.

"Cousin Rachel's coming!" "Hurrah for Cousin Rachel!" said the boys. "I'm glad! I'm glad!" said the girls. "How long is she going to stay?" "O, for a good little visit," said mother. "That's nice. I wish she would stay all the time." "Why are you so glad she's coming?" asked Ruth, who was cousin to the children, but not to Cousin Rachel. "O, because we love her so," said Elsie. "Is she very pretty?" "We all like her looks," said Elsie. "I suppose she brings you nice presents?" "No, she doesn't. I don't believe Cousin Rachel has any money to spend on presents." "I dare say she's very smart and wise." "I dare say she is, but it isn't that. It is—

time. Well, my birds, I don't think I've seen anything quite so nice since I saw you all last." All this mixed in with kisses, laughs, and general greetings to mother and the rest. By this time the boy was on its way up stairs. "Now papering in the hall? And how bright and cheery it looks!" The boys, having done their part in the escort of honor, rushed away, but the girls followed to the guest room. Elsie came up to where Ruth, standing a little to one side, appeared to be soberly considering the new arrival, waiting for a moment, as if trying to view Cousin Rachel with the eye of a stranger. "You see," she presently said, in a half whisper, while mother was opening the drawers and closets, "it's just Cousin Rachel's way that makes us all like her so. You can't really tell what it is." "No," said Ruth, in hearty agreement, "you can't tell, but you see and know it." Then they had to stop to listen, for Cousin Rachel had spied the flowers. "O, you dear! To think of your putting such beautiful ones here for me. And did you raise these yourself? When I was a little girl, I had my own bit of a garden, but I never, never raised such pansies and phlox. You will give me a slip like that geranium when I go away, won't you?" "I never knew the time yet," said Elsie, laughing, to Ruth at the dinner table, "when Cousin Rachel couldn't say something pleasant about everybody and everything. Either everything you do is sweet and beautiful, or it just has been or is just going to be. If we've been acting like perfect little fiends, she knows we're so sorry that we'll never do it again, so, of course, there's good in it. Listen, now!" In a little aside mother had noticed that Ted's hands were not quite clean. "But he always has his shoes so nicely blacked," interjected Cousin Rachel. "Indeed, I don't often see boys so careful about keeping themselves neat as these."

finds something to be thankful about. When Ted broke his rib, it was a mercy it was not his back. And she held up her hands in perfect rapture when she saw the splash of oil all over the big chair and spoiling the parlor carpet when the big lamp was knocked down, saying: "What a blessing it didn't happen when it was lighted!" "Mother," said Elsie, when at last Cousin Rachel's visit came to an end and she took her leave amid deep regrets, "why can't everybody be just so?" "How just so, dear?" "Why, just like Cousin Rachel. Always thinking good things better, and bad things not so bad, after all—" "Always," said mother, as Elsie paused, evidently thinking much more than she could express, "on the watch for the best in everything. Always ready to find a good side to evil, if possible." "Always making you feel good about things." "Yes, yes, my little girl. It would be good—good for the world—if we all, young and old, would cultivate Cousin Rachel's way."—N. Y. Advocate.

THE OUTWITTED ROBBER.

"Strategy, my boy! Strategy did it," an old Welsh postboy might have replied, when asked how he outwitted the highwayman. Mr. Baines tells the story in his volume, "On the Track of the Mail-coach." The old postboy, while crossing with the mails a lonely spot in Glamorganshire, was halted by a highwayman, who, presenting two pistols at him, demanded the mails and ballion. "Ton! shoot me, and I will give you all I haf got," said the postboy, preparing to hand over the bags. "Pat, I wies you would fire a pellet through my hat to help me to satisfy my master that I haf been robbed." Bang! through the hat went the bullet, and the postboy exclaimed: "I hear," holding out the hat at arm's length, "that will do, it will make pelief that the pellet went almist through my head. Now, do you mind firing another through the breast of my coat?" and he held his coat open. The thief fired again. "That is very good," said the postboy; "they will be satisfied that I had a ferry narrow escape from a pellet through my heart." But as the robber was walking away with the bags, the postboy, seizing him by the collar, presented his own loaded pistol pointblank, saying: "Giff me pack my mails, your ransack, and your empty pistol, or I will plow your prains out!" So the tables were turned upon the too trusting highwayman.

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An elegant display of the most beautiful Silks and Velvets from the looms of our own mills and abroad. New Plaids in all of the rich Tartan patterns and colorings, the chic fabric for waists, petticoats, etc. Exquisite line of Black and Colored Moires, in all the new French designs and colorings, Plaids, Roman Stripes, etc. Superb line of Embroidered Gauxes, in the new Pompadour and Broche effects for evening wear.

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- All the beautiful novelties to be worn this season are now on display. A choice collection of high-class Black Dress Goods has never been shown in this city. — Handsome Broadcloths, Vandykes, Fanne Cloths, Hop-sackings, Zibelines, Camel's Hair, Lapsin's Cheviots and Unfinished Worsteds, Mistral, Kilmarnock and Velling in great variety. 50c For 41 inch All-wool Cheviot. 75c For 41 inch Mistral, worth \$1.00. 90c For 42 inch Hop-sacking, a bargain. \$1.00 For 40 inch Hop-sacking; beautiful quality. \$1.25 For 41 inch Melton.

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- 25c Ladies' Ribbed Cotton Vests, high neck and long sleeves. 35c Ladies' Ankle-length Drawers, fine ribbed cotton. 50c Ladies' Extra Size Ribbed long sleeves, high neck and long sleeves, ankle-length, and silk trimmed. 75c Ladies' Fine Cotton White high neck and long sleeves, ankle length. 25c Boys' Medium-weight Cotton Shirts and Drawers, high neck, long sleeves, ankle length. 50c Boys' Fine Halbrigan Shirts or Drawers, medium weight, long sleeves, ankle length.

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- \$6.00 Laird, Schober & Co.'s Patent Leather, Box Calf, Mast Kid and Ideal Kid Heavy Walking Shoes, latest styles in button or lace. \$5.00 Laird, Schober & Co.'s Patent Leather, Velour Calf, Box Calf and Dongola Kid, with pat. tip, hand-sewed welts, button or lace, all styles and shapes. \$3.00 Laird, Schober & Co.'s Misses' Shoes, button and lace, pat. leather vici kid and box calf, hand-sewed welts. \$1.75 Misses' Rough Rider Shoes, in button or lace, heavy weight. \$2.00 Boys' and Youth's School Shoes, tan and black, heavy fall weights, in lace.

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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. Prud.

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 treatise on the "Lord's Supper." You have put in clear and convenient form "the things commonly believed among us" on this subject.—E. C. Darum.

