

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 2, 1902.

NUMBER 44.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)

64 Fourth Ave., (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$1.50; after six months, \$1.00. Single copies, 5 cents.

RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credits has not been given within two or three weeks, notify this office at once.

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The London correspondent of the *Standard* tells a story of a Morocco prince who was in London when a celebration of some kind was going on. The comment the Mohammedan made was that England was mighty, but that he was glad to go back to his own Morocco home, "back to civilisation," he added in simple sincerity.

The *Congregationalist* says that many church members do not approve of so much going to conventions and assemblies of all kinds, and consider indulgence in such meetings as likely to produce a mild form of religious insanity. Church members with similar views of so much gadding over the country can be found outside in other parts of the country as well as in New England.

The *Congregationalist* says: "The people who make their own laws are bound to sustain them or to lose their self-respect." How little self-respect the people in this country must have! The *Congregationalist* is right, however. The trouble is that communities are indifferent to everything but money-making.

The Commissioners in Lunacy of England have made their annual report, and it shows a sad growing ratio of lunatics to the number of population. The average annual increase for ten years has been something over 2,000. The statistics show that the increase of insane persons is much greater than among the married.

A PASTOR in Massachusetts wrote to the *Congregationalist* that during the coming winter he hoped there would be a "forward movement in mental and moral fiber as well as 'hustle'." Too many have come to consider 'hustle' a substitute for growth in grace. It is so much easier to hustle than it is to do justly, love mercy, and walk humbly with your God.

The Foreign Mission Board of the Congregationalists closed its financial year with a balance in the treasury. The receipts for the year were \$742,764, and the expenses were \$741,808. The debt of last year, \$102,841, was cancelled. This is a most encouraging state of affairs, and we hope our missionary bodies can make a similar report when the year closes.

MR. SIMON YANDES was long a prominent lawyer in Indianapolis, and, what is far better, an earnest Christian. When he was seventy years old he began giving away his estate of \$800,000. He gave half to his relatives and personal friends, and the other half he has been giving to religious work. One hundred thousand dollars went to foreign missions and \$150,000 to home missions.

The Great Revival.

BY REV. A. G. DIXON, D.D.

Before Mr. Moody died he declared that he believed we were on the eve of a great revival, and such has been the public expectation. Are we to be disappointed? I believe not, for there are signs that God is moving upon the ministry and the churches as never before since the great revival of 1857.

A revival cannot be gotten up; it cannot even be preached up, and worked up. Organization is important, but organization, however wisely manipulated, will not bring revival. It was God at work on the Day of Pentecost converting 3,000 in one day. Human agencies are not to be dispensed with, but let us be careful not to substitute the human for the Divine. God is life, and it is only God who can give life to the dead, and more abundant life to the living.

The object of a revival is that Christians may rejoice in God. "Wilt thou not revive us again that thy people may rejoice in thee?" What now is the source of our joy? Is it the gifts of God rather than the Giver? Is it the blessing more than the Blessor? Is it the love more than the Lover? If so we are not truly revived. Our source of joy as well as life is in God, and if we rejoice in the latter we may rejoice evermore, for then we have the unfailing source of joy. Let us not even rejoice in our joy, but in the God who gives the joy. Some of us would like to repeat the experience of past years. Time was when in the old country meeting house our hearts were thrilled with ecstatic joy; we shouted hallelujah and meant it. Since then we have had seasons of trial which have resulted in coldness, and we are hungry for another refreshing from the Lord. Such a motive will not bring revival. Christians may be guilty of spiritual dissipation; they want to be happy just for the sake of being happy. They like pleasurable emotions, and seek them.

It may be, again, that we desire a revival, in order that our church may be built up, our denomination prospered, our plans promoted, but such a motive will not bring the revival. When we turn from looking at our joys and seeking our own prosperity, unto God as the source of all joy, and the Giver of all prosperity, we shall be truly revived. Our hearts yearn for friends who simply desire us, who do not want us for our money or influence, but just for ourselves. I read in the *Youth's Companion* of two men who met in the restaurant of the Waldorf-Astoria. They had been boys together. One of them determined to be rich, and had succeeded. He was worth \$20,000,000. The other was content to remain on a farm in Western New York. He married a wife who loved him, and his children were like their mother in this respect. This country farmer had with him in the restaurant his wife and two daughters whom he introduced to his millionaire friend.

"Where is your wife?" asked the farmer. "She is in Paris," was the reply. "Where are your children?" "My daughter is in London, and my son is on his yacht. I board in this great hotel and feel very lonely." When the millionaire went up to his room, he sat down and brooded in silence. He said to himself, "I wish that I had some one who cared simply for me and not for what I have. When I went to England my daughter hurried me off to Brighton, that she might get me away from her English friends. When I visited my son on his yacht he was evidently ashamed of me, and when I left England

for America, I felt certain that they were glad that I was gone." In a short time, the story goes on to say, this millionaire died in his lonely room, doubtless of a broken heart. The Western farmer still lives, and is happy in the love of his wife and daughters. As we prize the love which is for us alone, may not God prize the love which is for him alone. He looks for his children to love him, not for what he gives, but for what he is. He wants them to rejoice in him as he rejoices in them. A true revival means faith in God, love for God, joy in God.

There comes with every revival the searching of God's word, with a view not to know simply its literary merit, but to hear God's voice. A willingness to hear what God says goes with the willingness to do what God commands. He says, "Go ye into all the world and preach the gospel to every creature," and when we have truly heard this command, we are willing to obey it. The world is hungry for the Word of God. Other books may interest and instruct, but cannot feed the soul. The people go for light and comfort to those who give them the Word of God. The pulpits that are preaching anything else are losing their power. The preachers who are willing simply to be prophets of God, and speak for him, are the ones who draw the hungry multitudes to them. Travelers tell us that in the Transvaal, where the bees place their honey in the clefts of the rocks, the little honey bird sometimes twitters around their heads, even flatters on their shoulders, going back and forth to the rock where the honey is, and thus inviting them to come and lift the rocks that they may eat the honey that is left. The instinct of these birds has led them to associate the traveler with the honey in the rock, and seek the travelers for the sake of the honey. If we give out the honey from this rock of truth, the people will be like these birds, coming to us for it. "It is sweeter than honey and the honeycomb."

It is easy to be saved when God's people are revived. "Surely his salvation is nigh them that fear him." When the waters are troubled by prayer and preaching God's Word, the people can step in and be saved. A broken-hearted sinner went to several churches in one of our great cities, seeking salvation. There was nothing in a sermon he heard that showed him the way of life. They were interesting and eloquent, but they lacked the one thing needful. When the life of God fills God's people, salvation is nigh to them in the sense that it will be easy for their friends to be saved.

God is glorified. "Salvation is nigh them that fear him that glory may dwell in our land." Earthly glory is like the early dew, evanescent and fleeting, but the glory that comes from winning souls to Christ is eternal. In writing to the Thessalonians Paul said, "Ye are my glory." A sinner saved by grace is greater glory than a nation conquered by arms. Let us pray and work that our land during this year may be filled with the glory of salvation.

There is harmony between all the attributes and acts of God. "Mercy and truth have met together, righteousness and peace have kissed each other." In Jesus Christ God can be true and at the same time merciful; he can be righteous, while he gives peace, but out of Christ he cannot be true and merciful; it would be unjust for him to be merciful; it would be untrue in him to forgive. His righteousness, without the atonement of Jesus, compels him to remain at war with sinners, but in Christ there is peace; while righteousness is maintained, he can be just and the justifier of them that be-

lieve. Now that truth and righteousness through Christ prevail, truth shall spring out of the earth and righteousness shall look down from heaven. The figure is that of the growing seed in the field. Truth under the genial rays of God's mercy germinates and brings forth a crop to his glory, while righteousness throws up the window of heaven and looks down, well pleased, upon the scene.

Our greatest need is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men. But such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If, therefore, we would make our people righteous, let us make them Christians. A friend told me the other day that he heard the oratorio of the Messiah, and such music had never thrilled his soul before. The music that comes from reconciling men to God, and God to men through Jesus Christ, is sweeter than any melodies produced by instruments or voice. It is the music of the soul.

"Righteousness shall go before him, and shall set us in the way of his steps." When men are made righteous by being brought into right relation through Christ, the way of the Lord is prepared. He goes forth conquering and to conquer. And this work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word, and the Spirit in the Christian. The Holy Spirit is God with us to-day. He lives in his Word of truth, for it is God-breathed, and he lives in his people of truth who are God-filled. If we depend upon the Spirit of God in the Word and in his people, we need not fear what is before us.

When you sit for the first time beside a locomotive engineer while his train is running through the darkness of the night at the rate of 40 miles an hour, you will think that the engine and cars may be pitched at any moment. The light shines straight ahead without following the curve, and reveals to you the ditches, the precipices and all other rough places into which you seem to be running, but the train follows the rails and not the light at its head. In the light of our own experience and reason, while we try to look into the future, we sometimes feel that we are going into the ditch of destruction, and all our plans and purposes will be wrecked, but, be not afraid, the Spirit of God is guiding and keeping his affairs on the track. Let us commit ourselves to him with soul abandonment. Let us believe in spite of our senses, for if we commit our way to the Lord, he will direct our paths. Yield to Christ Jesus for salvation, yield to the Holy Spirit for guidance and power, then shall God, the Author of salvation, fill us with life, lead us to rejoice in him, using the means of confession of sin, prayer for salvation, hearing the Word, bringing salvation nigh, glorify his name. Then will God make bare his arm in the salvation of the people, and righteousness shall prevail.

Men who do their work without enjoying it are like men carrying statues with hatchets. The statues get carved, perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end.—Phillips Brooks.

I HAVE no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery for the purpose of talking about it.—George Mason.

The Teacher and the Pupil—The Influence of the Former over the Latter.

BY P. H. MELL.

Great responsibility rests on Boards of Trustees in whose hands is the power to fill vacancies on the teaching force of a school. The members of the Board should therefore be God fearing men and women, and they should feel keenly the responsibilities devolving upon them; and they ought to take God into counsel with them when they meet to elect teachers to preside over the welfare of the young pupils.

In the selection of a teacher, the authorities often look only after the following qualifications, and consider all other requirements of less importance:

- 1. Is the applicant pleasing in manner?
2. Will he shine in society?
3. Is he well informed on the subjects he is expected to teach?
The following questions of great moment are frequently left unanswered, or never asked, by the Board:
1. Is he a consistent member of the church, active in work for the Master?
2. Does he conduct his private business in a satisfactory manner?
3. Is he systematic in his work and is he prompt in meeting his engagements?
4. Is he a gentleman in that true sense which produces gentleness in character, patience under wrong, and well-bred manners at home and abroad?

There is so much at stake in developing the life of the young that it is of the utmost importance that the man or woman who is placed in charge of this work shall be of a sound moral character, or otherwise the pupil's future will be dark and sad. The young boy or girl is like the delicate plant just reaching above the surface of the ground in its struggles for existence; at this period in its growth, any extraneous force will cause it to deviate from the erect direction and the plant will soon become warped and seriously injured and its beauty destroyed. Cultivation, on the other hand, and correct training in the care of the skillful gardener will make the delicate plant take the course of growth natural to it, and it will shape into a thing of beauty and attraction. So with the boy or girl who is placed in the right kind of school and under the right kind of training, he will grow up into a strong man of splendid character and useful influence; and he will make a God-fearing man, and his work in the cause of Christianity will be deeply felt in the community.

The experience of the writer, extending over a period of more than twenty-five years, as a teacher, has convinced him that the teacher stands next in importance to the preacher, and it is a question whether it is not correct to assert that he stands by the side of the minister, with equal responsibilities and results. Taking this view of the matter, let us develop what may be termed the ideal teacher, and then let each one who reads this article and who is a teacher measure himself or herself by the standard and see how close the measure will fit.

What is the conception of the ideal teacher?

- 1. He should be an example of correct living at home and abroad—a moral man. He should be a Christian, a member of a church and in good standing. He should live as a Christian at home as well as abroad. His family should know that he is consistent in his profession of love for the Master's cause.
2. He should be a good business man, who knows how to provide for the needs of his family and lay by in store for the future.
3. He should avoid debts, and always meet his obligations.
4. He should be a gentleman—gentle in his dealings with his pupils; he should be a gentleman in his home, and he should have the polish of bearing and character which is only possible from qualities which are inherent and belong naturally to the man himself—he should be polite to every one, high or low, with whom he may be brought in contact.

5. He should be systematic in all of his affairs and prompt in meeting all engagements.

6. He should control his temper, not only before his students, but at home and everywhere.

7. He should not show partiality at any time, but each pupil under him should have fair and just dealings at all times and under all circumstances.

8. He should thoroughly understand the subjects he is expected to teach, and should always be a student, never appearing before his class without thorough preparation. He should not be afraid to acknowledge error when he has made it, and to promptly correct the same in the presence of the pupils. It is manly and brave to say "I do not know," when not possessed of the information sought for, and it is the part of wisdom to proceed at once to find out by searching for the truth. He should be ready at all times and perfectly willing to give information whenever asked for, and when he has possession of that fund of knowledge, He should convince the pupils that he is speaking the truth and is not trying to show off. Boys and girls dislike sham of all kinds and they are quick to find out an impostor.

9. He should feel responsible for the condition of the pupil's soul and use all means God has given him to point the young boy or girl to the Saviour. The teacher is as much "called" to guide the pupils to God as is the minister "called" to preach the Gospel from the pulpit, and woe is the teacher who fails to grasp this important fact.

Preaching that Cuts to the Heart.

Do we need more preaching of the incisive, pungent, heart-searching kind, that lays bare the secrets of men's lives, and shows them to themselves as God sees them—heinous sinners against Him? The tendency is to assume that such preaching is not justified by the moral condition of the people who sit under preaching to-day; that it repels men from hearing the Gospel; and that it is better to hold up high ideals and emphasize the good in men, and encourage men to struggle to become better by degrees, rather than to urge them to seek a cataclysmic experience in reformation. Preaching repentance in a way that makes it a personal attack is not the Christian thing. The use of sarcasm and harshness in denouncing sin is not Christ's way. Sin should be rebuked in such a way that the sinner will not think of imputing impertinence to the speaker, but will hear it as a message from God. He should feel not that the preacher is angry with him, but that God's anger is blazing on him, and that back of that anger at his sins is a great burning love for him as a wayward son. It is a mistake to assume that church-goers to-day do not need the kind of preaching that "cuts to the heart." Constructive work is decidedly best for childhood and youth and all who have not moral sores that need to be cauterized before they can be healed. But the man who comes to church with a cynical, worldly attitude towards Christian missions, or Christian charity, or the Bible miracles, needs to be cut to the heart. He needs the kind of preaching that will make him feel that his good clothes and respectable position in society do not shield him from being a ten times worse sinner in the sight of God than the low-born man that reeled in the gutter as he passed him, or the son of a thief who robbed his store last night. Leave it to the courts and the newspapers to put the stress on denunciation of the sins that touch society's pocketbook. The kind of preaching and teaching that is needed is that which will make a man cry, "Glance me from secret faults."—Christian Endeavor World.

LITTLE self-denials, little homelies, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

God Understands Us.

BY REV. S. H. WISHARD, D. D.

And that is the hope of the world. It is the comfort and joy of every believer, and the check upon the unbeliever. Our danger is that we do not always understand ourselves. We are partial judges of self. Left to our own inspection, we would never know ourselves. The old Greek dictum, "Know thyself," has never been realized by any unaided soul. The dominance of inborn selfishness is against it; and for the reason that "The heart is deceitful above all things and desperately wicked." Literally, the heart is full of crevices, secret hiding places, where honest judgment of self is balked and lost.

Self-knowledge is such an unpleasant thing to the natural man that he does not seek after it. More, he is in haste to flee from a fair and just understanding of himself. It is only when the Holy Spirit begins to unmoor one's secret thought and life to one's self that we begin to make the first acquaintance with our true selves.

There comes to the unrenewed soul moments of suspicion concerning his real self. He usually makes haste to quiet the disturbing thoughts by balancing up accounts, and entering a partial judgment in his own behalf, after which he travels on without understanding. The process is repeated again and again, until the light that is in him becomes darkness absolute. He becomes utterly incapable of fair dealing with his own soul.

Nor do our friends understand us. They probably know more of us than we suspect, but their partiality as friends, and their lack of omniscience, disqualify them. Their judgments are colored by that charity that thinketh no evil. It is well that it is so. Did men understand each other as God understands men, it is quite questionable whether such knowledge would not break up social and business life. It would probably destroy all confidence among men. Hence God has kindly withheld from us the ability to read individual life as he reads it. We see and know men by the outward manifestation of their lives, and from these we may form judgments of the more hidden motives; but we are not required to settle the question of other men's motives. Indeed, we are taught that such an understanding of others' motives is reserved for a higher tribunal. We are warned against judging others uncharitably.

These things being true, we are profoundly thankful that God understands us. While justly criticizing ourselves; while receiving the commendations of friends with a large allowance for their partiality, and while afflicted by the stings of self-appointed critics, we may turn with unspeakable comfort to One who knows, understands, pities and helps.

God understands us. Best of all, he knows our hidden life. He knows our purposes and motives. He understands how low and unworthy of him they often are. He knows how to reveal ourselves to ourselves, how to kindle in us repentings for our failures, and longings for the high ideals which he has set before us, ideals of which we have caught a vision. He has taught us the sweet prayer, "Search me, O God, and know my heart; try me and know my thoughts, and see (make me to see) if there be any wicked way in me and lead me in the way everlasting."

What an unspeakable comfort and joy it is to his children that God understands us so well and thoroughly that he will not leave any evil covered up in us and hidden. He will bring it to the light and help us to nail it to the cross, until all that is wrong within us has perished, and "We shall be like him, for we shall see him as he is."—Herald and Presbyter.

Coincidence?

One day the noon mail brought to Rev. A. J. Gordon a letter from a young man, whose piety and scholarship had prompted Doctor Gordon to help him pursue his studies. He told the pathetic story of his struggles, of how sparingly he had lived—and inclosed list of expenditures

demonstrating that—and that he had not a cent to pay his debts.

Doctor Gordon went to the telegraph office and wrote a dispatch to the poor student to say that he would be responsible for one-half the amount needed, provided he could raise the other half from Mr. W. But, as he could not remember the student's street number, nor the amount of money needed, he went back to his house to find the letter.

On his way he called at a certain place to pay a bill—thirty-seven dollars and fifty cents. He handed his check for the sum to the bookkeeper, who, on turning to the account, said:

"This bill is paid, sir; you do not owe us anything."

"Who paid it?" asked Doctor Gordon. "I cannot say; only I know that it was settled several weeks ago," and the bookkeeper handed back the check.

