

# WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 9, 1902.

NUMBER 45.

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
[Incorporated.]

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

#### TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

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

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

TRUST in the Lord with all thine heart, and lean not upon thine own understanding. In all thy ways acknowledge him, and he will direct thy paths.

WHEN the Pope sent an appeal to the Greek Patriarch at Constantinople for a "union" of the two churches, the Patriarch answered courteously but positively, Mohammed must come to the mountain, if there was to be any meeting. One indispensable condition of union, the Patriarch said, was that the "Bishop of Rome must shake off, once for all, the chain of the many and various innovations stealthily introduced and contrary to the Gospel."

PROTESTANTS will all agree that for the Greek church to talk to the Catholic one of innovations contrary to the Gospel, is a case of the raven chiding blackness. But we can all learn a lesson from the reminder that "innovations are stealthily introduced."

AND all earnest men, strong enough in intellect to have decided convictions, will agree with the Patriarch in his closing words, that "war is better than a peace which separates us from God." Peace with our fellow-men is desirable, but the peace which is indispensable in peace with God, and peace of conscience which comes from having stood by the right fearlessly.

THE receipts from donations and legacies to the Missionary Union between April 1 and August 1 of this year exceed those of 1901 by \$16,346 81. When will we learn that missionary receipts should be approximately equal during the four quarters of the year? Money sent promptly and on time is really worth more in actual cash to our Boards, and will relieve them of the large annual summer deficit that costs so much interest.

Nor until men are brought to realize the enormity of sin, and the justice of God in punishing it, can they realize the greatness of the divine love in providing a way of escape and be led to renounce it. And the preacher who, in his zeal to proclaim the infinite love of God, fails to declare his hatred of sin, will never lead people to repentance. "Cry against it," is the divine method always. Be careful not to withhold the half of the message.

THE mind is the forge of thoughts. Which way do our thoughts move with most pleasure, and on what do they dwell with most satisfaction? The mind is the seat of wisdom. Which way do our projects and contrivances? Are we more wise for the world or for our own souls? "As he thinketh in his heart so he is."—Ps. 23:7.

## Presbyterianism in England and Scotland.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

During the years 1643-1648, English and Scotch Presbyterianism were in control of Parliament, and a great ecclesiastical assembly (the Westminster), which had been called by Parliament, sat side by side with the civil legislative body, with a deep sense of opportunity and responsibility. The purpose of its leaders was to impose a carefully wrought out Presbyterian system upon England and Ireland. The British Isles were to have but one form of religion, and that was to be Presbyterian. The triumph of the independent army and the exclusion of the Presbyterian members from the Long Parliament meant the downfall of Presbyterianism in England. Many Presbyterian ministers became pastors of State churches under Cromwell's administration. Two years after the Restoration of the Stuarts (1660), those who would not obey the provisions of the new Act of Uniformity (1662) were thrust from their pastorates, and hundreds endured great hardships. Many Presbyterian congregations maintained themselves in England during the period of persecution (Charles II. and James II.), and under William and Mary took their places side by side with the other free churches in accordance with the Act of Toleration (1689). During the following thirty years most of the Presbyterian churches of England yielded to the destructive influence of Socinianism and related types of thought, and became Unitarian.

The burning of the Solemn League and Covenant on a street in London by a common hangman on behalf of the new Parliament of Charles II. (May, 1661,) was an insult of the gravest character to the entire Presbyterian brotherhood. Many of the English Presbyterians of the more moderate type, such as Baxter, Calamy, Reynolds, Ashe, and Manton, made an earnest effort to lead their brethren in a compromise measure whereby Presbyterians might remain in the established church. They were willing to give up presbyterial church government and to accept episcopacy, but wished the liturgy simplified. The king had expressed himself as favorable to a revision of the Prayer Book and such adjustments of the prelatist system as would make it easier for Presbyterians to conform (Declaration of His Majesty to all his loving subjects... concerning ecclesiastical affairs, September, 1660), and he called the conference of Savoy (March, 1661) in which the bishops discussed with the leading Presbyterians the points at issue. The Presbyterians were requested to write out their objections to the liturgy. Baxter, Bates and Jacob responded, specifying eight points in the Prayer Book with which they thought it sinful to comply. The conference, so far from assuaging, increased the irritation between the two parties. The bishops counseled the king against any kind of compromise, and the subservient Parliament sustained them in this position. Some of the Presbyterians finally yielded obedience to the Act of Uniformity. Reynolds was appointed to a bishopric. Baxter and Calamy were offered bishoprics, but declined.

The Scottish Parliament, equally with the English, was subservient to the bishops and the king, and in 1661 repealed all legislation favorable to Presbyterianism, and re-established episcopacy. All who had been ordained since 1649 in order to hold their livings must secure recognition at the hands of the newly appointed bishop. Four hundred ministers abandoned their livings. A considerable number

here, as in England, conformed, hoping for better times later on. Leighton accepted a bishopric. Sharp became Archbishop of St. Andrews and a base persecutor of his brethren. The heroism that has always belonged to the Scottish character had now abundant opportunity to manifest itself. From the beginning of the Reformation it had been usual for the Scotch in times of danger to bind themselves by covenant to each other and to God to protect the form of Christianity that they had adopted with life and goods, and to do everything in their power for the destruction of prelacy. At this time there were several shades of opinion with reference to the proper course to pursue. Some were ready to conform. Others were unwilling to conform, but anxious to avoid trouble with the government and inclined to temporize. Those who were staunch and stalwart banded themselves together anew by solemnly signing the covenant, and, as is likely to happen in cases of this kind, became somewhat fanatical in their opposition to the government, which seemed to them utterly antichristian and diabolical.

The government denounced as traitors all who signed covenants against the established order. For their leadership in insubordination the Duke of Argyll was beheaded (1661) and James Guthrie was hanged. This still further exasperated the Covenanters. The Earl of Lauderdale was sent to the west of Scotland to enforce the law. He found a large proportion of the people in rebellion. Ejected ministers were prohibited from holding services on pain of death, and heavy fines and imprisonment were the penalties for attendance at unauthorized meetings. Troopers patrolled the country for the detection and punishment of those who insisted on worshipping God in the Presbyterian way. Sometimes the exasperated people turned upon their persecutors and took bloody vengeance. This usually led to severer measures in the regions concerned. In 1679 Archbishop Sharp was seized by a band of Covenanters and assassinated because of his treachery and tyranny. In 1689 a body of extremists, led by Richard Cameron, drew up a declaration disowning Charles II. because of his tyranny and violation of the constitution of the country. Cameron was slain in battle a few months later, but his followers organized themselves into societies who after the Revolution (1688) and the re-establishment of Presbyterianism were dissatisfied with the settlement, and refused to cooperate with the established church, which, in their opinion, had made unworthy compromises. They insisted upon the independence of the church and the recognition of the covenants, and thought that God was not sufficiently honored in the New State Church. In 1706 John Macmillan united with them and strengthened them by his leadership. In 1743 they organized a "Reformed Presbyterian." They are known in history as "Cameronians," or "Covenanters"; but they call themselves "Reformed Presbyterians." They never attained to much numerical strength, but have proved wonderfully persistent.

It has been estimated that eighteen thousand Covenanters were either banished or put to death between 1661 and 1689. While much of their violence was unnecessary, it is certain that their membership embraced many of the very best ministers and laymen in Scotland at the time, and it may safely be said that if violent resistance to tyrannical measures was ever allowable to Christians, it was so in their case.

The new settlement of ecclesiastical af-

airs in Scotland under William and Mary was essentially a restoration of the arrangement of 1692. Presbyterianism became again the established form of Christianity, supported by the state, and in important particulars controlled by the state. The Episcopalians of Scotland were thenceforth the persecuted party. Many of the Scotch resented the Caesar-papacy that was involved in the subjection of the church to an Episcopal sovereign; but the government of William and Mary was highly conciliatory, and little occurred that was calculated to irritate.

The union of Scotland with England on a basis of equality (1707) greatly diminished the political friction between the two countries, and would no doubt have tended to promote ecclesiastical peace had not Queen Anne's parliament (1711) passed an act restoring the principle of lay patronage, which involved the bestowal of the right of nomination to vacate pastorates upon certain landed proprietors connected with the parishes. This act brought endless confusion, being utterly subversive of the principles of the church and irritating beyond measure in its practical application to a people so sensitive and so determined as the Scotch. The very fact that a minister was nominated by a lay-patron, was in itself sufficient to prejudice the people against him, and if, by the employment of a government authority, such a nominee was forced upon a congregation, he could not hope to escape criticism or enjoy the confidence and sympathy of the flock. The General Assembly protested year by year against this infringement of the rights of the church. In many cases armed force had to be employed in installing those who had been appointed by government authority.

During the first half of the eighteenth century there was in Scotland, as in England and on the Continent, a marked decline in religious life. A large proportion of the ministers were without any deep religious experience. Socinianism and Deism wrought their deadening work here as well as elsewhere. Many of the ministers, especially such as owed their livings to lay patronage, became defenders of the system, and many of the churches ceased to realize its incongruity with true Presbyterianism. The refusal of the church authorities to remove John Simson, professor of Theology at Glasgow, for alleged heresy, was highly unsatisfactory to the more orthodox. A pronouncement by the General Assembly in favor of lay patronage (1732) called forth earnest protests. A book entitled "The Marrow of Modern Divinity," in which laxity of doctrine was highly criticized, was condemned by the General Assembly.

Baylor University, Waco, Texas.

HISTORIANS of art tell us that when Michael Angelo was living in Rome, the Pope, his patron, was so much interested in his work that he had a secret passage created from his own apartment to the studio of the artist—which was in the same chain of buildings—so that he could go unseen, whenever he pleased, and watch the work which the artist was carrying on. At this time the artist was preparing to decorate a building with certain heroic figures... God commissions us to decorate the earthly and heavenly future with conquering heroes... Remember, also, that we work not unobserved. Between the throne of Heaven... and where we do our work, there is an unseen passage, and through it comes the King of Heaven to watch and cheer us in our glorious task; and "a book of remembrance" is written.—Ex.

### Christ's Word Denied.

BY C. H. WETHERS.

One of the most astounding things that I know of is the fact that not a few people who, in some respects, appear to be genuine Christians will deliberately deny Christ's Word, when that Word contradicts some theory of theirs. I say that they "deliberately" deny that Word, because Christ's language, as given by the men who were expressly inspired by God to accurately state what Christ said and did, is so very clear and positive that there must be deliberateness in the denial of it. One such denial has reference to the existence of the devil and demons. They who assert that the ungodly who die in their sins will become extinct are persistent in saying that there is no devil and no real demons. They declare that these beings are merely imaginary, that they are the inventions of heathen mythologists, and that what are called evil spirits are mental diseases, such as insanity. I have seen long and labored discussions in some religious papers which I take, attempting to prove beyond question that there is no real devil; and yet those writers claim to have a most ardent love for Christ, and they accept Him as their Saviour. If I judge that they are blind, then I am compelled to believe that they are willfully blind, for no one can read the history of Christ's temptation in the wilderness by Satan without seeing, if he wishes to see, that a real and powerful devil actually did tempt Christ. On the authority of the Holy Spirit, we are told that Christ was led by the Spirit himself into the wilderness, "being tempted of the devil." The whole account of that scene would be sheer nonsense if we were to deny the existence of the devil, and deny that he was there with Christ as his tempter. That story records a distinct and intelligent conversation between Christ and the devil. Repeatedly is the devil spoken of as a person. Personal pronouns are applied to him. It is declared that the devil spoke to Christ and quoted Scripture to Him. Here is one passage: "And the devil said unto Him, To these will I give all this authority and the glory of them." No one, unless he were determined to disbelieve the plainest statements that possibly could be made, would be disposed to deny that a personal devil certainly did tempt our Lord. The inspired history of that temptation is enough in itself, aside from any other proof, to demonstrate the fact that there is a devil, and I affirm that he who denies the devil's existence, denies Christ's own Word. It is a question with me whether one can be a true Christian who thus denies Christ.

### An Example.

The refusal of Mr. Henderson, Speaker of the House of Representatives, to accept a renomination for Congress has a lesson for some professors in theological seminaries, and for pastors who are out of sympathy with their denomination. Mr. Henderson says that he is not in harmony with his constituents on the tariff question. The Republicans of Iowa generally believe in a reduction of the tariff on articles controlled by a trust, and expressed their views in the platform of their State Convention.

We have heard another doctrine preached by certain professors in theological seminaries. Although not in harmony with their denomination, they claim a salary while opposing its principles. It is not a question of whether Mr. Henderson's views on the tariff question are wise or not, or whether these professors are right in their opinions. The professors have insisted that they shall be paid for teaching what their denomination believe to be error. They refuse to resign a position to which they were appointed on the understanding that they held different views. Mr. Henderson refuses to accept a nomination by a practically unanimous vote. Of course not all professors are thus lacking in a sense of honor; there have been Baptists like Dr. Toy, of Louisville, who,

finding themselves out of harmony with their denominations, have promptly tendered their resignation, and taken their chances on securing employment elsewhere.

Mr. Henderson's example also has its lesson for pastors. Among the Congregationalists, especially, we frequently find men who have practically stolen church property. The method is as follows: A man secures a call to a pastorate of a prominent church with a good house. He wants only a platform and an audience. He wishes to save the cost of hiring a hall and to have an audience to start with. By loose methods he is soon able to take multitudes of people into the church who agree with him. Whatever he may say, it is very difficult to prevent the reception of members when urged by the pastor. And our Congregational brethren have not the protection of our baptism; hence it is not long before the pastor has a majority probably of people who have contributed nothing to the cost of building the church and very little towards its expenses. The current expenses are, however, easily met by a mortgage on the property which godly men and women have toiled so long to pay for. The man has, to all intents and purposes, stolen the meeting-house. If such a man had a fraction of the honesty of Speaker Henderson, politician though he is, he would have resigned when he found himself out of harmony with the denomination to which his church belonged, hired a hall and preached to those who cared to organize a society under him. It is not at all a question of whether one's views are really correct, and not at all a question of free thought or free speech. It is, however, a question of common honesty and of a breach of trust in using funds for other purposes than those for which they were originally given.—Journal and Messenger.

### Prayer Meeting of Great Worth.

BY REV. JAMES A. BROWN.

It has for a long time been my conviction that the prayer-meeting of the Christian church is of most exalted worth to man and ministers unto some of his deepest needs.

1. The truth considered in the prayer-meeting is of great worth to the spiritual life of man. In this meeting the supreme realities come before the mind such as the reality of man's social, moral and spiritual needs; the reality of God, of his grace, and of his glorious attributes; the reality of the life and death and saving power of Jesus Christ; the reality of the Holy Spirit's presence, and the reality of the life that is to come. Are not such truths supreme in their inspirational power? These indeed are truths that have made the best men and women of the world. The prayer-meeting is great in its truth.

2. It seems to the writer that the exercises of the prayer-meeting are great in their power to benefit the soul and life of man. Reverent, intelligent, fervent prayer is one of the most ennobling acts of the true man. The supreme One prayed, and taught his disciples to pray. The school of Christ is the school of prayer, and when we think of Paul, Luther, Livingstone, Gladstone, does not the conviction deepen that the school of prayer is also the school of greatness? Are not the songs of the sweet hour of prayer the best we ever sing? For has man ever lifted his voice in a nobler song than this:

"Nearer, my God, to thee, nearer to thee!"  
Or this:

"Come, Holy Spirit, heavenly Dove,  
With all thy quickening power."

Moreover, the spoken words in this meeting are a witness for the dear Lord, language coming from the heart of those who love Jesus as Saviour, from hearts conscious of the Holy Spirit's presence. Prayer, spiritual songs and the witnessing of Christians, these are the uplifting, sanctifying, ennobling exercises of the prayer service of the church.