Your presentation of the communion question in "The Lord's Supper" is logical and forceful, and is constructive as against Peshobalistic 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, speaking by successive steps to a practical demonstration of our motives for accepting apart, thus giving the evidences of our loyalty to Christ. May God bless you for it.—J. V. Coon.

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SPECIAL SETTLERS' RATES. The Missouri Pacific Ry. and Iron Mountain have been advised to sell daily Special One Way Settlers' Rates during the month of September.

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FLASH mention this paper when answering advertisers.

NELSON ASSOCIATION NOTES. Bro. O. C. Ricketts has promised to report the proceedings. Pastor Johnson of Cox's Creek church preached the introductory sermon, making a profound impression.

The 54th session was held at Boston, with Mt. Moriah church, last week. Nelson Association is composed of 24 churches, with a membership of 8,900. The growth in gifts to missions was nearly 29 per cent, and nearly 90 per cent in the past five years.

The highest average is in Cox's Creek church, being \$1.80; Libanon Junction and New Haven churches gave \$1.77, and New Salem church gave \$1.53. Libanon Junction church gave \$780, and New Salem church gave \$525.

There have been 154 baptisms during the year, while the net increase in membership was 120. Cox's Creek and River View churches have bought libraries for the year.

New Hope and Chaplain Fork churches have during the year advanced from monthly to bi-monthly preaching.

Pastor Anderson, of Bardstown, and his people are happy that they have paid off all indebtedness on their elegant church building. O. D. Mt. Moriah church has disbanded.

Pastor U. S. Thomas bought fifteen cents' worth of mission envelopes and mailed them to his members at Boston, and resulted in a mission collection of \$70.85.

Considering the numerical and financial strength, Nelson Association ranks close, if not first, among District Associations in Kentucky. The example is worthy of emulation.

The writer, with many others, enjoyed the hospitality of Mrs. Lydia Tryear.

The Western Recorder is in great favor with the people, and they are proud of the honor that it was over three-quarters of a century ago published in Bloomfield. W. P. HARVEY.

KEEPING TOUCH WITH GOD.

It is not enough to call on God occasionally. We need a closer and more constant union with Him. We may not only come into His presence, but we may abide under the shadow of the Almighty. It is not possible for anyone to think of God continually by day and by night.

Whether conscious or unconscious, whether awake or asleep, whether thinking about God or not, the Christian is in close touch with the Almighty. He has voluntarily committed him-

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You noticed this! Is yours one of the prosperous? -And there are others that did likewise. -Perhaps 5 or 6 others did the same thing. -What if this same year contained your name? -Answer for yourself. The prosperous school of divinity.

PUBLIC RECEPTION OF THE HOME TELEPHONE CO.

Took place last week in their elegant new telephone building on Fifth street, said to be the most up-to-date of its kind in the world. Below we print a sample of congratulations that were to be seen every where, all over the building, on stands of flowers contributed by leading citizens of Louisville, congratulating all connected with the management.

Col. E. M. Coleman, Secretary Home Telephone Co., Louisville, Ky.:

We send you a hearty greeting from Main street, and as members of the Merchants' and Manufacturers' Association congratulate you on the grand success of your magnificent enterprise. Some of us who opposed you at first now freely admit our error. Louisville owes you much gratitude. The whole city is greatly benefited by the excellent telephone service inaugurated by your long, patient and skillful labor.

Your many business FRIENDS.

Mr. E. M. Coleman, Secretary Home Telephone Co.:

All Louisville bow to you today in recognition of your great service to its interests. Accept our heartfelt congratulations over the fulfillment of every promise made to her citizens, who realize your sense of honor, ability and deep integrity, and fully appreciate the great and lasting good coming from your efforts. May succeeding years bring you even greater success in everything you may undertake. YOUR FRIENDS.

September 18, 1902. WARREN ASSOCIATION.

The meeting of the Warren Association was held with Piano church September 17, and was a large gathering the first day. The meeting was called to order by the moderator, Eld. B. F.

Page, and led in prayer by Rev. J. H. Burnett, of Glasgow.

J. Whit Potter was chosen moderator for the ensuing year. We are very happy to report an increased interest in all kinds of church work, as was indicated by the reading of the majority of the letters from the respective churches. About twice the amount has been raised for missions that was reported last year, and renewed zeal seemed to animate all the leading workers from almost every quarter of the associational bounds.

The report of the Executive Board, while not as satisfactory, so far as one portion of the territory was concerned, as we would have had it, was, on the whole, very encouraging. Laymen have been getting into line with the ministers, and seem to realize the magnitude of the work they have to do. The association is divided into three circles, and each is trying to push on the work of missions, Sunday-schools and temperance, with an occasional discussion of passages of Scripture to encourage a deeper interest in Bible reading and study.

D. You'll address on Temperance arose to a high pitch the purpose of all to temperance advocates, and we expect great things along this line next year. In one of the circles already the program has always included temperance at each meeting and urged its claims upon all church members. It will be a part of the plan next year to have it in every programme all over the association, wherever these meetings may be held.

A Woman's Missionary meeting was held in a school-house near by while the association was in session, and the discussions were led by Rev. Wm. Lunford on "Woman's place in God's plan." Several interesting papers were read by prominent members of the Union, and letters from missionary fields that awakened renewed zeal in this work, and will tell in the future for the good of the cause. This is indeed a great work, and should enlist the sympathy and hearty co-operation of every one that can take part in its plan and purpose. F. N. DOWNER

SUBSCRIBERS FOR THE RECORDER.

RUSSELL'S CREEK ASSOCIATION.

This body met Sept. 17th at Friendship church, Taylor Co. Bro. Caves, of Columbia, preached a practical and forcible sermon on "Our indebtedness to the world to give them the Gospel."

Brother Garnett, of Columbia, and Brother Tucker, of Greensburg, re-elected moderator and clerk, respectively. The former is a ready master of parliamentary law, and governs the body with great facility and kindness; the latter is a kind and efficient clerk. Bro. J. W. Crawley, an old-time co-laborer of this scribe, was pastor of the church "pro tem" and proved himself a master in providing homes for the messengers and visitors. His assistants were efficient also.

This church is the spiritual home of many of our Lord's noble men and women. For twelve years it was the pastorate of our sainted Dr. Henry McDonald, of Shelbyville, whose brethren tenderly spoke of him and his devoted wife. The Ingrams, Darretts, Barbess, Graves and many other equally worthy brethren and sisters adorn the fellowship of the Gospel in this church. This portion of the country is above the average in the state, in fertility of soil and in refinement and homogeneity of its citizenship.

This association has forty churches, all but four or five reporting through letters and messengers. The report of the District Board, read by Brother W. W. Ingram, showed an increase in work done. This worthy brother has been connected as a layman with this work about twenty years, and his earnest speeches and active work among his brethren has yielded continued and abundant fruit.

The report of the colporteur showed much work done and encouraged the brethren to enlarge for the future.