Doctor Gordon, surprised to find himself so much better off than he expected, returned home, opened the student's letter, and found that his list of debts came to just thirty-seven dollars and fifty cents. He sent a check for the amount to the poor student.—Isa. 58:11.

Shrinking from Honor.

Few men hesitate to accept worldly honor. The Old Testament relates the story of a young man who was chosen king. A day was appointed when this elevation to office should be publicly proclaimed and recognized. The prophet commanded the people to assemble together to witness the solemn ceremony. When he was in readiness for the public inauguration, the king was nowhere to be found. It was only after inquiry of the Lord had revealed the place of his hiding that he was found among the staff. Saul was a shrinking, bashful, modest young man. He was in no haste to push himself forward, or to grasp the honor freely offered him.

Few men are so modest. We have read of kings advocating in favor of their sons or brothers, but it is usually when they have grown old and the crown has become a burden. We have heard of a minister who was called from an obscure congregation in the country to a great church in the city, where his talents would have wider scope and his family an ample support, but because he believed it his duty to remain with the poor people who loved him and needed him, he declined the call. In the history of our own denomination there is an account of one man who, having been elected bishop, refused to accept the office, because he believed it to be his duty to serve in a less conspicuous position. But such cases are rare.

Most men eagerly grasp after worldly honor. They even push themselves forward and crowd others out in order to secure a good place. Some who have no fitness for leadership are not too modest to seek after it and use unworthy means to obtain it. We are disposed to praise Saul for his modesty and wish that others might follow his example. After all, the honors which men seek are empty and vain. Thousands eagerly strive to secure these, while they despise and reject true honor. Jesus says: "If any man will serve Me, him will My Father honor." How will the Father honor us? He will honor us with His praise, with His love, with His presence, with a crown of glory. This is honor indeed. There are thousands of young men now shrinking from this honor. They are hiding among the staff—among the stuff of worldly pleasure, of secular business, of commercial traffic, of political preferment, of scientific study, and of sinful indulgence. God is calling them to be kings. They were made for royalty. All things are ready for the inauguration and coronation. But they are not to be found. They are running themselves out of breath for the honor that fades, but hiding from the honor that cometh from God.—New York Advocate.

A BASS friendship is of a narrowing and exclusive tendency, but a noble one is not exclusive; its very superfluity and dispersed love is the humanity which sweetens society.—H. D. Thoreau.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 13.

CROSSING THE JORDAN.

Joshua 3:9-17.

MORRO TEXT.—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 48:2.

The children of Israel, a mighty host, with 600,000 fighting men, were camped in a broad plain on the eastern side of the Jordan. But the river was swift, deep and wide, it being the time of the spring floods. At the time they had first camped there, the river was fordable. But it was not God's time for their crossing, and the preparations he desired had not been made. There is a lesson here for good people who get into a hurry, and think they know best what is the most favorable opportunity.

"Come hither, and hear the words of the Lord your God."—The time had come to advance, and Joshua had a message of encouragement and exhortation for the people. There may have been in the old leader's heart a fear that the Israelites might prove destitute of courage and trust in God, as they had done forty years before when their great Moses was leading them. With every word he impresses upon them the blessed truth that God was leading them.

Verses 11.—And there was the living God, not a stock or stone as the gods of the heathen. And he was present with them to aid them with his power. Joshua conceals nothing. He tells them the nations they must drive out, and among them the powerful Hittites, and the numerous Canaanites. Great and warlike nations were to be driven from strong, walled cities, by a large army to be sure, but by men who had no base of supplies to sustain them while besieging towns, and no battering rams to overthrow their walls. But they had the Lord God Almighty.

"Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."—On that ark was the mercy-seat on which the Shekinah was seen—the light which showed God's presence. The ark was the symbol of God's sovereignty and his presence. The Lord of all the earth had an infinite right to give the children of Israel the land before them.

Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.—The object of choosing these men is told further on. "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth," thus emphasizing again the truth that there was but one God—a truth alas! they forgot so soon when they had taken possession. "Shall rest in the waters of Jordan."—A test of the faith of the priests. They were to walk steadily forward into the swollen waters rushing so madly on. If they had waited till the way was opened before they advanced, they would never have crossed the Jordan. God must be trusted by his people.

"The waters of Jordan shall be cut off from the waters that

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable."—E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

comes down from above; and they shall stand upon a heap."—There were great numbers of those who were in the host who had crossed the Red Sea under the guidance of Moses. The grown men of that generation were all dead with the exception of Joshua and Caleb; but the boys who were under twenty when the people rebelled because of the report of the spies were there. And they remembered the Red Sea. They were now the grown men who were to do the fighting. And as large a proportion of strong men was never known in a nation. I think of a nation of two or three million people with only two men in it sixty years old.

"And it came to pass, when the people removed from their tents, to pass over Jordan."—The word used translated "removed" means literally "pulled up" and has reference to the pulling up of the tent pins. "The priests bearing the ark of the covenant before the people."—Two thousand cubits was the distance before the people which the priests were ordered to go till they reached the river. This is about half a mile. It was far enough away for them to be seen by all the columns which followed them. When the priests reached the water those behind them on the plain were higher than they, and could readily see when they entered the stream. Jordan is almost the most rapid current in the world, the descent in the upper part of its course being forty feet per mile.

"And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water."—They had to enter the water while it was still racing furiously along, as swiftly as a mill race. "For Jordan overfloweth all his banks all the time of harvest."—The barley harvest is meant. That began in the latter part of March and lasted into April. The ordinary width of the Jordan at this place was about 100 feet, but when it overflowed its banks it was sometimes a mile wide.

"The waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan."—The Hebrew says, "Rose up in one heap, a great way off, at Adam." Adam is thought to have been about twenty miles from the place they were crossing. There the river is narrow, and flows between two ridges of mountains.

"And those that came down toward the sea of the plain, from the salt sea, failed, and were cut off."—The salt sea is the name by which the Dead Sea is known in the Old Testament. The Jordan flowing very rapidly, owing to its great descent, it would take but a few minutes for the water in the stream to run off and leave the bed bare.

"And the people passed over right against Jericho."—They had a wide space—from twenty miles above Jericho all the way to the Dead Sea. They marched in very wide columns, thousands abreast, and thus were enabled to cross in a short time. As the waters receded the priests moved on and took their stand in the midst of the bed of the stream while all the hosts marched passed them. The ark was the all-sufficient safeguard. So long as it remained in the river not the most timid in Israel need fear the return of the water.

And thus Israel passed "clean over Jordan." Not one of God's people was left behind or lost in the stream. The ark of the covenant was to them what the vicarious atonement is to us. The water cannot end till every one of God's elect has been made ready by the Spirit for eternal life.

BRO. W. Z. LBA'S QUESTION.

It appeared in the Recorder some months ago. In substance he said: "Is it possible for the sinner to be brought up to the point, by the Holy Spirit, to see himself ruined and lost and then reject the Spirit, and be finally lost?" I know there is a difference of opinion about this matter. I know, also, this is a very important subject. I would ask, Does the Holy Spirit give spiritual life because the sinner yields? or does the sinner yield because the Spirit gives life? Is salvation the result of repentance? or is repentance the result of salvation? In other words, is repentance a channel through which salvation flows? or is salvation a channel through which repentance flows? The covenant of grace is the basal idea of any

WANDERERS

Travel Thousands of Miles and Find It at Home.

We go about from one place to another in search of something we desire, without success, and finally find it right at home awaiting us. A mining engineer out in Mansfield, Mo., tells of his experience with coffee.

He says, "Up to the year 1898, I had always been accustomed to drinking coffee with my breakfast each morning. In the summer of that year I developed a severe case of nervous prostration and I took several courses of treatment for it in Toronto, Buffalo and New York City without obtaining any permanent benefit."

"One of the most trying manifestations of the malady was a condition of nervous excitement in which I found myself every day during the forenoon. It never occurred to me to attribute this to coffee until I read an advertisement of yours last Fall describing a case similar to my own which had received benefit from the use of Postum Cereal Food Coffee. I at once changed my breakfast beverage from Java and Mocha to Postum and the effect was nothing short of marvelous. After using it less than a week, I was free from morning attacks and in six months all my nervous symptoms had disappeared."

"I have demonstrated the fact that by following your directions in making Postum Food Coffee any one can obtain as rich a cup of coffee from Postum as from any of the imported brands, and may rest assured that they will escape the injurious effects of coffee and experience much benefit from the use of Postum." Name given by Postum Co., Battle Creek, Mich.

man's salvation. This covenant was not made with man, but was made before he was made. Christ did not take hold of the seed of Adam, but of Abraham. Every son and daughter of Adam is dead in sin. If they are ever awakened it must be by the Spirit of God, "you hath he quickened" (given life). All men are not quickened into life; no one can believe that and believe the Bible. To be quickened into life (regeneration) is salvation, and ever/thing else that follows is the fruit of it. The Holy Spirit "reproves the world of sin" (John 16:8). He not only reproves, but he does more. "Those who were once enlightened." To enlighten is to supply with light, to illuminate, to make clear to the intellect and conscience. Will all those given Christ in the covenant of grace be saved? I think so. Is the number definite? I think so. "All that the Father giveth me shall come to me." What is salvation? Is it a revelation or a development? The Scripture seems to teach that it is a revelation. "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27). Can the sinner realize that he is lost, hopelessly lost, without this revelation? I cannot conceive how he can. Will the sinner turn away from such a revelation? How can he? "My people shall be willing in the day of my power." He would not turn away if he could, and could not if he would. Christ says his sheep hear his voice and follow him. "The foundation of the Lord standeth sure, having this seal," "The Lord knoweth them that are his." Are all of those quickened into life? Yes! "Ye must be born again." Can the sinner see himself lost, and realize fully he is lost without this moving, quickening power? I cannot see how he can. Is it not natural to suppose he wants to be saved as soon as he finds out he is lost? Is it true from a human standpoint, and I think doubly so from a spiritual point of view. The question is sometimes asked how is one responsible if he is not made to see by the Word and Spirit that he is lost, and that God gives him a chance to be saved? Responsibility and the offer of salvation are separate and distinct things. "They that are without law shall also perish without law." Paul says man is responsible, whether he ever hears of Christ or not. I believe, "1. Christ tasted death for every man." 2. Christ commands that the Gospel be preached to every creature for a witness. 3. Men can be saved if they will, but they will not, because the strong man has not been bound by the stronger. Until this is done he will not come to Christ. All men are invited, all men are warned, the world is reproved by the Spirit, but none are quickened into life but those given Christ in the covenant of grace (the elect).

Bro. Editor, if I am wrong will you please set me right? In Christian love, W. S. CULPFFER, Gloster, Miss.

[The above is the extreme Calvinistic view of salvation, which is not as much wrong as it is one sided. No doctrine of election can be true which destroys man's free agency in salvation, since every Gospel appeal rests on the hearer's free agency. We believe in election, but not in an election that destroys free agency. Such phrases as, "Does the Spirit give life because the sinner yields?" "Does the sinner yield because the Spirit gives life?" "Is salvation the result of repentance?" "Is repentance the result of salvation?" Such phrases, we say, are not Scriptural expressions, and we had better stick to Scripture phrases in stating these doctrines. We are saved by grace through faith. Repentance and faith are both human acts and divine gifts. Regeneration and salvation are God's acts exclusively. It is safe to say that if any man will do, what with the powers of a man he may do, he will be saved. No man is condemned for being non-elect; he is condemned only for his sins. Some time ago we stated our views on election editorially as clearly as we could, and through several columns. We cannot now take space to repeat this. Briefly, we believe in election, and also in free agency. Salvation is wholly of grace, and yet is conditioned on repentance and faith. What ever is good in man is of God, and yet if a man will do, what with the powers of a man he may do, he will be saved.—Ed.]

George Town College Notes. The old familiar yell, Hullahaloo! Kanuck! Kanuck! Belle of the blue! Kanuck! Kanuck! Hoo-rah! Hoo! Hoo-rah! Hoo! George town too!

to being given this year with double energy. All praise to President Gray for the increased attendance at the opening of the college year. President Gray, Dr. Rooker and Prof. Fogel attended the centennial of Dry Run church Saturday and Sunday. President Gray preached the anniversary sermon.

Dr. Ayers went to Chantauqua last Friday afternoon to accompany his wife and son home.

Prof. Fulliam's house burned Sunday afternoon. Most of the household goods were saved. Insurance will partially cover the loss.

The B. Y. P. U. of the church gave the students a reception Friday evening.

Bro. J. M. Taylor supplied for Bro. A. K. Wright at Corinth Saturday and Sunday.

Bro. T. O. Eoton filled his pulpit at Walton Sunday.

Bro. J. W. Greathouse preached at Midway Sunday, and after the sermon a collection was taken for the new church at Badville.

The Y. M. C. A. was led Sunday afternoon by Bro. J. B. Jones. The Y. M. C. A. is taking on new life this year.

Prof. Rhoton is doing some good work in the gymnasium and all the boys declare he is a master in the "gym."

M. E. LIGON.

HOW'S THIS? We offer One Hundred Dollars Reward for any case of Osler's that cannot be cured by Hall's Catarrh Cure. F. J. O'BERRY & CO., Props., Toledo, O. We, the undersigned, have known F. J. O'BERRY for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. WERTZ & TRUBB, Wholesale Druggists, Toledo, O. WALKING, KIRWAN & MARTIN, Wholesale Druggists, Toledo, O. HALL'S CATARRH CURE is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 50c. per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

TRAIN the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves.—Augustus Harc.

THE HOME MISSION SITUATION.

A statement of the situation of the Home Mission Board has been delayed for some time in order that there might not be even an apparent conflict between Home Mission interests and the State Mission Boards, so many of whom are just now rounding up their year's work, and straining every energy to reach their Conventions out of debt.

While our situation is not alarming by any means, it is such as to make it seem well to inform the brethren of the progress of the work committed to our trust. The Board, in obedience to the direction of the Convention, planned its work for this year on a basis of about 25 per cent. increase—to be strictly accurate, it is an increase of 22 1/2 per cent. over last year. This, of course, has increased our monthly expenditures, and makes it necessary that we should receive more money than formerly to meet our obligations; while the fact is, we have received a little less money this year than had been received at this time last year. I make no attempt to account for this situation, unless the naming of two facts will account for it.

The first one of which is that the Home Mission Board reported a balance in the treasury at the close of last year, and this may have led the brethren to think that our necessities would not be urgent; overlooking the statement that every cent we had, and more besides, would be necessary to meet outstanding obligations.

The other fact is that many of the States are just now approaching their annual conventions, when State Mission, Colportage, etc., require immediate attention. Georgia, Texas, Virginia, Tennessee, Missouri, Maryland, District of Columbia and the Carolinas all hold their annual conventions in the fall of the year; and, very naturally, give first attention to their State Mission work; afterwards they make their contributions to Home and Foreign Missions.

Your Home Mission Board makes no complaint, but accepts the situation. If some large-hearted, liberal givers could relieve the situation by forwarding at least a part of the money they expect to give to Home Missions, it would be a handsome thing to do.

Turning from the financial phase of the situation of the Home Mission Board, it is exceedingly gratifying to be able to report to the brotherhood glorious prosperity. Our missionaries and our missions have been partakers of the grace of God that has so richly abounded this year, in which large numbers of conversions and baptisms have added to our churches throughout the South, thousands of new members.

While there are always opening opportunities that send up to the Home Mission Board the Macedonian cry, it seems best to state that our work in its several departments is well organized, and the fields that we attempt to occupy, are reasonably supplied with efficient and successful preachers, and the favor of God seems to be upon them. Affectionately,

F. C. McCORMACK, Corresponding Secretary.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.—Abraham, Lincoln.

DEAR RECORDER—I herein give you a few items concerning our Master's kingdom in these parts.

Our association met with the saints at Bethel, and we hear every one saying it was the best meeting of that body in years. Bro. Reed is the worthy pastor of this church. Bro. B. F. Adkins, pastor, has just closed a good meeting at Cornishville, assisted by Eld. W. D. Moore, who preached the Gospel, "How Christ died for our sin and rose again." Six penitent believers were baptized and added to the church. Pastor H. P. Hatchett has held a meeting with his Glen's Creek church, Eld. Bardin, of Mt. Eden, doing the preaching, just after the same old Gospel order given us nearly 1900 years ago. Nine happy souls that received the Word were baptized and added to the church.

The Mt. Freedom church has also held a meeting this summer, with her pastor doing the preaching. Ten additions to the church by baptism.

I was with Pastor Sales at Rockbridge in an 11-days' meeting which resulted in 20 baptisms. This is Bro. Sales' forty-sixth year as pastor of this grand old church. Who can beat this record? May the Lord spare him, and give him many years more, in the prayer of your scribe.

I also was with Pastor Hatchett at Pleasant Grove in a meeting which resulted in 14 professions. The Lord is doing a great work in this church. They have a new house well furnished, out of debt, more than doubled their pastor's salary and gave your humble scribe a purse of \$60 to make wife and babies happy.

In a few weeks I go to assist Pastor J. W. Campbell and brethren at Mt. Olive. Pray for us, that the Holy Spirit may direct this work to the honor and glory of his name. May the Lord bless you and help you ever in the future to be as faithful as you have in the past, in contending for the faith once for all delivered unto the saints.

Yours, E. W. SUMMERY.

COLONY LIFE.

What of Climate Succession by Proper Food.

The necessity of pleasant, nutritive and proper food is highly appreciated in the Philippines, particularly by Americans unused to climate and native customs in cooking.

One of our soldier boys writes:—"In this land of bad food and disordered stomachs, a nearly fatal attack of malaria left my digestion for many months in such a state, that food of any kind distressed me terribly. I suffered from the effect of drugs, but dared not eat. It was simply misery to live. The so-called remedies only seemed to aggravate my sufferings.

"Some friend suggested Grape-Nuts Food, and I gave it a trial. To my surprise and pleasure, it did all and more than was claimed for it. I am now, after using the food for 18 months, in good health; my digestive apparatus in perfect order, and I have long lost all feeling of pain or discomfort after eating. In fact, I live again. I would not be without Grape-Nuts for the world. It is not only the excellent effect of your food that renders it valuable, it is also delicious to the taste, possessing flavor of its own, and can be prepared in many ways to suit many palates." Name given by Postum Co., Battle Creek, Mich.

NELSON ASSOCIATION.

This body held its 64th session with Mt. Moriah church, at Boston, Ky, September 17-18, 1902. The introductory sermon was preached by Bro. J. R. Johnson from John 9:13. Subject: "The human element in the evangelization of the world." Prominent thought; the Lord demands that we give our lives, our life blood, to his service. This can be done in the capacity of preacher or missionary, or we can spend our lives at physical or mental labor, and, by giving the proceeds of our labor to the spread of the Gospel, become instruments in the Lord's hands for the evangelization of the world. It was a great sermon of a great subject.