3. The achievements of the prayer-meeting are great and worthy. In this

meeting souls are converted, regenerated, born into the Kingdom of God. It is the place of spiritual victories, triumphs over sin, decisions for Christ, devotion to duty and heroic enlistment in the service of God and humanity. These are the highest achievements, since they relate to the soul and heart of man.

I am convinced, therefore, that the prayer service of the church is of most exalted worth because of the character of its truths, its exercises and its achievements.

Do you desire to build up the spiritual life of the church? Then build up the prayer service. Pray during the week for God's blessing in the meeting. Study the Bible, read your Christian paper and magazine with the purpose of bringing living truths into your testimonies. If there be time in the meeting, let the Holy Spirit use you in prayer and testimony. Be spiritually alive in the meeting; listen intently to every witness for the Lord; let your heart say "Amen!" to every petition, and let every song be your own heart's praise and adoration of the Lord Jesus.—Christian Herald.

### The Vanity of Riches.

By riches we mean material things. These are to be possessed by men, but the mistake men too often make is that of being satisfied with the possession of that which is simply material instead of putting their hearts and minds on that which endures.

God calls us to the acceptance of what is spiritual and eternal. We are told that what is seen is temporal, and that only that which is unseen is eternal. The natural man believes only what he sees, and desires only that which he can touch and handle. Men are wrapped up in the lust of the flesh, and the lust of the eye and the pride of life. The little, petty things that perish with the using are the things which the world longs for with an unabated desire. Too few desire that which is eternal and which is needed for the welfare and life of the soul. But true wisdom prompts us to seek for the true riches found in peace with God through our Lord Jesus Christ.

Of course while we live in the world we are to be busy with the things of the world. We are to eat and to drink, and to be clothed. We must secure food and drink and clothing. We may trust God for these things, but we will work for them diligently if our trust is anything but a fanciful sentiment. Our Saviour tells us that our Heavenly Father knows we have need of these things. He created us with these needs in our nature. If we need them, we are expected to seek for them and work for them, only we must do it with the right feeling in our hearts toward God, and with the determination that they shall not win our hearts away from God. If we think only of material things, we become materialists. If we think of God and of our souls and of our relation to him, we become spiritually-minded.

Our bodies are not naturally sinful. Sin does not necessarily belong to our bodies or to the material universe around us. Sin is in our souls. If there were no sin in the world, we might almost consider ourselves to be already in heaven. Sin is in our souls, and we need to have our souls purified and saved. If we become pure in heart and soul, we shall be able to use the world as not abusing it and as not being abused by it. It was and is a false philosophy which teaches that sin resides in matter, and that only as we become separated from matter are we saved. It is a very great mistake. Some of God's saintliest children on earth are very busy with material things, and some very wicked people are very poor and idle. The question is as to the condition and attitude of the soul. Is the soul saved?

It is dangerous to be very rich, no doubt. The position is one that tries the life. But it is dangerous only as one allows himself to be engrossed and won away from God and into a trust of riches rather than of God. He who puts his trust in riches rather than in the living God impoverishes his soul, feeds upon

worse than husks and is his own worst enemy. A little, with piety, makes one rich. A good name and character and relationship with God are better than the best riches the world can afford.—Ex.

### The Unbridled Tongue.

Perhaps no agency has wrought so much mischief in churches as the unbridled tongue.

Mr. Spurgeon once said: "Every church, and, for the matter of that, every village and family, is plagued with certain Mrs. Grandys, who drink tea and talk vitriol." You can never build up a church by talking it down.

Finding fault with your neighbor is a wretched salve for a sore conscience.

The professing Christian who shows by his conversation that he has no confidence in his brethren is not worthy of belief.

Many a church trouble would soon die out if the members of that church had grace enough to hold their tongues. The fire of contention will go out of itself if no one shall stir or fan it with an unbridled tongue.

There is a tongue which is like the pen of a ready writer when making unfavorable comments, but it cleaves to the roof of the mouth when words of commendation and appreciation are in order.

It is not only a great sin to set in motion an evil report against a neighbor, but to take up a reproach which some one else has started and send it on is a clear violation of the law of the Lord.

One who speaks unadvisedly with his tongue cannot neutralize the evil effect of his speech by lowering the tones of his voice. Solomon says: "A whisperer separateth chief friends."

There is a time to speak and a time to be silent. How beautiful is silence in its time. One who has power to hold his tongue is greater than he that taketh a city. We are told that a young man once went to Socrates to learn oratory. On being introduced to the philosopher, he talked so incessantly that Socrates asked for double fees. "Why charge me double?" asked the young man. "Because," said the philosopher, "I must teach you two sciences: the one how to hold your tongue, and the other how to speak." The former is far more difficult and more of a fine art than the latter.

The abilities of a well-disciplined mind are largely negative. It is a great attainment to know how to speak and how to hear, but it is quite as essential to know how to keep silence and how not to hear. Some one has written of a good woman who was able to sit beside a friend who discussed the characters and faults of her neighbors for hours and not hear a sentence. She had trained her mind to turn away from unprofitable gossip and give her thoughts to better things. Happy soul! Never did mortal display clearer marks of true culture and refinement. If the heart were well stored with grace, the tongue and the ear would be under the control of the Holy Spirit, and He is the Spirit of truth and wisdom and love.—N. Y. Advocate.

There is something even better than being freed from one's sickness, and that is to have the abiding presence of the Lord Jesus Christ.

A little boy was about to undergo an operation in the hospital. He could not take an anesthetic, and so the father asked permission to stand by his side and hold his hands. The doctor gave his consent to this, and in speaking of it afterwards said: "I have always felt that the strength of the father throbbeth its way into the body of the little child." Was an inspiration it is for us to know that our faith unites us to Christ, and that when we feel our weakness and lay hold upon him for power, his divine life surges into us and our strength is made perfect for all our need.—Ex.

Do not debate. On no account enter into any dispute with any one and especially about the truths of salvation. Give to all men every help to their salvation but that of debating with them about it.—William Law.



# SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 19.

## THE FALL OF JERICHO.

Joshua 6:3-20.

Motto Text—"By faith the walls of Jericho fell down."—Heb. 11:30.

Jericho lay about five miles from the Jordan. It was a very important city, being the key to the possession of that part of Canaan, and necessary for the safety of an invading army. While not a large city, as is shown by the fact that the Israelites marched round it seven times in one day, it was very strongly fortified and crowded with wealth. The only visible way to reduce it was to starve it out, and that would have given the Canaanites time to unite. While Joshua was reconnoitering the place the captain of the hosts of God came to him and told him what he must do.

"When Joshua had spoken unto the people,"—telling the instructions he had received from the captain. "That the seven priests, bearing the seven trumpets of rams' horns"—which made quite a loud noise. Horns which were used by the priests, not trumpets in the hands of warriors. In after days Jerusalem must be stormed. But at Jericho God does the work it is impossible for the men to do. This victory is miraculously God's; the others were as truly his, but wrought through human instrumentality.

First came the armed men, whether in the usual way as during the direct march with Judah leading and Dan bringing up the rear, cannot be positively said, but is most probable. Then came the seven priests, blowing the horns, and just behind the ark. We must remember that now, as always, when the ark was outside the holy of holies, it was closely covered and no eye rested on the ark itself except the priest's. He covered it before the sons of Kohath came in to bear it on their shoulders.

"And the armed men went before the priests that blew with the trumpets."—Six tribes marched before the ark and six after it. The rearward consists of the latter six. There were six hundred thousand soldiers, for every man was a soldier. The women and children were in the camp at Gilgal. There were no old men to be left with them. In all Israel there were but two men over sixty, Joshua who was commanding, and Caleb who was in his place as leader in Judah, marching as sturdily as any.

"Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth."—Strange attack the world has ever seen. In perfect silence, a reverent silence, the 600,000 men marched. The silent host must have impressed the people of Jericho with awe. What did this strange march, this ghostly silence of the men while the seven trumpets rang out, portend? It may be that some ridiculed, and thought the Israelites intended to frighten them by a daily display of their great number. But foreboding and fear surely held sway in the doomed city. God was testing the patience

## All Stuffed Up

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

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

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

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

## Hood's Sarsaparilla

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

the obedience and the faith of Israel. To human reason, to military science, that march round the city seemed a senseless display. Israel stood the test. With the unquestioning obedience of disciplined soldiers, they went their solemn, silent march and returned to the camp. Meanwhile the story of this strange march was spreading through the country, and adding to the dread of Israel and of Israel's God.

"And it came to pass on the seventh day that they rose early, about the dawning of the day."—One of these seven days was the Sabbath, but God is lord of his own commandments. Many think this last day was the Sabbath, but there is no reason for the conjecture. They went round the city seven times, which would constitute a good part of the day, and the fighting would come after that.

"Shout, for the Lord hath given you the city."—And there was not a sign visible that he had done so. The strong walls and towers frowned down upon them; the soldiers of Jericho were at their posts, and no hint of surrender had come from the king or the people.

"And the city shall be accursed"—devoted to destruction. And if the Israelites took anything for themselves, the destruction would come upon them. "Only Rahab the harlot shall live, she and all that are with her in the house."—By her kindness and quick wittedness she had saved the lives of the spies, and her own life and those of her kindred were given her in return.

"And ye, in any wise, keep yourselves from the accursed thing."—Jericho was filled with riches. The silver and gold and other metals were God's reserved for the tabernacle use. Other things must be burned. It speaks well for that generation of Israel, that only one man was found who allowed his covetousness to overcome his obedience to God's command. Would that this generation of Christians could say as much.

"So the people shouted when the priests blew the trumpets."—Without a sign to indicate that the city was theirs, they believed God and shouted. Had they waited for that shout of victory till the walls fell first, Jericho would not have been taken. The victory was God's and the glory his. All victories are God's when he works by means just as surely as when he lays bare his omnipotent arm.

In his own time, in his own way, God will give his elect the victory. The foe may be as strong as the walls of Jericho, and his people as destitute, seemingly, of all the means of destroying the evil, as were the Israelites of means to destroy those walls. No matter. In his

own time, not theirs; in his own way, not theirs—if his people be obedient and faithful the evil shall fall.

But observe, it is *only* in God's way; only at his time. If Christians get impatient and think his way is a slow one, or if in the foolishness of conceit they think some other way is better than his, the victory will not be theirs. That is a great sin in this day; this impatience with the instrumentalities God has ordained, this feeling that something new of man's devising will work better and more rapidly. In his own way, in no other, God's work will be done.

**PASTOR ELECT J. B. BOZEMAN** has entered upon his labors as pastor of Campbellville Baptist church. He does like every sensible man does when he moves from one State to another, he writes, "Send me the **WESTERN RECORDER**." He is a genuine settler, not a mere squatter. He identifies himself with the State and its denominational enterprises. We do not expect him to forget his native State—he is not that kind of a man. We cordially welcome Bro. Bozeman back to Kentucky. We knew him while a student in our Seminary, and he is not a stranger to Kentucky Baptists. We predict great usefulness for him at Campbellville and Friendship churches. The field is one of the best in the State, and the man fits it. W. P. H.

**PASTOR ELECT DANIEL**, formerly of Pine Bluff, Ark., is in the city on his way to the First church of Covington, where he succeeds O. G. Jones, D. D., as pastor. We extend a most cordial welcome to him, and wish him great success in his new field. H.

## FOOLED HIM.

But in the Pleasant Ways of Peace.

Good thing some men are married. Their wives keep a sensible watch over them, and have a way to help overcome their troubles.

Mr. E. Lewis, of Shaniko, Ore., was located for several years at various points in South America, and fell into the native custom of frequently drinking coffee. He says: "I took to using it the same as those nervous, excitable people in South and Central America. They make very black coffee and it becomes more or less an intoxicating beverage. At the end of about four months, I began having severe sick headaches and nervousness, but supposed it was from the tropical sun. At last my wife became alarmed at my headaches and stomach trouble. She tried to induce me to quit drinking coffee, laying my trouble to that, but I continued to use it.

"She read of Postum Food Coffee, and ordered some from the States, but kept it a secret from me. The very first time she made it, when I came in for my coffee and roll, I noticed that peculiar, pleasant flavor of Postum, and asked her what it was. She said it was a new brand of coffee and asked me how I liked it. I tried two cups of it with rich Leche de Obeas, which is used by everyone as milk in Panama, and thought it excellent. After a couple of days, my headaches stopped, and in a short while my nervousness disappeared as if by magic. I have been using nothing but Postum for the past year, and my wife has been completely cured of constipation by changing to Postum, and we shall never go back to coffee again."

## SALEM ASSOCIATION.

The 117th session of this body met September 24 at Hill Grove church, Meade county, and continued three days. Although much hindered by rain, there was large crowds present to enjoy these helpful meetings.

The venerable and much-loved moderator, D. S. Roberts, was present and called the body to order.

A sermon of much power and practical thought was delivered by Bro. J. M. Lewis from Matt. 9:38, on "Prayer for more laborers to be sent into the Lord's harvest."

After reading letters from the different churches, Bro. D. S. Roberts was re-elected moderator, and, in the absence of our former clerk, Bro. B. G. Saunders was elected clerk.

This association has twenty-six churches, and all but about four or five were represented with messengers and letters.

There was contributed by these churches \$426 65, which was a small increase over last year. This is quite an advance in their contributions when we consider the drouth they encountered last year, and, besides, there was paid for the rebuilding of the church at Hill Grove from \$5 to \$100 each by a majority of the churches.

The letters show about 821 additions to our churches by experience and baptism this year. Our association seems to be much encouraged, and resolved to raise \$650 the coming year for missions. Also instructed the Board to place a missionary on the field of our association for all his time after the first quarter of this year.

We had with us visiting brethren Rev. J. G. Bow, W. P. Harvey, I. M. Wise, J. N. Prestidge, I. H. Whittinghill, J. T. Bowden, Profs. H. J. Greenwell and Nun, Bro. G. W. Shacklett and Blant Shacklett from other associations.

Bro. Bow made a stirring speech on State Missions. Bro. Harvey preached a telling sermon on "Christian Union." Bro. Prestidge and Bowden preached greatly to the delight of the people at the tent.

Bro. Wise helped much in discussion, as well as Bro. Whittinghill.

Bro. Cox, representing the Ministers' Aid Society, spoke and took a collection amounting to about \$23 for the work.

Bro. Downey preached an impressive sermon in the tent during the meeting.

The association was entertained by the old mother church in such a way that her reputation for doing things right and doing things well was sustained. Also the erection of their new and beautiful church speaks honor for both church and pastor.

The association meets next year at Forks of Otter Creek church at the same time they met this year.

J. J. WILLET.

Eckron, Ky.

## SOME THINGS SURE.

It is surprising to those of us who have been taught the plain and reasonable Gospel, how many of the illogical and grotesque religious find adherents. We marvel that any reasonable person can believe in spiritualism, with its rappings and ghostly apparitions that are so "adverse to the daylight;" or Christian Science with its vagaries; or Unitarianism with its Divine man and human Christ; and the more modest but persistent Faith Healing that cannot heal broken bones

nor raise the dead. Many things disturb the peace of men's mind. Many problems arise to vex and defy the acute intellect. Frequent discrepancies appear in the providences of God to baffle the path of some, and science, ever discovering and declaring startling hypotheses, perplexes others.

The young Presbyterian students were not too modest to inform the examining committee the story of man's creation in Genesis is a fable—an allegory—a mistake of Moses. The all-wise Methodist professor who has found out that most of the Old and New Testaments is allegorical, mythical and untrustworthy; are not sporadic cases afflicted with conceit and pedantry, merely—they represent a part of the vanguard of the "unstable in all their ways," the many "half-believers," whose lamps are not burning steadily and brightly, like the waves of the sea "driven with the wind tossed," ever learning and never able to come to a knowledge of the "truth," confused and perplexed and doubting. Not so with the true believer. He has something sure. Tempestuous waves foam and toss about him, but he is not afraid. They shipwreck others; but he says: "None of these things move me." Not this true believer in Christ is not ignorant of the pretensions of science, nor of its real achievements; neither does he close his eyes to all the fuller revelations of the truth of God. This is sure; science has not yet and never can discover "any other foundation than that is laid which is Jesus Christ."