The Western Recorder came in for a due share of praise and support, and this scribe received many new subscribers and renewals. Bro. Underwood, the local agent at Campbellville, also received a number. The esteem of the brethren for the Recorder was expressed frequently, and that it will live and grow is assured.

Bro. Harvey's tract on "The Lord's Supper" was in demand. I had twenty-five copies with me and they were exhausted before the association closed and ordered fifty more.

It will give the readers of the Recorder pleasure to know that Bro. J. W. Crawley is held in high esteem among his churches and is a power for Christ and his cause in the association. He is pastor of four churches and supplies the fifth. He dedicates a new church this month and another the third Sunday in October. His second son is a student for the ministry, now in Georgetown College, and his father is justly proud of him.

The association adjourned, singing, "Bless be the tie that binds," to meet at the same time next year.

The representative of the Recorder gives thanks for favors shown him.

Campbellville church has called Bro. Euseman, of South Carolina, and Friendship usually unites with them.

S. C. HUMPHREYS.

Bro. A. M. Ross aided Pastor Downing at Stithon. There were 15 received by baptism and 3 by letter. A fine meeting.

DEAR RECORDER—We have read your Baptist faith, and pronounce it the ablest and most condensed document of the kind that we have ever read. But, in speaking of the New Testament church, you say: "We find the word church used in two special senses, first as a local body of baptized believers, and, second, as including all the redeemed of all ages and lands." Redemption includes the entire human family if the plan of salvation is universal, but to say that the church in its secondary meaning includes even all the saved, would be establishing the universal, invisible church theory—a doctrine that we do not believe the Bible teaches. Jesus Christ never established but one church while on the earth, and it was called kingdom of God, and that's the only organization we have any account of except as Christianity began to spread after Pentecost. Then every church organized was a sovereign body after the pattern of the original. But all of the Pedobaptists, and some Baptists, believe that when a man is born of the Spirit that he is born into the kingdom of God. If that is so then the universal, invisible church theory is established beyond a doubt. But Christ told Nicodemus that a man must be born again before he could even see the kingdom. All people are made children of God by faith in Christ Jesus, but all children of God do not belong to the church, or kingdom.

The Second Epistle of Paul to Timothy, 4:1, says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." There are three characters included in that language that includes the entire human family. Quick means to make alive. The dead sinner is one who is dead in trespasses and in sin. But the kingdom includes all who have obeyed the Gospel according to the commission of Christ, and not in accordance with the traditions of men. Some are going to be saved as by fire, their works will be burned up. That includes all that are regenerated and follow the traditions of men instead of Christ, the only foundation. Every man is going to receive a reward according to his own labor, but if he builds on the wrong foundation he has no assurance of any reward. But we unto you, scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in (Matt. 23:13).

Now, if the kingdom of God is an invisible universal something that men are born into when they are re-created, how could men enter it or shut it up against other men who might want to enter it? As we said before, Christ only made one organization, and all others are to be patterned after it; and the building is still going on, and will be until Christ comes. But the first church was a sovereign body, and all of the apostolic churches were local self-governing bodies. Gibbon, in vol. 1, page 566, says: "The primitive bishops were considered only as the first of their equals, and the honorable servants of a free people. Such was the mild and equal constitution by which the churches

were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and, although the most distant of the states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. That was previous to the advent of Papal Rome. Pagan Rome was what the Christians had to contend with then. And all of the reformers that came out of Catholicism, none of them gave the people a clear-cut apostolic church. Luther only modified Roman Catholicism, and John Calvin did the same. The Episcopal church of England, under Henry VIII., abolished the Catholic mass, and that's about all the difference between the two organizations to-day. John Wesley labored only to reform the Episcopal church of England, but never made any attempt to abolish the Episcopacy.

There are none of the sects that descended from Roman Catholicism but what are revering the commission of Christ, to say nothing of their changing his mode of baptism. The commission says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." All Pedobaptists sprinkle or pour for baptism, and that, too, before they can teach little, unconscious babies, hence they reverse the commission. And if their theory was carried out all world be sprinkled in infancy, and no one would be obeying Christ for himself. B. E. MASTERS, Lane, Texas.

DEDICATION.

The First German Baptist church of Indianapolis dedicated a new house of worship on Sunday, Sept. 14th. Services opened with the Sunday-school at 9:15 in the morning, which was addressed by the visiting pastors—Rev. J. Meier of the First German church of Chicago, Rev. G. Klipfel of Dayton and Rev. A. Heins of South Chicago, Ill. Regular service began at 10:30, when Rev. J. Meier preached the dedication sermon, assisted by Rev. A. Heins, who read the Scripture, and Rev. J. Klipfel, who offered the dedicatory prayer.

At 2:30 in the afternoon the new house was filled to its capacity for an English service and to listen to Rev. Thomas J. Villers, D.D., pastor of the First Baptist church of Indianapolis, who preached the sermon for the occasion on Isaiah 56:7: "My house, a house of prayer, for all people." Rev. Knowlton, Rev. Risner and Rev. Barry assisted and Rev. W. O. Taylor offered the dedicatory prayer. The services of this joyful day were completed in the evening by a sermon from Bro. G. Klipfel, pastor of the German Baptist church of Dayton, O., with Bro. J. Meier and Bro. A. Heins assisting.

The church and parsonage together cost \$5,900. For this the church received \$3,857 from the sale of the old property, from the Home Board \$800, public subscriptions \$650 and cash collections amounting to \$327. For the balance needed, they have a lot to spare of the purchased ground, which is valued salable at \$425, so that there is not a

great sum needed to free them from debt.

This was accomplished this year by God's grace, the hard and self-denying efforts of Bro. Von Miller, their beloved pastor, and a real, noble assistance of the English Baptist brethren of that city who carried their influence and Bro. Von Miller's efforts even into the capital of the state. The location of the new church is in a clear German part of the city, the house appropriate and the prospects of growth under the Lord's guidance bright. The little flock is full of hope, and the undersigned, when he came there on the 15th, and saw the grace of God, was glad with them. A. JANZEN.

SAFEGUARDS AGAINST SIN.

BY REV. G. H. F. HALLONK, D. D.

Every Christian has, or should have, a strong desire to avert sin. That he has an evil bias and propensity toward evil is the sad experience of every individual. The heart is corrupt. The fountain head of moral action is impure. All believers know and feel this. Then, too, we are surrounded by many temptations to sin. The world is full of enticements and snares, which often attract and overcome the unwary. The heart of the Christian, therefore, needs fortifying by the Divine Word and the Divine Spirit. Knowing both the evil nature and the evil effects of sin no wonder Christians welcome any means of safeguard against it. It is a happy fact that there are many such safeguards. We mention two that are among the most important, suggested by an expression of the Psalmist David when he said, "Thy Word have I hid in my heart, that I might not sin against thee."