Bro. J. A. Booth was re-elected moderator, and T. P. Samuels clerk and treasurer. This is Bro. Samuels' nineteenth year as clerk.

Nearly all the churches reported a healthy condition spiritually, and several reported large increases in their contributions to missions. The total contributions to missions reached nearly \$2,700, being an increase of more than \$400 over last year. The increase to missions in four years (since 1898) is \$1,600, or more than 150 per cent. Four churches reported average contributions of more than \$150 per member. In contributions to missions Nelson Association now ranks, number of members considered, among the first associations in Kentucky.

Bro. J. G. Bow was present and made an interesting talk on State Missions.

The Sunday-school work in the association is not as prosperous as it might be. For the years 1899, 1900 and 1901 there was a steady decline in both enrollment and average attendance.

The chairmen of the various committees reported as follows: W. O. Carver, on Foreign Missions; Bro. Lewis, on Home Missions; J. R. Johnson, on State Missions; A. F. Gordon, on Temperance; J. C. Samuels, on Religious Literature; U. S. Thomas, on Ministers' Aid Society; Ohas. Anderson, on Education; Bro. Burns, on Orphans' Home; C. O. Ricketts, on Sunday-schools.

THE WESTERN RECORDER is represented by Bro. W. P. Harvey, and the Baptist Argus by Bro. J. N. Prestidge.

The Woman's Meeting was held in the Presbyterian church. Reports were read from ten societies, showing the Woman's Work to be in a prosperous condition. Much of the association's phenomenal increase to missions in the last four years is due to the work of the Woman's Missionary Societies. They have given to all missions, during the past year, \$918.71.

The hospitality of the community was abundant and genuine. Members of all denominations visited with each other in entertaining and feeding the large crowd in attendance.

The next meeting will be with Little Union church, Spencer county, on Wednesday after the second Sunday in September, 1903. O. C. RICKETTS.

DEAR RECORDER—I have not seen anything from this part in your excellent paper for a long time, so I write you a few items to let you know what the Lord's people are doing.

The writer has just closed a good meeting with the Glencoe church (Bro. S. W. Pigg, pastor). They had, just previous to the meeting, disbanded, after agreeing upon new rules and a set of questions to be asked by the

moderator and answered by each who re-enlisted, and the re-enlisting process began, and in this way they thoroughly disciplined the church and got rid of all who had been walking disorderly except those who made the proper acknowledgments. Some were gambling, others drinking, one a bar-room keeper, and so on, but they cleaned up and are now one of the cleanest and best organized churches I know of, and this is all due to the tireless and ceaseless efforts of their pastor, who, in a quiet, unpretentious but faithful way, is doing good work in Ten-mile Association. Our meeting closed with 12 additions to the church, and also with a rising up of the Christians and people to vote the whisky out of their beautiful place. Pray for them that they may succeed gloriously in Christ's name.

I gave in my resignation here on the 14th to take effect the last of October. I go to Standford, Ky., so you will please change my paper after the first of October, as my family will go on to get the children in school.

Don't forget that White's Run Association meets on the 7th of October at Port Royal (Cane Run). We want you to attend, and all are invited to be with us. I do hope that a number of the ladies who are interested in the work of missions will come, as we have arranged for a Ladies' Missionary meeting in the M. E. church. I hope Dr. Bow will be with us.

Dr. Dement has promised to be present and preach the missionary sermon.

The Ghent church has just called Bro. Hugh Searcy, who will be on the field by the association.

We had a good day yesterday; large congregation, one baptized and one mother, for whom we all have been praying, received for baptism; and also a fine Sunday-school. Our church is in fine condition, and will make a good field for the right man. May the good Lord send him.

Respectfully, O. M. HURVY, Carrollton, Ky.

DEAR RECORDER—I see many excellent things in the RECORDER that make me feel like writing to express my appreciation and my thanks. The present issue (September 25) again calls for it. Your reply to the Christian Advocate is timely, manly and scholarly. I rejoice continually that we have a watchman on the wall who can both see and blow the trumpet, and can also wield a sword. The time is come—it has been here a long time—when Baptists, in loyalty to Christ, must recognize and expose the errors which are being put forth by other denominations.

As a little confirmation of your statement concerning the Episcopalianism, and to show that they are to-day true to their traditions, I quote from the "Guide Book of St. James' Parish, Texarkana, Texas, 1902, Rev. Percy T. Fann, D.D., P. D. rector: "Question—Does your church believe in baptismal regeneration?"

"Answer—Yes, she teaches that in baptism, by water and the Holy Ghost, the child of wrath is made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

"Question—Why does your church believe in infant baptism?"

"Answer—Because it is a Scriptural and apostolic practice, was never objected to seriously

Thousands Have Kidney Trouble and Don't Know It.

Fill a bottle of Serravallo's Tonic with your water and let it stand for a few hours.



convincing proof of the efficacy of Serravallo's Tonic.

What to Do. There is a great deal of suffering and pain in the world, and it is all due to the fact that thousands of people are afflicted with kidney trouble, and do not know it. The symptoms are, a dull pain in the back, a feeling of heat in the head, a frequent desire to urinate, and a general feeling of weakness and depression. If you are afflicted with any of these symptoms, you should at once resort to Serravallo's Tonic, which will not only relieve the pain, but will also restore the system to its normal state.

until the rise of the Anabaptists in 1625, and is practiced to-day almost universally. More than 99 out of every 100 Christians believe in infant baptism."

Is not that refreshing reading? And there is much more in the "Guide Book" that is on a par, and above par, with this.

Another thing I wish to thank you for, and that is the justice you do to Dr. J. R. Graves. There are papers that seem to me to take a peculiar pleasure in slurring at him, and misrepresenting him, and there are several of them that do him gross injustice. Neither Dr. Graves nor Dr. Fendleton was the author of "Old Landmarkism."

Neither of them claimed to be; neither of them thought so. The principles of "Old Landmarkism" are in the New Testament. They simply contended for "strict construction." That, in a word, is "Old Landmarkism." There never was a greater need of the WESTERN RECORDER, with its stalwart defense of Baptist principles, than there is to-day. God bless you. O. L. HAILKY, Texarkana, Ark.

The foundation of it all is justice—the most masculine of virtues, and the only one in which no woman ever had a share. Some women have been generous, and many have been brave and wise and self-denying, but there has never lived a woman who was absolutely just. Justice, even-handed, clear-eyed, supreme over prejudice and passion—this is God's gift to man alone, and man alone can feel how splendid and sublime a thing it is.

Advertisement for Tarrant's Seltzer. The text reads: "If Constipated use TARRANT'S SELTZER." It features a circular logo with the brand name and a small illustration of a person. The text continues: "No stomach-digesting cathartics! But an agreeable, refreshing and effective agent to refresh the stomach and levels into healthy action; works quickly, pleasantly. Used by American physicians for more than 30 years. 80c. & \$1. Trial, 25c. Ask your druggist for particulars. THE TARRANT CO., Chemist, New York."

WE CANNOT TELL.

BY E. W. CHAPMAN.

The seed we have sown with an earnest will,
 Though among the thorns it fell,
 A harvest may bring for the reapers' hands:
 The result we cannot tell.

A song we have sung with a happy heart,
 Though unheeded at the time,
 May be on some tablet of memory writ
 And its power may be sublime.

A word we have spoken in tenderness,
 Or a deed performed in love,
 Profits may be in the future years,
 When the author rests above.

We never may know while we labor here,
 What the fruits of toil may be,
 But when we shall stand on the golden heights
 We'll the gathered harvest see.
 —Selected.

OUR PULPIT.

LOVE'S LAMENTATION.

BY O. H. SPURGEON.

"I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?"—Malachi 1:2.

The children of Israel had passed through great trouble, but all of it was brought upon them by their own sin. Yet, in their time of trouble, God had remembered them in the greatness of his grace and mercy. They had been carried into captivity in Babylon, and there they had wept when they remembered Zion. They had been scattered over the face of the earth, but God had heard their groanings, and had restored them to their own land, and given them a period of peace and prosperity. But now that they were cured of idolatry, they fell into self-righteousness, indifference, and worldly-mindedness. The ordinances of God's house were neglected; or, if they were attended to outwardly, it was in such a careless, heartless manner that God was insulted by their worship rather than adored thereby. For those reasons, new sorrows were caused to fall upon them; for, under the old dispensation, it was God's rule that his obedient people were a prosperous people; but that, whenever they wandered in heart away from him, then they began to suffer. His message to them, by Moses, was, "If ye will walk contrary unto me, I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins;" and so they found it. They were, therefore, now in a very sad condition; but they had no consciousness of the real cause of it. They were fretting and fuming against God instead of striking out boldly at their sin—complaining of the severity of the divine chastisement rather than confessing the iniquity by which they had brought the rod upon themselves.

So God sent his servant Malachi, the last of a long train of prophets, to seek to bring them to repentance—to try to touch their hearts and consciences by reminding them of his manifold favors, and of their base ingratitude towards him who had treated them so graciously, and with such undeserved mercy. This is to be the subject of my discourse; I want, if I can, to get at men's hearts. I shall not have much to say by way of instruction; I want rather to speak so as to impress and arouse my hearers,

seeking to set your consciences at work, so that all of us—for I hope there will be something to touch us all—may be constrained to bow before God in true penitence, and with genuine confession of sin.

The text seems to me to contain two things. First, here is the lamentation of love: "I have loved you, saith the Lord." Secondly, here is the insensibility of ingratitude: "Yet ye say, Wherein hast thou loved us?" They would not see any signs and tokens of God's love, for they did not believe in it.

The lamentation is abrupt, and appears to end without completing its own sense. It is the exclamation of unrequited affection: "I have loved you, saith the Lord." It is a sorrowful lament; as the eye of God rests on his rebellious people, he seems to say to them, "You are acting thus wickedly against me, yet I have loved you. You offer polluted bread upon mine altar; you bring the blind, and the lame, and the sick, as sacrifices unto me; and thus you treat me with derision, yet I have never treated you so, for 'I have loved you, saith the Lord;' as if he were about to say a great deal more, but suddenly stopped. His grief would not let him say more, so the sentence stands in its rugged majesty of pathos, 'I have loved you, saith the Lord.'"

Taking this expression, first, in its lowest sense, the love of benevolence, it applies to all mankind. The Lord can still say, to those who forget him, and care nothing for him, "I have loved you." Great masses of mankind live as if there were no God. If God were really dead, it would, apparently, not make the slightest difference in their thoughts and feelings. They are, practically, dead to him, and they act as if he were dead to them. The Lord seems to me to be speaking to some of you, who never appear to have any thought about him, and he says to you, "I have treated you lovingly. I have permitted you to live, and kept you in being; you are not suffering pain, the blood keeps in your veins, you are in robust and vigorous health; yet, alas! you are spending that strength in sin. Your children have been spared to you; your house is replete with comfort; and you have no little satisfaction in the things of this life. I gave you all these things—your corn, and your wine, and your oil—and I have clothed you and kept you alive. Shall I still keep on loving you in this fashion, loading you with benefits, causing you to prosper, giving you all that heart can wish, and will you, in return, continue to be hard, and cold, and indifferent to me? Must I still be your Benefactor, and you remain an ingrate? Must I, from morning to night, and from night to morning, visit you with kindness, and shall I never have anything from you but sullen silence and heartless indifference?" There are some of you, who have been so prospered in the things of this world, and who have been made so happy in your homes, that you ought to love the Lord who has done such great things for you; and he seems to say to you, through my lips, "I have loved you; you will never remember me, never thank me, never give yourself up to me, never accept me as your Father and your Friend?" It is a natural and just lament of love that it should have done all this, and yet should be requited by forgetfulness.

I might speak to some of you in another strain. O sir, your mother died rejoicing in hope; then, why do you hate that Christ who was her joy and delight? Has the Lord Jesus Christ ever made your children become unkind to you? Has he ever been the means of any wrong being done to you? You know that it has not been so, but that all his influence among the sons of men has been for the good of the whole commonwealth, and for the establishment of peace and righteousness in the wide world over. Why, then, do men oppose him so fiercely? Some of them seem almost to foam at the mouth whenever they mention his sacred name. Well may he, then, as he looks upon the atheist and the Socinian, say to them, as he says to so many more, "I have treated you with love, yet this is the only return I receive from you. Shall it always be so?"

The same expression may be used concerning the many who have long heard the gospel, and who yet remain unawakened. Now I can speak personally to a great many of you who are here. God has indeed shown his love to you in permitting you to meet with us in this house of prayer. You might have been born in some country, where you would have been taught the abominations of Paganism, or R manism, or Mohammedanism. The name of Jesus might never have been sounded in your ears; yet it has been, and with many of you, from your very childhood. I will not speak in praise of my own ministry; but I will say this—I have always preached the gospel to the best of my ability. All that I have known of the Word of God, I have spoken; and I have tried to use the best words that I could get together in proclaiming the gospel message; and seeing that so many hundreds, and even thousands, have found the Lord Jesus Christ here, I am right in saying that you have been in a highly privileged place. You have had opportunities given to you which are denied to a great many people, and God has proved that he loved you in giving you such privileges. If you still remain hearers only, and not doors of the Word, I can fancy my Lord and Master weeping over you, as he wept over Jerusalem, when he said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The words of our text will also be applicable to many when they come to die. When God comes to look back upon the whole of a man's life, and to recall the way in which he has treated that man from the first day of his history to the last, he will be able to say to many a man who will die unregenerate, "Yet I loved you. I put you into the arms of a woman who taught you to fear my name; I placed you in circumstances that ought to have led you to thought, to prayer, to repentance and to faith; I have preserved your life, and cared for you, until now that you lie there dying, and you will be lost because of despised mercy and unrequited love. I called, but ye refused; I stretched out my hand, but ye regarded not; and now you are lost, and must be driven away from my presence forever—not because I treated you roughly, or denied to you the message of salvation, or shut you out of heaven, but because ye yourselves spurned my love, and set at naught all my entreaties."

I think I told you, once, the

Poor time has its ending



Good time has its beginning

in an

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story of a godly woman who was wonderfully kind to her very unkind and wicked husband. She was so obedient, and gentle, and affectionate, and patient, that he even boasted about what a good wife he had; and in company, one night, long past the hour of midnight, he said that, if he took his drunken companions home with him, late as it was, she would receive them like a lady, and prepare a supper for them, and never show by word or sign that it was hard upon her, or that they were not welcome. And it came true; when he took them home, she got together such things as she had, and made a decent feast for them; and one of them addressed her afterwards, and said that they had come there as the result of a wager, and they could not understand how she could have patience with such a man as her husband was, for they themselves felt ashamed if they had acted towards her. When they pressed her for her answer, she said, with tears, "I am afraid that my husband's only happiness will be in this life; I have prayed for him, and sought in vain to bring him to a better mind; and my fear is that, when this life is over, there will be no more happiness for him, so I mean to make him as happy as ever he can be in his present condition." It seems to me that God sometimes acts upon that plan, for he gives to some men more than heart could wish; their eyes stand out with fairness, and he multiplies to them all earthly blessings, because he is a God who would make men as happy as they can be, so he will let them have happiness here, for, in the eternity to come, it will not be possible for his justice to deal out anything to them but those sorrows which are the inevitable consequence of perseverance in sin.

Even in this first part of my theme there seems to me to be much that ought to touch many hearts; but when I come to the higher sense of the term "love," and speak of God's own chosen people, to whom he can with emphasis say, "I have loved you," oh, how sad it is that the Lord has often to say this to them while they are in their unregenerate state! He has chosen them unto eternal life; he has written their names in the Lamb's book of life; his well-beloved Son has already bought them with his precious blood; yet look at them, slaves to lust, rioting in sin, or merely hearers of the Word, but not doors of it, still rejecting the Saviour, and continually going from bad to worse. Oh, could some one only echo in their ears this little message of God, "I have loved you," could they—would they—remain as they are, without the love of God shed abroad in their hearts, or any desire to be drawn towards him?

God knows all about his eternal love towards them, and the choice that he has made of them; and often must he say, as he beholds their heart of stone, and brow of brass, and neck of steel, "Yes, I have loved you, O you poor foolish creatures, and you shall yet be mine, and shall sing among the angels, though now you are rioting in sin, and revelling in iniquity!" I think I hear the Lord thus graciously expressing the inmost feelings of his heart, and the very repetition of the message ought to touch all our hearts.

But, further, think how the Lord must express himself, in a similar style, concerning wandering backsliders. There are some whom we have every reason to regard as his people. In times past, they have given abundant evidence that they were his, but they have grown spiritually cold, as if a death chill had struck them in their heart. They have, apparently, gone back to the world, and they are now far off from the place where they used to be; but the Lord looks upon them in their wretchedness and sin, and he says to them, "I have loved you. You may be trying to live without prayer, but I have loved you. You may have ceased to frequent the house of God, but I have loved you. I remember thee, the kindness of thy youth, the love of thine espousals, when thou wastest after me in the wilderness, in a land that was not sown." Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yet, they may forget, yet will I not forget thee." "Turn, O backsliding children, saith the Lord, for I am married unto you." "The Lord, the God of Israel, saith that he hateth putting away." He hath not need for a divorce from his unfaithful spouse, as he might well have done. "Only acknowledge thine iniquity," saith he, "confess that thou hast transgressed against the Lord thy God, and thou shalt be fully and freely forgiven, for I have loved thee."

I pray that my blessed Master may himself speak to any poor backslider who is here; for, surely, his gentle, gracious accents ought to melt even a heart of stone. If you ever were really his, however far you may have wandered from him, do not hesitate to come back to him, for he still saith to you, "I have loved you." Yes, dear friends, whenever any of the Lord's people get into a sad, lean, low condition—when they begin to grow cold, and to doubt whether they can be the children of God at all, it is well for them to hear the great Father say to them, again and again, "I have loved you; I have loved you; I have loved you. I who made the heavens and the earth, have loved you; I have loved you from before the found-

ation of the world. I have not merely pitied you, as a man might pity a starving dog, but I have loved you with all my heart. I have loved many others beside you; but, still, I have as much love for you as if there were nobody else for me to love in all the world." Surely, God will cause this simple but most comforting truth to come home to the hearts of his people, and then they will cry, "We will arise and go to our Father and confess our wanderings and our sins, that we may once more be at peace with him."