No interpretation, no monuments yet to be deciphered, or contemporaneous literature, language or truth now known or yet to be discovered can change the ground upon which he stands to-day. His faith is established in the Word of God and in his own experience, and all grounded in self-evident truth without which no other can be found. What cares any believer for Darwin's conclusions! It must ever remain true that every effect has an adequate cause. Man must have no less than infinite wisdom and power and goodness from which to spring. The Bible declares this in God and he believes it. He finds that the natural man is at enmity against God; he has fallen either by his own sin or the sins of others into hopeless ruin. No human help can avail him. But, like Bunyan's Pilgrim, he sees a light as Paul saw it, above the brightness of the noonday sun and gets there a vision of his Lord, "the Lamb of God which taketh away the sins of the world." The need of his soul is not reformation but regeneration, and for that achievement, Christ, the Son of God, is his only power. He believes that. Amid all the varying experiences of the "day's march," of sunshine mounting all the hills with gold, or sullen threatening cloud; of radiant spring, or sombre autumn, there is and must be in the Author of all things—in infinite wisdom and power and goodness an adequate and just administration of providence, and he reads: "Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." And he believes it, and because he believes in these sure things of God he is able to stand fast, radiant, hopeful and happy.—Commonwealth.

We can help make many people bright by our kindness, but we can never accomplish anything toward making people good except by our tenderness.—Parkhurst.



IT WON'T BE LONG.

BY C. M. ABERGROMBIE.

The more of life will pass, Then cometh evening; It won't be long Till darkness settles o'er our path Now seem'g With life and song. Guide Thou our steps Through shadow land, So dark and drear, When Thou, O Lord, dost lead, We shall not fear. The bright beyond at last, The dawn is breaking; It won't be long Till fondest hopes are real, And we awaken With that blest throng. Then, O my Lord, To see our home Prepared by thee, And hear Thy voice, "Come thou, Abide with Me."

OUR PULPIT.

"AT THE BUSH."

BY ALEXANDER MACLAREN, D.D.

The goodwill of him that dwelt in the bush.—Deut. 35:16.

I think this is the only reference in the Old Testament to that great vision which underlay Moses' call and Israel's deliverance. It occurs in what is called "the blessing wherewith Moses, the man of God, blessed the children of Israel before his death," although modern opinion tends to decide that this hymn is indeed much more modern than the days of Moses. There seems a peculiar appropriateness in this reference being put into the mouth of the ancient Lawgiver, for to him even Sinai, with all its glories, cannot have been so impressive and so formative of his character as was the vision granted to him solitary in the wilderness. It is to be noticed that the characteristic by which God is designated here never occurs elsewhere than in this one place. It is intended to intensify the conception of the greatness, and pre-eminence, and all sufficiency of that "goodwill." If it is that "if him that dwelt in the bush," it is sure to be all that a man can need. I need not remind you that the words occur in the blessing pronounced on "Joseph"—that is, the two tribes which represented Joseph—in which all the greatest material gifts that could be desired by a pastoral people are first called down upon them, and then the ground of all these is laid in "the goodwill of him that dwelt in the bush." "The blessing—let it come on the head of Joseph."

So then here, first, is a great thought as to what for us all is the blessing of blessings—God's goodwill. "Goodwill"—the word, perhaps, might bear a little stronger rendering. "Goodwill" is somewhat tepid. A man may have a good enough will, and yet no very strong emotion of favor or delight, and certainly may do nothing to carry his goodwill into action. But the word that is employed here, and is a common enough one in Scripture, always carries with it a certain intensity, and warmth of feeling. It is more than "goodwill"; it is more than "favor"; perhaps "delight" would be nearer the meaning. It implies, too, not only the inward sentiment of complacency, but also the active purpose of action in conformity with it on God's part. Now it needs few words to show that

these two things which are inseparable, do make the blessing of blessings for every one of us—the delight, the complacency, of God in us, and the active purpose of good in God for us. These are the things that will make a man happy wherever he is.

If I might dwell for a moment upon Scriptural passages, I would just recall to you, as bringing up very strongly and beautifully the all-sufficiency and the blessed effects of having this delight and loving purpose directed towards us like a sunbeam, the various great things that a chorus of psalmists say it will do for a man. Here is one of their triumphant utterances: "Thou wilt bless the righteous; with favor wilt thou compass him as with a shield." That crystal battlement, if I may so vary the figure, is round a man, keeping far away from him all manner of real evil, and filling his quiet heart as he stands erect behind the rampart, with the sense of absolute security. That is one of the blessings that "the favor," or goodwill, will secure for us. Again we read: "By thy favor thou hast made my mountain to stand strong." He that knows himself to be the object of the divine delight, and who by faith knows himself to be the object of the divine activity in protection, stands firm, and his purposes will be carried through, because they will be purposes in accordance with the divine mind, and nothing needs to shake him. So he that grasps the hand of God, not because of his grasp, but because of the hand that he holds, can say "The Lord is at my right hand; I shall not be greatly moved. By thy favor thou hast made our mountain to stand strong." And again, in another analogous but yet diversified representation, we read: "In thee shall we rejoice all the day, and in thy favor shall our horn be exalted." That is the emblem, not only of victory, but of joyful confidence, and so he that knows himself to have God for his friend and his helper, can go through the world keeping a sunny face, whatever the clouds may be, erect and secure, light of heart and buoyant, holding up his chin above the stormiest waters, and breathing all difficulties and dangers with a confidence far away from presumption, because it is the consequence of the realization of God's presence. So the goodwill of God is the chiefest good.

Now if we turn to the remarkable designation of the divine nature which is here, look what rivers of strength and of blessedness flow out of the thought that for each of us "the goodwill of him that dwelt in the bush" may be ours.

What does that pregnant designation of God say? That was a strange shrine for a God. That poor, ragged, dry desert bush, with apparently no sap in its grey stem, prickly with thorns, with no beauty that we should desire it, fragile and insignificant—yet that is God's house. Not in the cedars of Lebanon, not in the great monarchs of the forest, but in the forlorn child of the desert did he abide. "The goodwill of him that dwelt in the bush" may dwell in you and me. Never mind how small, never mind how sapless, never mind how lightly esteemed among men, never mind though we make a oak of Bashan or the cedars of Lebanon. It is all right; the fire does not dwell in them. "Unto this man will I come, and with him will I dwell who is of a humble and a con-

trite heart, and who trembleth at my word." Let no sense of poverty, weakness, unworthiness, ever draw the faintest film of fear across our confidence, for even with us he will sojourn. For it is "the goodwill of him that dwelt in the bush" that we evoke for ours.

Again, what more does that name say? He "that dwelt in the bush" filled it with fire, and it burned "and was not consumed." Now, I have often had occasion to object to the ordinary interpretation, as if the burning of the bush which yet remains unconsumed was meant to symbolize Israel; or, in the New Testament application, the church which, notwithstanding all persecution, still remains undestroyed. Our brethren of the Presbyterian churches have taken the Latin form of the words in the incident for their motto—*Nec Tamen Consumebatur*. But I venture to think that is a mistake; and that what is meant by the symbol is just what is expressed by the verbal revelation which accompanied it, and it is this: "I am that I am." The fire that did not burn out is the emblem of the divine nature which does not tend to death because it lives, nor to exhaustion because it energizes, nor to emptiness because it bestows, but after all times is the same; lives by its own energy and is independent. "I am that I have become," that is what men have to say. "I am that I once was not, and again once shall not be," that is what men have to say. "I am that I am" is God's name. And this eternal, ever-living, self-sufficing, absolute, independent, unwearied, inexhaustible God is the God whose favor is as inexhaustible as himself, and eternal as his own being. "Therefore the sons of men shall put their trust beneath the shadow of thy wings," and, if they have "the goodwill of him that dwelt in the bush," will be able to say, "Because thou livest we shall live also."

What more does the name say? He "that dwelt in the bush" dwelt there in order to deliver; and, dwelling there, declared "I have seen the affliction of my people, and am come down to deliver them." So, then, if the goodwill of that eternal, delivering God is with us, we too may feel that our trivial troubles and our heavy burdens, all the needs of our prisoned wills and captive souls, are beknown to him, and that we shall have deliverance from them by him. Brethren, in that name, with its historical associations, with its deep revelations of the divine nature, with its large promises of the divine sympathy and help, there lie surely abundant strength and consolations for us all. The goodwill, the delight of God, and the active help of God, may be ours, and if it be ours we shall be blessed and strong.

Do not let us forget the place in this blessing on the head of Joseph which my text holds. It is preceded by an invoking of the precious things of heaven, and "the precious fruits brought forth by the sun... of the chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth, and the fulness thereof." They are all heaped together in one great mass for the beloved Joseph. And then, like the golden spire that tops some of those campaniles in Italian cities, and completes their beauty, above them all there is set, as the shining apex of all, "the goodwill of him that dwelt in the bush." That

PERSONAL TO SUBSCRIBERS

WE WILL NEED to every subscriber or reader of the Western Recorder a full-sized ONE-DOLLAR package of VIT-E-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the recipient can truthfully say that he has done this or better more good than all the drugs and doses of quacks or quack medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when we have done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VIT-E-ORE is a natural, hard, adamantine rock-like substance—mineral in origin, and of a nature that is not soluble in water, but is soluble in oil, and is of a medicinal strength and curative value 500 gallons of the most powerful, efficacious mineral water, drunk from the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Hypertrophy, Catarrh and Throat Affections, Liver, Kidney, and Bladder Affections, Moniac and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands of happy, and no one answering this writing for a package, will testify after using VIT-E-ORE, has and has.

THE MEDICAL WORLD will challenge the attention and consideration, and afterward the gratitude of every living person who desires relief, or who suffers pain, ill, and diseases which have defied the medical order and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what life you have, by sending to us for a package. You must get write on a postal card. In answer to this, Address: THEO. NOEL COMPANY, Dept. R. E. 227, 129 S. W. North Avenue, Chicago, Ill.

is more precious than all the precious things; set last because it is to be sought first; set last as in building some great structure the top stone is put on last of all; set last because it gathers all others into itself, secures that all others shall be ours in the measure in which we need them, and arms us against all possibilities of evil. So the blessing of blessings is the "goodwill of him that dwelt in the bush."

In my text this is an invocation only; but we can go further than that. You and I can make sure that we have it if we like. How to secure it? One of the texts which I have already quoted helps us a little way along the road in answer to that question, for it says, "Thou, Lord, wilt bless the righteous with favor. Wilt thou compass him as with a shield? But it is all very well to tell me that if I am "righteous" God will "bless me," and "compass me with favor." If you will tell me how to become righteous you will do me more good. And we have been told how to be righteous. "If a man keep my commandments my Father will love him, and we will come to him and make our abode with him." If we knit ourselves to Jesus Christ, and we can all do that if we like, by faith that trusts him, and the love, the child of faith, that obeys him, and grows daily more like him—then, without a doubt, that active purpose of good in God's mind towards us, will assuredly be ours; and on no other terms.

So, dear brethren, the upshot of my homily is just this—men may strive and scheme, and wear their finger nails down to the quick, to get lesser good, and fail after all. The greatest good is certainly ours by that easy road which, however hard it may be otherwise, is made easy because it is so certain to bring us to what we want. Holiness is the condition of God's delight in us, and a genuine faith in Christ, and the love which faith evokes, are the conditions, of course. So it is a very simple matter. You never can be sure of getting the little good. You can be quite sure of getting the highest. You never can be certain that the precious things of the earth and the fulness thereof will be yours, or that if they were, they would be very precious; but you can be quite sure that the "goodwill of him that dwelt in the bush" may be like light upon your hearth, and be strength to your limbs.

And so I comment to you the words of the Apostle, "Wherefore we labor that, whether present or absent, we may be well-pleasing to him." To minister to God's delight is the highest glory of man. To have the favor of him that dwelt in the bush resting upon us is the highest blessing for man. He will say, "Well done! good and faithful servant." "The Lord taketh pleasure"—wonderful as it is—"in them that fear him, in them that hope in his mercy," and that, hoping in his mercy, live as he would have them live.—Baptist Times and Freeman.

LITERARY.

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

BOOKS.

THE importance of the Louisiana purchase, both for the period when it occurred and for subsequent times, cannot be overstated. The centennial will be celebrated by a great World's Fair at St. Louis and in many impressive ways; and the attention of our students and of the people will go back to all the details of the history of the transaction which was so pregnant with significance for the future of the United States. The directors of the Old South Work in Boston have rendered a distinct service to the public at this time by adding a leaflet (No. 128), devoted especially to "The Cession of Louisiana" to their invaluable series of Old South Leaflets. The leaflet, which is sold, like the others of the series, for the mere cost of printing, five cents a copy, contains the full text of the treaty with France, and twenty pages of selections from Jefferson's letters and messages concerning the purchase, together with full historical notes by Mr. Mead, which bring clearly home to the reader the various conditions under which what President Gilman has designated as "probably the largest transaction in real estate which the world has ever known" was carried through.

There has been some effort during the past year, even on the floor of Congress, inspired by motives hard to understand, to minimize the credit and fame of Jefferson in connection with this great transaction. A return to the original documents, such as this valuable leaflet now makes possible for all, shows clearly how Jefferson was the prophetic and practical genius of the whole event, not only as the responsible head of the administration at the time, but by virtue of his splendid schemes and visions altogether relating to the opening of the West, of which the Louisiana Purchase was but one brilliant illustration. Directors of the Old South Work, Old South Meeting House, Boston, Mass.

MACAZINES.

Lippincott's Magazine for October has the following contents: Fruit Out of Season, Mary Moss; The Scorn of the Maples, Thomas Walsh; American History from German Sources, J. G. Rosen-garten; The Land Sailor, Frank Farrington; The Primrose Walk, Marie Van Vorst; Enchantment, Madison Cowies; The Home Greenhouse, Eben E. R. Ford; Peyre de Ruer to his Rivals, Mildred L. McNeal; Dr. Marsh's Fortunate Call, Josiah Allen's Wife; The Tavern, Ethel W. Mumford; By Coach through South Africa, J. W. Davies; The Dandelion, Lillian H. Oort; The Persecution of a Fan, O. W. Warner; The Sound of the Axe, Francis S. Palmer; The Witch of the Hunt, Alfred Stoddard;

The Master of Fate, Clinton Dangerfield; To the Body, Edward W. Mason; Paving the Love of Woman, Cyrus T. Brady; A Forgotten Poet, Arthur W. Atkinson; Gravel, George H. Preston.

The Atlantic Monthly has the following contents for October: A Study of Local Option, Frank Foxcroft; Wide Margins, Meredith Nicholson; Montaigne, H. D. Sedgwick, Jr.; Pipes of Passage, Joseph R. Taylor; The Sued of the Axe, S. Carleton; Russia, Herbert H. D. Pierce; M-mories of a Hospital Matron (Part Two), Emily V. Mason; Limitations to the Production of Skyscrapers, Burton J. Hendrick; A Renunciation, Ethel A. Ireland; Our Lady of the Bech- es, (IV); Baroness Von Hutten; A Knightly Pen, Harriet W. Preston; Domremy and Rouen, Henry W. Boynton; Commercialism, Edward Atkinson; Democracy and the Church, Vida D. Scudder; Two Japanese Painters, Adachi Kinnoke; Intercollegiate Athletics, Ira N. Hollis; Moral Hesitations of the Novelist, Edith B. Brown; Elaine, Emerson G. Taylor; Books New and Old: Poetry and Commonplace, H. W. Boynton; Gardens and Garden-Craft; Frances Dancon; Woodberry's Hawthorne, F. G.; The Contributors' Club.