Our souls are very like a picture gallery. If we cover the walls of them with things noble and beautiful and pure, the foul and fleshly will only seem revolting. "Hang this upon the wall of your room," said a wise picture dealer to an Oxford engraver, as he handed him an engraving of a Madonna by Raphael, "and then all the pictures of jockeys and ballet girls will disappear." Let us try the same experiment with our souls. Let their walls be hung with all things pure and perfect, as the thought of God, the image of Christ, the lives of God's saints, the inspirations of good and great men, the memories of golden deeds, the noble passages of poetic thought as found in God's Word, and there will be no room for the things that defile and deprave. When a bottle is full of water you cannot pour oil into it. The best way for us to resist evil is to leave no room for it in our hearts. Let us learn David's strategy, "Thy Word have I hid in my heart, that I might not sin against thee."

Another safeguard suggested is that of swift attack. The Word must be hid in our hearts; but it must be like a sword in its sheath, ready to be drawn out at a moment's notice. We must use it like Christ used it against Satan, when he parried every attack by the words, "It is written." For this use of the Word an intellectual perception of it is not enough. It must be "hid in the heart," hid the leaven in the meal, wrought into our thoughts, our purposes, our passions, becoming a part of us, and so making over and transforming our dispositions that they become holy instead of sinful. It

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must be hid like a guard in a house, like a sentinel in a fort, to watch diligently against the approach of temptation.

It is a saying in war, "The best defense is a swift attack." This is true in resisting temptation also. I cannot tell when my enemy will come against me, but I can tell whether I shall march against him at once, or foolishly wait till he has chosen a good position, and fortified himself there strongly. We need to crush temptation as soon as we see it, take it by surprise, give it no quarter, daily with it not one instant. A swift attack is the best defense. It sometimes pays to be "fast," as in the case of a railroad train in the West, of which we recently read. By virtue of its great speed it passed unharmed through a cyclone that would certainly have wrecked stationary cars. Even so it is with the Christian. If he is standing still, the storms of temptation have a specially good chance at him; but if he is busily moving on in the right direction, his very momentum will carry him through some sudden strain that may fall upon him. To dally with sin is a sure way to be overcome of sin. To have God's Word hid in the heart, and then when temptation comes, use it in swift attack, is the way to victory.—Presbyterian.

MARRIAGE.

On Thursday, September 18th, at the residence of Mr. T. J. Davis, near Lusby, Owen county, Ky., a large number of friends gathered to witness the marriage of Miss Birdie E. Davis to the Rev. B. H. Payne, of Perry, O. As an old friend of both, it afforded the writer great pleasure to perform the ceremony. A host of friends, both North and South, will remember Bro. Payne as a graduate of Georgetown College and of Rochester Seminary. The happy couple left immediately for Perry, Ohio, where they were tendered a gracious reception by the church.

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THE FARM

O. S. Johnson sold last week to C. E. Butler, of Paris, 14 Shorthorn steers at a little less than \$300 each.

Jeff Vimont, of Millersburg, sold to Mr. King, of Ohio, 47 feeding cattle at 4 1/2 c.—Paris Kentuckian.

Joseph Hall sold one of his fine Shorthorn bulls to Mr. Joseph Burgess, of Ft. Worth, Texas, for \$300.—Bourbon News.

Jno. Jones bought of J. R. Shaw, of Woodford county, 4 long yearlings at \$30 each and three fat cows at \$40.

The Danville Advocate says one man has bought half of the Mercer county hemp crop of the present year at an average price of \$5 per long hundred.

B. F. Mark sold a car load of yearling mules to Ed Burke, of Paris, at \$62.50 per head. ... T. C. Quisenberry bought in Powell county a pair of fancy two-year-old mare mules for \$225.—Mt. Sterling Gazette.

Milton Yates has the largest steer in this section of the country. He is 16 1/2 hands high and weighs 1,825 lbs., not fat. His horns measure 3 feet four inches from tip to tip. Yates expects to make him tip the beam at 2,500 by Christmas.—Richmond Pantagraph.

Clayton Howell, of Mt. Sterling, was in town last week, and purchased 15 cattle, feeders, averaging nearly 600 pounds, from J. V. Oldham at 4 1/2 c. The cattle are to be delivered to R. G. Howell, lessee of the Hart farm near Morgan.—Falmouth Pendletonian.

R. C. Gatewood received from Dan Davis, of Johnson, fifty 100-lb. feeders at \$4.50. ... J. G. Trimble, of Johnson county, sold to J. D. Reid 48 feeders, weight about 1,000 lbs., at \$4.65; two head at 5c. These were first-class and sold cheap.—Mt. Sterling Advocate.

Robert Merrick, of Wallonia, sold a single of his steers recently for \$158.45. The weight of both was 2,790 pounds, and the price received was 5 1/2 c per pound.

The question of saving the corn fodder will soon be up. The value of this fodder has been demonstrated the past winter as never before, and, while hay the country over will be more plentiful and much cheaper than a year ago, the corn fodder will still be saved, for when well cured it is the best fodder produced on the farm.

G. P. Huffman bought twenty-four 300-lb. heifers of M. S. Baughman at \$3.15, and a bunch of hogs of R. E. Lee Sims at 8 cents. ... E. P. Woods bought of J. Z. Spoonamore fifty-six 200-pound hogs at 63; of W. E. Amon 26 of same at same, and of Wm. Peoples 15 at 5 1/2 c.—Interior Journal.

W. F. Mastingly, of Loreto, sold to Charles L. Cecil, of St. Mary's, 17 mules at \$100 each, and bought of Ed. Medley, of Loreto, 15 head of cattle, weight about 1,300 lbs. each, at 5 1/2 c per pound, to be delivered the middle of November. Genl. Filidraon also sold to Mr. Cecil one yearling mare mule for \$100.—Lebanon Enterprise.

Woodford's hemp crop is one of the best that has been produced here. Nearly all of it has been cut. ... Joe A. Cohen bought 20 head of 250-pound hogs from Ernest Dunlap and the same number of 300-pound hogs from Joe Fecht at 6 1/2 c. He bought 50 fat sheep from James T. Wilcox at \$3 a head, and sold to L. D. Carpenter 40 stock ewes at \$3.—Woodford Sun.

HOUSEHOLD SUGGESTIONS

In scalloping tomatoes many cooks fail because of too free use of breadcrumbs. A cooking-school receipt for this dish emphasizes that only a top layer of the crumbs should be used. Put one level tablespoonful of chopped raw onions in a baking-dish with a tablespoonful of butter, a teaspoonful of salt and a dash of cayenne pepper. Pour over these three pints of canned or raw tomatoes. Cover with a layer of breadcrumbs, and bake long enough to cook the onion. The breadcrumbs should be dry and not too fine; this, however, must not be construed to mean that chunks of crumbs are to be used.