Are you, dear friend, very sorrowful just now? Have you lost the light of God's countenance? Are you sighing and crying for the peace you once enjoyed? Well, then, just do what I have been bidding the sinner do. Come to Christ over again; and, at the same time, make diligent enquiry to find out whether there is any wrong thing in your character that is bringing you into this state of misery. How long is it since you have thoroughly swept out the secret chambers of your heart? If you leave a room unswept for a little while, you know how the cobwebs and the dust gather and settle all over it. Look even at the snow after it has been lying for a day or two in such a foggy, smoky, grimy city as this; it is positively black. Well, if the snow gets black in this smoke, do you not think that your soul will also get foul and dirty? This world is a bad place to live in. To maintain a high condition of purity, you will need a deal of grace, or you certainly will not do it. Ah, me! How little there is around us that can help us toward God, and how much there is to draw us away from him! Now, because of all this impurity by which you are surrounded, your soul needs to be constantly swept out. You had need cry to the Holy Spirit to light the candle, and frequently sweep out the room, for unless there is a constant cleansing, there will be continual filth, and the heart will never be fit for Christ to come into it, and to abide in it.

So much, then, concerning the lamentation of love. Now, in the second place, I have to speak upon the insensibility of ingratitude.

That is a very cruel answer in our text; can you detect the heartless ingratitude in it? I am afraid I do not know how to pronounce the words aright so as to bring out all the evil that is in them. First, you hear God saying, in very plaintive tones, "I have loved you;" and then, instead of that declaration touching the hearts of those who had wandered from him, and constraining them to ask for mercy at his hands, you get this wicked question, "Wherein hast thou loved us?" That is all the reply they give; it is short and sharp, full of unbelief, and pride, and rebellion: "Wherein hast thou loved us?" Does anybody ever ask that question of God nowadays? Oh, yes! I have heard it many times.

That question is sometimes asked by men who are loaded with temporal mercies. There is nothing that God has denied to them. When they were younger, if anybody had told them that they would be worth as much as they now actually possess, they would have said that it was beyond their utmost expectations; yet now that they have all that their heart can desire, and their eyes stand out with fatness, they put to God this shameful question, "Wherein hast thou loved us?" They

say that they cannot see any sign of the goodness of God in their prosperity; they trace all their riches and their increase to their own wit, and wisdom, and industry, and perseverance, but they leave God out of the matter altogether. And so, although his mercies stare them in the face, and they wear the tokens of those mercies on their backs, and carry them within their physical frame, yet they continue to say to him, "Wherein hast thou loved us?"

I have known others who have practically said the same thing by the way in which they have slighted gospel privileges. A man of this stamp, who has been a hearer of the gospel for, perhaps, twenty or thirty years, yet says, "I do not see any proofs of any particular favor that God has shown to me." O sir, if you had been cast into hell you would have learnt to prize the privilege of listening to the gospel when you had lost it forever! If you had been, for even a little while, in a lunatic asylum, you might, when you came out, begin rightly to value the blessing of restored reason, with which you are able to understand at least something of that gospel which you have so long neglected and despised. It is strange that there should be people living on praying ground, and on pleading terms with God, with heaven to be had for the asking, who yet say to the Lord, "Wherein hast thou loved us?" Ah, sirs! some of you see what kings and prophets desired to see, but died without the sight; yet you say to God, "Wherein hast thou loved us?" How happy ought to be your ears, that hear the gospel's joyful sound, yet, as you hear it not in your hearts, you cry to the Lord, "Wherein hast thou loved us?"

Yes, and I have heard this question put very bitterly by some who have murmured at their temporal trials. "How has God been gracious to us?" say they. "Look at me," says one; "I am very poor; I work as hard as any slave, yet I get but little return for all my toil, and my lot is a truly pitiable one. In what respects has God loved me?" "Look," says another, "at this broken leg;" or perhaps the lamest is, "I was born deformed;" or, "I lost an eye early in life; don't talk to me about God loving me." Yet there are many, now in heaven, who might never have gone there if it had not been for their poverty, their infirmity and their pain. Often, when God is hedging up a man's way with thorns, to stop him from going to destruction, he thinks that the Lord is unkind to him, whereas the thorns in the way are the

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surest tokens of divine love to him. Yes, sir, you were once able to drink greedily from the muddy stream of worldly pleasure, and you kept on at it as long as you could. I do not know where you might have been by this time had not God struck you down, taken away your power of enjoyment, and deprived you of the means by which you indulged yourself in sin. What better service could he have rendered to you? The silly, self-willed child will not thank his father for the rod; but when he becomes a man, if that rod has been really useful to him, he will respect and love the wise and kind father who did not spare him for all his crying. And you, dear friend, who are in trouble and sorrow, say that God is dealing harshly with you; yet those trials are all sent in love. That sharp affliction of yours is the surgeon's knife that is cutting away the proud flesh and deadly cancers which, otherwise, would destroy you. God is working for your good in all that he is doing; it is his love that is doing it all. I am sorry to say that I have known some who appeared to be

the Lord's people, who have said to him, "Wherein hast thou loved us?" because they have become very doubting; they have not looked at eternal things, they have kept looking at their outward inconveniences and sorrows. The poor man has said, "With this leaky roof to my cottage, can God really love me?" And the poor woman has said, "With this rheumatism in my aching bones, and my poor little children half clad and ill fed, can God really love me?" And even the heirs of heaven have sometimes asked of God, "Wherein hast thou loved us?" But when they have come back to their right mind, and have rightly understood the ways of the Lord, they have blessed him for their troubles as much as for their joys, and they have seen how all things work together for good to them that love God. It shows how wrong is the state of our heart if we can live in the midst of God's continued mercies, and yet cannot realize that he loves us. If any of you cannot see any tokens of the benevolence and goodness of God to you, surely you must be blind;

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and if, dear child of God, you fail to perceive what the Lord has done for you, anoint your eyes with eye-salve, that you may see, for he has done everything for you. He has given you this world, and worlds to come. Ay, and he has given himself to you, to be your Father; his Son, to be your Saviour; his Spirit, to be your constant Comforter. What more can he do than for you he hath done, you who have fled for refuge to lay hold of the hope set before you in the gospel? Therefore, never let this thought lit across your soul, and never let this question pass the door of your lips, "Wherein hast thou loved us?"

Thus have I spoken upon the insensibility of ingratitude as well as the lamentation of love.

O happy heart of childhood! Your simple creed is rich in faith and trust and hope. You have not learned that the children of a common Father can do aught but love and help each other.—Kate Douglas Wiggin.

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EDITORIAL

A REMARKABLE change has come over the spirit of the distillers and wholesale liquor dealers. This was manifested at their recent convention in Pittsburg. There was a frank recognition of the fact that the trade is under the ban, and the representatives concluded they could to propitiate public sentiment. They admitted that liquor dealers had been guilty of many abuses, which gave "fanatics" their ground for attacking the trade. They even went so far as to insist that these abuses must be corrected, so that the public would see that the liquor business actually diminishes intemperance (sic), and that—as one of the New York dailies puts it—"the promotion of sobriety is the fundamental aim of the philanthropists concerned in the manufacture and sale of whiskey and other liquors."

Montfort's Wine and Spirit Circular, speaking of this meeting and its discussions, says:

The average saloon ought not to be defended by our trade, but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for all idle negroes. It is generally on a prominent street, and it is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling to his home; at this resort local fights are indulged in. It is a stench in the nostrils of society, and a disgrace to the wine and spirit trade.

How then shall we defend the average saloon? We answer—Don't defend it, but condemn it. We must help clean the Augean stables; we must lift the business out of the rut into which it has run for so long a time; we must prove we are the friends of law, order, decency, temperance.

This is an interesting situation. Would it not be a lively spectacle to see the distillers and wholesale dealers suppressing the "average" saloon? This same "average" saloon is the basis on which their business rests. The distiller and the wholesale dealer sell to the saloon-keeper, who is almost their sole purchaser, and if he be eliminated the "trade" is practically destroyed. When in Louisville the editor of the RECORDER, as chairman of the Executive Committee of the Law and Sunday Observance Association, led the fight against the Sunday saloons and theatres, the whole force of the liquor trade came to the assistance of the saloons and made common cause with them. It was understood that any man who opposed the saloons would be boycotted in business and politics, and many good citizens shrank from making enemies, and so held aloof from the contest.

At this Pittsburg convention of liquor makers and dealers, the Executive Committee reported: "It is apparent that a wave of prohibition sentiment is again beginning to sweep the land, and this matter requires the immediate attention of the trade. The situation in the State of Texas is alarming, and in many other States there are indications that we are entering upon a period of hostile agitation." This same report says that "far more than half of the State of Kentucky is now under local option," and the opinion was frankly expressed that if the Legislature should submit a prohibitory amendment to the Constitution, "it is decidedly probable that it would be adopted, and that every distillery in the

State would be closed by order of the courts."

From all parts of the country similar reports came. In Illinois small towns were putting the fees for license so high as to be prohibitive. The Pacific Coast shares this revival of anti-liquor sentiment, and indeed that this "prohibition wave" is sweeping over the entire country.

The convention decided that the thing to do about it was to go into a campaign of education, to educate "the public out of its present prejudice against liquor selling." The convention appointed a committee of five to devise and carry out ways and means for this campaign of education; and they are having articles favorable to the liquor trade published in leading dailies. Already some of these articles have appeared in Louisville dailies.

The attitude of many religious bodies against the liquor trade was deprecated; this, it was said, "prevents many of those engaged in our business from taking that interest in religious work which they would otherwise be glad to do." And this body of liquor dealers solemnly (?) voted that there is "nothing in the Old or New Testament to justify such opposition." Here is the richest richness—a convention of liquor dealers formally interpreting Scripture!!!

This alarm on the part of the liquor dealers is the highest tribute to the faithfulness of the temperance workers, and it should greatly encourage them to yet more vigorous efforts. We are glad the prohibition territory in Kentucky continues to enlarge. Only the other day the city of Fulton and the county went "dry," and liquor can no longer legally be sold there. The cry that prohibition would injure the business of a town has been refuted over and over. Recently Banker Wilson, of Lagrange, told the writer of the great improvement in that town since the saloons were voted out. A saloon is a financial drain on any community, as the facts and figures show.

May the good work go bravely on. Let all our people strengthen the hands of the Interdenominational Temperance Committee, of which the lamented Dr. Kerfoot was chairman, but of which Dr. M. B. Adams, of Frankfort, is now chairman, and Dr. G. W. Young—the young man eloquent—is Field Secretary, and Dr. J. J. Rucker, of Georgetown, is Treasurer.

WELL; we have seen the notorious Lydia "baby" picture. It represents to the right Paul preaching and in front of him two women are sitting, and just to the left is an elegantly dressed woman—evidently intended for Lydia, kneeling with both hands upon her breast in a suppliant attitude, and with earnest eyes fastened on the apostle. To the rear several women are standing, one of them with a baby in her arms. While the presence of a baby in this picture at all, is wholly gratuitous and uncalled for, since there is not a particle of evidence that there was any baby in that company; yet Dr. Rowland is right in saying that the picture does not represent Lydia as having a baby. While we think the presence of a baby in the picture at all is unfortunate, yet we do not think its presence warrants the criticisms that have been made against our Sunday School Board and the Publication Society, on its account.

The conclusions we draw are, 1st, that both the Board and the Society exercise special care in sending out matter liable to make a wrong impression, as this picture has made, and, 2nd, that the brethren exercise special care against jangling to conclusions that do injustice both to the Board and to the Society.

We cannot guard our children too carefully against wrong doctrine. Orthodoxy is of the highest value. No one who reads this paper will suspect that we are lacking in zeal for orthodoxy. And at the same time a level head and a right spirit are of the highest value. We know of no reason why any man who stands for orthodoxy should not have a well-balanced judgment and a loving heart.

We have no censure for the Board or for the Society or for the Flag. We think a blunder has been made by each of the three, but not one that calls for censure. The Board and the Society inadvertently sent out a picture which, rightly understood, was all right, but which was liable to make a wrong impression. The Flag, in its intense zeal for orthodoxy, indulged in unwarranted criticisms, but all meant well. With this we let the matter drop.

Some of his Disciple brethren have been after Prof. McGarvey for being a "close communionist." He comes out and declares: "I believe that in the strictest construction of Scripture teaching and example, no unbaptized person is entitled to this privilege, yet I would not dare to reject from it those who are not at fault in any other particular, and whose love of the Lord prompts them to partake."

With the highest respect for Prof. McGarvey, we must say that this seems to us very much like the man who was "in favor of the law, but against its enforcement." If the Scriptures teach that "no unbaptized person is entitled to this privilege," then to concede "this privilege" to unbaptized persons is to go contrary to Scripture.

Then in admitting those "who are not at fault in any other particular," Prof. McGarvey is making the strange concession, that unbaptized persons can be so good as to make up for their lack of baptism—as if a man could obey some laws so well as to warrant his violation of others.

We think on reflection Dr. McGarvey will see that in conceding that according to Scripture "no unbaptized person" is entitled to come to the Lord's Supper, he has conceded the truth of the Baptist position. If his practice does not correspond with his belief, in this regard—why, so much the worse for the practice. We have always felt that open-communion was even more inconsistent among the Disciples than among the Baptists, since they make more of baptism than we do. And in this connection it is well to remember that Alexander Campbell was a regular close-communionist. He saw the inconsistency and rejected it.

Indeed we do not know any one who is a consistent open-communionist. They are all close-communionists, only varying in the location of the fence. To object to close communion is absurd. This we can easily prove, and are ready to do so on proper occasion.

DR. DAVID EHAGLE has become Vice President and Professor of Mental and Moral Science in Steinmann College, Dixon, Ill.

TOUR IN THE WEST INDIES.

Our readers will remember that early last spring the editor of the WESTERN RECORDER was arranging a party to visit the Bahamas and Cuba, and gave up going because the time of entering the rear of the new church edifice at Third and St. Catharine S. came at a time he would have been absent. It is well he did not go, for a much better trip is now available. Then there had been no outburst of volcanoes, and now it is proposed to see these wonders.

It is expected to sail from New York about the middle of January direct to St. Thomas, thence to St. Kitts, thence to the island of Martinique (landing at St. Pierre and Fort de France), Barbadoes, St. Vincent, Jamaica, Cuba (visiting Havana, Santiago and seeing the land and sea battle fields, with the bulks of the Spanish ships) and Nassau. Thence back to New York.

The fare from New York back to New York, first-class throughout, and including rides, etc., will be from \$150 up, according to the state room occupied. Some of the rooms run as high as \$400, but if one can get a \$150 room before all of them are taken, he will be practically as comfortable as if he were in a \$400 room. All the passengers fare exactly alike except in the matter of rooms, and on such a trip one will be in his room very little, except to sleep at night.

We invite those who wish to take this trip, which will be on one of the finest steamships afloat, to write immediately to the editor of the RECORDER. It is a rare thing not before happening in the lifetime of any one now living, that one can see active volcanoes without making a long voyage. Here are active volcanoes near our shores, and how long they will be active, no one can tell. Ladies will go as well as gentlemen, and every comfort will be provided. First come, first served.

The Richmond Christian Advocate is in a frame of mind, as well as the Nashville Christian Advocate, over Dr. MacArthur's deliverance on infant baptismal regeneration. It says:

Dr. MacArthur must have known when he gave vent to this absurd invective against infant baptism that but few of the advocates of that assembly and sacred rite hold the doctrine of baptismal regeneration. A few of the highest of the high Churchmen maintain it, and perhaps a small section of the Lutheran church, but none others.

We proved last week that the overwhelming majority of those who hold to infant baptism also hold to baptismal regeneration. Hence Dr. MacArthur had abundant warrant and occasion for what he said. The Advocate says Dr. MacArthur "goes farther than misrepresentation," "maligns more than four fifths of the Christian world," and borders "on the profane." Why should these CHRISTIAN ADVOCATES be in such a frame of mind over Dr. MacArthur's utterance, which was plainly warranted by the facts?

The State Fair last week was most highly successful. Prominent among the cattle exhibits was the collection of our good friend, J. A. Middleton, Esq. He took more than his share of premiums, which is according to his habit.

THE Rev. John Eddie Briggs and Mrs. Marion Threadcraft Law announce their marriage September 24, at Portsmouth, Va. They are "at home" after October 15, at Greensboro, Ga.

Editorial Varieties

The Swedish Baptists have been celebrating their jubilee in Chicago.

The Rev. Dr. Patton, who recently resigned the Presidency of Princeton University, has been elected President of Princeton Theological Seminary.

We are pained to learn from the Christian Index of the death of Dr. H. M. Oulvey, who has long been a leader and an ornament among the Baptists of Georgia.

An advertisement states that a certain book is by "a rationalistic, but reverent" writer. That "but" is well put. Rationalistic writers are generally very irreverent.

The burning of the main building of Ottawa University, Kansas, is a serious loss to the Baptists of that state. We hope that generous friends will more than make good this loss.

Dr. Walter Curry, a leading physician of New York and a brother of Dr. J. L. M. Curry, died a few days ago while visiting Castle Rock, Ga. He was born in Lincoln, Georgia, in 1818.

One of the original locomotives built by George Stephenson in 1825 is still being used at Helston, England. It has had eighty years of constant service. It was made for service rather than for sale.

The Baptist Argus intells that Dr. Phillips did write as was published, that it was "the best" paper that came to him; while he writes of that he regretted that publication and that what he wrote was "one of the best." There the matter rests.

A brother writes: "Have you seen what Prof. McGarvey says about 'apostolic succession'?" If so, why have you made no comment on it? Simply because we attach so much importance to what he says. We do not believe in "apostolic succession," however.

Now that the Campanile at Venice has fallen, it is announced that St. Paul's Cathedral is in danger of collapse. Ornaments five inches wide are in it, and they were practically ignored till the fall of the Campanile warned up the officials, and it is likely that will sink the barn door before the horse is lost.

Dr. and Mrs. Alan Hovey recently celebrated their golden wedding in Florence, Centre, Mass. And now Mr. and Mrs. A. E. Seago are to celebrate their next Monday in New Orleans. We extend hearty congratulations. In twenty years the writer hopes to celebrate his better half's and his own golden wedding. Demos Seago is one of our Old Guard.

The editor of this paper has temporarily in his possession a rare collection of ancient coins, including all the coins mentioned in the Bible. It is a wonderful collection, and we hope it can be retained in Louisville. The owner, a widow—desires to sell it, and she will take much less than the collection is worth. Her husband was a college professor and through many years had at great cost he gathered this collection.

What has become of "Volapuk"? Twenty years ago a great Ularish was made over it. It differed from other languages in being "the matured result of scientific thought," and "not having just 'grown' like Tepey," it was heralded as the "world language" and as certain to sweep everything before it. It "took" wonderfully, until twenty-three periodicals were published in it. It had "come to stay" and to absorb every thing. Now these periodicals have disappeared and one hears nothing of "Volapuk."

They are now saying that being stung by bees is good for rheumatism. Of course all rheumatism will like to see that and as often as possible. One entered into it that Mr. William Satterly, a farmer near Shady Grove, Pa. This worthy gentleman had been long a sufferer from rheumatism and it was with great difficulty that he could get about his place at all. One day the bees got after him and stung him freely so that he ran from them with a vigor he had not known for years.