Scribner's Magazine for October has the following contents: The Work of J. Q. A. Ward, Russel Sturgis, illustrated from the sculptures of Mr. Ward; A Little Brother of the Books, Josephine D. Daskam; Western Types, Drawings by Frederick Remington; A Memory, Julia C. R. Dorr; Vive l'Empereur (in two parts—Part II), Mary R. S. Andrews; To Those Who Have Gone Before, Margaret Crosby; Tommie Ohlsen's Western Past, James B. Connolly; The Shell, John B. Tabb; Fire Fighting To-day — and To-morrow, Phillip G. Hubert, Jr.; Spy Rock, Henry van Dyke; The Little White Bird, or, Adventures in Kensington Gardens, J. M. Barrie; By Damascus Gate, George M. Whicher; Among London Wage-earners (II.), Walter A. Wyckoff.

The October number of The Missionary Review of the World is especially rich in articles on Mohammedanism and the Babia of Turke, and Persia. Dr. S. M. Zwermer, of Arabia, writes of an almost unknown district of that fortress of Islam, the Peninsula of Arabia. Map and illustrations add to the value and vividness of the word pictures and appeal. Canon Bell of India, the well-known authority on Islam, describes the revival of activity in the religion of the False Prophet, and Dr. H. O. Dwight, of Constantinople, writes of "Our Point of View Toward Islam. There are also articles on Persia by Dr. Benjamin Labaree, "The Babites," by Dr. Jessup, of Syria, and "The Students of Greece," by Dr. Moxham of Athens. The article by the editor—Dr. Pierson—on

"Backward Movements in Missions" will doubtless cause some criticism, but should stimulate thought and action. Published monthly by Funk & Wagnalls Company, 80 Lafayette Place, New York. \$2.50 a year.

Leslie's Popular Monthly has the following contents for October: Beef, Earl Mayo; The Romance of a "Razorback," Broughton Brandenburg; The Kingdom of the Sun, Lee Urane; Practical Radiography, E. Fleischman-Aasheim; Confessions of a Book Agent, Albert G. Page; A Daughter of Kansas (Chapters XI—XII), William M. Kaine; Yvonne, Bliss Carmen; Saint Raymond, Anne S. Allen; An Antiphony in Orange and Red, Elizabeth MacCracken; The Story of Harry Tracy, James R. Justice; Robert E. Kleson; Autobiography of a Thief, Hutchins Haggood; William S. Devry, Harold MacDonald; A Plea for Suffrage Restriction in the South, H. D. Money, U. S. Senator from Mississippi; M. ugnalia.

The Pilgrim for October comes in a cover that is unique among the autumn magazines. It is the work of Otto J. Schneider, and has all the merits of an Hellenic dry point etching. The contents of the magazine are more extensive than ever before, and afford a variety that makes for a general "whole family" interest. Willis J. Abbot's "Men and Matters of Moment" is especially timely and the high standard set for this department in the beginning by the Editor is fully maintained. One of the most charming articles that this magazine has published is Eleanor Root's account of a visit to Longfellow's "Wayside Inn," the article is admirably illustrated. A dainty bit of prose in the pastel form leads off the fiction, which includes five stories of more than ordinary interest, by Juliet W. Tompkins, Karl E. Harriman, Sara Hopkins, Emery Pottle, and Franc Remington.

THE USE OF A CREED.

A systematic study of the doctrine of God's Word is the church's protection against error. Without such study it will be assailed at unexpected and undefended points. A reason for the existence of the church, with its officers and instruction, is that the people of God may be well grounded in the faith. God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." There have been "winds of doctrine," some of them within our recollection. Men have fixed the time of Christ's coming, and of the end of the world, and not a few have believed them. Startling methods of saving souls and new doctrines and dangerous theories of infidelity have come as the wind comes, and been forgotten as the wind that has passed by. The safety of our church has been, under God, in a firm adherence to a Confession of Faith and Catechism containing the system of doctrine taught in the Bible. We are not worshippers of our Confession and Catechism. They are not our rule of faith. They themselves state that the Bible is the only rule. We hold to them because they contain the system of doctrine taught in the Bible. We regard them as a "form

# Bacon's Autumn Attractions.

## Black Dress Goods.

- \$1.25 Yard—We are showing the new All-wool Peau de Sole, which has a nice satin finish, 48 inches wide.
- \$1.25 Yard—All-wool Shark Skin Mohair, for coat suits, 46 inches wide.
- \$1.25 Yard—44 inch All-wool Crepe de Chine, for tucked waists and dresses.
- \$1.25 Yard—48 inch All-wool Camel's-hair, for coat suits and separate skirts.
- \$2.50 Yard—Lupin's pure Silk and Wool Velour, 44 inches wide.

## Colored Dress Goods.

- 45C Yard—Granite Cloth, in solid shades, red, blue, brown, green, navy blue, 38 inches wide.
- 65C Yard—Heavy quality Mixed Suiting, in dark red and cadet brown, 60 inches wide.
- 75C and 85C Yard—New line Chevrons, in all colorings, dark blue, medium blue, brown, green, cadet. These goods are steam-sponged and shrunken, 64 inches wide.
- 98C Yard—Fancy Waisting with embroidered dots, in coral color, embroidered with turquoise, tan with turquoise, reseda with helle, cadet with canary, navy with coral color. These goods are worth \$1.50 a yard; also extra width, 42 inches wide.

## Children's Underwear.

- 15c Children's Cream Jersey-ribbed Fleece-lined Vests, high neck and long sleeves, pearl buttons and silk taped; Pants to match.
- 25c Children's Extra-fine Peeler Cotton Medium weight Fleece-lined Ribbed Vests, high neck and long sleeves, pearl buttons and silk taped; very highly finished Pants to match.
- 50c Children's fine quality Fast-black, Jersey-ribbed, Fleece-lined Vests or Pants, all sizes.
- 25c Children's Jersey-ribbed Natural Gray Fleece-lined Union Suits, drop seat, pearl buttons, silk-taped, all sizes.

## Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

# J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.



## Linens.

- 50C For an All linen Millner-bleached Germen Damask Table Cover, 28 inches square, hemstitched all around.
- 64c For pretty All linen White Table Damask, 46 inches wide, extra good value.
- 98c For an extra quality White Satin Belfast Table Damask, 45 inches wide, regular \$1.25 quality. We have Napkins to match four of these beautiful patterns.
- \$1.14 For a beautiful Hemstitched Damask Table Napkin, super satin finish, 20x24, real value \$1.50.
- \$3.50 For a Full-bleached Belfast Damask Table Cloth, (extra fringed), with the extra quality to match. Size of cloth 3 1/2 Yards long; regular price \$4.50.

## Gloves.

- 75c For Misses' Polish Kid gloves, very good quality, in tan, brown and red.
- \$1.00 For Ladies' Fine Polish Kid Gloves or Mitts, with Point de Paris back. These gloves we are showing in all the light shades, dark shades and medium colors. We fit and guarantee this glove.
- \$1.25 For our extra quality (black) Kid glove, in black, modes, gray, pigeon blood and green—equal to many \$1.50 gloves in fit and quality.
- \$1.35 Instead of \$1.50 for our fine French Pique Gloves, in beautiful new colorings for the season. These gloves are perfect fitting, have outside seams and are superior quality.
- \$1.48 For the celebrated JUVIN the ONLY GENUINE JUVIN VINGLIVK made in Louisville. These gloves are in the popular shades and black, and are to be had at our store only.

of sound words," as an orderly presentation of the doctrines of Scripture. We do not require persons seeking membership in the church to accept this Confession. Unfortunately, too many of them have never read it. Moreover, the right to church membership depends not on knowledge, but on faith. We receive any one who makes credible profession of faith in the Saviour.

We, however, and they, having faith, are to add to it knowledge. "Add to your faith virtue, and to virtue knowledge." Every Christian should be a student. It should be his aim to know the whole counsel of God. To this end he must study the Bible, and we do not believe he can do this better than by following the order of doctrines laid down in our Confession and Catechism. If every member of our church would habitually, at a given time each day or week, take the Shorter Catechism as a help to Bible study, beginning with the first question, "What is the chief end of man?" and looking up every text of Scripture bearing on the answer, and on

the answer to each succeeding question, the result would be a marvelous growth in knowledge. This would not be study of the Catechism, but study of the Bible, according to a plan which wise men have approved. There should be also a plan of family study whereby the children would be familiarized with the answers of the Catechism and the Scripture proofs. If such a plan were in operation, we could prophesy with assurance that our children and our children's children would obey the exhortation to "hold fast the form of sound words."—Herald and Presbyterian.

## GOOD RESOLUTIONS.

I will do my best to live at flood tide through fellowship with Jesus Christ, since at the longest there is but a short time to give the Master, and my service will be imperfect at the best. I will cultivate a prayerful life, and seek to daily read God's Word for instruction and inspiration. I will endeavor to lead some soul to Jesus Christ, and into fellowship with the church.

I will plan to be regular and punctual in my attendance upon the worship of God's house, and to come with a spirit of worship. —Exchange.

HUBER, the great naturalist, tells us, that if a single wasp discovers a deposit of honey or other food, he will return to his nest, and impart the good news to his companions, who will sail forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock Jesus Christ, be less considerate of our fellow men than wasps are of their fellow insects? Ought we not rather, like the Samaritan woman, hasten to tell the good news? Common humanity should prevent one of us from concealing the great discovery which grace has enabled us to make. —Spurgeon.

HARSH reproof is like a violent storm, soon washed down the channel; but friendly admonitions, like a small shower, pierce deep, and bring forth better reformation. —R. Chamberlain.

## NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Rolling Stomach or St. Vitus' Dance, or have children so afflicted, send for my New Discovery will CURE them, and all you are asked to do is send for my Free Circular and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, no expense prepaid. Please give AGE and full address.

DR. W. H. HAY,  
64 Pine Street, New York City.

EDITORIAL

At last the Christian Observer has another word to say about that \$1,000 offer, made through the Western Recorder some fifteen years ago.

The \$1,000 offer of the Western Recorder was made some fifteen or twenty years ago. Being worsted in a controversy with the Christian Observer, it stated that \$1,000 would be paid to any one who would furnish an instance in the classical Greek, in which the word "baptizo" did not mean immerse.

Here is richness: "Worsted in a controversy with the Christian Observer." Ahem!

The offer was to pay \$1,000 for the production from the Greek of either the classical or the New Testament period, a single passage in which baptizo means either sprinkle or pour.

The name of the brother making the offer was withheld at his request; but the Recorder vouched for him. Was that not enough?

As to "how it would be paid," the payment was to be made on the presentation of the passage. In case one side claimed and the other denied that baptizo in the given passage should be translated sprinkle or pour, it was proposed to send the passage to professors of Greek in universities, to be agreed upon, with the simple request that they return translations of it.

The "more than one correspondent" in the case must refer to a minister in Texas, who demanded security for the payment of the \$1,000, and refused to offer his passage unless the security were furnished.

1st. Why should such a demand be made? Even supposing the offer of \$1,000 was not bona fide, what harm could come from putting us to the test by producing the passage? From the affusionist standpoint, this would give the world valuable information of which it is now ignorant, in favor of affusion, and would silence and put to shame the Western Recorder, an advocate of immersion.

anted \$1,000 to produce it? Do they love money better than they love the advancement of their cause? Why, then, do they not put us to the test by the production of the passage?

2nd. Since, however, the question of security is raised, we hereby propose to the Christian Observer that we will give satisfactory security for the production of the \$1,000, if the Observer will give satisfactory security for the production of one passage from the Greek of either the classic or the New Testament where baptizo means sprinkle or pour.

We publish in full what the Observer says on this subject, and we respectfully ask that the Observer publish what we here say, for the information of its readers.

SUNDAY morning the writer was glad to see Gov. Eagle walk into Walnut-street church to worship. He and Mrs. Eagle are in Louisville, though we regret the occasion of their coming. Mrs. Eagle being in ill health, is here to be treated, and her faithful husband is devoting himself to her. We hope she will soon be relieved. Mrs. Eagle is a Kentuckian, and it may be her health will be better here than elsewhere. If they should decide to reside here, we will give them the heartiest welcome of which we are capable.

Gov. Eagle is President of the Southern Baptist Convention, elected at Asheville last May, and he has abundantly vindicated the wisdom of his election. He is a thorough master of assemblies. His rulings are transparently fair and just, as well as prompt and clear.

DEAR DR. EASON:

It is a fact that the late Dr. J. P. Boyce, who was a member at the time of the Broadway church, Louisville, opposed the reception of an applicant into that church on "alien immersion," and was sustained in it by the action of the church.

That is the fact. Dr. Boyce opposed the reception of a man to membership in Broadway church, of which Dr. B. was then a member, on "alien immersion," and defeated his reception. So far as we know, Broadway has not, from that time till now, received any member on his "alien immersion." Dr. Boyce's position on that question was very pronounced and emphatic, and was well understood. When the lamented Dr. Williams, then Professor in the Seminary, favored the reception of "alien immersions," and complaint was made, Dr. Boyce had a change made in the subjects Dr. Williams taught, so that this special subject would come under the teaching of another professor, and so that such teaching might be eliminated from the Seminary.

Mr. H. G. WELLS, in the Fort-nightly, proposes to establish a new religion, and he starts out with the fundamental doctrine—"Life is a texture of births." This statement is worthy of Mrs. Eddy, and the only reason she has never said it, is because it has never occurred to her. No doubt she will say it as soon as she thinks of it. England, however, is not the proper soil for the growth of a new religion. America is the soil for that sort of thing. In recent years America has started Mormonism, Spiritualism, Christian Science and Dowisism, and there is no telling what further possibilities our country possesses along that line. Oh! so, Mr. Wells, you might as

well quit. You cannot get up a new religion in England. Only in America can new religions start.

That statement, which is the starting and fundamental doctrine of the proposed new faith—"Life is a texture of births"—can easily find a place in the creed of either of the American religions named, and so for the other doctrines. We suggest to Mr. Wells that he make an assortment of his doctrines and send them over to Mrs. Eddy, to Dr. Dowie, to the Mormon President and to the head Spiritualist—whichever he or she may be—and see if he cannot dispose of all his doctrines to these purchasers. That chief doctrine—Life is a texture of births—would fit in very well in each of the above creeds.

The Mayor of Hartford, Conn., was a salesman in a retail store before he was elected Mayor. Recently, when President Roosevelt visited Hartford, the committee of citizens, unwilling to be led by an ex-salesman, put the Mayor in the background. The President, however, noted the fact, and formally invited the Mayor to visit him at his stopping-place, and that night in his speech specially complimented the Mayor, and recognized him as the one who represented the city; thus practically snubbing the funkeys who had snubbed the Mayor. Flunkeyism may be expected in Europe, where they have royalty and "nobility," but it is out of place in free America. Had the Mayor of Hartford been a man of respectable character, or a man of boorish manners, it were well on such an occasion to put him in a back seat. But the fact that he had been a salesman in a retail store was not at all to his discredit, and to make such a point against him was the shabbiest flunkeyism. We are glad the President snubbed such snobbery.

We have often thought, and several times said, that the English language is defective in not having a verb to correspond to faith, as believe corresponds to belief. This lack makes it necessary for us to stretch the verb believe so as to cover the ground of both faith and belief, and this leads to obscurity sometimes and to confusion. We need a verb to correspond to faith. We have suggested the verb faithis, which would readily be understood, and would admirably answer the purpose.

And now, the other day, the writer dipped into his Shakespeare and read King Lear. Shakespeare makes Edmund say to his father, the Earl of Gloucester, "Make thy words fought." So here the word sought for is in the language already. Certainly what is in Shakespeare must be accepted as good English. So now we are free, and everybody is free, to use the verb faithis as corresponding to the noun faith. We shall use it hereafter, on occasion, without fear, and if any one objects, we will demolish the objector with Shakespeare.