When gasoline is to be used as a cleanser it will be found to be much more effectual if diluted in water. Pure gasoline serves merely to loosen the dirt, while the added water will wash away the traces of it. Use in the proportion of two quarts of water to a cup of gasoline. Those who use it should understand that it is always employed at the risk of an explosion.

Clam juice is particularly welcome, both as a food and appetizer in hot weather. To extract it, steam the clams, pour off the juice, let it settle, and strain very carefully. It can then be reheated and served as bouillon or mixed with milk, seasoned with celery sauce, and made into a clam shake. Many persons find oiled clam-juice pleasant on a hot day. The ice should not be added to the juice, but the juice cooled on ice.

A few drops of camphor added to the water in which the face is bathed in warm weather will do much to remove the shiny appearance of the skin.

In a recent lecture on first aid to the injured the speaker emphasized two cautions that are so commonly disregarded as to be well worth repeating in print. The first is, never rub a person with liniment that has been put on a flannel cloth, for the roughness of the flannel and the friction on the skin, with the penetrating ingredients of the liniment, will easily make an abrasion of the skin, producing a condition that may take weeks to heal. The second warning is that in any condition of unconsciousness the hot object applied, be it bottle, brick, or whatever it may be, must be wrapped in flannel or cloth before it is brought into contact with the flesh of the person to be treated. A severe burn is often made by a thoughtless attendant who puts a too-hot water bottle next to the skin while the patient is unconscious or unable to move away.

Baked cucumbers are delicious to serve at a luncheon or Sunday night tea. Mrs. Lincoln prepares them as follows: Take large cucumbers and remove the skin; cut them in 1/2-inch slices, cover with salted water, and let them soak an hour. Better a shallow baking dish, put in a layer of the cucumber, and sprinkle it with salt and pepper; lay on one tablespoonful butter cut in bits; then arrange another layer of cucumber and seasoning, and cover the whole with fine bread crumbs moistened with melted butter. Bake in a moderate oven till the cucumber is soft. Cover the dish at first to prevent too rapid-cooking or burning.

A cheap and efficient shampoo liquid which is recommended for frequent use is made by dissolv-

ing any good white soap—white castile is suitable—in boiling water. Ends of cakes may be kept for the purpose, three or four tossed into about two quarts of boiling water, and left until entirely dissolved. And a very little oil of lavender when the liquid has cooled and use as a shampoo, rinsing the hair thoroughly with clean water after wards.

A cooking-school formula for salting almonds requires that after shelling and blanching, the nuts shall be boiled in strong salt water for ten minutes, allowing one teaspoonful of salt to each cupful of nuts. Dry thoroughly on a cloth and sprinkle with melted butter or salad oil, a teaspoonful to each cupful. Spread on a tin and put in a hot oven till they are a light brown. Shake often, watching carefully that they do not burn. Drain on blotting-paper.

One seldom sees bread sauce served with roast chicken outside England, yet it is one of the things worth having on the table as often as possible, since one tire of the inevitable giblet gravy offered with Towl. Two cupfuls of bread crumbs are to be sifted and enough to thicken added to a pint of scalded milk in which a small onion has been sliced while heating, but removed before the crumbs are put in. It is then seasoned with half a teaspoonful of salt and as much butter, with a dash of pepper and a little nutmeg. The coarser crumbs left in the dish are put in a pan with a tablespoonful of butter and browned quickly; these are put around the roast fowl while the bread sauce is passed in the gravy-bag; or, the fried crumbs are put on top of the sauce and the two served together.

In making cocoanut blanc mange a cooking teacher advises that the freshly grated cocoanut should not be stirred in until the gelatine mixture begins to thicken, otherwise it will fall to the bottom of the mould. A delicious flavor for this blanc mange is obtained with one drop of almond extract added to the vanilla used.

An excellent luncheon dish unused by, if not unknown to, most families, is simply prepared by making desiccated codfish into croquettes, instead of the ordinary fish-cakes, and cooking them in a wire basket in deep fat. Serve with a garnish of sliced lemon and parsley, and offer with them a bowl of tartare sauce. This will be found as novel and delightful as to put it on the list of things for high days and festivals.

One luncheon dish leads on to another, for suggestions are always in order for the meal which is of the three most difficult to plan. This is eggs a la Caracas. One-half of a pound of shaved dried beef is mixed with a cup of tomatoes, two tablespoonfuls of grated cheese and one of butter, a little onion juice, salt and pepper; half of all, four eggs are well beaten together and stirred in, and the whole is turned into the frying-pan and quickly cooked until the eggs are set like an omelette.—N. Y. Post.

For cheese balls mix one cupful of grated cheese with one tablespoonful of flour, a saltspoonful of salt, a dust of cayenne and the whites of two eggs, beaten very light; mix, dust the hands with flour and form into tiny balls; fry in smoking hot lard; drain on paper and serve with the salad.

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Items of Interest.
NEWS THE WORLD OVER.

Gen. Mico, the Filipino leader, who still fights for his people's independence, though their cause seems absolutely hopeless, made an attack on the United States soldiers in the town of Laquinson, in the province of Tayaban, Luzon. Although more than half his troops were only armed with bolts, they made a strong fight before they were driven off. One of his officers was captured, and he says Mico's men believe it is beyond the power of man to injure him.

Rev. J. L. McLaughlin, a missionary to the Philippines, is not enamored of Gov. Taft's "civil government." He says the American occupation has gone on for years, and that this occupation, "morally, has been degrading, and socially it is a tremendous failure." He adds that to undo the evil "some rely on schools, though even the most sanguine realize the magnitude of the proposition and are doubtful. Others rely on the missionaries, but they are so few in number that the task appears well-nigh overwhelming, and meanwhile the social fabric bids fair to topple of its own weight."

In Boston, Boston of Massachusetts, mind you, the stationary engineers voted to accept a proposition and are doubtful. Others rely on the missionaries, but they are so few in number that the task appears well-nigh overwhelming, and meanwhile the social fabric bids fair to topple of its own weight."

William Allen Butler has died at his home in Yonkers, aged 77. He was a distinguished lawyer, President of the American Bar Association and was one of the most able men in the world at large by his first post. "Nothing to Wear." Count Ocho de Miranda is dead. He was a genuine Spanish grandee, but it is best known as the husband of Christine Milson, the greatest singer since Jenny Lind. He was married in 1877, and she retired to private life. The marriage was a happy one.

The Methodist Conference of Wisconsin called upon President Roosevelt to know if there was truth in the statement that he had requested the pope to make Archbishop Ireland a cardinal. If the statement is true, they may protest against his action, and declare it contrary to the Constitution of the United States. It is gratifying to see such evidence that Protestants in the United States are reacting from their indifference.