An honored brother writes that he hears some people say the WESTERN RECORDER is too argumentative, that it opposes too strongly what it believes to be wrong and that it is not like "other papers" that have fewer arguments and express fewer things. A religious paper ought to "contend earnestly for the faith once for all delivered to the saints." A paper that fails to do this has no reason for existence. A religious paper should arouse those who are "at ease in Zion" and see them into sin. A religious paper should expose harmful error and seek to save people from it. It should not "call evil, good," and seek to "beat lightly the hurt of the daughter of my people." It is not written of Christians that they are "the honey of the earth," but the Word said: "It is the salt of the earth." Now salt does not make a place any less good. There is no saving power in honey. The RECORDER seeks to follow Christ, in the Christ-like Spirit, in maintaining what is right and opposing what is wrong; and this it will continue to do, even though it should be crucified between thieves for such a cause. If any brother thinks we make bad arguments and oppose right things, that would be a matter to be considered. But to make such arguments for the right and to oppose the wrong—this is our business.

AMONG THE Churches

LOUISVILLE.

Walnut-street—(Third and St. Catharine)—Pastor Eaton's themes were "People delivered," and "Choosing Caesar." Six joined by letter. Bro. Theodore Compton will aid in a meeting beginning Nov. 2nd. It is necessary to postpone dedication. Date will be announced.

Broadway—Pastor Jones preached on "The vital paradox," and on "Thy gentleness hath made me great." One received by letter.

Chestnut-street—Pastor Weaver discussed "The redeemed host," and "The joy of salvation." One received for baptism and four by letter.

East—Pastor Felix spoke on "Importance of titles," and "Misapprehending Providence." Two joined by letter. On Oct. 12th-19th will be the celebration of their 60th anniversary.

McFerran Memorial—Pastor Hamilton spoke on "The mind of the Master," and Bro. B. A. Dawes on "The ministry of love." Two joined by letter. Young People's Association of Louisville and vicinity meets at this church Friday night. Pastor Pollard, of Georgetown, makes the principal address.

Twenty-second and Walnut—Bro. J. N. Freestridge preached on "The Baptist principle," and on "The way to consecration."

Clifton—Missionary day. Bro. E. T. Snuggs preached 3 times on missions and on "The power of the gospel." Mrs. Snuggs told the women about work in China. Collection taken. Bro. Paul Price begins October 12th aiding in meeting.

East Mead—Pastor Johnson preached on "The character of Nehemiah," and on "The death of Christ."

Franklin-st.—Pastor Jenkins' topic was "The mystery of godliness."

German—Pastor Jansen preached on "Jerusalem's glory," and on "A Biblical church."

Highlands—Pastor Dawes spoke on "The captured Christian," and Bro. Hamilton on "The Christian witness."

Logan-st.—Pastor Trails spoke on "The all seeing God," and Bro. M. Sowell preached at night. Two received for baptism.

Parkland—Pastor Taylor spoke on "Borrow for sin," "Jesus not want ed," and "Hardening the heart." These two last sermons were in the tent. During the meeting there were 11 professions.

Southgate-street—Pastor Clarke preached on "Preparation of the heart," and on "Being unjust still." One received by relation and two for baptism.

Third-ave.—Pastor Allen's themes were "The uplifted Christ," and "God's drawing power." Twenty-six and Market—Pastor Reed spoke on "God's controlling life."

Thirty-sixth and Grand—Pastor Ross preached on "Perseverance of the saints."

Oakdale—Pastor Hill closed his work, speaking on "Providence," and "Paul's farewell." This last was his farewell sermon.

Fawcett Valley—Pastor Bennett preached on "Disqualifying qualifications." Protracted meeting begins Sunday, the pastor doing the preaching.

Eight-Mile—Bro. J. J. Hart preached all last week, closing Sunday night.

Bark's Branch—Pastor Robillard preached on "The Kingdom of God."

Culbertson-ave. (New Albany)—Bro. Cannady spoke on "Missions," and on "The Ark." One received for baptism. Pastor Woodward is reported sick.

Highland Park—Pastor Strawn preached on "The Sunday-school work," and on "Going forward."

Lumpkin-st.—Pastor Bates spoke on "The Lord's Supper." Two received by letter and two restored.

The Combination Gum Cure for Cancer Was originated and perfected by Dr. D. M. Gye. It is soothing and painless and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and expense by addressing the Home Office—Dr. D. M. Gye, P. O. Drawer 55, Indianapolis, Ind.

Van Buren-street—Pastor Ray discussed on "Glorifying God," and on "God's judgments." One received by letter.

Jacob's Addition—Pastor Althoff spoke on "The Holy Spirit."

Haselwood—Pastor Althoff spoke on "The everlasting gospel."

Pastor Jones made an interesting and helpful address, instead of offering a paper, on Joshua 1:8. Joshua's patience and ability and his faithful obedience were the points dwelt upon.

SEMINARY NOTES.

Hello, there, old boy, glad to see you back! Well, how have you spent the summer? There are some of the noises that can be heard in New York Hall.

Some of the city churches will now begin to take on new life, as the Seminary boys are a great factor in some of them; and they are benefactors too.

Some of the students who were here last year have surprised us by getting married this summer and bringing their wives back with them, for instance, talented impersonator, H. W. Ferguson.

Bro. B. Pressley Smith will be glad to see you in his office.

An account of the Seminary opening on yesterday will be given next week in these notes.

Dr. Robertson will deliver the opening address of the Seminary to-night at 8 o'clock in the chapel of North Hall, Newark. The public is cordially invited to be present.

All the professors are anxious and ready for work with the exception of Dr. Dargan, who is traveling in Europe collecting matter for a book which he will write pertaining to the History of Preaching. He is now in Rome.

Senator Watkins of Union county, who is a candidate for Public Instruction in Kentucky, recently spent a night in New York Hall.

S. P. De Vault recently gave one of his charming reading entertainments at Danville with great success, to a delighted audience.

W. T. Ains, who has been in New York Hall for some time, leaves us this week for Hot Springs, Ark., where he takes charge of the First Baptist church. We regret to lose Ains from Kentucky, and we hope to have him visit us often.

John J. Hurt, business manager of the Louisville Herald, is interested in the Seminary, and every student should aid him in making it a success.

No personal solicitation for any kind of business is allowed among the students this year. What will the insurance men do, who generally write from \$30,000 to \$50,000 of life insurance every year? Also the poor Encyclopaedia men, and many other agents? Only one book room is allowed in the Seminary, which is conducted by Messrs. J. P. Scruggs and W. H. Williams for Mr. Chas. T. Corning, the Baptist Book Concern, not permitted to have a book room in the Seminary, is allowed to have a representative.

H. C. McGILL.

THE STAFF.

Pastor B. J. Davis writes from Clay Village: "With the genial and able Bro. W. E. Foster, of your city, as co-laborer, I closed Sunday, Sept. 21, one of the best meetings for the membership which I have ever held with the Little Mount church. The territory has been so thoroughly worked in recent years, that but few are left who are not members, and most of these do not attend church. But the church was graciously revived and in many ways encouraged and strengthened for future work. Bro. Foster preaches the old gospel with great power. There were 8 additions to the church, 4 by baptism and 4 by letter."

Bro. W. M. Kaykendall writes: "I have been seeing Bro. A. J. Pike in a meeting of two weeks at Hayville church, Marion county. The Lord greatly revived the church. There were 23 additions, 16 by experience and baptism. The brethren say it was the best meeting they had in 25 years."

Bro. J. T. Wilson writes from La Grange under date of Sept. 22: "It has been our good fortune to have two of the bright, earnest, consecrated young preachers from the Seminary visit us and preach for us lately. Bro. J. T. Wilson was here a few days back, and preached two delightful sermons, and we had with us last Sunday Bro. S. F. DeVault, who is a very forceful, argumentative, earnest speaker. Both these young brethren hid behind the cross and preached Christ the same. They have many warm friends here who will follow them with well wishes and prayers. We are longing for a pastor. We have five services every Sunday in the church, all of which are well attended with a large attendance. We are glad to have you with us in the WESTERN RECORDER interest soon."

Pastor E. W. Coakley of Beaver Dam, is assisting Pastor R. W. Morehead in a meeting at Eddyville.

Bro. Geo. E. Baker writes: "Bro. S. C. Jones and I assisted Pastor Correll in a meeting with his church at Beaufortville several days. Eight received for baptism and 2 by relation. The church was greatly revived and strengthened. I began at Barren Fork last Monday night."

Bro. Theodore Compton writes: "The meeting at Butler closed September 21st. Fifteen were added by letter, 11 by baptism. Bro. A. K. Wright, the pastor, is all right, busy and bright. He goes to the Seminary this month, but holds his churches. I have just begun a meeting at Barren Fork. Bro. J. L. Spores and I are truly a Baptist pastor and a Baptist church, and they are dead in love with the WESTERN RECORDER."

Pastor Wm. D. Nowlin writes: "Sand Springs church is a new church, on the public square, in Anderson county. I had the pleasure for it was a real pleasure—of preaching to this splendid young church two nights a few days ago. They have one of the neatest country churches I have seen for some time, and a congregation of better people would be hard to find. I spent the time while in the neighborhood with my friend, Bro. W. D. Moore, Anderson county's popular son, and to whom much of the credit for this thriving church is due. Bro. Moore is a royal good fellow, and Sand Springs is a splendid church."

Pastor A. Malone writes: "I began a meeting at Shady Grove church, Simpson county, on the first Sunday night in September. Bro. M. F. Ham came to my aid on Wednesday night and did the preaching till the close, on Saturday night before the third Sunday. Results: 55 conversions, 55 received by experience and baptism, 5 by letter. I approved for baptism and the church is greatly revived. Ham's work is with sinners; and while he makes no attack upon other denominations, it is simply marvelous to see the number of Campbellites that are converted under his preaching and the number of Methodists and Presbyterians that are joining the Baptists under his ministry. Bro. Ham expects to enter the Seminary in a few days, and I want to suggest, without any solicitation upon my part, that some church in the city, or near the city, secure his services as pastor while in the Seminary."

CRUEL METHODS.

Of Treating Piles and Rectal Diseases.

The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently collapse and death, has now been replaced by the use of the Pyramid Pile Cure, which is as safe as actually curing the trouble is concerned.

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

The Pyramid Pile Cure is not a crude extract but is in supportory form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

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

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

The cure is the result of the healing oils and is the property of the remedy, which causes the little tumors and congested blood vessels to contract and a natural circulation is established.

\$2.80 COMBINATION PRICE \$2.80

Four Books. One Price.
The Story of Vates the Missionary. G. E. Taylor, D.D. Cloth, 12 mo., pp. 300 \$1.00
The Young Preacher. A story of a young minister. E. H. Hatch. Cloth, 12 mo., pp. 300 \$1.00
Baptist Why and Why Not. Twenty-five papers by twenty-five writers. Cloth, 12 mo., pp. 631 \$1.75

The Pastor and the Sunday-School. Seminary Lectures. W. K. Hatch, D.D. Cloth, 12 mo., pp. 80 \$1.75
\$1.75
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The Four Books sent Postpaid for \$2.80. It must be a cash order.

BAPTIST SUNDAY SCHOOL BOARD

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A BOOK OF NEW SONGS—JUST OUT!

Young People's Songs of Praise

For Sunday-Schools, Prayer and Evangelistic Meetings.

Never before has such a large and exceptionally fine and appropriate collection for Young People's Meetings been obtainable in one volume. The songs are all of the most popular and beautiful kind. Price round or shaped notes full cloth bound \$2.80 per copy. Sample copy post free. 2 cents. Editions contain 40 special opportunities for C. E. Societies and B. Y. P. U. clubs same price. Returnable copies mailed Postpaid superimposed. Precedence given for examination.

THE BIGLOW & MAIN CO., NEW YORK AND CHICAGO.

For Sale by the Baptist Book Concern, Louisville, Ky.

BIBLE CLASS QUARTERLY.

A magazine of forty large pages, presenting the Sunday-school lesson for high grade teacher work. The first of its kind and of great value.

Price per quarter: Single copy, 10 cents; in orders of five or more, 6 cents each.

B. Y. P. U. QUARTERLY.

For use in Young People's prayer meetings. Treats of lessons from their study of the other things, instructive and helpful.

Price per quarter: Single copy, 10 cents; in orders of five or more, 6 cents each.

KIND WORDS.

A paper for young people and of the high school order. Agat's engaged, with other improvements. Very popular and useful.

Price per quarter: Single copy, 10 cents; in orders of five or more, 6 cents each.

OTHER STATES.

Bro. Amos Stout writes: "We closed on Saturday, September 27, a very gracious meeting with my church at Berry, Harrison county. Bro. J. B. Gatton, of Eminence, did the preaching, not only to the delight but to the edification of the church. There were 10 added to the church by experience and baptism and the church was in every way strengthened. In a ministry of twenty-five years I have never had a brother to assist me in a meeting who was so helpful as Bro. Stout; nor one who exerted a more wholesome influence upon a community."

Bro. R. R. Noel writes: "I spent five days at Silver Creek church. Six were added, one by letter, one restored and four baptized. Eight days at Vine Fort church—eight added to Pittsburg in one row and then to Allenaville, Clark county, the first two weeks in October. I hope the Lord's blessing will accompany me."

Bro. R. F. Stamm writes from Nathan, Tenn.: "Change my paper from Nathan, Tenn., to Carrollton, Ala. I am glad to have you as copeditor of Union Association. I have been working as missionary and copeditor in Tennessee."

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Pastor W. C. Newton, of Greensboro, N. C., has resigned the West Washington-street church, and will offer himself to the Foreign Mission Board as missionary. The Piedmont Association of which he is a member, will assume his support.

Pastor John B. Kinsey writes: "You may announce in your columns that I have resigned the care of Cedar Creek, Easton and Vine Hill churches in Kentucky to accept the care of the church at Moond Valley, Kansas, for full time."

Pastor Joseph Jacob writes: "Please change the address of my paper from Learned, Miss., to Centerville, Miss. I have just accepted the church here for half time. Bro. E. B. Hall has resigned to go to the Seminary."

Pastor W. M. Murray writes from Springfield, Tenn.: "Sept. 19th we closed one of the most powerful meetings, in many respects, Springfield has ever had. Bro. John E. Barnard, of Anliston, Ala., came to us on the 8th, and for eleven days and nights he preached in great power and simplicity. The Word of God is the sword of the Holy Spirit, and he depends on the Spirit to use it to convict sinners. He believes in a deep and pungent conviction, a godly sorrow for sin, repentance, and baptism in God. Some of our people thought he would ruin the church, but the good Lord had the preacher and the meeting in His hands, and great good was realized. The church was revived and members brought closer together and made to feel their responsibility to God and man. There were 18 public professions of faith, 18 additions to the church by baptism and 4 by letter. The church is in the condition for the new pastor. Numbers of an association meets with us on October 7. Be glad to see the RECORDER represented."

Pastor M. L. Thomas writes: "Please change my WESTERN RECORDER from St. Louis to Columbia, Mo., where I have entered the pastorate of the First Baptist church. With health restored and my family together again, I start in this important educational center of my native state with humble gratitude to God."

During Mr. George Gore's illness the Young Men's Christian Association

was furnished at the last, a special professional nurse. It is not a matter to secure a competent nurse for tubercular cases in such serious condition. The nurse was deeply impressed with Mr. Gore's sympathetic and sincere Christian life, and she was willing to do anything especially for sending him to the case, saying that his connection with it had been to him a great spiritual blessing.

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SENT FREE AND PREPAID.

To prove the great curative qualities of Vernal Saw Palmetto Berry Wipe in all cases of indigestion or constipation, we send you with this issue of the WESTERN RECORDER, who needs it, a trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved and cured by its use. If you have any stomach trouble, or are bothered with constipation, do not fail to write to the Vernal Remedy Co., Buffalo, N. Y., for a trial bottle. It is sent free and prepaid.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

ONE LITTLE FIRECRACKER.

One little firecracker, eager for a bark; Two little shavers, ready for a spark; Three little papers in a pretty little blouse; Four little names giving all sorts of woes; Five little dry sticks, just in trim to burn; Six old timbers waiting for their turn; Seven great stories, full of fire and light; Eight burning buildings—such a sorry sight! Nine big blocks—up in flames they leap! Ten million dollars in a backward heap! —Belated.

THE FIFTIETH CHANCE.

BY ANNIE HAMILTON DONNELL.

In the handsome waiting-room of the grand central there were, on that dismal day of rain and fog, but few waiters. There were but two. They sat at the width of the room apart, and gazed absently out of opposite windows. There was not one appearance of similarity between them except the fact of their waiting together in that room.

"Spectacles! I won't do it!" Constance Quay was fuming inwardly. "I could bear eyeglasses, but spectacles—never! He may talk and talk. It's too dreadful to be born blind and to wear them always—never to take them off—that was what he said. I heard him telling daddy. No! no! no!"

"The girl was sweet and dainty from her beautiful hair to the soles of her pretty boots. Every detail of her costume was perfect, every feature of her lovely face. She looked straight out into the rain through wonderful, indignant gray eyes. She tapped nervously with her fingers on the window sill. The faint, indefinable perfume that enveloped her stole across the room on the breeze, to the other girl.

"The ideal! O, why can't they see what it would mean to me—daddy and Dr. Bell and Aunt Famesie! One might as well be born blind and with it as to go through life speckled like an old woman! I tried on the housekeeper's when she didn't know—I looked at myself in the glass. It was awful, but I had to do it. And—I—"

"The climax of her thoughts wrung a little groan from her lips. Constance Quay had never known a trial before, and the taste of this one was bitter on her tongue like gall. She was sure she could not bear it. She was sure no one else had ever had so terrible a possibility looming before her.

"He told daddy I'd have to wear spectacles—spectacles—spectacles, like the housekeeper's spectacles. He told daddy so," her thoughts whirled round.

Her eyes turned toward the beautiful, sumptuous room, and roved about its luxurious appointments, coming to rest on the other waiter across the room. She was not beautiful or sumptuous. She wore spectacles. Constance shivered unconsciously.

"He is so long! It is terrible to wait!" Judith Reese mused. "She will go in first, that other girl and I shall sit here, and wait—and wait! It is the hardest part to wait."

As the minutes lengthened to half an hour of waiting, she could not subdue her anxiety. It was impossible; she could not sit still. She got up and walked about restlessly.

The "other girl" watched her, in idle misery of her own. She saw her take off her glasses and grope ahead of her like a blind person. It reminded her of when she was a little tot and "played blind" with a tight hold of the nurse's hand.

By and by the incongruity of her being there at all occurred to her. Dr. Bell's prices were notoriously high, and this girl in her shabby reefer and sailor hat did not suggest a fat purse. She had come to the wrong place probably. There was another why, yet another Dr. Bell around the corner who performed miracles of healing in general. The papers all teemed with his advertisements. Daddy had joked this Dr. Bell—this pariah, since-blooded Dr. Bell—about him. Now Constance remembered it.