We congratulate our East church brethren on their celebration to begin Sunday and to run through the week. We have already published the programme. It is expected that every living ex-pastor will be present and take part. Dr. S. H. Ford, on Friday night of next week, will tell of the dead ex-pastors. On the 10th, at 8 P. M., there will be a general mass meeting.

The Arkansas Baptist speaks of a certain brother as a "secretarian," meaning one who favors having a secretary. All members of societies and orders are "secretarians," for they have secretaries. All members of Baptist churches are "secretarians," because they have secretaries, i. e., clerks, for a clerk is a secretary. All the citizens of Arkansas are "secretarians," for they have a Secretary of State. All citizens of the United States are "secretarians," since they have a Secretary of State, as well as a Secretary of Treasury, Secretary of War, Secretary of the Interior, &c., &c., &c. If it is the particular business of anybody in the office of the Arkansas Baptist to do the writing, then the owners of that paper are "secretarians." We are reminded of the nicknames given the men who get salaries, viz., "salararians." The writer avows himself both a "secretarian" and a "salararian." He is also a vegetarian, in that he eats vegetables; a meatarian, in that he eats meat; a coffeearian, in that he drinks coffee; a tea-arian, in that he drinks tea; a milkarian, in that he drinks milk, and so on. He is a biscuitarian, a batter-cakearian, a muffinarian, a pie-arian, a cake-arian, &c., &c.

The Standard (Chicago) laments that leading business firms in Chicago should have conspired with rascals in office to defraud the city, and closes its comment with: "There is something radically unsound in our civilization when crimes of this sort are so generally regarded as trifling, unless one is found out."

Yes, "there is something radically unsound" in the civilization of Chicago and of some other points where the new theology and the higher criticism are freely held and advocated. If sin, instead of being the abominable thing God hates, is simply a defect which God pities, then there is no guilt and no reason people should not sin all they please, except that thus they retard their "development." The new conception of sin which evolution teaches, eliminates the ideas of guilt and doom. What is needed in Chicago is a revival of old-fashioned orthodoxy. Let the pulpits ring out on the guilt and doom of sin. Let the Standard and other religious papers in Chicago ring out clear and strong and long, that sinners are rushing madly to an eternal hell, and unless they repent and believe on the Lord Jesus Christ, they will perish everlastingly. New theology, higher criticism, &c., are no match for total depravity.

Dr. W. O. BITTING tells in The Standard about a Presbyterian preacher in New York who "baptized" a dead baby at the funeral. Dr. Bitting tells also of a committee of different churches who wanted to arrange with a minister to conduct funerals and visit the sick during the vacation of their pastors, and who refused to consider a Baptist preacher "on the ground that he would refuse to christen dying infants." We commend these facts to the Christian Observer and the Nashville and Richmond Christian Advocates.

PASTOR J. J. TAYLOR writes from Norfolk, Va.: "My vacation was delightful. I rested at my mother's in Henry county. I quit, for the first time since I've been in the ministry. Fall campaign opens with charming prospects. There have been additions every Sunday in September, and all departments start off briskly."

Editorial Varieties

The statement is made that the British army in South Africa during the Boer war consumed \$1,500,000 pounds of jam.

The cholera is raging fearfully in the Philippines, where there have been recently over 80,000 deaths from this fell disease.

Dr. J. Taylor, of Norfolk, has written a bright and new book, The Holy Spirit's Diet on Christian Science, which is published by the Publication Society. Nothing better, to our knowledge, has been said on the subject.

The daily papers say Dr. J. Wm. Jones will leave Chapel Hill, N. C., and accept the secretaryship of a Confederate organization in Nashville. We are sorry to see him retire from the pastorate, and we are sure he will do a great deal of preaching still.

We are pained to hear of the sudden death in Norfolk of Mr. E. P. McKelick, the proprietor of the Park Hotel in Asheville, N. C. The Recorder is indebted to him for special courtesies during the meeting of the Southern Baptist Convention last May.

The Baptist Observer is the name of a new paper published at Indianapolis and directed by Dr. J. J. Taylor, a continuation of the Baptist Voice. The Rev. E. J. Dickson is editor, with the Rev. F. O. Lamoreux and C. M. Phillips as corresponding editors. The brethren have our best wishes.

We had a delightful visit from Dr. O. W. Daniel, who stopped over on his way to Covington to take pastoral charge of the First church. He preached his first sermon in his new charge last Sunday. We most heartily welcome him to Kentucky. He is the youngest doctor of divinity in the state.

When his grandchild died of cholera in 1866, a doctor of medicine offered \$200.00 to the purpose of discovering the germ of the disease that a cure might be found. It is announced that Dr. William Welch, of Baltimore, has made the discovery. We hope it will prove true and that many innocent lives will be saved thereby.

Our friend Dr. J. E. Gilbert, of the American Society of Religious Education, has started a monthly Journal of Religious Education. It is a very good one, and this first issue is an excellent number. The Journal is published in Washington, D. C. Dr. C. M. Heard is associated with Dr. Gilbert in the editorial work.

The Theological Seminary had a good opening Oct. 1st. There were present Thursday 175 students, or 18 more than at the same time last year. There are also seven or eight ladies who have signified their intention to attend lectures, though these are not counted as students. Prof. Robertson delivered, on Thursday night, the introductory lecture on the Biblical picture of Jesus. A report of this lecture appears in another part of this paper.

The papers generally speak tenderly and kindly of Bro. Stacy M. Lord, who died recently in Greenville, Miss. The writer knew him well, and can bear testimony to his rare gifts and graces. He was one of the chief supports of our church in Brownsville, Tenn., and of the First church in Chattanooga, and then of our church in Greenville, Miss. He was one of the most intelligent and useful laymen, and he will be sorely missed.

The Rev. W. C. Morris, of McCalla, Tenn., claims that we do not give a list of the American New Testament Revision Committee correctly. We got the list from Dr. Howard Orsmond, who is one of the committee. Mr. Morris is quite disgusted that his own paper—the Cumberland Presbyterian—should endorse the American Revision. He says it is all a deep laid scheme to fasten distrust upon the churches, and thereby spoil silly things—swallow it whole."

The meeting of the Baptist Young People's Association at McFerran Memorial church was successful, despite the rain. Most of our churches were represented. President Watte was in his element. Bro's. Keating, DeSpain and Lewis told briefly and interestingly of Bible study in their churches while the principal address was by Dr. H. B. Pollard, of Georgetown. It was a strong and helpful address on the elements of power, of which he named and expounded four—preparation, knowledge, (including faith) enthusiasm and endurance.

The Pentecostal Herald, the sanctificationist Methodist paper in this city, speaks thus of those preachers who do not teach sanctificationism: "their pernicious teachings," "destructive to the souls of men," "the sacred offices they are prostituting," "false teachers." As, &c. The Herald advises all sanctificationists to refuse to listen to such preachers. The way to prevent the enlightenment of sanctificationists is to prevent their hearing the truth. "Successive," "destructive to the souls of men," "the sacred offices they are prostituting," "false teachers." As, &c. The Herald advises all sanctificationists to refuse to listen to such preachers. The way to prevent the enlightenment of sanctificationists is to prevent their hearing the truth. In Louisville attended a sanctificationist protracted meeting and got "sanctified." She attended the ministry of her pastor whose preaching soon cured her of her folly. Later she went to another sanctificationist meeting and got sanctified again, and the preacher told her that the "life" of her holding her sanctificationism was to stay away from her pastor's preaching, and this she has done.

# AMONG THE Churches

## LOUISVILLE.

Walnut-street (Third and St. Catharine).—Pastor Eaton's topics were "The priesthood of Christ," and "Secret faults." Three joined by letter. Definite announcement will be made Sunday about the dedication.

Broadway.—Pastor Jones preached on "The necessary Christ," and on "A mother's ambition." Four joined by letter. Young people's work resumed.

Chestnut-street.—Pastor Weaver spoke on "Who are the blessed?" and Evangelist Davis spoke on "Temperance." One baptized, two received for baptism and one by letter.

East.—Pastor Felix discussed "God's guidance and reception," and "God's faithfulness in affliction." The jubilee meetings begin next Sunday and ran through the week. One received by letter and one for baptism.

McFerran Memorial.—Pastor Hamilton's themes were "Old-time religion," and "The young man in the cradle." Two joined by letter. Rally day in Sunday-school—250 present. Family reunion Wednesday night.

Twenty-second and Walnut.—Pastor Dement discussed "Co-laborers," and "The great Salvation."

Clifton.—Pastor Foster preached. His topics were "Faith working through love," and "The sin destroyer." Meeting begins Sunday. Bro. Paul Price will aid the pastor.

Franklin-street.—Pastor Jenkins preached.

German.—Pastor Jansen preached on "Consecration for service," and "The way to heavenly glory."

Highlands.—Pastor Dawes' topics were "A church with a reputation," and "How to find God."

Logan.—Pastor Trull spoke on "Oneness of God," and Bro. B. M. Sowell preached at night.

Portland.—Pastor Taylor preached on "Who art thou, Lord?" and "Spending money for what does not satisfy." One received for baptism.

Southgate-street.—Pastor Clarke spoke on "According to faith," and "If the Lord be God serve him." Two baptisms. Pastor closed his first year, during which 140 new members were received.

Third-ave.—Pastor Allen's themes were "Heart searching," and "The conversion of the Ethiopian."

Twenty-sixth and Market.—Pastor Reed preached on "The proper foundation of faith," and "Christian watchman."

Thirty-sixth and Grand.—Pastor Reed spoke on "The whole duty of man."

Oakdale.—Bro. H. F. Chaney spoke on "God's jewels," and on Psalm 119:59-60.

Pewee Valley.—Pastor Bennett preached on "Prerequisites to revival." Meeting begins Wednesday night of this week. The pastor does the preaching.

Hope Mission.—Bro. Gordon Hill has been supplying during the week, and reports a good work.

Jacob's Addition and Hazelwood.—Bro. C. B. Alford preached on "Salvation."

Calhoun-ave. (New Albany).—Bro. T. E. Cannady preached on "The Christian's race," and on "Following Christ."

Highland Park.—Pastor Straton preached on "The transfiguration." One received by letter.

Frederic-street.—Bro. Bromfield reported over 150 present. Bro. J. L. Hart preached at night.

Lebanon Junction.—Pastor Cates spoke on "The Lord's Supper," and on "It is I, but not afraid."

## SEMINARY NOTES.

S. M. Sowell, of Va., was appointed chairman of the mess hall.

J. D. Gwaltney, who has been sick for several days, is able to be out again.

A. Gordh, of Sweden, who has finished the course at Newton Center Theological Seminary, Mass., is here to secure the Th. D. degree.

During the past week we were visited by Mr. and Mrs. B. F. Freely Smith and daughter, Dr. Easton, Sampey and Prestridge and Mr. and Mrs. E. A. Forbes.

Librarian Forbes gave an interesting lecture on the use of the library

and regulations Saturday night to a large number of the students.

S. P. De Vault gave a successful reading Friday night in Middletown, Ky.

Supplies last Sunday: W. H. Williams, Milldale, Ky.; S. P. De Vault, Lagrange, Ky.; S. T. Matthews, New Castle, Ky.

The Seminary Librarian, Mr. Edgar Kellen, has received an appointment as Spanish translator in the Philippines at a handsome salary to begin with. He has declined the position, and will continue his library work, at which he is making quite a reputation.

The Society of Missionary Inquiry met in Norton Hall last Friday. President Mullins made a few brief remarks as to the purpose of meeting. The following officers were appointed: A. Gordh, of Sweden, Secretary; C. W. Hudson, of Maryland, and J. H. Porter, of Kentucky, New York, organizers; W. O. Lewis, of Missouri, president; Executive Committee, J. A. Kirtley, Jr., of Kentucky, chairman; S. W. Brumfield, Arkansas; A. P. Hasty, Virginia; C. A. Jones, South Carolina; W. E. Wiest, Illinois; Committee on Correspondence, B. P. Raab, Tennessee; S. E. Stephens, Georgia; R. E. Bell, of Texas, chairman.

Thomas Brown, of New York, will conduct and teach the music class this year. He has had experience, and has received a high commendation for his ability and tact in teaching music classes this summer.

J. S. Snider, pastor at Fulton, Ky., and D. B. Rickard, assistant pastor of Ninth-street Baptist church in Cincinnati, O., spent a few days with us last week.

The Missionary Society met Monday night and elected J. W. Shephard, Tennessee, chairman, and W. B. Glass, Texas, and W. E. Wiest, Illinois, associates.

See sixteenth page for Seminary opening.

H. C. MOGILL.

## THE STATE.

We are greatly rejoiced that the Campbellville church has secured Brother J. B. Boseman as pastor. From all the praise which we have heard of this able brother, we feel confident he is the right man in the right place.

Pastor Lunsford, of First church, Bowling Green, a member of the State Board of Missions, while in the city honored our office with a call. We are always glad to see him. He reports his work moving along well, and that the Second church, under the pastorate of Bro. Vick, is also doing well.

Bro. I. D. Todd writes: "Bro. R. R. Reed closed an eight days' meeting with Viney Fork church the 25th inst. He preaches the plain simple gospel of Jesus and him crucified. There were 8 precious souls added to the church by baptism, and at the last meeting the house was crowded. The preaching will be like the bread cast upon the waters, that will be gathered many days hence."

Bro. E. O. Jordan writes: "All who wish to attend the Graves County Association, which meets October 29, and who will come by railroad, will please notify E. O. Jordan, Wingo, Ky., or G. G. Carmon, Seidalia, Ky., or B. F. Jones, Cuba, Ky., and arrangements will be made to convey them from Mayfield or Wingo on Wednesday morning."

Pastor Wm. M. Stallings writes from Marksbury: "We closed a two weeks' meeting with my folks of Dix River church on the night of September 28. The membership was greatly revived and 12 received for baptism. We had with us Bro. W. M. W. of the proslavery who preached the gospel with much power. Some weeks ago I baptized my oldest child, Willie May, and we have also received several valuable additions by letter. Our congregations are growing right along and we think that a bright future is before us."

Pastor J. T. Lewis writes: "During the month of August we had a meeting of some days in my Irvington church. Pastor E. P. Jones, of Owensboro, was with us and did the preaching. He preached the old gospel of the cross with his usual sweetness. His sermon was enjoyed by all. There were 3 professions, and we trust much good seed sown that will come forth to God's glory and the good of the church. At the close of this meeting, I held a mission meeting with much success, resulting in 4 professions and 4 baptisms into the fellowship of the church. Permit me to add that on the 5th Sunday in August I bapt-

ized five Methodists, all heads of families, into the fellowship of the Stephensport Baptist church. For the above, we give God all the glory."

Pastor J. W. Crawley writes from Greensburg: "I am keeping the same even tenor of my way in the Lord's work. I have four country churches, all near my home. Two of them have completed new and commodious houses of worship. Beech Grove, near Greensburg, was dedicated Sunday, Sept. 21st. The dedicatory sermon was preached by Bro. T. M. Green, it being his last sermon in our midst. He has located in Missouri. There was a large concourse of people present, and it was a joyous occasion. We asked for \$150 to pay all indebtedness, and we received \$170. The hearts of the struggling little church and the pastor were happy over the final triumph, with the help of God and sympathizing friends."

The church at a recent hour will be dedicated the third Sunday in October. This is a growing church in a good field. Bro. S. C. Humphrey will assist us in a meeting to begin the first Sunday in October. Bro. W. B. Cava is now with me in a series of meetings at Salem church."

Pastor Sowell has been aided at Beechland by Bro. H. E. Tralle, of this city. The inclement weather interfered. There were four additions by experience and baptism and four by letter.

Pastor Boothby, at Taylorsville, has been aided by Bro. H. E. Doney, of this city, in his meeting. There were 48 additions, of whom 55 were by experience and baptism.