The German Emperor has been behaving with unusual respect for some time, but he has not acted in a way that must make Von Blow write his hands in dismay. Bavaria is one of the kingdoms of the empire, and the one which is least reconciled to the union, and the one most likely to secede, which she has an undoubted right to do. It is said the Emperor is displeased when he is sober—if that is true, he must be very lively now.

The Bavarian Parliament voted against an appropriation for art, as it had every right to do. Whereupon the Emperor wrote to the Prince regent that he felt the deepest indignation, and added: "I hasten to express my displeasure at the mean ingratitude" showed by the Parliament in this respect. He offered to furnish the money himself. Bavaria is a kingdom and not a part of Prussia of which William is king. An exchange says the last English monarch who could safely have thus spoken her own Parliament was Queen Elizabeth. The anger of Bavaria may lead to serious consequences.

The report of foreign trade for July has been issued by the treasury department. It shows a marked decline in exports, though they are still large as compared with those of several years ago. The excess of exports over imports for July last year was \$2,877,000, and for this July \$2,001,700. But when this year's big crop begins to move, the exports will increase.

Some of Rome's venerable monuments are threatened by a danger as insidious as that which destroyed the Campanile. It has been discovered by the Italian government that many of these memorials support parasitic plants which are gradually destroying their roots. A striking sign of this is the tower of St. Peter's, which has been taken from the top of the white marble column in the center of the Piazza di Santa Maria Maggiore, where it was beginning to eat away one of the topmost ornaments, and most of the other Roman monuments are said to harbor similar undesirable guests.

The London Daily News is much exercised in the mind by the purchase of three British steamship lines by J. P. Morgan. It says: "It is scarcely time that Great Britain wakes up. The jubilations of the American press are not pleasant reading on this side of the Atlantic; nor is the very charming prospect of our old-fashioned Englishmen hearing that gentlemen like Mr. Pierpont Morgan are revivifying in their minds the future fate of great British ports like Liverpool and Southampton. We have not yet learned to love the strain of 'Columbia turns the wheels.'"

DEATHS.
Our annual subscription we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. We reserve the right to omit any obituary if we know at the time the charge will be under the money accompanied the notice. It will be held in reserve for 100 words.

FULLY EAR
Mrs. Emily Vianar Puryear, wife of Senator M. K. Puryear, after a brief illness, died at their home in Campbellsville, Sept. 23. She was born near Arkansas Post, Ark., July 11, 1841. Her father and her brother, being early left orphans, were carefully reared and educated by Col. William H. Halliburton, of De Witt, Ark. She was a granddaughter of Count Julian M. P. Viart, a French nobleman, who settled in Arkansas in the early days of that Commonwealth, there was educated at Mary Sharp College, Winchester, Tenn. during the palmy days of that institution. She was converted and joined the Baptist church at De Witt, Ark. when 17 years of age; lived in the fold to the day of her decease, dying a member of the Mary Ann Shuttleworth Baptist church at Campbellsville, Ky. By Rev. A. M. Russell, the Baptist pastor at De Witt, she was married to H. K. Puryear, June 23, 1878. Of the six children born to them, four died young. Beaul Chaudier, John Vianar, Julia Edwin and Emma Lillard. Two grown children received a comfort to their father and a pride to their friends. Emmet Vance, a bright and promising young man, is practicing law at Danville, Ky., and Anne Lillard, an splendid young woman, is home in her mother's place. Sister Puryear so lived with the martyr that the fragrance of his spirit went with her always. She could not have been the true and devout Christian she was without daily drawing from the wells of salvation. She never doubted God. When sorrow and loss came and distressed, it was her sweet voice that said, God will make it all right; wait on him. She was comfort to the sorrowing, help to the needy, charity to the straggling, and a peacemaker always. To her husband she was solace in life's struggles and to her children she was such love and self-giving as to be called a blessing from heaven. There was a great outpouring of people at her funeral at the Campbellsville Baptist church Sunday afternoon, September 27, when the writer conducted the services. The sympathy of hundreds of friends, near and far, rose out of Senator Puryear and his dear children in their great bereavement.

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The Chesapeake & Ohio Ry. and its connections will sell cheap tickets to Washington on Oct. 1, 4, 5 and 6, good for return until midnight Oct. 14, 1902, tickets being subject to further extension until Nov. 3, 1902. The Chesapeake & Ohio Ry. is known as the Battlefield Line, traversing, as it does, so many fields of conflict during the Civil War. The O. & O. Ry. has issued an illuminated folder with war map, of great interest and value to veterans. It gives the location of 263 battles and skirmishes in Virginia and on the Maryland border. Copies of these folders may be had by application to
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Special attention to Ladies traveling alone.
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DEATHS.
Our annual subscription we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. We reserve the right to omit any obituary if we know at the time the charge will be under the money accompanied the notice. It will be held in reserve for 100 words.

FULLY EAR
Mrs. Emily Vianar Puryear, wife of Senator M. K. Puryear, after a brief illness, died at their home in Campbellsville, Sept. 23. She was born near Arkansas Post, Ark., July 11, 1841. Her father and her brother, being early left orphans, were carefully reared and educated by Col. William H. Halliburton, of De Witt, Ark. She was a granddaughter of Count Julian M. P. Viart, a French nobleman, who settled in Arkansas in the early days of that Commonwealth, there was educated at Mary Sharp College, Winchester, Tenn. during the palmy days of that institution. She was converted and joined the Baptist church at De Witt, Ark. when 17 years of age; lived in the fold to the day of her decease, dying a member of the Mary Ann Shuttleworth Baptist church at Campbellsville, Ky. By Rev. A. M. Russell, the Baptist pastor at De Witt, she was married to H. K. Puryear, June 23, 1878. Of the six children born to them, four died young. Beaul Chaudier, John Vianar, Julia Edwin and Emma Lillard. Two grown children received a comfort to their father and a pride to their friends. Emmet Vance, a bright and promising young man, is practicing law at Danville, Ky., and Anne Lillard, an splendid young woman, is home in her mother's place. Sister Puryear so lived with the martyr that the fragrance of his spirit went with her always. She could not have been the true and devout Christian she was without daily drawing from the wells of salvation. She never doubted God. When sorrow and loss came and distressed, it was her sweet voice that said, God will make it all right; wait on him. She was comfort to the sorrowing, help to the needy, charity to the straggling, and a peacemaker always. To her husband she was solace in life's struggles and to her children she was such love and self-giving as to be called a blessing from heaven. There was a great outpouring of people at her funeral at the Campbellsville Baptist church Sunday afternoon, September 27, when the writer conducted the services. The sympathy of hundreds of friends, near and far, rose out of Senator Puryear and his dear children in their great bereavement.