Judith Reese's aimless circlings around the room eddied nearer Constance. Suddenly Judith halted. She began to speak hurriedly, her voice strained and high.

up frigidly, and her skirts rustled softly.

"It's Wednesday, ain't it?—to-day."

"Yes, it is Wednesday." There was a tone of finality in the cool, low voice. It seemed to end the conversation definitely. But the other voice went on.

"I made sure it was; of course I knew it was. But I had a sudden flash that I'd made a mistake, maybe. And then I got to bein' afraid—"

A faint color deepened in her pale, lean little cheeks. She peered into Constance's face with searchlight eyes.

"Wednesdays are the days it's—free, ain't they? The doctor's, I mean? Of course I know it is; only—"

It seemed difficult for her to go on. She circled about the room once more, and came back to the same spot.

"Only I've been sittin' here, dread in it so. An' I got all confused in my head. But of course I know it's Wednesday. I couldn't have mistook that."

The indignant color had flushed the fair face of Constance Quay in a warmer tide. Impulsive, scornful words rose to her lips. Did this person think she could be here—she, Constance Quay—if it was a "free" day? Did she look like one who would hunt out the right day to do her "sassinin'" for nothing?

But the words tarried on Constance Quay's sweet, fresh lips. A sudden pity for this poor, excited creature held them in leash there. Afterward she was glad. She was glad the girl had never known there were no "free" days here.

The other opened noticeably and a lady led on a little child with handbagged eyes. They were both laughing gaily.

"It's only fun making 'em blind, lan't it, mamma?" piped the little one. "We'll have a reg'lar play, 'cos as that nice doctor man said to—"

"Yes, sweetheart, a reg'lar play." The mother eyes met the pitying ones of Constance, but they smiled back happily.

"It's awfully," she whispered as she passed. "She's only got to wear spectacles a little while, and then she will be cured! I was so afraid to go in there with her—but it's all right now. I could jump up and down for joy, right here in this room!"

"Le's play you told me what the color o' the sky was, mamma, and the grass and everything." That's the way they do blind folks. "The cheerful little roles trailed behind her faintly through the half-closed door. Then Dr. Bell appeared at the other door.

"Your turn, Miss Quay," he said briskly, and Constance went in. But she came back instantly, and murmured to the other girl who was waiting.

"No, you go first. I can wait," she said. "I did not think at first about your being here long-st."

And the other girl went in. She stambled across the room blindly. At the door she turned a white face toward Constance.

"Good-by," she said wistfully. It was nearly half an hour before she came out again. Then she was not staring or wild. She walked quite firmly and straight, but her face was terrible with dumb despair.

Constance uttered a cry of horror when she saw it.

The girl crossed the room to Constance slowly.

"It's over, she said quietly. "I'm glad of that. He told me I was gain' to be blind."

"No, no!" Constance cried. "In a little while. I think he said six months. That ain't long, is it? Blind to be blind, six months ain't long to be left to you, is it? He was very kind. I—I might have known what he'd say."

She gasped a little as if she were under water.

"He said I was gain' to be blind. I think he said six months, she repeated dully. "I forgot to ask him if it was free Wednesdays, but of course I know so. I don't suppose doctors ask much, anyway, to tell you you're gain' to be blind."

Constance caught the little work-lingered fingers clutching to her.

"Don't please do it!" she said. "Don't say it again. I can't bear it! I am so sorry—you don't know how sorry I am for you! No, you must not try to go away yet—you are not cured, enough, no. I want you to stay in this corner chair the six am gone; then we will go away together. You will be better then."

She was talking in steady, cheerful tones and gently forcing the trembling little figure into one of the seats. "In all her life, Constance Quay had never been so deeply moved before. The heavy

of what this girl had told her appalled her. And she had thought nothing could be worse than wearing spectacles—wearing spectacles—"

"Dr. Bell," she began abruptly in the inner room, "are you sure? Can't anything be done for her? Wait; please don't answer yet. If it were I, instead of that girl out there, if I were the one who was going blind—"

Constance abandoned violently. "Would there be no hope for me at all, Dr. Bell; not one ray of light?"

"There would be one chance in fifty—for you. There is no chance for her, I am afraid. There might be under different circumstances, but I did not tell her so. It seemed cruel."

The great man passed the floor nervously. He had told hundreds of poor souls their fate within those four walls, but his kind heart ached for this last sufferer.

"I told her the truth. God pity her!" he said, as if to himself.

"One chance in fifty—for me. What does that mean, doctor?"

Constance peered up into his grave face intently.

"It means, if she—if you—could spend six months in absolute darkness and quiet, if you could be surrounded with cheerful influences and overre luxury and rest, except the shade of light day, if you could have the costly treatment, daily, that only money could provide—well, it means that then you would have one chance in fifty. You see it would be a very little 'ray of light,' Miss Quay."

"Yes—I see," murmured Constance thoughtfully. "But it wouldn't be something to hope for; it wouldn't be counting the days you had left."

What Goes Up

TRUST COME DOWN.

Nothing is so well certain than that the use of so-called tonics, stimulants and medicines which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicinal alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent-medicines, which are taken, are merely stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a true tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and ward off diseases of the body, something that will enrich the blood and endow it with the proper elements of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of food, every energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissues of the body, probably the best of cases had everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, pepsinase and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural pepsin and diastase which every weak stomach lacks. Such a preparation is Smarr's Dyspepsia Tablets which can be found in every drug store and which contain in pleasant palatable form the wholesome pepsin and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Smarr's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Smarr's Dyspepsia Tablets will digest 100 grains of food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building-up of lost tissue and energy. In the only way, it is created by the action and assimilation of wholesome food.

for six terrible months. Think of it! one hundred and eighty days, one hundred and seventy-nine, one hundred and seventy-eight, seventy-seven, seventy-six—always one less—the horror creeping on you every day!

"God pity her!" murmured the kind good man in his beard.

"And I thought it was all one could suffer to wear glasses!" laughed Constance tremulously.

Six months afterward three people came together again in that inside room. It was Constance Quay's face that was white with dread. The face of little Judith Reese was flushed with eager hope. There seemed a bond of quiet affection, and the familiarity of long dwelling together, between the two girls; and Judith's bandaged eyes were turned away toward the man across Constance's table. But Judith did not hear the low, strained whisper.

"Let me take them off, doctor, when you say, 'Now.' You need not be afraid; I will be calm."

Dr. Bell was drawing some of the shades and darkening the room. He moved about briskly. His good face was full of courage. Why not? Things had worked along so well there had been a very chance in the world. Surely, now—

"Now," the doctor said quietly. The bandages slipped away from Judith's patient eyes. An instant's breathless waiting—then a clear cry of joy.

"I can see! It isn't dark!" And, again, "It is light! I can see!"

Judith caught Constance's hands and gazed raptly into the joyous face, as if she must see that first. Was it the light there she saw?

"I can see everything, Miss Constance. I can see the stars in your eyes, but you ain't crying! O, how beautiful it is! how beautiful it is! It's the end of six months, and I ain't blind. I can see!"

Constance took off her glasses and wiped them hard; then she set them aside and her parting nose aches and curled her slender golden brows around her ears. She looked at the smiling doctor gaily through them.

"I can see, too," she laughed.—Ohrstidat Endeavor World.

MOTHERS OF GREAT MEN.

Raleigh said that he owed all his politeness and deportment to his mother.

Obelin's mother, like himself, was very delicate.

Milton's letters often allude to his mother in the most affectionate terms.

Goethe pays several tributes in his writings to the character of his mother.

Gounod's mother was fond of painting and music.

Sydney Smith's mother was a clever conversationalist and was very kind and repartee.

Sehman's mother was gifted with musical ability.

Hayden dedicated one of his most important instrumental compositions to his mother.

Charles Darwin's mother had a detailed taste for all branches of natural history.

Gibbon's mother was passionately fond of reading and encouraged her son to follow her example.

Spohr's mother was an excellent judge of the perfectness of music.

Wordsworth's mother had a character as peculiar as that of her gifted son.—Answers.

WHY NEEDED THEM ALL YEAR.

Those who are interested in the "fresh-air" work find amusement in the various treasures carried back from the country to the city home. Apples, flowers, birds' nests, bits of stone and live plants are the collection; but the Duquesne Advertiser describes the unusual foresight displayed by a prudent mother of several boys who was seen clambering over a rail fence late a piece of underbrush, the day before the party was to break up.

"What in the world are you going after over there, Mrs. O'Hara?" asked a deaconess.

"Faith an' it's some o' them nice switches I'm after, Miss Smithson—"

"I haven't been able to find me a decent switch for the boy's snipe. I was in the country last summer, and now I'm going to take home enough to last the year."

LITTLE JOHNNIE—Solomon may have been the wisest man, but Adam was the luckiest.

Mamma—Why do you think so, Johnnie?

Little?—Cause he was born a man and didn't have to go to school.

Uncommon Colds.

"It is just a common cold," people say; "there's no danger in that." Admitting the statement, then there are uncommon colds, colds which are dangerous; for many a fatal sickness begins with a cold. If we could tell the common cold from the uncommon we could feel quite safe. But we can't. The uncommon variety is rarely recognized until it has fastened its hold on the lungs, and there are symptoms of consumption.

Dr. Pierce's Golden Medical Discovery cures coughs, bronchitis, "weak" lungs and other diseases of the organs of respiration. It increases the supply of pure, rich blood and builds up the emaciated body.

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If you ask your dealer for "Golden Medical Discovery" because you have confidence in its cures, do not allow yourself to be switched off to a medicine claimed to be "just as good," but which you did not ask for and of which you know nothing.

Dr. Pierce's Pleasant Pellets cure diarrhoea and sick headache.

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 way to reach Western States. Home-
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 Whitfield, when asked where he
 studied theology, replied: "On my
 knees, reading my Bible and
 Henry's Commentary." Whitfield
 died continuously through four
 times.
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TEXAS TOPICS AMONG BAPTISTS.

The early fall months usually bring great activity in denom-
 inational affairs among our Bap-
 tists. The rounding up of our
 state mission work, before the
 November meeting of our State
 Convention, generally absorbs all
 other interests.

To states not accustomed to
 doing as great things as Texas,
 the present situation might seem
 hopeless, but Texas Baptists are
 accustomed to overcome great
 obstacles, and therefore not a
 man is discouraged at the present
 outlook.

First, there has been a great
 faith in crops, generally, all
 over the state—not a fourth of a
 crop being an, where, and in
 many counties far less than this
 amount.

Second, we have \$50,000, about,
 to raise for missions in the next
 sixty days; and, further, we
 have \$125,000 to raise to meet a
 provisional gift from Mr. John
 D. Rockefeller of \$35,000 to Bay-
 lor University endowment fund.

The Rev. J. M. Carroll, D. D.,
 has resigned the care of the first
 church in Waco, that he may
 give his entire time to this pur-
 pose.

Notwithstanding the great
 work before us, not a man is dis-
 couraged; these obligations will
 all be met, and we shall rejoice
 and thank God that He trusted
 such great work to our care.

Our schools are doing well.
 Being correlated in the best and
 safest manner, we have a solid-
 ity of school system, found in no
 other state.

President Brooks begins his
 work as President of Baylor
 University at Waco with some
 flattering prospects. A full fac-
 ulty, and a strong one; a large
 enrollment of students and gen-
 eral unity among all the work
 and workers.

Dr. W. A. Wilson, President
 of Baylor College (for girls) at
 Belton is greatly encouraged at
 his present outlook. Added to
 many other things that might be
 mentioned, if space permitted,
 he feels himself fortunate in se-
 curing the services of Professor
 Nathan Sicks as music director,
 a man who has had great and
 rare opportunities in fitting him-
 self for his responsible position.
 Besides the advantage of this
 best American schools of music,
 he has spent years of study un-
 der the best living teachers in
 Europe, the most noted being
 Theodore Lerchitzki, the old pre-
 ceptor of the noted Paderewski,
 who so greatly charmed America
 with his strangely beautiful solo
 a year or so since. This Lerch-
 itzki system is now being taught
 in Baylor College at Belton to
 the great satisfaction of the
 board of management and the
 delight of those fortunate enough
 to have the opportunity to learn
 it.

Reports of revivals come from
 all directions, and very large
 numbers have been added to the
 churches during the summer.

Permit the writer to close by
 stating that, though he has been
 laid off for six months from con-
 gestion of the brain, he now re-
 joices in returned health and
 will soon re-enter the pulpit as
 the Lord may lead.
 D. Y. BAGBY,
 NAVASOTO, TEXAS.

DEAR RECORDER—I desire to
 call the attention of Baptists in
 Louisville and vicinity to the
 fifth meeting of the Baptist
 Young People's Association of
 Louisville and vicinity, to be
 held with McFerran Memorial
 Baptist church Friday, October
 3, 1903, at 7:45 P. M. The pro-

gramme will be as follows:

- Song.
- Scripture reading and prayer.
- Song.
- Reading of minutes and roll call.
- Short talks on "The past, present
 and future of Bible study
 in our church."
- Music.
- Collection.

Address by Rev. E. B. Pollard,
 Ph. D., of Georgetown.
 Song and benediction.

I especially urge upon pastors
 and presidents the importance of
 making full announcement at all
 services to be held prior to Octo-
 ber 3.

The delegations from the vari-
 ous churches will be expected to
 answer the roll-call with a verse
 of Scripture.

Let us make the opening meet-
 ing of the fall season one noted for
 its large attendance and enthu-
 siasm.
 J. T. WARR,
 President.

THE THINGS GOD HATES.

For God to see is to hate the
 evil, for He is holy. God cannot
 look upon evil indifferently. For
 Him to see it is to hate it. It is
 absolutely contrary to His na-
 ture. It can never be approved
 by Him. It must always be op-
 posed by Him.

God hates evil deeds. These
 six things God hateth; yea, sev-
 en are an abomination of His
 soul; lofty eyes; a lying tongue;
 and hands shedding innocent
 blood; a heart devising plans of
 evil; feet swift to run into evil;
 he who beareth forth falsehood;
 (a lying witness); and he who
 stirreth up strife among brethren.

God cannot do otherwise
 than hate such things. And the
 word hate, which some people
 object to as applied to God, is
 not too strong. God does not
 think of evil lightly and would
 not have us think He does, or
 regard it lightly ourselves. The
 exceeding sinfulness of sin is a
 fact, and we are only adding sin
 to sin when we make it appear
 less sinful than it really is. But
 God's hatred of evil is in no de-
 gree inconsistent with His love
 for sinners and desire to save
 them. It is because He sees the
 awful results of evil that He
 goes to such pains to try to save
 the sinner. As Mr. Moody used
 to express it: "God hates the sin
 and loves the sinner." He does
 not love him as sinning, but as
 needing saving. A mother sees
 her child sick with a loathsome
 malady. She loves her child but
 hates the disease. But as a man
 is blameworthy in his sins, let
 him not for a moment ignore
 how deep in God's nature is His
 detestation of and opposition of
 sin.

Our Scriptures teach, also, that
 God hates not alone evil deeds
 but evil doctrines, too. "Thou
 hast them that hold the doctrines
 of the Nicolaitans, which thing I
 hate." It is no more strange
 that God should hate evil doc-
 trines than that He should hate
 evil deeds, for evil doctrines lead
 to evil deeds. A man's belief—
 by life—is what he lives by. His
 conduct is largely regulated by
 his creed. It is an important
 thing that we should all "give
 heed unto doctrine," that we
 should "hold fast the form of
 sound words." To this end God
 has given us the Scriptures, that
 they might become our rule of
 faith and conduct. No one who
 studies God's Word will fail of
 finding that there are things God
 hates, that with all earnestness
 He warns against, as well as that
 He lovingly warns toward the
 good.—Treasury.

OLD PEOPLE
 Do not always receive the sympathy and attention which they deserve. Their ailments are regarded as purely imaginary, or natural and unavoidable at their time of life. Disease and infirmity should not always be associated with old age. The eye of the gray haired grandiree may be as bright and the complexion as fair as any of his younger and more vigorous companions.
Good Blood is the secret of healthy old age, for it regulates and controls every part of the body, strengthens the nerves, makes the muscles elastic and supple, the bones strong and the flesh firm; but when this life fluid is polluted or poisoned and loses its nutritive, health sustaining elements, then there is a rapid decline of the vital powers, resulting in premature old age and disease. Any derangement of the blood quickly shows itself in an ulcer, sore, wart, tumor or some other troublesome growth upon the body, and rheumatic and neuralgic pains become almost constant, accompanied with poor digestion and cold extremities.
 S. S. S. being purely vegetable, is the safest and best blood purifier for old people. It does not shock or hurt the system like the strong mineral remedies, but gently and thoroughly cleanses the blood and stimulates the debilitated organs, when all bodily ailments disappear. S. S. S. is just such a tonic as old people need to improve a weak digestion and tone up the Stomach. If there is any hereditary taint, or the remains of some disease contracted in early life, S. S. S. will scan it out and remove every vestige of it from the system.
 Write us fully about your case and let our physicians advise and help you. This will cost you nothing, and we will mail free our book on blood and skin diseases.
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Mrs. Fred Vnrath,
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"I am pleased to give my experience with Wine of Cardui as I am very grateful for its help. After my first baby was born I could not seem to regain my strength, although the doctor gave me a tonic which he considered very superior, but instead of getting better I grew weaker every day. My husband came home one evening with some Wine of Cardui and insisted that I take it for a week and see what it would do for me. As he seemed to have so much faith in it I did take the medicine and was very grateful to find my strength slowly returning. In two weeks I was out of bed and in a month was able to take up my usual duties. I am very enthusiastic in its praise."
 Mrs. Fred Vnrath.

here, as are their ambitions, triumphs and defeats. Healthy women do not suffer miscarriage nor does a woman who is healthy suffer tortures at childbirth. It is the woman who is ailing—who has female weakness—who fears the ordeal of becoming a mother. Wine of Cardui builds up the womanly in a woman. It stops all the natural drains and strains—irregularities which are responsible for barrenness and miscarriage. It makes a woman strong and healthy and able to pass through pregnancy and childbirth with little suffering. After the ordeal is passed the Wine prepares a woman for a speedy recovery to health and activity.
 Wine of Cardui, in reinforcing the organs of generation, has made mothers of women who had given up hope of ever becoming mothers. Wine of Cardui will cure almost any case of barrenness except cases of organic trouble. How can you refuse to take such a remedy that promises such relief from suffering? Wine of Cardui simply makes you a strong woman, and strong, healthy women do not suffer. They look forward to motherhood with joy.
WINE of CARDUI A million suffering women have found relief in Wine of Cardui.