Bro. W. D. Turnley writes: "I am engaged in a fine meeting with Pastor John H. Pennock at Obion church, in Hickman county. It has rained every day this week except one, but good audiences attend in spite of the weather. Thus far we have had two professions of religion, and at last service 11 were enquiring for the way of life. The church is greatly revived, and prospects are good for large results."

The members of Williamstown Baptist church, appreciating the labors of Bro. J. A. Davis as their pastor for the past year, have called and elected him a unanimous call for 1903. Bro. Davis and his family have endeared themselves to our people, and they are not willing to part with them. Bro. Davis is in sympathy with all the work of the church, and has been much to add to the strength of the Sunday-school and prayer-meeting, and deserves the most loyal support of the entire church.

Pastor R. W. Morhead writes from Princeton: "The Little River Association of Baptists will be held at the residence of Bro. E. W. Brown county, beginning October 22, 1902. The nearest railroad station is Baker's, on the I. C., but Fredonia is the surest place for securing conveyance from lively stables. I have had the assistance of Bro. E. W. Cookley of Beaver Dam, in two weeks' meeting at Eddyville, which closed October 2. The preaching was excellent, and resulted in much good. One was approved for baptism. About ten promised to get their letters and join soon."

## OTHER STATES.

Brother E. L. Wesson, of Gardis, Miss., has been called to the First church, Marshall, Texas. This is a fine field, and it is embraced by one of the best of young preachers.

The return of Bro. J. H. Boyat to Texas rejoices his large circle of friends, and the same is a peculiar delight to his former pastorate at Sniphar Springs, where he was much loved in the years of his early ministry.

Pastor C. C. Young writes: "Please change my address to Greensburg, Texas, to Roswell, New Mexico, where I take charge as pastor October 1. The work there is now a large and important one, and I need the Redeemer in my business."

Bro. Fred D. Hale writes from Hot Springs, Ark., under date of Sept. 30: "My month's service as supply for the pulpit of the First church, closed last Sunday. Bro. W. T. Amis, the pastor-elect, will begin his work next Lord's day. It has been four months now since my nervous collapse in Kansas City, and I seem to be completely restored to my former health and strength. I go this week to begin a protracted meeting with Pastor J. S. Snyder at Trenton, Ky. The last of October (D. V.) I shall be with Bro. O. L. Eddy at Beechland. It is my purpose now to engage in evangelistic work until a suitable opportunity opens."

Bro. J. B. Crouch writes: "On the 11th of September I went to Casey, Ill., to assist Pastor G. D. Hendrickson, a former Kentuckian, in a series of meetings. I was with the church four or five days, and the Lord gave us 7 additions. I found Bro. Hendrickson pleasantly located in a thriving town of about 2500 inhabitants, doing good work for the church of which he is pastor, and enjoying the love and confidence of all his people."

Bro. C. A. Ladd writes from Maxwell, Tenn.: "It was the privilege of the Maxwell church to begin a protracted meeting the second Sunday in September. The meeting continued ten days, and as a result there were 17 additions to the church by experience. Bro. R. A. Kimbrough, of Shelbyville, did the preaching. In his preaching you lost sight of the man and thought of the Saviour, who came to save and marry sinners. The act of baptism was performed in Beans Creek, near to Salim, because there was much water there. It was estimated that there were present two thousand people. The scene reminded one of the New Testament history, where the people of Jerusalem and Judas and all the regions about the Jordan gathered to hear another Baptist preacher preach, and to see him administer the divinely-appointed ordinance of baptism to those confessing their sins."

Brother John E. Barnard writes: "While assisting Pastor J. F. Sowell in a meeting at Grove Hill, Ala., the pastor and assistants prayed one night for 10 conversions the next day, and the Lord saved 14; we then prayed to be held the day following, and exactly 12 were saved. When I asked the congregation to join us in prayer for the Lord to save 15 souls the next day, Friday morning service passed and not a soul surrendered. This caused some to doubt our getting 15 that day, but before the close of the service Friday night 18 had been converted. We then requested all who would, to pray for 25 conversions Saturday and Sunday, and about 80 agreed to this. Saturday only 10 were converted; none were saved at the day services Sunday. This made some doubt so strongly that they said, 'You will not get what you have been asking for.' Just at night it began raining, and from a human point of view it seemed impossible that the clouds should be what we had been asking for. But we kept on pleading the promises of God, and, notwithstanding the rain, the people were there in great numbers."

## THE VALUE OF CHARCOAL.

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

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs all acids and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectively cleanses the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Starn's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will result in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Starn's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I find it better and more reliable than Starn's Absorbent Lozenges than in any of the ordinary charcoal tablets."

and the Holy Spirit was with us in a most remarkable power, so much so, that in the one service 25 were converted at the church, and one lady was converted that night in her home. She had not attended any preaching service during the meeting, but afterwards came and joined the church. This happy experience taught the preachers and people a great lesson on the importance of asking God definitely for what we want. There were 85 converts in this meeting of only 10 days. I began a meeting Monday with Pastor J. F. Watson, of Pratt City, Ala."

Pastor Master recently held a meeting at Independence, Ark., which resulted in 21 additions, of which 18 were by experience and baptism.

Pastor Broadus, at Millswamp church, Va., was recently aided in a meeting by Bro. J. J. Taylor, resulting in 44 additions to the church.

Pastor R. E. Small writes: "Please send my REMINDER to Level Land, S. C., instead of Jefferson, S. C. as I have accepted a call to Little River and First Creek churches at that place. I will move there soon."

Pastor J. M. Hunt writes from Lebanon, Texas: "I closed my pastorate with the Lampasas church, Sunday Sept. 28. The Lord blessed the work while there; received 126 members; increase in all mission work. Have no work yet. Send my paper to Lebanon, Texas, for the present. Success to the RECORDER."

Pastor J. E. Thigpen writes: "We have just closed a meeting at Oayka, Miss., which lasted twelve days. The pastor was assisted by Bro. E. B. Miller. Forty-six were added to the church by letter and 37 by baptism. The meeting was one of great spiritual power."

Pastor Jessie R. Hewitt writes from Conshatka, La.: "I have labored six months at this place, and within that time I have received 6 by baptism and 7 by letter. I have been trying to press the claims of our Lord upon this people on giving the gospel to the world, and have raised up to date \$158.60 for missionary work. The pastor has been paid in full up to date. It gives my heart great joy to write that the Conshatka church is one of the most faithful bands of Baptists in the State. God bless them in my prayer. I hope to have the privilege of attending the Southern Baptist Theological Seminary some time in the near future. Pray for my success."

The church at Bois d'Arc Grove, Texas, has been greatly revived. The meeting lasted 18 days and 31 were added to the church, 21 by experience and baptism.

Concord church, Henderson Co., Texas, has closed a meeting resulting in 21 additions to the church, 18 by baptism. An old man 89 years of age professed faith in Christ and was baptized.

The church at Alma, Ark. has closed a meeting resulting in 31 additions, all by experience and baptism.

Liberty church, in Comanche county, Texas, feels grateful and hopeful. Their meeting resulted in 23 conversions, 20 by experience and baptism, 17 of whom were young men and boys.

Bro. S. E. Pools has been set apart to the full work of the Gospel ministry by the church at Fort Gibson, Miss.

Bro. Low, pastor at Gallman, Miss., recently baptized 11 happy converts, the immediate results of their protracted meeting.

The Lord has graciously blessed the saints at Caney church, near Columbia, Miss. Their meeting closed with 35 conversions to the church; 20 by experience and baptism.

Bro. W. J. Derrick held a meeting with his church at Vaco City, Miss., resulting in 11 conversions by experience and baptism and three by letter.

Pastor J. M. Williams of Abbott's Creek church, N. C., says, "We have had an old-fashioned revival, membership stirred up and sinners convicted and converted. Two received for baptism."

The new church organized at the cotton mill village in Belton, S. C., starts off with 32 members, but the present meetings will be held in a hall, but a house of worship will soon be built.

Slaughter, La., has been blessed in having Bro. John P. Culpeper to hold a meeting of one week; 6 by baptism were the visible results of the meeting.

The meeting with the church at Elkhart, Texas, closed with 13 additions to the church.

The church at White House, Texas,

(Continued on 16th page.)



**Children's Corner.**

**THE BELATED DANDELION**

BY CHARLOTTE BROKER HANEY.

It was one hot and sultry morning in late August that little Miss Dandelion pushed her bright head through the hard ground of the parched roadside, and, glancing about her in great surprise, murmured:

"Why, where are the rest of us? We always came in gay crowds—we dandelions! Not a sister to welcome me! There surely is something wrong."

A gust of hot wind lifted a cloud of dust from this bare highway and, whirling it about, sifted it thickly over the amazed dandelion and the rustling brown grass that had died of thirst days before.

With a gasp and a sneeze, Miss Dandelion shook the dust from her fluffy golden hair. The sun rose higher and higher while his beams increased the fierceness of their heat, and this poor belated dandelion moved her tired, hot toes about among the dry clods and remembered that always her people had delighted in moist earth, and crept about through cool, green grass.

"I wonder," she sighed, "if my mates have gone and left me. Or perhaps I am ahead of the season. I believe I shall perish in this fearful heat. Oh, I wonder why I was created?"

Just then two forlorn little ones from a city tenement house, out on the highway for a breath of fresh air, spied the disconsolate dandelion, pounced upon it and with eager fingers lifted it root and branch and, carrying it joyfully home, washed it free of dust and set it in a broken cup by the bedside of sick brother Ben. Little Miss Dandelion lifted her sweet face and filled all that stifling, sordid, bare room with glory.

It was but a year before this that, late in the spring, through the beneficence of the News Fresh Air Fund, Ben had been given a two weeks' outing on a farm not many miles from the city. A shallow brook ran through the meadow of this farm, and day after day the beauty-loving child had followed its windings back and forth, and had seen thousands of dandelions abound, looking for all the world as though God had spilled bushels and bushels of stars from the sky, down among the green grass of the meadow.

And this belated dandelion took the fever-spent boy out of the stifling, wretched upper room he called home, and set him down in that cool, heavenly meadow among great troops of her mates, leaving ever-present pain behind. And by and by the angel sleep took the sick boy in her soft arms and gently rocked him until the dream chil-

dren came and led him away into regions of bliss.—Ex.

**RAGS AND TAGE AND VELVET GOWNS.**

BY MARY MARSHALL PARKS.

"'N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we choosed up the boys didn't choose him; 'n his face got red, oh! as red as fire; 'n he walked away 'n stood looking off over the water at ships. Served him right, I say."

Ted had been rattling on in this fashion for at least fifteen minutes; and mamma, who was reading up for her next club paper, hardly heard a word; but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she quietly.

If Ted could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! 'Tisn't likely a boy like him would have a ship,—is it, now? Of course he can't help the patches, p'raps," said Ted, condescendingly, "but he oughtn't to come to a pay school with us. Harold Winston said it wasn't—suitable; and so did all the other boys. He ought to go to the public school where the other patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was stroking the spotless knees of his own velvet trousers.

"I need to know a boy who wore patches."

"You, mamma?" cried Ted.

"Yes. I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"Was he a nice boy?" asked Tom, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"'N when the boys choosed up did they leave him out?" asked Ted.

"Oh, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red, oh! as red as fire.

"His ship hadn't come in then," continued mamma; "but it has since. He owns a big factory now."

"W-w-hat's his name?" spluttered Ted.

"John Hartley Livingston."

"Uncle John Livin'ston!"

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear—vel-

vet suits, because they are used to hardships and dirt, and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin' day."

Mamma went back to her book, and Ted stole away and lay down on a fluffy white rug with his feet on the seat of the sofa,—a favorite position of his when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet crossed.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play, 'n we went off 'n played mumblety-peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the other one forward. There was a jagged hole in the knee of his trousers.

"'N I want that patched," he cried, with a defiant ring in his voice. "If you please, mamma," he added, in gentler tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mamma," Ted announced cheerfully, a week later. "Harold Winston came 'round to-day. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—E. S. Times.

**"JERKILY GOOD."**

"Yes, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be able and willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way and right mood she would be the best of help, but that is what one never can be sure of with Julia. She is so—jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts, and jerks, and cannot be depended upon to run steadily or smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not often invoked in cases they are willing to help. They know themselves to be kind-hearted and well-meaning, but their prejudices and unreasonableness, like their better impulses, are jerky, and no one can be quite sure which will be uppermost. It may be the chill or the fever which has the ascendancy, and since feeling the pulse at long range is impossible, the timid let them alone.—Wellspring.

Tea and Coffee Detainers

Use Herford's Acid Phosphate. It always the nervousness and dizziness ailments caused by excessive use of Tea, Coffee or Alcoholic Stimulants. Put the stomach in an active and healthy condition. Try it.

**STEWART DRY GOODS CO.**

DRY GOODS  
NOTIONS  
SHOES  
CARPETS  
UPHOLSTERY



IMPORTERS  
JOBBERS  
AND  
RETAILERS

DEPT. BARRIS, DELAWARE, DEPT. FURNISHERS, CLACKS, OHIO, CLACKWAGE, STATIONERY.

Mail Orders Receive Prompt Attention.

**Black Dress Goods.**

You can find in this department all the newest and most popular fabrics brought out this season

Fine Black Broadcloths, Venetians and Panne Cloth in great variety.

A full line of Hopsacking, Pebble Cheviots, Crash Cloths and Lupin's Cheviots for tailor-made gowns.

A complete assortment Etamines, Mistral and Voiles.

For 48 inch All-wool Whipcord. For 50 in. Crash Cloth, very stylish.

50c  
90c

75c  
\$1.00

**Ladies' Shoes.**

The late styles for Laird, Schober & Co.'s fine Shoes for Autumn and Winter wear are now being shown. We are the only distributor in Louisville of this celebrated footwear.

Laird, Schober & Co.'s Patent Leather, Box Calf, Mast Kid and Ideal Kid Heavy Walking Shoes, latest styles, in button or lace.

Laird, Schober & Co.'s Pat. Leather, Velour Calf, Box Calf and Dongola Kid, with pat. tip, hand-sewed welts, button or lace, all styles and shapes.

Laird, Schober & Co.'s Misses' Shoes, button and lace, pat. leather, vici kid and box calf, hand-sewed welts.

Misses' Rough Rider Shoes, in button or lace, heavy weight. Boys' and Youths' School Shoes, tan and black, heavy fall weights, in lace.

\$6.00

\$5.00

\$3.00

\$1.75

\$2.00

**Hosiery.**

Medium and heavyweights for Fall wear at attractive prices.

Ladies' Fast-black, Heavy-weight, Lisle-thread Hosiery; regular 50c quality.

Ladies' Medium and Heavy-weight Hosiery; Hermsdorf dye; regular 50c quality.

Ladies' Fancy Lisle and Fancy Cotton Hosiery; regular 90c quality.

Boys' Heavy School Hose, double knee, heel and toe, fast black; will stand the wear and tear.

Boys' Bicycle Hosiery, extra heavy, double knee, heel and toe.

or 3 pairs for \$1.00, Misses' Heavy-weight Hosiery, double heel and toe.

25c  
35c

35c  
19c

25c  
35c

**Neckwear.**

Novelties in Fall Neckwear are arriving daily. Among them are the charming Ostrich Feather Capes, Gibson effect—entirely new; elegant Persian Scarfs, in various colors, and novelties in Stocks.

For Oreste de Chine Ties in blue, cardinal, black and white.

For China Silk Ties, edged in colors.

For Automobile Ties, with fancy turnovers; new and pretty.

For Silk Stocks in the open work effect.

For Chiffon Boas, in black or black and white.

50c  
75c

\$1.25  
\$2.00

\$2.00  
\$3.00

**Silks and Velvets.**

We are showing all the new Parisian designs and colors; nearly every desirable weave is represented.

Among them are Moires in all the new effects, for handsome gowns and coats; exquisite line of Oreste de Chine in all the new pastel effects, for reception and evening gowns; new Plaids in a great variety, Scotch Tartans, Campbell, Douglas, etc.