A. C. GRAYSON,
Lebanon, Ky.

JOHNSTON
Lynn Johnston was born August 7, 1866, died in Shelby county, Ky., September 8, 1892. He was the son of George Millard Johnson, having one sister and one younger brother—all whose names are connected with Burk's Branch Baptist church. There are four younger sisters also. Our beloved brother was baptized on May 11, 1885, on profession of his faith in Christ. Some fourteen months before this an operation for tumor was successfully performed, hence he lingered four months with much suffering, and yet with much patience and resignation. He had a matured intellect and a rich faith in Jesus as Saviour. He was known as really prominent in boyhood. At the age of 17 years he was a member of the Baptist church, yet Lynn greatly desired Scriptural precepts, and representative of the church and friends witnessed the ordinance at the home, he being too weak to be taken to the stream. No doubt the influence the faithful father and mother, and the Sunday-school teacher was much in this young man's life, as also in the case with many others in the community.

Lynn was never able to meet with God's people on the Lord's day after baptism, yet we felt his spiritual character, and he has left in the home, the church and the community at large a very fragrant memory. We would mention his friend in Sunday-school as Ernest Thompson, whose sudden death took him from his elder brothers, Samuel and Kirily. As friends they conversed of being baptized, and we believe Ernest would now be among our numerous young people in God's house had not God called him hence several months before Lynn.

These were promising young men of our community, but God is sovereign, and his ways are past finding out, yet to the rest of us his ways are best. The funeral of these young men were conducted by Pastor J. C. Hollard, the former in the chapel of Shelbyville cemetery, and the latter in the church at Burk's Branch. Interment in the beautiful cemetery at Shelbyville, Ky.

J. C. HOLLARD.

CATARH CAN NOT BE CURED
with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a local or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarh Cure is the only remedy that acts directly on the blood and mucous surfaces. Hall's Catarh Cure is a quick and certain cure, and is prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the most powerful ingredients combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of these ingredients is what produces such wonderful results in curing Catarh. Hall's Catarh Cure is sold by Druggists, Price 50 Cents. Hall's Family Pills are the best.

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"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. This book is having the largest sale of any book of its kind in this country, and is endorsed in the strongest terms by the leading religious papers.

The *New York Independent* says: "This is a better book than 'Coin's Financial School'—better for bankers, traders, farmers, working people, and everyone who cares to prosper in this world. It is based on solid principles; it has the whole history of the world back of it, the Bible under it, and is supported by examples and instances of which the author gives us a few in the volumes named above. The doctrine of the book is nothing more nor less than the doctrine of the Bible, illustrated in the history of men in this world, and endorsed by it. Mr. Shaw's previous volume, 'Touching Incidents and Remarkable Answers to Prayer,' reached a sale of some 250,000 copies. This book deserves as great a success. It is a capital antidote to the gross and popular commercialism of the times."

"Dying Testimonies of Saved and Unsaved" Is also a comparatively new book, and already has gone through three editions of 25,000. It contains nearly three hundred of the most remarkable and authentic death-bed experiences that can be found, and is the most complete book of its kind ever published.

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

The three above described books are uniform in size and appearance, 6x8 inches, and contain 320 pages each; the price is the same.

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Items of Interest.

NEWS THE WORLD OVER.

Abner Warren, great-grand nephew of General Warren of Bonner Hill, was found dead at his desk in New Orleans. He was born in Maine 78 years ago, moved South just before the war, sided with the Southern people and went into the Confederate Army, fighting through the war. He was a leading lawyer, and an authority on marine law. Colonel W. A. Lafayette of the Fifth Cavalry has died in Lazon from injuries received in a fall from a window.

U. S. Stratton has died at Colorado Springs, aged 54. He was a poor miner in Indiana and went to Colorado and discovered the Independence mine at Utrippe Creek. For six years he drew an income of over one million dollars a year from the mine and then sold it for \$1,000,000. Justice Horace Gray, who sided with Lincoln and resigned from the United States Supreme Court, died of paralysis at Nahant, aged 74 years.

Hilo, a Filipino leader, had a fight with the troops in which his men were defeated and scattered and he himself surrounded. He was called on to surrender, but Hilo Ornesht at the Alamo, where he was shot, Thermopylae, preferred death. There have been four fights with Hilo, another leader, who says he will never be captured, but will die fighting for independence. A materialistic age calls such resolution "quixotic," but the time was when a man's heart is thrilled as they read of the Alamo.

What is wrong on board the flagship Olympia? Within a few days two of her officers have committed suicide. The Olympia is anchored off the Boston navy yard, and as the commanding officer is in Europe, it is commanded by Lieutenant-Commander G. H. Hallock, with Lieutenant-William F. Morrison, committed suicide by shooting himself, and five days afterwards Lieutenant John K. Morris did the same thing.

The allies were pledged to leave Tibet in last December if China did certain things. China performed her part of the agreement and the allies have not. The Chinese, with Christian honors, have violated their pledge with heathen disregard of truth. Not Hoina at last developed a sense of honour, and withdrew her troops. The other nations have at last had a sufficient sense of shame to heed China's indignation protests and order their troops to leave.

In ten years the United States have increased their exports to 20 per cent, and Canada has doubled hers. The exports of Canada last year amounted to \$8 per capita. It is twice what those of this country did. It is not merely raw material which Canada exports. Last year the exports of manufactured goods were more than double what they were ten years ago.

The king of Sweden has offered \$100,000 to the finder of a trade with a curious history. In 1770 a German prince sent to Queen Ulrica Eleonora of Sweden a crate of solid gold as a christening present for her child. The ship containing the present was driven by a terrible gale on the shores of the island of Thon, and was wrecked. The inhabitants of the island murdered the crew and pillaged the ship, but the crate was saved, and now lies buried in a lonely part of the island.

We have four holdings at this column. They did not come together—two in six weeks old—but we lump them. A Democrat complained that we were attacking his party because we were indignant at the defeat of the local option bill by the legislature "which we knew was Democratic." One of the Prohibition party complained because we would not advocate the election of the candidates of that party. A Republican complained that we are "against the government" because we denounced sending Taft as an Ambassador to the Pope. These scolded but did not quit the known as because every little paragraph in it does not agree with them. But a brother in another state quit the lot of paper because we said something about the route in wages in some places and prosperous times. He said that "attacked his party," without saying what his party was—some of the smaller ones probably.

Now, we have nothing to do with party politics and are absolutely non-partisan. But we are intently opposed to the liquor traffic and to Roman Catholicism, and fight them in all circumstances without any reference to party politics. We regret exceedingly that the politicians of neither party can be trusted on these questions unless the people are vigilant and keep a sharp eye on them. For the better vote and the better vote are powerful factors in politics. We have never tried in the least to get any brother to vote against his party. But we do urge brethren of all parties to do their utmost to have their parties nominate men for the legislature and Congress who will oppose all concessions to the liquor traffic and the pope.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

SEPTEMBER.