The Lord's Supper,
 BY W. P. HARVEY, D.D.

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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. Ford.
 What discount will you give on 50 copies of "The Lord's Supper"? I am much pleased with it and must have a batch of them.—
 E. T. Smith.
 I have just read your tract on the "Lord's Supper." You have put in clear and convenient form "the things commonly believed among us" on this subject.—
 E. C. Dargan.

Your presentation of the comment question in "The Lord's Supper" is logical and forceful, and is conclusive as against Prebaptist objections to current Baptist practice.—
 A. H. Newman.
 I have found your booklet, "The Lord's Supper" both sound and strong. It sets forth in a marvelous way the fundamental principles of our denomination, reaching by successive steps to a practical demonstration of our motives for celebrating apart, thus giving the evidence of our joy to Christ. May God bless you for it.—
 V. C. May.

Baptist Book Concern, Louisville, Ky.

INTELLECTUAL doubt goes deeper down than the intellect, nor will intellectual clearness cast it out. Unless the heart be settled in Christ, the intellect may go on doubting forever. Unless the spiritual atmosphere be clear, it matters little what is the character of the intellectual. It is that spiritual kingdom that gives laws to all the rest; they depend upon it, not it upon them.—Sevenson.

SUBSCRIBER for THE RECORDER.

"COMMUNION," OR "THE LORD'S SUPPER"—WHICH SHALL IT BE CALLED?

This question as to how Baptists should designate the ordinance in which we "show forth his death till he come again," by the taking of bread and wine, was suggested by a quotation from Zion's Herald in regard to the use of individual cups and the Recorder's comments thereon.

This article is not written in favor of the use of a cup for each one who partakes, but simply to try to call attention to a common use of a name which seems inconsistent for Baptists with the peculiar views which they hold in regard to this ordinance. Zion's Herald, all Methodists and others who hold "open-communion" views, may well be opposed to individual cups. To be logical, they cannot well do otherwise. They lay great stress upon communion between those who are eating at the Lord's table. So, of course, it is too much "like every one flocking by himself," as the paper referred to puts it. As this is the prevalent idea among all but Baptists, and as it places the emphasis at the wrong place, and not on the main thing for which we keep this memorial, would it not be the consistent thing for Baptists always to speak of the Lord's Supper, and never of "the communion"?

Open communionists have lost sight of the real purpose of the ordinance, and changed it from a memorial of the Lord Jesus, whose body was broken for us, and whose blood was shed to wash us from our sins. They have made it a sign of fellowship and brotherly love. Let us stand forever, and in every way we can, for the celebrating of the Supper for the reason given in the words of the Saviour, "This do in remembrance of me."

"Communion" is not a Scriptural term for the Lord's Supper. It is true that this word is used in 1 Corinthians 10:16. But a proper understanding of this verse only strengthens the Baptist position. It is best rendered as in the margin of the Canterbury Revision, "The cup of blessing which we bless, is it not a participation in the blood of Christ." So Alford takes it, as quoted in Jamieson, Fausset and Brown's commentary. He says, "The cup... is the participation (i. e., that whereby the act of participation takes place) of the blood, etc. Fausset, who writes the notes on Corinthians, adds, "It is the seal of our living union with, and a means of our partaking of, Christ as our Saviour." This is where communion comes in. It is between the believer and his Lord; it is eating by faith, of his flesh, and drinking his blood. He only rightly celebrates the Supper who thus discerns the Lord's body; who takes the elements to proclaim Christ's death to the world, and not to show that he loves others who eat with him.

There is a blessed Christian experience, the interchange of thought and the realization of fellowship which may be properly called communion. This takes place whenever one saint talks with another about the things of the Lord. But let us never use the wrong word, and in that way seem even to allow that there is communion between those who take the Supper. Paul calls it "The Lord's Supper." I believe he was a good Baptist. Let us follow his example. Let us teach always and everywhere the real object of the Lord's Supper.

Whenever we meet to eat the Supper may we truly feed on Christ. May God use us yet to teach the world the true significance of this sacred memorial of our Saviour, who died for us.

CABELL W. CHADWICK, Honey Grove, Texas.

EAST CHURCH CELEBRATION.

The celebration of the sixtieth anniversary of the organization of East Baptist church of Louisville, Ky., will begin October 12, and continue during the entire week, concluding with the night service on the 19th. The church has been making active preparations for the event for some time and it is expected that a great many of the Baptists of the city and elsewhere, who have been former members of East church, will avail themselves of the opportunity to renew old acquaintances.

Every living ex-paster, eight in number, has signified his intention to be present. They are as follows: Rev. D. N. Porter, of Eminence, Ky.; Rev. J. A. Kirtley, of Petersburg, Ky.; Rev. S. H. Ford, editor of the Christian Repository, St. Louis, Mo.; Rev. G. W. Wheatley, Greenville, Tenn.; Rev. J. P. Greene, President of William Jewell College, Liberty, Mo.; Rev. B. D. Gray, President Georgetown College, Georgetown, Ky.; Rev. M. D. Jeffries, Knoxville, Tenn.; and Rev. J. T. Christian, Chicago, Illinois.

The programme, as nearly as can be arranged at the present time, is as follows:

- SUNDAY.
 - 11:00 A. M.—History of East Baptist Church.—Rev. J. P. Greene.
 - 7:45 P. M.—Rev. B. D. Gray.
- MONDAY.
 - 7:45 P. M.—Rev. J. A. Kirtley.
- TUESDAY.
 - 7:45 P. M.—Rev. G. W. Wheatley.
- WEDNESDAY.
 - Beginning at 11 o'clock A. M., there will be an all-day social reception to all the pastors, and the public generally, closing at 7:45 with "Personal Reminiscences" by the ex-pastors.
- THURSDAY.
 - 7:45 P. M.—Rev. J. T. Christian.
- FRIDAY.
 - 7:45 P. M.—Rev. S. H. Ford.
- SATURDAY.
 - 11:00 A. M.—Rev. M. D. Jeffries.
 - 8:00 P. M.—General services.
 - 7:45 P. M.—Memorial services, conducted by Rev. J. S. Felix, pastor of the church.

All Baptists of the city and friends generally, whether Baptists or not, are invited to attend.

GOD'S METHOD HIS SECRET.

BY PROF. H. M. STEPHENS, D. D.

Hymns, even the most unpretending ones, which do not lay claim to any literary merit, are not seldom very suggestive, and give in simple language an apt answer to the deepest and most intricate problems, and relieve us of much unnecessary worry and anguish of soul. This fact was vividly brought to my mind when we sang in church the other day the following verse of a very well known hymn:

He in thickest darkness dwells,
Performs his work, the cause concealed;
But though his methods are unknown,
Judgment and truth support his throne.

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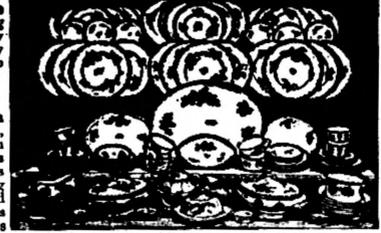
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How true it is, that God's methods are unknown! Natural science has made remarkable progress in our days. We older men stand amazed when we compare the text books we used in schools with those of to-day. The description of nature and the results of investigation, which science presents to us now, are in every respect marvelous. It is no wonder that naturalists feel proud of their achievements. If they were only willing with one accord to give glory unto Him, whom we adore as the Almighty Maker of heaven and earth.

But is the splendid description they give us of nature an adequate explanation of the origin and development of God's works? Who in the world is satisfied with the mechanical theory of the universe as an explanation of the world riddle? It is, as far as I am able to judge, no explanation at all. It is too childish to think that a description is an explanation. Granted that the universe is a most perfect machine, does this explain the origin of the world? Has it been eternally such a perfect machine? If not, what has led to its perfection? And if it is now perfect, what will its future be? You may heap theories upon theories, invent hypotheses after hypotheses, a satisfactory cosmogony never will result therefrom. The evolution hypothesis is undoubtedly very enchanting, but if I am not mistaken, the spell will soon be broken and its impotency as a theory to explain the methodology of the universe acknowledged by all. Du Bois Raymond is correct when he exclaims, with regard to the seven riddles of the universe, which he honestly tried to solve with the means at his disposal, *ignoramus et ignorabimus*.

How true is the saying of the modest hymn writer, "His methods are unknown." And we Christians are not disappointed with this condition of things. If nature, as Spinoza thought, had produced itself, we might be able to wrest from her, under more favorable conditions in the future, her secret; for unconscious nature certainly is inferior to man, who possesses world-consciousness. God, however—and it is madness to deny that he is the transcendent cause of the universe—is greater, infinitely

greater than the works of his hands. He allows us to behold his glory in what he has made, but he does not give us an insight into his methods. They are and will remain his secret. His scientific treatment of a subject can only be enjoyed by a man who understands scientific methods; but a popular description of the same subject will be appreciated by all. In such a popular treatise the genetical method is dispensed with for the benefit of common readers. God also conceals his methods, for it would be unprofitable if they were revealed. "For what man knoweth the things of man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God (1 Cor. 2:11). An explanation of his divine methods God has wisely withheld from us, because we, as finite beings, are unable to receive it. Proud science tries to soar with Daedalus to the skies, we do not follow her in her mad career, for we know that such endeavors are in vain. God's works are revealed facts, his methods are unknown.

Speculative theologians have always delighted in following the lead of philosophers. They were not satisfied with God's revelation of himself in the Scriptures. They have spent much of their energy in the vain endeavor to find out God. To unravel the mysteries of our religion was their chief desire. As a botanist is not content with the beauty and fragrance of a flower, but dissects it in order to view it in its component parts, that he may understand its structure, so a speculative theologian does not adore the child Jesus, lying in the manger, but desires to comprehend the mystery of incarnation, the union of God and man in the person of the Son of God. He wants to enter into the secret chambers of the Almighty in order to comprehend how all this has come to pass. How often the cry of victory has been heard, when in the times of Aristotle's despotic power in the church, or in the days of Hegel's ascendancy, speculative theologians seemed to be near the goal, but, alas! how sore the disappointments were when the spell was broken.

The same experience will be the lot of those theologians who have

voluntarily surrendered themselves to the fashionable philosophy of our day. They imagine to have succeeded in solving the riddles connected with creation, the history of mankind, the ascent of man, and they cherish the thought that the time will soon come when religion and science will be entirely harmonized. A beautiful mirage indeed! Beautiful? Not entirely. Instead of explaining God's method, his direct working in nature and grace is to a great extent eliminated from history. Man is apotheosized, while God vanishes out of sight. This is the natural result of the vain endeavor to find out the unknown and unknowable methods of God. Let us be modest in our investigations! To be diligent and painstaking in our search after truth, is commendable. It will bear fruit in enlarged knowledge of God's revelation in nature and Scripture. But let us beware of trying to solve the insolvable. If we pry into the secret of the secret of the Lord, we shall find the handwriting over the door of his workshop, "Positively no admittance."—Christian Intelligencer.

It requires a well-kept life to do the will of God, and even a better kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the true willing soul, and there is nothing more worth coveting than the will to will God's will.—Ex.

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THE FARM
 KENTUCKY TRANS. FIRM.
 R. T. Gay bought in Scott county 11 steers at 4 1/2 per pound.
 Young Brothers, of Cumberland, sold 100 head of feeders to Bond & Lillard, of Lawrenceburg, at 40.
 Tom Rankin sold 83 head of 760-lb. cattle to Wm. Taggle, of Garrard county, for \$4.12 per hundred.
 Mr. Chas. E. Marvin, of Payne's Depot, sold to Messrs. Smith and Chambers, of Shelbyville, three yearling Polled Angus cattle for \$900.
 Seventy-five barrels of new corn sold at \$1.50 per barrel in Bath county last week. Another lot of 300 barrels sold at \$3 per barrel, to be delivered.
 Robert Merrick, of Wallonia, sold a couple of fine steers recently for \$125.45. The weight of both was 2,700 lbs., and the price received was 5 1/2 cents per pound.—Danville Advocate.
 An Oldham county farmer has a valuable crop in twenty-five barrels of onion sets and two hundred and fifty pounds of onion seed that he raised this year.
 Humus, explains an exchange, in vegetable matter in the soil at that stage of decay which makes it possible for the roots of growing plants to extract the most nourishment from it.
 Mr. W. J. Loughridge, of Lexington, has bought over 1,500 acres of hemp at \$5 per 112 pounds. The Paris Kentuckian says that C. B. Brent & Co. have bought 500 acres at the same price.
 E. F. Sanders, of Harrodsburg, bought last week of M. J. Farris, 428 export cattle at \$5.65. They averaged 1,400 pounds. Also three carloads from J. O. Johnson at 8 1/2 cts. Danville Advocate.
 Mr. G. B. Turley, Jr., bought last week of Mrs. G. J. White 25 head of 800-pound Polled Angus heifers at 4 1/2 cts. W. C. Fitzpatrick sold to Thompson & Collins, of Washington Court House, 30 head of cattle at 4 1/2 cts; average weight 1,080 pounds.—Richmond Register.
 Squire James Royalty, of Mercer county, made recently the largest sale of hogs ever effected in the county. The sale amounted to more than \$4,000, every swine of which was raised on his own farm. He is still receiving about 300 large ones for a later market.
 Georgetown Court.—The Times of that city reports 350 cattle on the market with about 100 unsold. No feeders offered. Yearlings brought \$3.90 to \$4.35 per cwt.; calves, \$18.75 to \$22.50 per head; 700 lb. heifers, \$3 to \$3.45; male cows, \$30 to \$75 per head; plug horses, \$40 to \$70; good horses, \$100 to \$150; one bunch sheep unsold.
 Col. J. C. B. Levy sold his fancy herd of butcher cattle to John Spohn, the well known Oynthiana butcher, at \$4.75 per hundred. L. Joseph has purchased of Wm. T. Beckner 55 export cattle, weight 1,480, at \$8.50. They were shipped last week.—Paris Kentuckian.
 Mt. Sterling Court.—The Advocate reports about 2,500 cattle on the market; the quality was fair, trade slow, with prices at least 25 cents lower than last Court in 1,000-pound steers. Yearlings seemed to be in more demand and sold well. The dry weather with no buyers out of the State did not help the market. The best 1,000-pound steers sold at 4 1/2 cts; good yearlings at same price; heifers at 3 to 3 1/2 cts; cows at 2 to 2 1/2 cts. A lot of 120 hogs sold at 6 1/2 cts. A good many cattle left over unsold. Males were here in number and trade good. A pair of big heavy mare males sold at \$350.

SOME TIMELY HINTS.
 The sooner you dig out the old earth floors in your hen houses and fill in new, the better condition will the floors be in for winter. It is best to dig out eight or eight inches of the old earth so as to remove all the taint and bad odor that may be in the ground. Remove this to some spot of land that needs fertilizing, and bring in some fresh earth to fill in with. A clay soil will pack closely if b-s-t. Pack it in as close and hard as possible. Use a heavy maul or tamper, so as to have a good solid floor. On top of this—when it has had time to dry a little—put six or eight inches of dry loam or sandy soil. This will make the very best kind of a winter floor for your hens, and the sooner it is fixed the drier it will be for winter. Don't forget to clean up the whole interior, including nest boxes and all, when fixing the floors, and do it thoroughly and well.
 The way to be rid of bad odors, insects, pests of all kinds, ill health and bad habits, is to guard against their coming. Cleanliness is the first and most important step in this direction. Preventing idleness among the hens is a step in the same direction; and to do this, make the hens hunt and dig in deep straw for all their grain food. Follow this with proper ventilation and feeding. This will prevent about nine-tenths of all the trouble people have with hens. If it might be possible to look after all these things at the proper time each day, of course, as needed, it would surprise us how easily and quickly it could be done; but when we keep putting off till to-morrow that which should be done to-day, trouble always follows.
 Always select a dry location for your poultry house. Have the drainage away from, rather than toward, the house. Prevent dampness by planning to avoid it. Do not build at the foot of the hill. Rather have the bleak winter winds on the top of the hill than the dampness at the bottom. Avoid both, however, by getting below one and above the other. Build your house so that the floor will be rather above the surface of the ground outside. Fill in with it and bank up without. This helps to keep away the dampness. If possible, have a gravel or sand subrail under the house. This aids in the way of drainage. All of these little things can be considered and made use of to our benefit when they are at hand for our use. When we cannot have the location we prefer, we should select the best we can obtain, and do all we can in building to counteract any bad features that cannot be avoided.
 The oftener you dig up and rake down the ground in your runs or hen yards, the better it will be for the fowls. It cannot be done too often, with this as your guide—how long has it been since you tarred under the ground in your chicken runs? If your fowls when yarded could have two pens or yards, and run in one while the other was dug up, seeded and allowed to grow a week or two, it would be an ideal method of yarding fowls—say a fresh yard every three or four weeks. This would come the nearest possible to their having their freedom that yarded fowls could attain. The new clean earth with the growing green upon it has invigorating and health-giving power. This is what the fowls get when they have their freedom; and the

nearer we come to providing them with the demands of nature, the nearer shall we come to obtaining the best results.
 The moulting season is always the trying time with fowls. The period extends from August to November. Some are quickly done with it, while others linger along through the whole period. Some will shed a few feathers all the time and show but little discomfort, and some fowls that have their freedom on a farm need but little extra attention, only to see that they have plenty to eat. Heavy feeding of meat will hasten the moult, as will warm bran mash with sulphur in it. Too much sulphur is bad for them in other ways, especially so if it rains. For a mash to be fed to moulting fowls, the following is good. One quart of wheat bran, one pint of corn meal, one pint of meat scraps, two tablespoonfuls of sulphur, mixed with boiling water, and fed just a little warm. Feed them this once a day, all they will eat. For grain food, wheat and oats, and all the green food they will eat.
 Fowls in confinement will not do so well, and must be looked after more closely than those that roam at will. The food above mentioned is good for them, and in place of the sulphur have a mixture of one part each of ground cinnamon, ginger, cloves, cayenne pepper and sulphur. Of this, use one tablespoonful to each quart of mixed food, and give them all they will eat of this mixed mash once a day. If it can be mixed with hot milk, so much the better. Do not feed any corn during moult—only that which is in the mash—but feed good sound wheat and oats, and plenty of them. Fowls will not get fat while they are in moult unless fed a lot of corn. Be sure that they have plenty of grit and green food, and don't be afraid of the meat scraps; they will do them good.—Country Gentleman.

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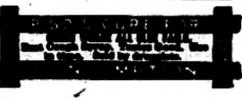
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Items of Interest.
 NEWS THE WORLD OVER.

The Exchange Telegraph Company at London has received a dispatch from Simla in British India, saying that the mortality from plague has increased 1,000 per week. The cholera situation grows worse in China and Manchuria, but seems improving in Manila.