In Velvets we are showing all the new and elegant weaves and colors, such as Chameleon, Broche Paon, etc.



NOTES FROM GEORGETOWN

Georgetown College has had one of the best openings in its history. The increase in attendance of young women is especially marked. There is still room, however, for both men and women.

Prof. Kealer, the new professor of Biology, is already making his mark in the work of the year. Prof. A. L. Khoton, who has been absent for two years at Columbia and Chicago Universities, is again at the head of the Normal Department.

Prof. Pulliam, principal of the academy, lost his delightful home by fire a week or two ago. The property was well insured.

President B. D. Gray preached for Pastor Pollard at the Baptist church Sunday, October 5. The President is continually gaining friends for the college, and will soon be making warm his campaign for an enlarged endowment. There have been accessions to the church at almost every service recently. On last Sunday there were twelve additions—ten by letter and two by profession of faith. Several hundred dollars are about to be expended in enlarging the Sunday-school facilities. The school is showing the largest attendance in its history; and attendance on the Sunday services fill the audience room. The church has recently decided to support, entirely, a missionary on the foreign field. This is an advance of about 300 per cent. over previous years.

The Woman's Association of Georgetown College has had its opening meeting for the year, and was entertained by Mrs. B. D. Gray. Alumni and alumnae at the chief points throughout the State should follow the lead of Georgetown—and recently Louisville, as we understand—and get together on behalf of their alma mater. POLLARD.

DEAR RECORDER—In your paper of September 18 "Genex" asks for an answer to this, "Does any Baptist church, or Pulpit Committee, ask, before calling a brother to the ministry, has he 'ruled wall his own house, having his children in subjection with all gravity?'"

Most assuredly some do. I was present at three different churches when Dr. J. Wendell Blackburn, now pastor at Burkville, Ky., examined the candidates in open church, and he asked that question each time, and told the brother and the church he must not be ordained unless he fully met that requirement.

His examinations were very thorough, and I thought especially on the purity of the life of the candidate for ordination. One thing impressed me, he required the brother to promise that if he ever left the church and went to some—Methodist, Presbyterian or other organization—that before doing so he would surrender his credentials to the Baptist church where he then held membership.

To all these things the councils and the churches in each case said Amen. J. V. Albany, Ky.

As through three disciples saw the transfigured Lord, they saw him in heavenly company, and overheard a conversation which was from the heavenly point of view, and looked at earth only as the theatre for the display of the great drama of divine life. It seemed to them unspeakably good. They wished to linger in it. But they submitted to the higher thought of Jesus that the

higher life was not for idle enjoyment, even for the purest joys, but must breathe the strong morning air of an earnest activity, even if to the flesh it seemed too strenuous. So they came down from the mountain with the Master, who yet again was laying aside the glory that was seen, and taking upon him the glory which men often do not see, but which brings light and comfort where was pain and darkness. This is the real higher life; the touch of the Son of God upon the boy possessed of an evil spirit, the turning of despair into hope, the melting of hardness by love. He who comes down from the mount of glorious vision into the abodes of sorrow and sin, if he comes down holding the hand of Jesus, comes after all into the higher life, and may rejoice in its divine manliness.—Ex.

HARRODSBURG, KY.

Pastor Wood is doing a fine work. In addition to being a fine preacher, he is a good pastor and a man of affairs generally. He has organized to pay off the heavy indebtedness on the new meeting house. He proposes to reduce the debt \$5,500 by January 1, and has secured towards the amount \$2,700. This includes the last \$500 given by H. M. Burford of Louisville. Pastor Wood begins a protracted meeting next Sunday. He will be assisted by Dr. B. B. Bailey, of Winchester.

Last Sunday W. B. McGarity, a former pastor and lately pastor at London, Ky., preached to the great satisfaction of a large congregation. Bro. McGarity goes to Hillboro, Texas, a city of about 10,000 inhabitants, to take charge of the Baptist church. Bro. McGarity is one of our most consecrated preachers, and he will be an addition to the able ministry of Texas. We shall miss him. He hopes, and his friends hope, that he will be blessed with more vigorous health. H.

It would be an excellent thing if the relations of pastor and people could become more stable. Pastorates of one or two years in length cannot yield the highest spiritual results. Physicians are most successful in the case of patients with whose physical condition and temperament they have long been familiar. The pastor who remains with one church long enough to become thoroughly acquainted with his people, old and young, will, other things being equal, do a far greater and more permanent work than even an able man who is constantly flitting from church to church. The unrest of so large a proportion of our pastors, and the corresponding fickleness of so many churches, seem to us most deplorable. They are evils for which a remedy should be earnestly and prayerfully sought. Perhaps one way of reaching a cure would be to exercise greater care in setting men apart for the ministry. No man should be ordained because his friends think he ought to be, nor because he has been graduated from a theological seminary, but because, so far as human judgment can decide he has been manifestly already ordained by God for the work of the ministry. Too complacent councils do great injury to the churches and the cause of Christ by disregarding Paul's injunction, "Lay hands on no man suddenly."—Examiner.

Subscribe for the Recorder.

TIMID DISCIPLES FRIGHTENED.

When the waves dashed high on the Sea of Galilee and the little boat which carried the disciples and their Master was filled with water the danger was very great. It was no small danger that frightened those hardy men. Some of them were fishermen of long experience, perfectly at home on the water and familiar with the Sea of Galilee. When they left their oars and aroused their Lord, saying, "Master, Master, carest thou not that we perish?" the peril must have been imminent.

We cannot blame them for being frightened. If we had been there we should have been frightened also. Jesus rebuked them, but he did so very kindly. He understood their infirmities. It was not because they trembled and realized the danger that he rebuked them. It was because of their lack of faith. They could not quite rest in the Lord in so severe a storm. They were not sure that the ship that carries Jesus may not go to the bottom.

It is well for us to take note of the dangers which surround us. We, too, are out on an ocean sailing. Dangers quite as real, and far more to be dreaded, are before us also. It may be that while we are dreaming of peace and safety sudden destruction is hanging over our heads. How shall we behave when trouble arises? What Christian has not asked himself how he would feel and act if he were exposed to the afflictions which have overtaken some of the saints? If he were called, as Abraham was, to give up his only son, what would he do? If he were brought to the hour when he must give up his life or give up his Saviour, what would he do? Would he not be alarmed? Would he not tremble and shrink back?

It is not wise to close our eyes and fold our hands and say, "There is no danger. We shall never be tried in this way." In the time of the prophet there were many who cried, "Peace, peace, when there was no peace." Every one should look the danger squarely in the face and prepare for it. Let him not imagine that he is safe because he is a disciple of Christ. The men who rowed the fishing boat on the Sea of Galilee on that memorable night were disciples of Christ. He had chosen them, called them, ordained them, and even then he was training them for great service. They were in the way of obedience. They were rowing the boat at his command when the storm broke over them. They had Jesus in the boat with them when the sore trial came. It is so still. Those whom he has chosen and ordained and sent out are often overtaken by tempests of temptation and affliction. Those who are in the way of his commandments are often sorely tried.

The storm was part of their discipline. They were in training for service, and it was well for them to be used to hardship and storm. Wilder storms than ever broke over Galilee awaited them. The fierce tempests of human wrath and fiery persecutions were in store for them. They were all the better prepared for tribulation by the experiences of this awful night. Let not the Christian think it strange concerning the fiery trial which is to try him, as though some strange thing happened unto him. It is all needful in the way of discipline. It may be that God has some great service preparing for that man who is called to pass through the sever-

est storms. He is preparing him for what he has prepared for him. If he falls in the trial he may never know what honors were awaiting him.

The disciples needed a strong faith. This was one way to learn the lesson. They were brave enough in some ways, but very timid in others. It requires a strong faith to keep from fainting under the trials of this life. Jesus came to supply this strength. Leaning on him, we may safely go into any danger. Human nature may quake, but the soul is safe. No ship can sink with Christ on board.—Christian Advocate.

DEAR RECORDER:

We have just closed a series of good meetings with my churches, all of which are in Hardin Co., Ky., Forks of Otter Creek. Bro. A. M. Ross of the Seminary did the preaching, and it was done well. There were eight additions. By way of parenthesis, the Salem Association meets with this church next year. You all must come over—it is near Vine Grove, Ky., one and one-half miles from the I. O. R. G. At Vine Grove church, Bro. G. W. Hill did the preaching. He is a fine Gospel preacher, and as a result there were thirteen additions and the church was wonderfully revived.

At Stithon church Bro. A. M. Ross aided me again in a most wonderful meeting. The Catholic element is very strong here, but the Lord gave us twenty additions. Praise His name. Bro. Ross did some of his best preaching here. May the Lord permit the RECORDER to live long in my prayer. J. W. DOWNRY.

DEAR RECORDER:

The opening address of Rochester Theological Seminary was by Prof. Esteridge. Theme: "The Old Testament and the Preacher of To-morrow." There is about an average attendance; 26 in the junior class.

Prof. Walter Rauschenbush, now professor of New Testament interpretation in the German Baptist Seminary of this city, has been elected to the chair of Church History to fill the vacancy of the late Dr. Benjamin O. True. He will begin his new work immediately after the holidays.

Dr. T. Harwood Pattison has been confined to his room since Friday, Sept. 19th. For twenty-one years he has been professor in this Seminary and until last week he had never missed a recitation because of illness.

Yours truly, W. EUGENE SALLER, Rochester, N. Y., Sept. 27.

WORK is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men; \* \* \* For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness and growth in grace.—Henry Drummond.

PLEASE mention this paper when answering advertisers.

TO SUIT EVERYBODY—JUST ISSUED. 250-275 pages, 65¢ per 100 new places. Young People's Songs of Praise for Young People's Meetings, Sunday Schools, and all other religious gatherings. 2 Bkts. 10c. BROTHERLY EDITION. WITH CHRISTIAN ENDORSEMENT SUPPLEMENT. WITH BAPTIST YOUNG PEOPLE'S UNION SUPPLEMENT. Bound in cloth. Emblems stamped on back. 25¢ per 100. Sample copy, post free, 10c. Returnable copy for examination mailed free. THE BIBLES & BIBLE CO., New York and Chicago. For Sale by Baptist Book Concern, Louisville.

Sunday-School Supplies For the Fourth Quarter are now ready. Let us fill your order this time. BAPTIST BOOK CONCERN 441 Fourth Ave., Louisville, Ky.

MANY have come to feel that the mere attendance on the services of the church is sufficient, though the mind be fully intent on far other matters than worship. They feel it a duty to take part in the exercise; they sing the sacred hymns—hymns which are the inspired outpouring of most consecrated souls—and repeat the words without a thought as to their deep import, in very much the same way as a child will repeat a striking jingle of words. The song means nothing to them, and five minutes afterward they could not tell you one word of what they had sung. Very different this mechanical and heathen repetition of words and rhythm from singing unto the Lord, singing with "the spirit and understanding," as Paul counseled us to do! Very different this from singing with joy and praising his holy name! Very different this from the kind of service we are told the redeemed shall render in that day to him who sitteth upon the throne! And yet we profess to have begun the life of service and that life of praise here and now.—Sel.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

- OCTOBER. White's Run—Cane Run church, Port Royal, Oct. 7. Little Bethel—Olive Branch church, Hopkins county, Oct. 8. North Bend—Covington First Ch., Oct. 8. Owen—Oedar church, Owen county, Oct. 8. Owen—Richland, Harrison county, Oct. 8. West Kentucky—Clinton, Oct. 8. Enterprise—Licking River church, Magoffin county, Oct. 10. Mt. Zion—Pleasant Grove church, Oct. 10. North Concord—Cumberland River church (Barbourville, Knox Co.) Oct. 10. Upper Cumberland—Four Mile Ch., Oct. 10. Concord—Gratts church, Oct. 15. Crittenden—Gum Lake, Oct. 15. West Union—Lutesville, Oct. 15. Ohio Valley—Woodland church, Union county, Oct. 21. Blood River—Olive church, Oct. 22. Little River—New Bethel church, Lyon county, Oct. 22. Graves County—Cuba church, Oct. 26. If changes or corrections are desired, please write to the papers. J. K. NUNHELLY, Secretary. Georgetown, Ky.

One of our Baptist landmarks has been removed by the death of Deacon Alexander L. Wright, of Versailles, in his 88th year. He had been for many years a staunch Baptist and a stalwart supporter of our cause. And now he has gone to his reward full of years and leaving a noble record behind him. We tender our condolence to the bereaved.

**Missouri Pacific Railway**  
**Iron Mountain Route**  
 FROM  
**ST. LOUIS AND Memphis**  
 A Special Tourist, Prospectors or Home Seeker best service.  
**FASTEST SCHEDULE TO ALL PORTS IN**  
 Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona.  
 Pullman Sleepers, Free Reclining Chair Cars on all trains. **LOW FARES.** For free descriptive literature, consult Ticket Agents or address:  
**E. S. YOUNGBERGER, G. F. and T. A., ST. LOUIS, MO.**  
**E. T. & MATTHEWS, T. P. A., LOUISVILLE, KY.**

**OLD RELIABLE**  
**LOUISVILLE & NASHVILLE RAILROAD.**  
**BEST ROUTE FOR YOU.**  
**TRAINS SOUTH.**  
 Leave Louisville, 1:20 a.m.; 1:55 p.m.; 1:20 p.m.  
 Arrive Louisville, 1:20 a.m.; 1:55 p.m.; 1:20 p.m.  
**TRAINS NORTH.**  
 Leave Louisville, 8 a.m.; 12:15 p.m.; 1:20 p.m.  
 Arrive Louisville, 1:20 a.m.; 11:25 p.m.; 1:20 p.m.; 9 p.m.  
**TRAINS, HILLMAN AND SOUTHWEST.**  
 Leave Louisville, 1:20 a.m. and 1:20 p.m.  
 Arrive Louisville, 1:20 a.m. and 1:20 p.m.  
**GRAINS, LEXINGTON AND FRANKFORT.**  
 Leave Louisville, 1:20 a.m. and 1:20 p.m. and 1:20 p.m. and 1:20 p.m.  
 Arrive Louisville, 1:20 a.m.; 1:20 noon and 1:20 p.m.  
 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

**LOUISVILLE, HENDERSON & ST. LOUIS RY**

**DOUBLE DAILY TRAINS**  
 BETWEEN  
**Louisville and St. Louis**  
 Pullman Sleepers on Night Trains.  
 For rates and further information, address  
**L. J. IRWIN, G. P. A., LOUISVILLE, KY.**

**THE FARM**  
 KENTUCKY TRADE ITEMS.

M. J. Farris, of Danville, has purchased 1,500 barrels of corn at from 50c to 51c at the heap.  
 B. T. and D. L. Martin, of Ferryville, sold John Webb 18 steers for October delivery at 4 1/2c.—Danville Advocate.  
 Bowen Fox bought two mules at Lancaster Court for \$360. Dick Gentry bought 18 mules from \$125 to \$140.  
 W. D. Green, of Mercer, has engaged 2,400 turkeys in Mercer and Washington. They were bought for a Danville firm at prices prevailing November 1.  
 Victor Lear sold to Lawson & Fox 100 hogs, which averaged 240 pounds, at 7c. Mr. Lear fed all the hogs, and they were about the prettiest lot delivered in this section.—Lancaster Record.

J. C. Hays sold to H. C. Bottom thirty-two 700-pound cattle at \$30. Mr. Bottom bought of W. H. Johnson 20 short yearlings at 4c, and some 1,000-pounders of John Ison at 4 1/2c.—Interior Journal.  
 It is estimated that there are 201,794,842 apple trees in the United States, and the total crop, as ascertained by the Census Bureau in 1900, was 175,267,600 bushels.  
 Mr. John H. Engleman brought us last week a sample of his sweet potatoes which takes the cake so far. One measured 28 inches in length, another weighs 3 1/2 pounds, and the thing has very much the appearance of an "opossum." Mr. Engleman is the boss potato raiser.—Stanford Jour.