- 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.
Seyern's Valley—Franklin Cross Roads, Oct. 1.
Ten Mile—Stewartsville, Grant Co., Oct. 1.
Laurel River—Union church, near Livingston, Oct. 3.
South Concord—New Hope church, Wayne county, Oct. 3.
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.
Owan—Cedar church, Owan county, Oct. 8.
Union—Richland, Harrison county, Oct. 8.
West Kentucky—Olinson, 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.
Capote—Gratts church, Oct. 15.
Crittenden—Gum Lick, Oct. 15.
West Union—Lovelaceville, 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—Onba church, Oct. 29.
If change or corrections are desired, please write to the papers.
J. K. NUNNALLEY, Secretary.
Georgetown, Ky.

LUKEWARM.

To my mind, the most dangerous man in any capacity is the man who is lukewarm; for he is neither cold nor hot, neither for or against you. The most dangerous man in time of war is the man who is on neither side. He has a country, but he has no manhood. He has a home, but he has no courage; has a family, but he has no interest to manifest; has a life, but is afraid. The most dangerous man in the church is the man who is neither for or against anything. The man who favors missions to-day and fights it to-morrow, the man who subscribes to-day and declines to-morrow to make it good. This is the man who puts in his whole time finding out which side of any question each member is on and then, while talking to them separately, he is on that side only while in the presence of that member. I have been present when great questions were to be settled by vote, and when the good pastor would ask those who favor the motion to stand up, the lukewarm would sit still. Then when he had an opportunity to vote on the other side he was like a statue, and if called upon would say he did not understand what the pastor said. The lukewarm is the most dangerous man because you never know where to place him, never know what he will do, never know who will handle him, never know whether he will keep his word, for he is neither true or untrue, neither willing or unwilling, neither good or bad, is not in favor of the church work, neither is he opposed to it; is not in favor of supporting the pastor and the church, neither is he opposed to it; if it comes from other members. He is not in favor of S.unday-schools, neither is he opposed to them. He is not in favor of the weekly prayer-meeting, nor does he oppose it, nor does he attend. He is not in favor of contributing to the support of missionaries, nor does he oppose it, nor does he contribute. This is the dangerous man because he would sell the church of Christ for thirty pieces of silver and say that he did not understand that he was selling it. If all the lukewarm church members in Texas would stand up for Jesus and the right, as did Moses, as did Elijah, as did Paul on Mars' hill, there would be no more saloons in Texas, there would be no more orphans crying for bread, but the lukewarm Christians are responsible for the saloons in this country, responsible for all the sorrow and sadness, all the bitter wails of children crying for something to eat. The lukewarm Christians of Texas are responsible for the three young men who are now languishing in jail charged with the most awful crime of murder by burning a man to death in a saloon. The lukewarm Christians of Texas are responsible for three-fourths of the men of our country who are now in the penitentiaries or jails convicted of all manner of crimes against their fellow-man. The lukewarm Christians of Texas had an opportunity to put out the liquor traffic by their vote, but they would not, because they were neither cold nor hot. They were neither for nor against it. Neither in favor of it or opposed to it. And while the Christians of Texas are lukewarm, careless, indifferent and unconcerned about this awful condition, the enemy is sowing the seed in their fields. We have only one way of knowing a Christian, and that is by his fruit, and when we see thousands and multiplied thousands of men and women going down to eternal destruction every day, we may know that it is because the Christians are lukewarm, they are neither cold nor hot.
J. F. PENN.
Oak Cliff, Texas.

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J. F. PENN.
Oak Cliff, Texas.

Whereas, it has pleased Almighty God to call to his reward our church clerk and senior deacon, Bro. James West, who has been connected with this church continuously since August, 1855, up to July 25, 1902, when he was transplanted from the church militant to the church triumphant, a period of forty-seven years, forty-two years of which he was the active clerk of this body, having been present at every business meeting of the church except four; and
Whereas, he has served this church as deacon since 1873, and was faithful in this office as well; therefore be it resolved
1st. That we bow in submission to the will of Him who said, "Thou hast been faithful over a few things, I will make thee ruler over many things";
2nd. That we sympathize with the bereaved family and commend them to Him who doeth all things well;

Resolved, That we sympathize with the bereaved family and commend them to Him who doeth all things well;

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Bro. That in the death of Bro West this church has lost a faithful member, a warm and true friend;

4th. That we pray God that on whomsoever his mantle may fall, it may be worthily worn;

5th. That a copy of these resolutions be spread on a page of our records, set apart to the memory of Bro. West, a copy furnished the family, and a copy furnished the WESTERN RECORDER for publication.

Done by order of the church at Perryville, Ky., Aug. 17, 19 2.
T. H. COLEMAN, Moderator.
J. W. SCOTT, O. k. pro tem.

AFTER serving the Crofton Baptist church for four years as pastor, two years of that time preaching two Sundays in the month, I offered my resignation in order to go to the Seminary. My resignation was rejected, the call extended, salary increased, so I will preach for them once a month.

Also resigned the care of Eastington church where I have been pastor two years. I go to the Seminary the first of October.
J. A. McCORD.

SEVERN'S VALLEY ASSOCIATION meets at Franklin Cross Roads Baptist church, on Wednesday, Oct. 1. We will meet delegates and visitors at Ocella on the I. C. R. R. Trains leave Louisville at 7:30 A. M. and 5:30 P. M. The pastor and church wish and expect a large crowd.
S. P. DEVAULT, Pastor.

Blank Letters
To the association from the church
10 per doz.; 5 for 100; 10 single one.

THE MARKETS.
LIVE STOCK.
Report for week ending Sept. 20

Table with columns for CATTLE, HOGS, SHEEP, and various livestock prices.

Table with columns for HOGS, SHEEP, and various livestock prices.

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BARNES' GOLD PENS. FAMOUS for Nearly HALF A CENTURY. Includes images of pens and descriptive text.

Table listing sheep and lamb prices, including 'Good to extra shipping sheep' and 'Fair to good butcher lambs'.

LEAF TORRONS.

Table showing wool and leaf prices for various years (1900-1902).

Table showing total sales of new crop and original inspection.

Table showing rejection of wool and rejection to another sale.

Table showing receipts for this week and receipts for Jan. 1 to date.

Table showing track, green or mixed, and track, sound, prices.

Table showing medium legs, good legs, and common leg, short, prices.

Table showing medium leaf, common leaf, and good leaf, prices.

Table showing fine and selections, and track, green mixed, prices.

Table showing track, sound, and common legs, prices.

Table showing medium legs, common legs, and common leaf, short, prices.

Table showing medium leaf, common leaf, and good leaf, prices.

Table showing fine and selections, and track, green mixed, prices.

W. H. McKNIGHT, SONS & Co. Carpets! Rugs, Mattings, Linoleums, Lace Curtains and Draperies. Includes decorative border and contact information.