The Northern papers have had very much to say in regard to the resignation of Prof. Stead of Emory College, Georgia. He published an article in the *Atlantic Monthly* in which he accused Southern people generally of cruelty and brutality. Naturally they were angry, not at his views in regard to the negro, but at his infamous attack upon a whole people; and he saw it was best to resign. And because it was evident they would not patronize a college from which choleraic articles were sent on against them, the Northern papers fairly rang with denunciations of the "suppression of free speech."

The *Springfield* (Mass.) *Republican*, which is conspicuous for its honorable treatment of the South, replies to them in a way that ought to make them ashamed of throwing stones. "Dr. Andrews was driven from his office of college president [he was president of Brown University, U. S.], because he defended public sentiment in this section by his views on the silver question. And it is no exaggeration to say that the Northern newspaper attacks upon him because of these views, fully equalled, if they did not surpass, indignantly and maliciously, the attacks upon Prof. Stead by the Southern press." And President Andrews did not resent the Northern people by advocating the free coinage of silver.

Last March a mule ox was brought from within the Arctic circle, east of the Mackenzie River, and placed in the Bronx park in New York City. It was said to be the first live mule ox ever brought into the United States, and it excited much interest. But, unfortunately, it died two weeks ago.

General Chaffee reports that the Philippine attacked the United States troops at Malting Falls seven miles from Camp Vicente. The United States troops lost one private killed, and Lieut. Wm. M. Parker and two privates were wounded. He does not give the Philippine loss, nor whether Lieutenant Parker was dangerously wounded. General Sumner has been ordered to take charge of the campaign against the Moros.

The Russians have issued an order which commands foreigners to leave Manchuria. It is supposed to be aimed at the Englishmen who are holding offices under the Chinese government. It is a local application of military law, according to the explanation given, and not imperial policy. But it is in any respect an emphatic assertion of Russia's sovereignty and a guarantee of the face of England and Japan.

Colonel William A. Banks has died at his home in Bryan, Texas, aged 58 years. He was a native of Virginia and a graduate of the University of the Southwestern, and after the war devoted himself to educational work, at which he was eminently successful. The infamous King of Belgium was as last broken the Queen's heart, and death has released her. She leaves two daughters, one of whom is named for her grief and the other for the same reason took the veil and went into a convent.

The glaciers go on in this year of disaster. The wintering place Tinsakan lies on the slope of Mt. Kasbek, Russia. The valley contains celebrated hot springs. In the morning rumblings in the earth were heard, but the visitors scouted the idea of danger. At 7 P. M. there was a deafening roar, the entire northern slope of the mountain with the glacier began to move rapidly, sweeping away village after village. In a few moments the valley twelve miles long had been devastated, twenty villages swept away and 700 people killed. In some places the valley is buried nearly 1,000 feet deep.

The Emperor of Germany went to Posen to unveil a statue of his father, The German in the city, and many who came to make a crowd, welcomed him enthusiastically. But the Polish majority stayed shut in their houses which were not decorated, the Polish nobles all left the city and went to their country homes, and the Polish papers made no mention whatever of his speech. The German made but a moderate-sized crowd. The Emperor in his speech tried "tuffy" on the Poles, but tuffy does not work with grown men.

The French officials report that 1,000 persons were killed and 100 injured in the eruption of Mt. Pelee on August 8. These people had been removed from their homes after the May eruption, but the government officials had refused to return. The officials say this eruption was worse than the two great ones which had preceded it. The detonations were heard at the island of St. Kitts and subsided all over the island of Guadeloupe.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. The words are counted from the first line of the notice. The charge will be. Unless the special arrangement is made, it will be brought down to 25 words.

ORAWFORD

Mrs Hannah Furell Crawford was born in Nelson county, Ky., March 7, 1842, and died at her home in Hardin county, Ky., June 20, 1892, after a painful illness of six months.

At the age of fifteen she was converted and joined the Methodist church. Ten years later she, with her husband, united with the Baptist church, and remained an acceptable and useful member until her death. On February 4, 1884, she was happily married to James M. Crawford. She was the mother of thirteen children, four daughters and nine sons, all infants, preceded her to the better land; her husband, four sons and four daughters survive to mourn the departure of a devoted and affectionate wife and tender and loving mother.

Oh those empty niches in sad hearts that can never more be filled by the loved presence. Yet they sorrow not as those who have no hope. They know it is well with her. She has fallen asleep in Jesus. Blessed sleep, where none ever wake to weep! "She rests from her labors, and her work is so fully his remain, and she being dead, yet speaketh."

The writer, an intimate and life-long friend, who knew her perhaps better than any one outside of her family circle, can truly say she was "the sweet lady," a model woman in all the relations of life: from her childhood, as obedient, affectionate daughter, a kind sister, a true and faithful friend; as a wife, a helpmeet indeed, loving and devoted; as a mother, tender and self-sacrificing. The governing law of her home was love.

Truly it could be said of her, "Her children arise up and call her blessed—her husband arose and he praiseth her." She was ever cheerful and hopeful, looking on the bright side of life. Her heart, with its tender sympathy, was always open to the cry of distress, her hands ever ready to minister to the wants of the needy; her life was pure and her death triumphant. Although her sufferings were protracted and attended at times, she endured them with patience and Christian fortitude, and when she came, with a smile of infinite peace, she passed from time to eternity, her soul winging its flight to that "city which hath foundations eternal in the heavens, whose maker and builder is God."

The funeral was conducted by her pastor, Rev. U. B. Thomas, assisted by Rev. W. B. Grayson, at Old Mt. Moriah church, and her previous desire to rest in the cemetery there to await the resurrection morn, when she shall come forth to walk in awareness of life and be like him who has said, "I am the resurrection and the life," and because "I live ye shall live also." K. K. R.

WORTHAM.

Again the messenger of death came to the home of Bro. John and Sister Rosa Wortham, and this time he claims and takes from them their son, Thomas E. Wortham, who was born April 9, 1874, and died September 10, 1892. Bro. Wortham was once the writer into the fellowship of Blue Ball church, of which church he remained a faithful member till death. All through life he was an obedient son and loving brother. The Heaven, who was so dear to him in life, was his "help and stay" in the hour of death, for which he could say to those around, "I am going home to glory."

Then in meekness we bow and "pass under the rod." Knowing that love dwells on the stroke. The writer, assisted by Pastor Tabb, conducted the funeral services at Blue Ball church on the second Sunday in September, where we laid the body to rest. They mourn not, for this thy son and brother is not "dead but asleep." D. F. SHACKLETT.

BRANHAM.

Sarah F. Branham was Miss Quinn, the youngest sister of Rev. E. T. Quinn. She was born in Scott county, Ky., June 20, 1821. In early life she united with the Great Orating church. Married Am H. Branham October 14, 1841. She was a most liberal, kind, consistent, cheerful Christian. She was a member of the most prominent members of the Midway church in 1872. She died in Lexington September 2, 1892. She leaves one sister, Mrs. Lucy Branham, of Midway; two children, E. B. Branham, of Jellico, Tenn., and Mrs. Cynthia Kline, of Lexington, and many friends who have loved and mourn her loss. She and her husband were once in almost constant quarrels, and were liberal supporters of every good cause. I shall always cherish her memory, and never, never forget her motherly kindness to me when I was a preacher boy. J. G. BOY.

Next Precedence—Simple Way to Prevent. Take Herold's Acid Phosphate during hot weather. It gives strength to endure the strain. Makes a delightful Acid Tonic—superior to lemonade.

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 Just the thing for a pastor's wife to read, and also very helpful to others. Price 30 cents.

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Items of Interest.

NEWS THE WORLD OVER.

President Roosevelt received a bruise on his leg in the trolley accident. The bruise faded and while he was in Indianapolis his doctors insisted that he get out of the motor. They told him the matter would in all probability gather again and advised him to go back to Washington City and let the leg rest. He complied with their request and gave up the rest of his Western trip.

The farmers of Walla Walla county, Washington, are taking their roads with straw. Every fall the highways become deep with mud, making traveling hard on man and beast. Heavy rains meant mud, and the dust could not be removed without destroying the roadway. It then occurred to an enterprising individual that if all of the farmers would contribute straw, and all hands assist in laying it on the roads most traveled, there would be a great change for the better. The experiment was a decided success. The farmers turned out in force, plenty of straw was offered, ready hands laid it to a depth of a foot or more on the main thoroughfares of the county, and all traveling became easy. Three hundred miles of roads will be covered with straw.

A new process for the manufacture of artificial marble has been patented in Berlin. Abston, dyes, coloring materials, shellac, and resin are pounded into a stiff mass and then subjected to high pressure. The product is surprisingly firm and tough, not brittle, is easily worked by means of tools, can be given a fine polish, and its appearance cannot be distinguished from genuine marble.

News has been received at Buenos Ayres of the Nordenskiold Antarctic expedition. This sailed from Gothenburg, Sweden, on the steamer Antares on October 16, 1891. The vessel is impounded in the ice in the Antarctic Ocean near Louis Philippe Land, and preparations were being made to evacuate in four sledges. The crew were enjoying excellent health and hope to return to Sweden in May, 1902.

The Treaty government is doing its utmost to prod Ireland into rebellion. The "times act" is being extended, even over Dublin. And yet the government is forced to acknowledge that Ireland was never so free from crime, and Dublin's record is far above that of any English city. The motive is thought to be to drive the attention from the Education Bill which the Nonconformists are opposing so strongly. Poor Ireland! In this contest the Protestants of Ulster are standing shoulder to shoulder with the Catholics.

The London Daily News says that Lord Methuen burned Gen. Delany's house and turned Mrs. Delany and her children out on the street when they were living in a wagon for eight months. When Delany captured Lord Methuen, the young hero, angry at his treatment of their General's family, protested against his release. But the magnanimous Delany heaped coals of fire on his head by releasing him.

Henry Wetmore's distributer about New York's "Four Hundred" have been shown to be no exaggeration by an infamous incident. A millionaire banker, whose father was a Cabinet member, whose wife is an old one, during his wife's absence from the city, went into a saloon with two abandoned women and all drank heavily. He got into a drunken altercation with a man, all four went out on the sidewalk where he was found soon afterwards dead. The last days of Home seem to be upon us.

The poor Philippine islands are having a hard time in several ways. The cholera holds on in its deadly way, the total reported being 207 in the case and 1,000 deaths. The volcano are breaking their usual peace, Macon, Taal and Buluan all being active. The people are alarmed, especially in the neighborhood of the Macon. There have been no earthquakes.

The greater of an excellent volcano about thirty miles from Kumamoto, Japan, is inhabited by 20,000 people, who live and prosper within its vertical wall no feet high. The inhabitants merely make a journey into the outer world, but farm, as it were, a little nation by themselves.

A Canadian has invented a machine for laying bricks, which costs \$200. It does the work of six bricklayers, and requires three to operate it. It is proven a success it will greatly reduce the expense of house building, but will throw half the bricklayers out of work.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

OCTOBER.

- Gothen-Litchfield, Oct. 1.
Severn'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. 5.
White's Run-Cane Run church, Fort Royal, Oct. 7.
Little Bethel-Olive Branch church, Hopkins county, Oct. 8.
North Bend-Covington First Ch., Oct. 8.
Owen-Ocedar church, Owen county, Oct. 8.
Union-Richland, Harrison county, Oct. 8.
West Kentucky-Ollinton, Oct. 8.
Enterprise-Licking River church, Mazon county, Oct. 10.
Mt. Zion-Pleasant Grove church, Oct. 10.
North Concord-Cumberland River church (Barbourville, Knox Co.), Oct. 10.
Upper Cumberland-Four Mile Ch., Oct. 10.
Concord-Gratts church, Oct. 15.
Crittenden-Gum Lick, Oct. 15.
West Union-Lovelsville, Oct. 15.
Ohio Valley-Woodland church, Union county, Oct. 21.
Blood River-Olive church, Oct. 23.
Little River-New Bethel church, Lyon county, Oct. 23.
Graves County-Oana church, Oct. 23.
If changes or corrections are desired, please write to the papers.
J. K. NUNNELLY, Secretary.
Georgetown, Ky.

THE CHURCH BUILDING FUND.

One more I appeal, in behalf of the State Board of Missions, to each pastor and each church to help us in this much-needed work. The success of our work in many important localities towns and county seats, depends upon some aid being given in the building of church houses. Will you lay the matter before the Lord and then before your people and help in this work? If any pastor or church desires it, I will come and present the matter myself as soon as the associations are over. Brother, please let me hear from you. Yours for service, J. G. Bow.

DEAR RECORDER: In the election yesterday our city went dry by 57 majority. The magnificent district, which includes the city, went dry. Praise the Lord. Fraternally, W. D. TURNLEY.
Fulton, Ky., Sept. 30, 1902.

The worthy Moderator of our Long Run Association, the Rev. W. E. Powers, has been living 78 years. We do not say "he is 78 years old," because years do not make him old. Last week he was seen climbing apple trees and picking apples (they were his own trees) with all the agility of a young man. May he long be spared to us.

DEAR RECORDER: The opening address at the Southern Baptist Theological Seminary will be delivered by Prof. A. T. Robertson, D.D., at 8 P. M., Thursday, Oct. 2nd, in the chapel at Newton Hall. His subject will be "The Biblical Picture of Jesus." Fraternally yours, E. Y. MULLINS, Pres.

An Adopted Food for infants is a scientifically prepared cow's milk-just the right percentage of fat and protein. For forty-five years Borden's Eagle Brand Condensed Milk has been the leading infant food of the world. Use it in tea and coffee. I know no blessing so small which can be reasonably expected without prayer, nor any so great but may be attained by it. -South.

Subscribers for the Recorder.

DEDICATION AT SWALLOWFIELD.

Last Sunday will long be remembered by our church at Swallowfield, Franklin county. For eight years a few faithful Baptists have struggled to secure a house of worship.

There was a debt of \$300, that was raised, and the house, costing about \$1,900, was set apart free from debt. Much credit is due to Sister Mattie E. Kanner and others. The member most able to give was absent, reported sick. Rev. W. T. Ellis is the faithful and beloved pastor. He is a church builder and a good pastor and preacher. Dinner was served in great abundance on the ground to the 1,000 or more who were present. It was my privilege to preach in the afternoon to the great crowd.

On Sunday night I had the pleasure of attending the First Baptist church at Frankfort, and heard an able sermon by the pastor, Dr. M. B. Adams, one of our ablest young pastors in the state. The Frankfort church, under his able ministry, is in a prosperous condition.

W. P. H.

SALEM ASSOCIATION.

This body convened last week with Hill Grove church, Meade county. Deacon D. S. Roberts was re-elected moderator and Brother Gus Bruner was elected clerk. Bro. J. J. Willett will report the regular proceedings. Rev. J. T. Lewis, of Irvington, preached the introductory sermon to an attentive and appreciative audience.

Hill Grove church was destroyed by fire on the fourth Sunday night in last December, but a neat meeting house has been erected at a cost of about \$1,300. The brethren and their beloved pastor, Bro. Evert English, deserve much credit.

W. P. H.

PASTOR FRING BURROUGHS, for many years a resident of Kentucky, while a student in our Seminary and pastor in the state, resigned the care of New Liberty church, which has greatly prospered during his ministry, to take charge of the First Baptist church of Temple, Texas, his native state. The population of the city is about 10,000, and the membership of the Baptist church is about 630. While in our midst, like many other theological students, he took unto himself a wife, one of our choicest, and most accomplished ladies. We predict a great future for Bro. Burroughs and his noble wife. W. P. H.

We greatly appreciate the following invitation, and take pleasure in making the announcement: Mr. and Mrs. Walter Trotter request the honor of your presence at the marriage of their daughter Maude to Mr. Walter Holmes Witty, on Wednesday evening, October 8th, at 8:30 o'clock, at the Baptist church, Winona, Miss. We extend congratulations.

New Use for Refined Paraffine Wax. A new and important use for Refined Paraffine Wax seems to have been discovered by a prominent and successful young chemist, who had two trees badly damaged by storm, one being a maple and the other an apple. To save a large limb was broken down from the trunk, but still attached to the tree. The limbs were prepared up and inserted liberally with drops. Very much as a broken leg might be fastened with splints, and then moistened with cotton linters and covered all the cracks. The "chemical operation" was entirely successful. The Paraffine prevented the decay of the limb, and the limbs which would have rotted the trees, prevented the decay of the limbs, and the limbs were thus far to be perfectly re-attached to the trees.

Bro. S. G. MULLINS, formerly pastor in Kentucky, and a native of the state, but for eight months pastor of the church at Barrow, Fla., is doing a fine work. Since the beginning of his pastorate, we learn from Riv. W. B. Lambert, who has been pastor at Brookville, but is now attending the Seminary, that he has received into the church between 60 and 100, and most all on profession of faith and baptism. H.

We have just learned that Bro. Woodford Voorheis, of Salvisa church, died at his home in Mercer county on the 19th inst. He was for many years one of leading merchants of Central Kentucky. The hospitality of his home is proverbial. He was gentle and kind and held in high esteem by all who knew him. He leaves a wife, two daughters and two sons and a host of friends to mourn his loss. We extend condolences. H.

We hear fine reports from Pastor Wm. Ritzman, late of the German Baptist church of this city, and now of the German Baptist church of Kankakee, Ill. During the first year of his present pastorate, just closed, he has welcomed 38 new members, 24 of them by experience and baptism, and the church has completed a \$3,000 parsonage and contributed \$500 for missions.

THERE is nothing in life which has not its lesson for us, or its gift.—Raskin.

LIVE, without laughing is a dreary blank.

THE MARKETS.

LIVE STOCK.

Report for week ending Sept. 27.

Table with columns for CATTLE, HOGS, and SHEEP, listing various types of livestock and their market prices.

Wool.

Table listing wool market prices for different grades and types of wool.

Wheat.

Table listing wheat market prices for various grades and types of wheat.

Advertisement for W. H. McKnight, Sons & Co. featuring Carpets, Rugs, Mattings, Linoleums, Lace Curtains and Draperies. Includes contact information and a list of agents for refrigerators.

Advertisement for BARNES' GOLD PENS, featuring images of various pen models and descriptive text about their quality and availability.

Table listing prices for various items, including sheep, hams, and other goods.

LEAF TOBACCO.

Report for week ending Sept. 27.

Table showing sales with comparisons for leaf tobacco, including weekly and yearly sales figures.

SALES.

Table showing total sales of new crop and other tobacco products.

RECEIPTS.

Table showing receipts for various tobacco products.

RECEIPTS.

Table showing receipts for various tobacco products.

BULKY—1901 CROP.

Table showing prices for bulky tobacco products from the 1901 crop.

BULKY—1902 CROP.

Table showing prices for bulky tobacco products from the 1902 crop.

Wool.

Table showing prices for wool products.

Wheat.

Table showing prices for wheat products.