Early tobacco has been hoisted and is curing well. Late tobacco has improved rapidly during the past week; it will need from ten days to two weeks of favorable weather to properly mature the late tobacco in the western section.  
 There were about 500 head of cattle on the market at Lancaster. Trading was slow and prices ranged low, a few changing hands, however, at from 3 to 3 1/2c. The horse and mule market was lively, and good prices were realized.

D. N. Frewitt bought from John Lynn 50 head of sheep at \$2.75 per head, one steer for \$20; six steers, butcher stuff, from Will Hall, at 3 1/2c; six feeders at 4c; 8 head from Will Tucker at 3 1/2c; 3 heifers from Pence at 2 1/2c; 1 from R. C. Warren at 2 1/2c. He sold to the Danville Ice & Coal Co. 8 head of nice heifers, averaging 910 pounds, at 3 1/2c.—Danville Advocate.

Robert Meter bought 20 good feeding cattle from parties in Madison county at 4.25 per cwt. ... Jas. Bagge and Buff Wood sold to James Gregg and Calvin Jones 100 yearling ewes (good grade) at 65 per head ... John Bayless bought a bunch of stock hogs, 150 pounds weight, from Mr. Ford, of Fayette county, for \$2.25 per cwt.—Paris Kentuckian.

Judge Hughes bought thirty-four 1,100-pound cattle from Ben Sanders at 4 1/2c. Mr. Sanders will take them back November 1 at 5 1/2c. Mr. Sanders says good cattle won't bring less than 5c between now and Christmas, but next year cattle that are now bringing 7c will sell for 5c.—Harrodsburg Herald.

Keen appetites and good health are boon companions in the chicken yard. Keep your growing chicks moderately hungry all day, but late in the evening give them all the grain they will eat up clean, and a little more will not hurt, for what they leave at night they will eat next morning for an early breakfast, which will help to keep them quiet until they are turned out.

**THE AMERICAN FARMER.**

The census figures show that June 30, 1900, there were in the United States 5,739,637 farms valued at \$16,074,960,247. Of this amount \$8,660,196,191, or 53.4 per cent., represented the value of buildings, and \$13,114,492,656, or 78.6 per cent. the value of lands and improvements. The value of farm implements and machinery was \$761,261,559, and of live stock \$3,478,050,041, the total of farm property being \$20,514,001,938. The total value of farm products for 1899 was \$4,739,118,763, of which amount \$1,718,990,321, or 36.3 per cent., represented the value of animal products and \$3,020,128,442, or 63.7 per cent., the value of crops. The total value of farm products for 1899 exceeds that reported for 1898 by \$2,379,011,298, or 52.6 per cent. In other words, the value of the farm output nearly doubled in ten years, which is true of scarcely any other industry except those enterprises whose stock was "watered," and thus a fictitious value given it. In 1899 the gross farm income from all sources amounted to \$3,704,177,706. The average income per farm was about \$655.

The total value of farm property in the United States in 1900 was more than five times as great as in 1850 and 28 1/4 per cent. greater than 1890. The gain in the last decade was distributed as follows: In land improvements and buildings, \$3,295,487,598; in implements and machinery, \$267,014,068, and in live stock, \$969,332,462. The rates of gain for these items were 25.6, 54 and 32.4 per cent., respectively. Nearly all this increase is reported from the North Central and South Central divisions. The total value of farm property in the North Atlantic Division decreased \$19,268,665.

The increase of \$2,379,011,298, or 52.6 per cent., in the total value of farm products, is due largely to a more detailed and complete enumeration in 1900 than in 1890. Among the items enumerated in 1900, but not in 1890, is the value of animals sold and animals slaughtered on farms, which was \$912,798,424, or 40.1 per cent. of the total gain.

The North Central Division (Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas) leads in the number, acreage and value of farms in the value of farm products, contributing 26.8, 27.7, 56.1 and 49.8 per cent., respectively, of the totals of the whole country for these items. This division also reports the largest expenditure for labor, but the expenditure for fertilizers was twice or three times as great, respectively, in the South and North Atlantic Division.

The Western Division (mountain States and Pacific Coast) shows the highest average value per farm of farm land, live stock and products, but the value of buildings was greater in the North and North Central. The average value of products per acre was highest in the North Atlantic Division, reflecting the intensive cultivation prevailing there.

Of the 5,739,637 farms in the United States, 4,970,129, or 86.6 per cent., were operated by white farmers and 769,508, or 13.4 per cent., by colored, the average size of the farms being three times as great for the white as for colored farmers. The proportion of farms operated by colored farmers is a striking indication of the progress of the race since

they became free. There were 52,406 farms, ranging in size from one to 1,000 acres, which reported no income. The value of domestic animals in the United States in 1900 was about \$3,308,000,000, of which amount the value of animals on farms and ranges constituted 65 per cent. Of the total value of crops in 1899, cereals contributed 49.1 per cent.; hay and forage, 16 per cent.; cotton, 12.8 per cent.; vegetables, including potatoes, sweet potatoes and onions, 7.9 per cent.; fruits, 4.4 per cent.; forest products, 3.6 per cent.; tobacco, 1.9 per cent.; sugar, 1.3 per cent., and all other products, 3.5 per cent.

Texas leads with the greatest number of farms, 553,190. Missouri ranks second, having 284,868. Other States having more than 200,000 farms are: Alabama, 232,230; Georgia, 224,691; Illinois, 204,151; Indiana, 221,697; Iowa, 2,6,823; Kentucky, 251,667; Michigan, 200,261; Mississippi, 220,833; New York, 226,720; North Carolina, 224,637; Ohio, 178,718; Pennsylvania, 224,248; Tennessee, 224,023. Iowa leads the list in the percentage of improved lands, more than 86 per cent. of the farm lands of that State being improved. Illinois follows and is followed by Indiana, with more than 77 per cent.

Vast as is the money value of the American farms and their products, that does not convey an idea of the relative importance of the farm industry. The products of other lines of industry have become necessities to our comfort and pleasure, but we could dispense with all these and still exist; while the products of the farm are indispensable to life. One of the most interesting and suggestive features of the census report is the fact that the number of farms increased during the decade 35 per cent. This increase is largely due to immigration, though the proportion of immigrants who engage in farming is not so large as in former years.

**IF YOU HAVE A COLD.**

Drinking cold water when one has a cold coming on, is one of the best remedies, because it stimulates the system and helps to wash out poisons formed in the body. Living on fruit for two or three days and drinking hot or cold water freely, with milk, for nourishment, will often cure an ordinary cold if taken in time, says an authority. The old proverb, "Suff a cold and starve a fever," is a contradictory one, for a cold is a fever.

People suffering from a cold and continuing to eat heartily of beefsteak, mutton chops, roast pork and similar foods and simply adding fuel to the flames as surely as one pours oil on a fire. Such heating food stimulates the morbid process at work in the body, and far from curing the disease makes it worse.

In favor of a vegetable diet it is claimed that in cases of anemia, cabbage and spinach are distinctly beneficial. Spinach is said to be almost as valuable as nitric water in its effect on the kidneys. Beets and turnips keep the blood pure and improve the appetite. Tomatoes are thought in India to be a preventive of cholera. Like cactives and water-cresses, they stimulate the healthy action of the liver. Onions are an admirable cure for sleeplessness and indigestion. Garlic, leeks and olives stimulate the circulation of the blood.

**HEISKELL'S Ointment**  
 They all yield to its magical influence. Baste the affected part with Heiskell's Ointment, and you will find relief in a few days. A full description and list of the best institutions, send for the book of testimonials.  
**JOHNSTON, HOLLOWAY & CO., 241 Commerce St., Philadelphia.**

**TEXAS**  
 Texas, Oklahoma and Indian Territory are best reached by the Cotton Belt Route, which line runs to and from Memphis to Texas, without change. These trains either reach direct, or make close connections for all parts of Texas, Oklahoma and Indian Territory.  
 If you want to find a good home in the South, where the big crops are raised, and where people prosper, write for a copy of our handsome booklet "Home in the South West" and "Through Texas and Oklahoma." It is free to any person who is sent for the book to better his condition.  
**J. E. Ryan, T. P. A., General, St. L. & N. Ry., St. Louis, Mo.**

**Illinois Central.**  
**SHIRT AND QUICKEST LINE BETWEEN Louisville, Memphis and New Orleans**  
 Two Fast Trains Daily Vented Through and Lighted by Gas.  
**Cafe Dining Buffet Library Cars Pullman Sleepers Free Reclining Chair Cars**  
 Close connections to and from Arkansas, Texas and the South West.  
**NEW HOT SPRINGS LINE VIA MEMPHIS**  
 Through Stage reservations from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs.  
**EXCURSION SLEEPERS THROUGH TO CALIFORNIA** from Chicago, Cincinnati, Louisville, and St. Louis.  
 Particulars furnished by any Ticket Selling Agent.  
**A. R. HANCOCK, Gen. Agent, Louisville, G. P. A. DENHAM, A. G. P. A., LOUISVILLE**  
**Texas and Pacific Railway**  
 Finest Passenger Service in the South  
 Street 242 to—  
 Texas, New Mexico, Arizona and California.  
 Write for Book on Texas—FREE.  
**A. R. HANCOCK, Vice Pres. and Gen. Manager, G. P. DENHAM, Gen. Pass. and Ticket Agent, DALLAS, TEXAS.**



Items of Interest.

During a typhoon at Yokohama, Japan, a total were swept the Chinaman district, overwhelming nearly beyond recovery 500 people.

As a result of the hurricane in thirty, 20 bodies are now awaiting burial, with the death toll increasing. Leak of money for their prompt interment is causing grave fears of an epidemic.

A water-spout swept the entire coast of Italy, doing great damage. One hundred feet higher than the surrounding sea, and many more are believed to have been carried away by the torrent.

In the death of M. Emilio Zola in Paris from asphyxiation by the fumes of a stove, the world knew the last great French novelist of the 19th century.

Live rats, a bag of molasses, a glass of water and fresh eggs will be used in the test to determine the safety of the eggs in the Philadelphia City Hall.

The "Reform" Law in New York City is for the first time attracting his religious supporters. He is prosecuting his own belief and the one to reach a Supreme decision that no one can deny.

The regular papers of his own party are rebuking President Roosevelt for his open disregard of freedom when he was in Chattanooga. He took that day to review a cavalry regiment in the city of Chattanooga.

Prof. Huxford, of Philadelphia, was on Mt. Pelee at the great eruption of August 25th, and it was feared that he was killed. But a letter has been received from him, giving a description of it.

His Willard Lander, the United States Frigate, made a day or two ago in regard to the Alaskan boundary dispute. The situation is full of danger, and all that is required to precipitate a conflict is the discovery of gold in the disputed territory.

We all remember how much we said of the dynamic order Venezuela, what wonder she was expected to do in fighting Spain, and how she would revolutionize the naval warfare.

Los Angeles is said to have entertained no caricatures about since the oil fields in that city have been opened, and the oilmen are getting ground that the "wreck" which frequently occurred before the wells in operation were being drilled in some way associated with the accumulation of natural gas in the oil measures.

We had pleasant calls from Dr. F. T. Hale and Theodore N. Compton on Monday.

CHURCH NEWS.

closed their meeting with 24 additions, 21 by experience and baptism. The saints at Milligan Grove Church, Tenn., have enjoyed a real breaking from the Lord.

In the meeting at Cardiff, Tenn., there have been 23 additions to the church. Twenty-eight have been baptized and others stand approved.

The church at Warrenville S. C., has closed a glorious meeting, with 18 additions, 15 by experience and baptism. W. H. Kessner pastor.

In a recent meeting of the Copewell church, Collins county, Texas, resulted in 17 additions. The church was otherwise revived, and is now building a beautiful house of worship.

A church has been constituted at the Miner school house in Fayette county, W. Va., consisting of 18 charter members. The foundation for their church home is laid, the lumber bought and paid for, and they will begin building in September.

Bro. M. F. Lowe has been set apart to the full work of the Gospel ministry by the Rock Creek church, W. Va. Bro. J. T. Monroe preached the ordination sermon.

GOOD FOR GLASGOW. Last Sunday week there was a collection taken for missions in the Sunday school amounting to \$105.

WE DON'T WANT YOU TO BUY. Verbal Saw Palmeste Berry Wine unless you are satisfied that it will benefit you. A small trial bottle will be sent free and prepaid to any reader of the Western Recorder who will write for it to the Verbal Remedy Co., Buffalo, N. Y.

That West Indian Tour. We are receiving inquiries about the tour in the West Indies next January. The vessel is of 9,500 tons, and is one of the finest ships afloat. It is specially chartered for this trip.

Boone's Creek Association. We are glad to report the interesting session of the Boone's Creek Association held with Mt. Olive church, beginning Sept. 16th, and continuing for three days.

THE SEMINARY OPENING. The Southern Baptist Theological Seminary opened Oct. 1st, at 10:00 A. M. in the Chapel of Norton Hall, with all the faculty present except Dr. Dargan.

THE MARKETS. LIVE STOCK. Report for week ending Oct. 4. CATTLE. Extra good export steers, 1,200 lbs and up.

THE SEMINARY OPENING.

The Southern Baptist Theological Seminary opened Oct. 1st, at 10:00 A. M. in the Chapel of Norton Hall, with all the faculty present except Dr. Dargan.

The opening lecture by Dr. Robertson on Thursday night was largely attended. The number of students this opening exceeded last year's opening by 15.

There are seven women students this year—one each from China, Kentucky, Georgia, Missouri, North Carolina, and two from Texas.

The Baptist Book Concern proves its friendship to the Seminary students by sending the ROOMERS to them as long as they are in the Seminary, free of charge, and selling books at students' prices.

BOONE'S CREEK ASSOCIATION. We are glad to report the interesting session of the Boone's Creek Association held with Mt. Olive church, beginning Sept. 16th, and continuing for three days.

THE MARKETS. LIVE STOCK. Report for week ending Oct. 4. CATTLE. Following are the sales for the week and year to October 4, with comparisons:

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

W. H. McKnight, Sons & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

W. H. McKnight, Sons & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

was a splendid appeal and exhortation on the subject of "Christian Giving." We closed to meet with the "saints at Ephesus" on Thursday after the second Sunday in September next.

SECRETARY HOW has broken all records in attending District Associations. In two months he has attended twenty-seven and expects to attend at least ten others.

THE MARKETS. LIVE STOCK. Report for week ending Oct. 4. CATTLE. Extra good export steers, 1,200 lbs and up.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

Table with columns: Year, Sales, Weight, Year. Rows for Year 1902, 1901, 1900, 1899.

W. H. McKnight, Sons & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

W. H. McKnight, Sons & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

BARNES' GOLD PENS. FAMOUS for Nearly HALF A CENTURY. LONG VIE GOLD PEN, See and Buy, \$2.00. LONG VIE GOLD PEN, See and Buy, \$2.00.

RECEIPTS. Receipts this week - 1,848. Receipts, Jan. 1 to date 128,000 112,770 \$2,871.

OUR EDITORS BY Matthew Henry's Commentary. Are the best, because they contain all that any other editions do; and more, too, for ours have the Prelatory Notes by Dr. John A. Broadus.

BAPTIST BOOK CONCERN. 642 Fourth Avenue, Louisville, Ky.

W. H. McKnight, Sons & Co. Carpets! Rugs, Mattings, Linoleums, Lace Curtains and Draperies. AGENTS FOR THE CELEBRATED BOONDORE PORCELAIN-LINED REFRIGERATORS.

HOLMAN BIBLE. The best arrangement of the Authorized Version of the Bible. Strongly endorsed by Clergy and Bible Students.

NEW INDIA PAPER An Appreciable Holiday Present. EDITION Just Out.

W. H. McKnight, Sons & Co. Philadelphia, Pa.